



Maja Labo Dahu: A Local Wisdom for Sustainable Tourism Destination Management

Feriyadin

Tourism Department, Sekolah Tinggi Pariwisata Soromandi Bima

INFO ARTIKEL

Abstract

Keywords:

Maja Labo Dahu, Destination Management, Sustainable Tourism, Local Philosophies.

In Bima City, incorporating local cultural values into tourism management can improve the quality of life, community well-being, and cultural preservation. This research explores the tourism potential of Bima City and how the local wisdom, Maja Labo Dahu, can be applied to manage its tourism destinations. Using a qualitative and descriptive approach with ethnographic methods, data was collected through field observations, literature reviews, and interviews with 40 participants, including tourism site managers, tourists, religious and cultural figures, and local community members. The findings reveal that Bima City's tourism potential lies in its cultural diversity and natural beauty, bolstered by its strategic location connecting Labuan Bajo, Lombok, and Bali. Managing this potential involves embracing Maja Labo Dahu values, such as honesty, trustworthiness, harmony, competence, and adaptability, which are deeply rooted in the local Islamic culture. The application of Maja Labo Dahu as a tourism management model promotes harmonious relationships between man and God, man and man, and man and the environment. This approach aims to maintain natural and socio-cultural resources while providing economic benefits to local communities. Furthermore, integrating Maja Labo Dahu values into tourism governance not only constitutes an innovative and culturally embedded strategy for the city of Bima but also a potential model for others.

✉ Authors

(*) Corresponden Author

Email:

feriyadin@gmail.com*

E-ISSN: 3026-0965

DOI :

Introduction

Tourism significantly boosts a region's economy, improves community well-being, and promotes local culture through effective tourism management. Income from tourist visits, local economic activities surrounding these locations, and the growing recognition of these destinations all contribute to regional income (Neto, 2003). This promotes trade, job creation, and a prosperous economy (Andriani et al., 2022), facilitating a balance of business opportunities and cultural development.

The city of Bima, currently booming in tourism, has beautiful natural resources and a rich cultural heritage, including strategically located territory, easily accessible areas, stunning attractions like Kolo Beach, Ule Beach, Lawata and the diversity of local traditions like Maja Labo Dahu, Ntumbu Tuta, Gantao, Ua Pua, among others. These assets showcase the city's natural beauty, historical heritage and cultural richness, forming an essential resource for the region's sustainable tourism development. It is important that Bima town is managed effectively to support the regional economy, especially in the tourism sector. Therefore, it is imperative to have a strategy to explore and research these assets.

Sustainable tourism governance in the future requires management focused on ethical, aesthetic and economic values. Emphasizing the unique local qualities of a destination enhances the travel experience, providing holistic benefits to communities and their surrounding environment (Feriadin et al., 2021). Exploring the importance of local wisdom in organizing tourism destinations requires the attention of stakeholders to enhance the uniqueness, locality and integrity of tourism destination management calendar in Bima City.

Local wisdom defines the identity, heritage and cultural wealth of a community, shapes ethical behavior and character for generations, promotes solidarity and preserves community identity. This role emphasizes that the local characteristics of a region contain positive values that emphasize harmony and balance in the order of human life. Therefore, promoting local values in the management of tourist destinations is essential to create their attractiveness.

Bima city exhibits a local culture called Maja Labo Dahu, which guides the Bima people in their interactions with others and the environment, serving as a source of spirituality and wisdom (Anwar & Al-Hasyimiyyah, 2019). This local wisdom is important to support Bima Town's tourism management, becoming a way of life and guiding principle for the community. The combination of tourism and culture in Bima shows the potential for sustainable development.

However, recent concerns in the tourism sector within the Bima community revolve around perceived damage to their culture, environment and local communities. Inadequate understanding of the implementation of local wisdom in tourism management, ineffective destination management models, lack of promotion and poor quality of labor have posed many problems. To balance these factors, it is necessary to implement local culture in the management of tourist attractions in Bima city. Local culture acts as a filter, regulating economic, social and cultural activities. Maja Labo Dahu provides the foundation for sustainable destination management, giving the city a memorable identity and preserving the local wisdom of the Bima people in all activities (Khomeini et al., 2020).

