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Editorial Preface

This issue (Vol. 15 issues 2) of Hunafa: Jurnal Studia Islamika offers eight articles covering topics of Islamic economic. Various issues relating to Islamic economic are presented interestingly to contribute to the body of knowledge and practices. Academia and practitioners in Islamic economic may gain insight from reading these articles.

The first article is titled Public Expenditure Management In Indonesia: Islamic Economic Review On State Budget 2017 by Aan Jaelani from Fakultas Syariah dan Ekonomi Islam IAIN Syekh Nurjati Cirebon. This paper discusses the management of public expenditures in Indonesia in State Budget 2017 from the theory of public expenditures, and the theory of public goods, then the author compared with the theory of public expenditure in Islamic economics. Public expenditure management in Indonesia has implemented a distribution system that divided public expenditure for central government expenditures, transfers to the regions, and the village fund.

The second article in the issue is titled IKI SAE MAS as an Integrated Soft Skills Concept from The Qur’an and Sunna Perspective by Aries Musnandar Universitas Islam Raden Rahmat (UNIRA) Malang. This paper highlights the function of instructional management of soft skills to the success of students’ performance. The study employs a qualitative research method with multiple case study design, in which a meaning-making activity is underlined as the first objective of interpretive research in understanding social phenomena of education activities.

The third article is titled Economic Independence Of Pesantren: The Study at Pekalongan Region by M. Nasrullah, Kuat Ismanto, and Nalim Nalim from Fakultas Ekonomi dan Bisnis Islam IAIN Pekalongan. The article describes the economic map of Pesantren in Pekalongan region. The study found that almost all Pesantren in Pekalongan region have a business unit. The existing business
unit, mostly engaged in trade. The businesses itself is oriented to meet the internal needs of religious school, especially students.

The fourth article is by Mohammad Jeffry Maulidi BPN Praya Lombok Tengah. The article is titled *Halal Tours As The Form Of Islamic Civilization Progress: Special Economic Zone Mandalika Lombok*. The article discusses the implementation of da'wah in Halal tourism in Special Economic Zones (KEK) in Lombok. The application of Islamic cultural values through social construction and approach of education Sunnah can improve progress and contribution to society and quality of facilitation of educational development to increase understanding source of human power.

The fifth article is titled *Do Government And Private Sharia Commercial Banks Practice Similar Financial Social Responsibility Disclosure?* by Nurdin Nurdin and Mir’atun Mir’atun from Institut Agama Islam Negeri (IAIN) Palu, Sulawesi Tengah. The article discusses the differences between government and private owned sharia banks using six sharia banks samples. The sample was purposively selected from Indonesian Bank website. The data analysis shows that all three variables; independent commissioners, boards of directors, and sharia supervisory boards are significantly impacted the companies’ corporate social responsibility practices.

The sixth article is titled *Islamic Economic Model in Reducing Gap of Growth and Unemployment* by Sumar’ in Sumar’ in and Iwan Kusnadi from Institut Agama Islam Sultan Muhammad Syafiuddin Sambas. The article discusses the effect of economic growth on unemployment. The article concludes that there is a negative influence toward economic growth in the rate of Indonesia and unemployment in 1998-2018. Economic development in Islamic economy perspective focuses on three elements such as forbidden interest (*ribā*) as instrument financial, optimization zakat and characteristics of an element of spiritual, moral, and material.

The seventh article is titled *Creative Economic Management Of Tangkit Lama Village Sungai Gelam Sub-District Muara Jambi District by*
Sumarto Sumarto from STAI Ma’arif Jambi. The article discusses the reality of the village of Tangkit Lama in Muara Jambi Regency in developing creative economic activities.

The last article is titled *Debt Policy Analysis as a Mediation of Financial Distress Predictions for Companies Registered at The Jakarta Islamic Index (JII) In 2013-2016* by Witri Aulia Maudy and Hendri Tanjung from Universitas Ibn Khaldun Bogor. The article discusses the effect of Debt Policy (DER) on Financial distress (Altman Z-score Modification) and the influence of Managerial Ownership (MOWN), Dividend Policy (DPR), Profitability (ROA), Liquidity (CR), Company Size (SIZE), to the Debt and Financial distress Policy.

I hope the articles presented in this issue adds further empirical evidence to the growing body of research that examines economic in the Islamic context. The articles could trigger other research related to Islamic economic across economic institutions in Indonesia.