In this context, the study aims to find out how Maja Labo Dahu affects the daily life of the Bima community in the management of tourist destinations. By considering the ethical, aesthetic, and economic values associated with the understanding of the Mbojo people, the study aims to create a framework for distinctive tourist destinations that meet the preferences of visitors.

A. Tourism Destination Management

Tourism has the potential to stimulate economic, social and cultural development within a society. It provides opportunities to create jobs, improve infrastructure, increase tax revenue, parking fees, and foreign exchange earnings (Naseem, 2021), and promote art, culture, and patriotism. Recognizing the significant multiplier effect arising from tourism, Violinda & Sumastuti (2022)

emphasize the importance of optimizing tourism destination management, including factors such as geographical location, The community's natural beauty and unique socio-cultural aspects are key attractions in the development.

A tourism destination is a geographical area that includes tourist attractions, public amenities, tourism services, accessibility, and interconnected communities that collectively contribute to tourism (Kemenpar, 2009). Essential elements of a destination that require special attention include: a) attractions, including natural, cultural and man-made uniqueness and appeal; b) accessibility, including transport systems and infrastructure; (c) facilities that support and facilitate tourism; (d) public facilities supporting tourism activities; and e) governance, including authority, responsibilities, and roles (Cooper, 2016). All the basic resources needed for the development of tourism destinations are closely linked to the important roles of tourism stakeholders.

The sustainability of a tourism destination depends on the capacity of stakeholders such as local governments, tourism operators and communities (Díaz & Espino-Rodríguez, 2016), as well as tourism organizations. Eddyono (2021) suggests that the most effective approach to destination management involves establishing a destination management organization that engages in activities such as a) planning, b) coordination, c) implementation and d) comprehensive, systematic and innovative management. Indeed, the existence of such an organization constitutes the tourism value chain, focusing on establishing host-guest relationships, resource capacity, coordination and development of tourism activities (Buhalis, 2000). The goal is to increase income in specific areas and enhance the reputation of the destination (Busaini et al., 2020; Moilanen & Rainisto, 2009).

One of the most important factors in achieving effective tourism destination management is ensuring the availability of competent human resources. Kusworo & Damanik (2002) assert that obtaining high quality human resources includes improving the quality of education and training to meet performance standards. Education and training are the means that enable individuals to master, develop, control and use knowledge and technology (OECD, 2018) in accordance with the needs of the tourism industry.

B. Local Wisdom

Local wisdom encompasses the valued principles that guide a community's way of life, including the sustainable care and management of the environment (Kemenpar, 2016). It comes from the social, cultural and local characteristics of the community (Jundiani, 2018), related to values, beliefs and religion. Mungmachon (2012) divides local wisdom into two types: abstract, including ideas, thoughts, worldviews, values and concreteness that can be perceived by humans.

As highlighted by (Purba et al., 2020), local wisdom acts as a compass for daily attitudes and behaviors in the community, evident in slogans, concepts, proverbs, songs, traditional texts and community practices. It includes various cultural treasures that are preserved as guiding principles of community life aimed at strengthening social solidarity (Kirmayer et al., 2009; Feriyadin et al., 2022) preserving the environment. Constructive values rooted in local wisdom are important in forming a nation's distinct identity (Alfian, 2013), promoting diverse, tangible cultural expressions and traditions and intangible, to improve wellbeing and promote harmony between individuals.

The presence of local wisdom has an important meaning and function in the development of the community. Its role includes serving as an identifying marker for a community, promoting social connections between different communities, religions and beliefs, developing as a living cultural element, deepening enhances community solidarity, shaping ways of thinking and interrelationships between individuals and groups within their cultural context. It promotes solidarity, appreciation, and harmony between humans and their environment (H. Demolinggo et al., 2020). These roles demonstrate the importance of local intelligence in solving social problems resulting from changes in social and cultural dynamics.