*Nurdin Nuradin*

*Editor-in-Chief*

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HALAL TOURS AS THE FORM OF ISLAMIC CIVILIZATION PROGRESS:
Special Economic Zone Mandalika, Lombok

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Abstract. This study examines the implementation of da’wah through the application of Islamic cultural values and education with the Sunnah approach in the form of halal tourism in the Special Economic Zone (KEK) in Lombok. The purpose of this study is to describe the contribution of the implementation of Islamic values to the community, especially in terms of developing education and improving the quality of human resources. This research is field research with qualitative methods based on historical and sociological approaches. The research data was collected through observation, interviews, and documentation. The source of this research data is the community of tourism actors in the Special Economic Zone area, Lombok. The results of this study indicate that Islamic values that are integrated into the concept of halal tourism have an impact on improving the quality of human resources and the preservation of local wisdom.

Keywords: economy, halal tourism, Zona Ekonomi Khusus, Lombok

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Introduction

Multicultural education in islamic religious learning needs to be realized as quickly as possible with the development of behavior in modernization civilization. Many events show how the impact of this disharmony has occurred in Indonesia, which then leads to changes in the social atmosphere, especially the next generation and not only psychological friction but also physically, and cause turmoil that affects the mindset in viewing social interaction in society. Islam offers a learning process to overcome the global humanitarian crisis through the Qur’an and hadith. One very possible dimension to discuss differences in social strength is through education. The education paradigm needs to be developed and oriented to build intellectual awareness of the leaders of educators and students to see the various realities of difference as potential strengths that must be respected and even important to be maintained. On the other hand, educational curricula with various components in it, both goals, processes, and final evaluations must be developed in the context of societies with various cultural diversity. The place for implementing education should not be an institution that weakens the narrow view of culture and social reality. The world of education must pay attention to the growth of successor 4th generation education starting from children to adolescents in the character building of tourist areas in the Lombok community.

Tourist destinations, namely the island of Lombok, which offers natural beauty located in every place and region from the long coastal path that is identical to the white sand pampering yourself with sunbathing or relaxing plus the islands around the island of Lombok called Gili, which is between Gili Trawangan, Gili Meno, Gili Water, and Gili Condo. Until the natural coolness of the mountains is equipped with waterfalls that add to endless tourism. Pamper your eyes with endless beaches, bring coolness by playing under the waterfall. Lombok Island is part of the West Nusa Tenggara province, one of the icons of halal tourism in Indonesia. This is the pride and gratitude of the people of Lombok Island.
One of the ways to increase the value of Islamic culture is the preservation of existing local wisdom, such as the Special Economic Zone (SEZ), which is a pro-business policy from the government to accelerate the achievement of national economic development that aims to accelerate regional development and as a model for regional development for economic growth. Among others, tourism and trade in the island of Lombok, which can increase the creativity of the next generation to develop brilliant ideas with applications that should be able to reflect Islam completely and without just having a symbol of halal tourist destinations.

**Ethical Politics of the Early History of Education Modernization**

Renewal of education does not only arise by itself but requires a process of historical development. In Indonesia, one of them is known as ethical politics, from ethical political policies to the modernization of education in Indonesia. The aspects that are the target of colonialist improvement are the education sector. Actually, before 1901, the Colonial government had established several schools for the residents of Bumiputra, to provide teaching staff. In 1875 a teacher school was built in Bandung, previously in 1851, a Javanese Doctor school was established in Batavia. The Christianization mission took place beside helping to improve the lives of the people in addition to their efforts to teach their religious teachings. The ethical politics of the form of teaching education adopted the teachings of the Dutch Indies themselves.

In the implementation of ethical politics, many people ended up attending school even though the level of basic education where the people of Indonesia could learn from the learning process adopted from the Dutch East Indies at that time. The people can fight invaders with their intelligence and advance civilization in ways of learning and the place for conducting teaching and learning activities such as recognizing uniforms, tables, chairs and blackboards. The development of Islam can be based on a spirit of brotherhood even though it was still traditionally like face to face in mosque (ḥalaqah).
In his book, *Islam and Modern Science: How to Bring Islam to Modern Science*, Guessoum began his thoughts regarding the idea of integrating science with a monotheistic foundation (the concept of God) and the Qur’an as a philosophical approach to science. The concept of God became the first foundation of Guessoum in discussing the integration of science and Islam. Because there is no principle that is more central in Islam than the concept of God, and there are no more fundamental rules in the building of Islam other than the Qur’an.

Guessom recommended the importance of building communication bridges and networks between researchers. The network of Muslim researchers with colleagues in Europe, America and other parts of the world is an important effort. The teachings of Islam and science do not negate each other, as inherited from Ibn Rusyd, Ibn Sīnā and several Muslim scientists. Indeed, Muslim scholars, today must build stronger bridges, how Islamic values can contribute to technology in strengthening civilization as can be implemented in the halal tourism world.

Theology, philosophy, jurisprudence and modern social da`wah do not reject the involvement of science (physics, chemistry, biology, etc.). Nor does it reject the involvement of social sciences (sociology, anthropology, psychology, history and others) and contemporary humanity (universal humanitarian issues such as law and human rights, gender justice, child rights, family planning (*tanzīm al-nasl*), dialogue between religions and cultures, violence in the name of religion, change in forming new religious and scientific perspectives (*'aqidah*), patterns of communication and social relations (*mu`āmalah*) and daily living behaviors in personal, family and community life the religion of Islam. The variety of various sciences in the experimental sciences can maximize the behavior development of each individual society, everyone is considered good depending on the amount of knowledge he has, very useful if the knowledge comes from Muslim scholars and preachers where knowledge is shared accordingly and not contradictory and does not add or reduce the actual content and remain in Islamic modernization.
From Land Reconstruction to Social Reconstruction

The government has established Mandalika Resort as a Special Economic Zone (SEZ) with Government Regulation Number 52 of 2014 which is to develop a beautiful area of 1,175 hectares in Mandalika which has been designated as a Special Economic Zone with the highest quality standards. Mandalika Area Development has already existed from 1987 after several years. Due to the monetary crisis and various other reasons, in late 2011, President of the Republic of Indonesia at that time Susilo Bambang Yudhoyono inaugurated the commencement of the master plan for the development of the Mandalika Resort area. But again it was not so good, and the development continued in the era of President Jokowi. Mandalika Resort is handled directly by ITDC (Indonesia Tourism Development Corporation), one of the Indonesian State-Owned Enterprises that Mandalika will be an elite, exclusive and international standard integrated area. Like Nusa Dua in Bali which was successfully developed by ITDC before.

Land acquisition is a major problem in the development of Special Economic Zones (SEZs) and that also happens in the Mandalika region, which has ceased to operate long enough to make this special economic zone need to be reconstructed. SEZ land has also been used again by the surrounding community both as agricultural land and shelter. The process of land acquisition and reconstruction of the Mandalika resort land boundary was almost completed before the official inauguration of the President of the Republic of Indonesia. The start of construction of basic infrastructure that has been built includes road access in the area, clean water treatment facilities, mosques, construction of regional fences, structuring of public spaces, and parts.

The form of land reconstruction in the Mandalika area has an impact on the regularity of the existing development process because of the loss of land boundaries and still doubts that its existence can be re-determined by installing boundary signs and the construction of regional boundary fences. In addition to land reconstruction, it is necessary to do a social reconstruction of the community around the area so that it can be provided. Human
resources are aware of the law and provisions in the face of the construction of Special Economic Zones in MandalikaKuta Village, Pujut District, Central Lombok Regency, West Nusa Tenggara. This is more the case for the next generation of young people, that is, young people must be formed with strong characters sourced from the Qur’an and hadith.

In the implementation of the hadith, it was stated that the Qur’an and hadith should be used as a source of guidelines and basic education. Islamic Education is a process of educating an educator towards the physical, spiritual, and intellectual development of students towards the formation of a good Muslim person. Because Islamic education is a tool that can be used to direct the growth and development of human life to the optimal point of its ability to obtain peace of life in the world and the happiness of life in the hereafter. In this case, educators act as holders of key tools that largely determine the success of an educational process, as has developed in various regions from a very simple system to a modern Islamic education system.

Social reconstruction in Islamic culture aims to foster, predict, and create superior seeds in the next generation and is also an effort to maintain faith until the end of time, even though there have been arguments that explain that the condition of the faith will worsen from the previous year. Increasingly trying to improve understanding on each successive generation is expected to be increasingly good and maintained. This character needs to be realized through coaching that produces superior human resources who can face the development of Special Economic Zones as an advanced tourism icon on the island of Lombok.