C. Maja Labo Dahu

The traditional wisdom of Maja Labo Dahu, including “Maja” (shame) and “Dahu” (fear), is rooted in moral and ethical teachings. “Maja”, symbolizing shame, is the basis for avoiding actions contrary to customs and religion, while “Dahu”, meaning fear, means disobeying Allah's call and the guidance of the Prophet (Hermawansyah, 2019). Maja Labo Dahu teaches that those who do not obey God's commandments should be ashamed and afraid before God, before others, and before themselves. Violating this philosophy means going against religious and cultural norms (Idrus et al., 2022), forcing Bima residents to firmly adhere to their religious and cultural principles.

This moral-ethical teaching emphasizes religious norms and cultural values, advocating a balanced relationship between humans, God, other humans, and the environment. Rooted in faith and cultural wisdom, it guides behavior in all aspects of life, serving as an instrument of autonomy and control (Knapp, 1987). Maja Labo Dahu guides the people of Bima to be culturally conscious of shame and fear, preventing them from deviations in words and actions (Kadri, 2020). Preventing acts contrary to dominant religious and cultural values became the guiding principle of their social and religious activities.

Maja Labo Dahu emphasizes ethical messages consistent with Islamic teachings, encouraging good behavior and respect for others. These positive values determine the ethical behavior of the Bima community (Mulyadin & Jaedun, 2019). It is closely linked to Islamic teachings, forming the moral and ethical core of the Bima community rooted in faith, Islam and Ihsan, applicable to all segments, regardless of age, wealth, or status.

In essence, Maja Labo Dahu shapes the lifestyle of the people of Bima, guiding them towards a harmonious environment through a God-centered lifestyle, environmental protection and communal tolerance. By consciously applying its values, a balanced relationship between nature and people is established, making it the fundamental basis for tourism development in Bima.

RESEARCH METHODS

The research method used is a descriptive qualitative research method with an ethnographic approach. The aim is to describe and explain phenomena, events or conditions of tourism and culture from the perspective of the community. The objective of this study is to gather in-depth information by observing and analyzing the tourism destination management of Bima City, which performs the main function of tourism or has the potential for tourism development, culture and has a significant impact on the economy, socio-cultural growth and the environment. The aim is to conduct research aimed at the concept of “Maja Labo Dahu” in the

management of tourist attractions in Bima city. In this study, the subjects of interest are Lawata Beach, Kolo Beach, Paruga and relevant parties and organizations participating in the study.

The data collection techniques used in this study are as follows: 1) Field observation, which involves observing a number of tourist attractions. 2) Literature review, which includes reading and reviewing journals and research papers that can be used as research materials. 3) Interview, by purposive sampling, with relevant parties (tourism operators, cultural figures and local residents) while keeping the names of informants confidential by Use their initials. Qualitative research analysis includes three main elements: data reduction, data presentation, and verified conclusions. The data analysis involved in this study aims to examine the phenomena, events or conditions of tourism and culture from the perspectives of tourism stakeholders and local communities in their management. This data is then collected and analyzed to provide new knowledge to the community, especially related to the concept of “Maja Labo Dahu” in the management of tourist attractions in Bima city.

RESULT AND DISCUSSION

A. Tourism Destination Potentials of Bima City

A tourist area is a center of tourism-related activities, services and amenities for tourists. According to informant 01 MN, it is important to develop and manage these areas according to local characteristics and community needs to facilitate tourism activities. This aligns with the definition of a tourist destination in the Tourism Law, encompassing geographical areas with attractions, public facilities, accessibility, and interconnected communities, playing a vital role in the tourism development of a region.

Informant 03 SAI emphasized the importance of a high-quality tourist destination, suggesting that an attractive destination can arouse tourist interest. Informant 01 MN also emphasized that a destination is considered high quality when it adheres to the seven charms principle, emphasizing a service-oriented approach. Furthermore, COMCEC (2016) emphasizes that quality destinations can increase the number of visitors by providing promising services, ensuring the safety and comfort of visitors, and providing Essential amenities such as clean toilets, safe shower areas and well-maintained prayer spaces. This is complemented by a focus on respectful cultural practices in managing tourism.