In the process of controlling and evaluating whether the development of the next generation of the Nation has been going well. The government involves education experts, teachers, and parents in the smooth running of activities capable of guiding the next generation who are highly struggling who are based on, the first, the understanding of religion is strong; second, good character and third, ready to live independently. Examples of activities in each household are a recitation, which includes
learning to read the Qur’an, memorizing the Qur’an and praying that adds insight to the nation’s continuing generations.

Religious understanding is the beginning of the formation of the next generation of characters who return to the Qur’an and the Sunna. He is a pure Islamic ideology that refers to the main source of teaching and is oriented towards progress as a basis against the decline in quality of self. Even if the child is born in a smart condition, it means nothing if it is not followed by a religious understanding and knows more clearly about formal thinking about a dynamic and progressive mind that has an important role in forming good character. Characteristics are very important for the cultivation of moral values and social values in the tourism industry community because the influence of globalization has the effect of depriving ethics of manners and can be a person with a bad personality. Independence is a form of improvement in various fields that have skills as well as life skills to be able to compete and prepare superior Human Resources because there are still minimal Human Resources around the Mandalika SEZ. Even though there are still few workers for the preparation of the Mandalika SEZ, the Government through the Tourism Ministry opened a Tourism Polytechnic college, which is now developing the process in the Central Lombok district of Praya which is adjacent to the West Nusa Tenggara Regional Institute of Domestic Governance campus. Although until now foreign and domestic investors have begun to glance at the panorama and beauty of tourism which is very attractive and will beat the prestige of tourism in other regions including Bali as the main icon of Indonesian tourism. The capitalists who began to be interested in land around the SEZ Mandalika began to feel that there was great potential for investors’ capital gains. They began to choose and make the tour as a new commodity, with which it would reap immeasurable benefits. Behavior in consumptive activities is an accumulation of consumption of signs and symbols inherent in tourism terminology. Though its essence, only in the form of embodiment of the symbol of status, prestige, and satisfaction will be capitalist persuasion in tourism icons.
Special Economic Zones in Preserving Islamic Civilization

Science and technology are the main elements in the progress of human civilization towards the formation of a knowledge-based society. In general, the role of science and technology is to (1) improve the quality of life and welfare of society; (2) increase the competitiveness of the nation; (3) strengthen national unity; (4) realize transparent governance; and (5) increase national identity at the international level. Through the advancement of science and technology, humans can harness natural wealth to support welfare and improve quality of life. However, it is important to understand that science without religion is lame, while religion without science is blind. As stated by Albert Einstein, this means that human life requires direction and guidance. Religion is a guide and direction of life. Humans are definitely not living quietly without religion. Humans do not live in a developing way without science. Religion and science complement each other.

The development of halal tourism with the aim of realizing the West Nusa Tenggara community that is faithful, cultured, competitive and prosperous, becomes the direction of Regional Governors in setting the pace of regional development. Believers are interpreted as religious communities, who carry out religious teachings well, are noble and respect each other.

The word tourism is traveling together (to expand knowledge, have fun, etc.); travel that utilizes the potential of natural resources and its environmental management as a tourist destination object; on vacation or just want to enjoy the beauty of nature. In addition, the word halal is a term that is very closely related to the relations of life of Muslims, namely all objects or activities that are permitted to be useful or carried out, in the Islamic religion according to religious teachings and in the Muslim holy books. The relation of the word halal, has very diverse meanings, in terms of food, earning a living, and so on. Structurally the second language of the word is in a very lame relation in the structure of meaning, but if juxtaposed becomes a form of equivalent words that give a strong basic meaning.
Islam as a religion that rahmatanlilalamin strongly maintains behavior and good relations between human beings (ḥabl min al-nās) in life, Muslims are always encouraged and maintained unity and brotherhood. In the realm of mutual relations, Muslims must respect a variety of local wisdom that does not violate Islamic law and is obliged to rectify it when it conflicts with Islamic law so that local wisdom must still submit to the rules of Allah, not vice versa. It is necessary to realize the drive of Muslim preachers and scholars to create the simplicity of understanding the science of Islamic learning.