The insights from the informants stress the importance of attributes, service quality, and the implementation of the *Sapta Pesona* concept in the development and management of tourist destinations. Improving the quality of these destinations can help regions build a strong brand image, foster tourist loyalty, and enhance the quality of life for local residents. Therefore, efforts to build high-quality destinations must be supported by appropriate destination attributes to achieve sustainable and attractive tourism destinations (Widayati et al., 2021).

Informant 35 NA shared that their family loves to travel, even to far away places. However, they emphasize the importance of easy access to the destination. When they come to a tourist destination, they find it essential to have attractive attractions, facilities that meet the needs of tourists, and effectively manage the number of visitors. This statement highlights the importance of several destination attributes: tourist attractions, visitor-friendly accessibility, comfort-enhancing facilities, visitor traffic management efficiency and local wisdom in

accordance with customs and culture to maintain a stable environment in the tourist destination. Therefore, the quality of these destination attributes can significantly influence tourists when choosing their travel destination.

Bima City is an area that enhances the potential of tourism as a leading sector in improving community welfare and regional economic growth. Informant 11 FR said the city has a good motto about the harmonious life of Bima society (*dou mbojo*). The city with the slogan *Maja Labo Dahu* as the philosophy of its people, is home to many local traditions and cultures that have echoed from the days of the sultanates to the present day. Some of the practices and cultural heritage that can still be observed in the life of the Bima community include: traditional ceremonies, weddings, recitation of the Quran, circumcision ceremonies and historical evidence different histories of the Bima Sultanate and the Sultanate, can still be considered archaeological sites.

Informant 07 KUS revealed that Bima City holds a variety of natural, cultural, and maritime potentials, even in a strategically positioned area for developing tourism businesses. Informant 09 MD also affirmed that Bima City possesses highly potential tourism assets, such as vast paddy fields, forests, and mountains. Informant 02 BEP also mentioned that Bima City is rich in maritime tourism potentials, visitors can swim, dive, fish, boat, relax, witness the lives of fishermen firsthand, and enjoy its cuisine. A variety of sea and beach activities can be enjoyed by tourists when visiting Ni'u Beach, Lawata, Amahami, Ule, Bima Port, Songgela, Bonto, and Kolo Beach. Apart from the array of sea and beach activities, the potential cultural attractions in Bima City include language, Rawa Mbojo, Hadra, Kareku Kande, Gantao, Ntumbu Tuta, Ua Pua, and others.

However, what is equally interesting is that the location of Bima is highly strategic, bordered by national tourist traffic routes such as Bali-Lombok in its western region, Labuan Bajo in the east, and Tana Toraja in the northern area. All these areas are prioritized national tourist regions and major destinations for tourists. This means that Bima has potential tourism assets and a highly strategic geographical location to attract tourist interest. This strategic position presents a significant opportunity for the enhancement of the local socio-economic status and Regional Original Revenue (PAD). Therefore, in the context of developing tourism in the city of Bima, it is possible to focus on developing the attractiveness of natural, cultural, halal, religious and maritime tourism.

Informant 01 MN believes that we need to think very seriously to make Bima a top tourist destination, not just a transit place for tourists. Therefore, what needs to be done is to consolidate and promote all local resources and tourism potential in many different forms, suitable to the local characteristics. Bima city needs to demonstrate the competitiveness of tourism products based on natural resources and unique local wisdom to create an impressive tourist experience for visitors. Additionally, the Bima City Government should support tourism development through its policies, as informant 07 KUS expressed,

The Government of Bima City through its Tourism Office must seriously develop the tourism industry by introducing policies that support the establishment of tourism-supporting facilities and infrastructure, such as hotels, guesthouses, homestays, restaurants, eateries, travel agencies, and information service centers as supportive elements to meet the needs of tourists while in Bima.

The existence of tourism facilities and infrastructure, along with tourist activities in Bima City, can contribute to accelerating regional development, particularly in increasing local revenue, creating employment opportunities, and enhancing local business prospects for the community. Therefore, the Bima City Government should promote the development of culture and tourism as a key area to improve the well-being of the community.

B. The Significance of Maja Lao Dahu in Tourism Destination Management

Destination management is vital for achieving tourism development goals in a region (Debruyn & Meyer, 2022). Informant 04 SR emphasized the need to improve destination management for tourism to thrive in Bima City. Effective and sustainable governance for tourist destinations should be guided by local values, ethics, aesthetics, and economics, ensuring high-quality travel experiences for both tourists and the local community. Mudana's research in (2018) supports the idea that managing tourism destinations should align with the community's social and cultural values, allowing tourists to have meaningful experiences rooted in local culture.

In the case of Bima, a destination rich in natural and cultural treasures, the concept of tourism development through destination governance is crucial for the sustainability of the tourism sector. Informant 01 MN stated that the Bima City Government is developing culturally-based flagship tourism, drawing from various local wisdom. This approach underscores the importance of cultural resources in attracting tourists. As Informant 05 NUR mentioned, culture acts as a magnet for tourists, promoting the unique aspects of the local culture within the tourism industry. The role of culture is invaluable in shaping tourist destination management, making the local culture's potential an integral part of economically valuable human creative products (Richards, 2014).

The people of Bima possess local wisdom that serves as a guide for establishing a positive and harmonious social order. Informant 12 AM noted that Bima embraces Maja Labo Dahu as a highly popular life philosophy. This culture encourages people in Bima to feel a sense of shame and fear when not following the rules and principles outlined in Islamic teachings. The fundamental principles within the concept of Maja Labo Dahu include shame and fear in relation to oneself, others, God, and modesty.

Informant 13 AL explained that the Maja Labo Dahu culture revolves around the values of human life and emphasizes feeling ashamed and fearful when not adhering to Islamic sharia, which prioritizes values beneficial for religion, social culture, and the environment. This perspective underscores that Maja Labo Dahu is a way of life that instills caution and a sense of shame among the people of Bima when they do not perform their tasks to the best of their ability. A study by Tasrif (2021) revealed the strong adherence of the Bima people to their cultural and traditional systems, which align with religious norms (Islam) (Umar et al., 2019). Consequently, the local wisdom of Maja Labo Dahu forms the basis for the behavior of Bima residents, stemming from Islamic teachings.

Maja Labo Dahu culture is an ideology aimed at creating a harmonious, dynamic, balanced, and productive life while upholding religious values. Informant 14 HS, explained that they impart the teachings of Maja Labo Dahu to younger generations by learning and practicing Islamic commands and avoiding prohibitions, starting from a young age. This demonstrates that Bima's youth are

introduced to the values of Maja Labo Dahu early in life through practices such as prayer rituals, Quranic studies, and the associated meanings, as well as through a focus on hospitality and courtesy to foster harmonious relationships with others and the environment. Additionally, younger generations are engaged in traditional customs and ceremonies, including weddings and Quran recitation events, as well as other social and religious gatherings, to acquaint them with the local culture and its values.

In the teachings of Maja Labo Dahu, there are several essential values that serve as guidelines for the Bima community's way of life. These values are honesty, trustworthiness, harmony, competence, and adaptability. Informant 11 FR expressed that in the concept of Maja Labo Dahu, there are embedded spiritual and moral aspects in building harmonious relationships. The teachings of Maja Labo Dahu impart to the Bima community the meaning of harmony, unity, and closeness in one's relationship with God, fellow humans, and the environment, all with the ultimate aim of achieving a happy, good, and prosperous life. Understanding Maja Labo Dahu holds significant importance for the lives of the Bima community if individuals can practice this concept in any situation and condition, especially in tourism activities.