The island of Lombok is known as the island of a thousand mosques which means that on the island of Lombok as a place where Islam is very accepted and respected. Lombok residents or so-called Sasak people who are predominantly Muslim with the identity of the Sasak are closely related as a Muslim. Where the acculturation of Islam with the local culture goes well between the culture of local culture and Islam together. Besides Islamic culture that shows the identity of Lombok people, that a variety of tourist destinations are often found on the island of Lombok starting from the beautiful stretch of beach and natural conditions in the cool mountains plus waterfalls in a number of tourist destinations such as Sendang Gile Waterfall and Tiu Kelep Waterfall including on Geopark Rinjani tours. Lombok is very good as one of the centers of world-class tourist destinations and made as a special economic region called Mandalika.

Mandalika is a world-class tourism destination in Indonesia, which is a Special Economic Zone as a priority program from the central government. This Mandalika tourist destination offers a variety of beauty and unique experiences that are different from other places around the world - located in the southern part of the island of Lombok with a stretch of beach that is more than 16 km long with sparkling white sand. Mandalika has been designed as an ecotourism destination, by combining Clean Solar Cell Energy, Water Desalination Buildings and maintaining more than 51% of resorts as green open spaces. Supporting infrastructure such as the extension of Lombok International Airport runway, Sheet
Revitalization, and Handling of the Clean Water Network in the Kuta area and its surroundings, which will not only maintain and protect Mandalika’s natural beauty, but also improve the lives and culture of local communities and preserve existing local wisdom reflect Islamic culture.

Mandalika Special Economic Zone (SEZ) which was inaugurated by the President of the Republic of Indonesia, JokoWidodo, was held at Kute Beach, Kuta Village, Pujut District, Mandalika Region, Central Lombok on Friday, October 20, 2017. This area is managed by PT. Indonesian Tourism Development (Persero) or Indonesia Tourism Development Corporation (ITDC). The inauguration of this special Economic Zone After 29 years has not been resolved in the inauguration as the beginning of operations and is ready to receive and serve investors, which is one of 12 Special Economic Zones established by the government. As a symbol of Islamic civilization in Lombok by the Indonesia Tourism Development Corporation (ITDC) as the person in charge of the developer of a special economic area in Mandalika, a large magnificent mosque with a capacity of 1500 jamā’ah was built on an area of 8 hectares (80,000 m2). Where 1.5 hectares (15,000 m2) will be built for the trade zone for micro, small and medium enterprises (MSMEs). In the Special Economic Zone (SEZ), the mosque is called the Nurul Bilad mosque. Nurul Bilad Mosque which was built as a symbol of Islamic culture in Lombok as a form of local wisdom of the local community in a form that shows aspects of the building form of Lombok. Nurul Bilad Mosque is also a halal tourist destination, namely Islamic religious tourism. Prepared to attract tourists who want to know the cultural life of the local wisdom of the people of Lombok where places of worship can be highly valued as a place of worship as well as becoming a world-class halal tourist attraction, as well as various attractions in the world, many places of worship are highly regarded as tourist attractions. Like the Blue Mosque in Turkey, it’s a tourist place. On Lombok itself, which is in the center of Mataram city, the Islamic Center (IC) of West Nusa Tenggara has become a tourist spot visited by many tourists and also as a center for Islamic studies in West Nusa Tenggara.
In West Nusa Tenggara itself, especially on the island of Lombok, it has a diversity of tribes, cultures, and religions that are unique in this area. Where all kinds of tribes and religions are living side by side. The West Nusa Tenggara area can be said to be a very rare area of religious or ethnic conflict. Although some time ago there was an inter-religious or tribal conflict that occurred due to the friction of individual interests which led to social conflict. Overall, this area is a peaceful area. The concept of halal tourism can be carried out without causing social conflicts that occur in the Lombok community while still respecting each other and the differences in religion. For example, when Friday prayers are held at Jami Praya mosque, they who are non-Muslim will be guarded by the Central Lombok District Police.

**Conclusion**

Halal tourism becomes an icon for the people of West Nusa Tenggara. Mandalika is a world-class tourism destination in Indonesia, which is a Special Economic Zone as a priority program from the central government. The concept of halal tourism can be carried out without causing social conflicts that occur in the Lombok community while still respecting each other and the differences in religion. The government in dealing with the Mandalika SEZ involves education experts, teachers, and parents in the smooth running of activities capable of guiding the next generation of high-fighting ability based on, first, strong understanding of religion; second, good character and third, ready to live independently from reconstruction land to social reconstruction to increase the application of Islamic cultural values to the improvement and assistance of superior human resource understanding.

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