In the context of tourism destination management, the function and role of Maja Labo Dahu are an effort to enhance the trust and ethical conduct of service providers or destination managers in carrying out their roles in the tourism industry, in line with the noble values embedded in the philosophy of Maja Labo Dahu. The noble values contained in the local wisdom of Maja Labo Dahu that can contribute to the sustainability of tourism destination governance are as follows:

1. **The Significance of Honesty:** Within the context of Maja Labo Dahu, the principle of honesty underscores the imperative of refraining from actions that could jeopardize one's own well-being, particularly that of others. As articulated by Informant 15 UI, "Initiating any endeavor with falsehood, such as misleading information to tourists, is discouraged." Dishonesty tends to arouse suspicion and fear and erode consumer trust, ultimately leading to travellers' dissatisfaction. Hence, honesty plays a central role and is a virtue that should be adopted by every individual as it forms the basis of travellers trust and loyalty. In the tourism sector, the value of honesty can manifest itself in many different aspects, including disseminating truthful information, transparent advertising, offering vacation packages, fulfilling contractual obligations with partners, protect information confidentiality, etc.
2. **The Essence of Reliability:** In the context of Maja Labo Dahu, the virtue of reliability symbolizes the apprehension of actions that undermine the faith reposed in an individual by others. As elucidated by Informant 13 AL, "Maintaining trustworthiness in executing tasks and responsibilities is paramount; any diminishment in trustworthiness results in the forfeiture of customer loyalty." Lack of trust causes discomfort and disrupts the tranquillity of visitors, leading to loss of trust between them. Therefore, trustworthiness seems to be an excellent attribute that all people with a vested interest should have. In the tourism sector, the value of reliability can be applied comprehensively, including the management of tourist attractions, hotels, tour guides, travel agents and suppliers. Other services, as well as environmental, social, and ecological responsibility.
3. **The Principle of Harmony:** In the context of Maja Labo Dahu, the concept of

harmony encapsulates an aversion to actions that disrupt the relationship between host and guest. As Informant 09 MD explains: Demonstrate care, empathy, sympathy for others, humility, mutual respect, honour, mutual support, communication, and demonstrated ethical behaviour the most important efforts to maintain a strong relationship between guests and hosts. Leading to loss of acceptance in these relationships. Therefore, a harmonious personality must permeate every interaction with others. In the field of tourism, the value of harmony is easily applied to the management of tourist attractions, tour operators, accommodation facilities, restaurants, and transportation.

4. **The Importance of Competence:** In the context of Maja Labo Dahu, the capacity to express aversion to actions contrary to established social norms. As Informant 01 MN explained, “conformity and a sense of shame towards activities considered unorthodox by the community are required.” Tourism professionals are expected to demonstrate adherence to both implicit and explicit rules prevailing within the local community. In the context of tourism, the value of competencies has practical application in facilitating effective communication with stakeholders and entities involved in the tourism industry, such as travel agencies, hotels, culinary establishments, souvenir shops, government agencies and others. In addition, competence plays a central role in demonstrating hospitality and broad vision to tourists. Therefore, tourism professionals or service providers who are proficient in multiple languages can improve their communication and service delivery to tourists.
5. **The Value of Adaptability:** Within the framework of Maja Labo Dahu, adaptability means an aversion to being unprepared, lacking knowledge and skills to deal with fluctuations and changes in local policies. As suggested by Informant 02 BEP, “strong efforts and innovative measures are essential to revive tourism activities in the city”. For tourism professionals committed to promoting the growth of tourism in the region, strategic and innovative measures are needed to ensure the delivery of high-quality tourism by understanding travel habits of tourists. In the tourism sector, adaptability is demonstrated through innovation and the ability to seize commercial opportunities. The ability to embrace change and maintain an open and evolving mindset will facilitate progress in developing stronger and more sustainable destination management and service delivery.

The local wisdom of Maja Labo Dahu developed in Bima town is a cultural concept rooted in religious (Islamic) teachings. This concept conveys to the community the importance of building a harmonious relationship between God, people and the environment, thereby creating a favorable atmosphere for community life. These three relationships are interdependent and are practiced simultaneously and properly to achieve the goal of material and spiritual happiness. The Maja Labo Dahu concept also needs to be developed as a basis for business philosophy, tourism development, land use planning and regional strategic development plans. Indeed, this lifestyle emphasizes the principles of friendliness, harmony and balance between economic goals, environmental conservation and culture, aesthetics and spirituality.

In improving the economic resilience of the Bima community, in addition to assessing the existing potential, the government should also improve the local social structure, culture and psychology. Therefore, there needs to be a strong

concept as the basic foundation for economic development, which is Maja Labo Dahu. This foundation can be built in accordance with the local wisdom of the local community or through a philosophical concept believed by the people of Bima, towards harmonious community life.

Maja Labo Dahu is a philosophy that is both a way of life and a cultural system of the Bima community, inspired by the teachings of Islam. Maja Labo Dahu's philosophy is that primary potential and tourism are used as a means of realization, thereby creating a dynamic and mutually beneficial relationship between tourism and culture, allowing both to flourish in an integrated, harmonious, and sustainable way to ensure community prosperity, cultural preservation, and environmental sustainability. Therefore, as a community that still adheres to religious norms and traditions, it is necessary to continue to respect existing ethics to avoid losing these norms. One of the potentials that can be developed today is the local cultural and intellectual heritage that each region possesses.

C. The Implementation of Maja Labo Dahu for Sustainable Tourism Destinations

Maja Labo Dahu can serve as a means of social control for the Bima community in managing relationships. Essentially, the concept of Maja Labo Dahu guides the people of Bima to achieve happiness and salvation in this world and the hereafter by maintaining closeness to God, promoting harmonious relationships with fellow human beings, others and maintain harmony with nature. Maja Labo Dahu is directly related to an individual's belief, dedication and sincerity in carrying out life activities that correspond to the dominant cultural and religious (Islamic) values in the community. This proves that the life of the Bima community is deeply rooted in cultural and religious values, which are important assets in the management of tourist attractions in Bima city.

The sustainability of a tourist destination depends on the destination's management capabilities. Without effective destination management, the long-term sustainability of tourism activities will be threatened. In this regard, applying local wisdom, Maja Labo Dahu, to the management of tourist attractions is of utmost importance. Tourism requires sustainable development models that prioritize the existence of local wisdom in maintaining the sustainability of natural and socio-cultural resources, while generating economic benefits for communities local. Because the basic philosophy of Maja Labo Dahu is in line with the principles of sustainable tourism development, which includes maintaining a balance between social, cultural, environmental and economic aspects.

Local wisdom, Maja Labo Dahu, is associated with the involvement and participation of the local community in the management of tourist attractions in Bima City. The implementation of local values in destination management highlights local characteristics and characteristics for the growth and development of tourist destinations, especially in the application of local values. Preserving local values in destination management leads to protecting local interests. In the context of destination management, the presence of local economic and aesthetic values can be used as alternative tourist attractions, as well as a form of social capital that can attract tourists, history and bring welfare benefits, peace and happiness to the people. Therefore, tourism management based on Maja Labo Dahu will become an alternative model of tourism development based on local wisdom, teaching

about harmony in the relationship between man and God, man and others, man and environments.

Regarding the implementation of the three elements of relationship in the Maja Labo Dahu concept at the Bima City tourist destination as follows:

1. Relationship between Human and God

Maja Labo Dahu is a concept that aims to establish a good relationship between humans and God. In the context of tourism, destination managers should be aware that any tourism activity they are involved in is part of their worship to God. The application methods for the management of Bima City Tourism Destination are as follows:

- 1.1. Destination managers provide sacred places (places of worship) that reflect the local culture of the Bima community.
- 1.2. Destination managers assign responsibility for the maintenance of places of worship to all employees.
- 1.3. Destination managers play a role in the preservation and development of religious traditions by facilitating training and guidance on the preservation of cultural and religious events for employees and the local communities.
- 1.4. Destination managers have a working pattern that allows their employees to participate in cultural and religious ceremonies.
- 1.5. Destination managers participate in local cultural and religious activities, such as the Rimpu festival, Hanta ua Pua, etc.

Human efforts to achieve a harmonious relationship with their God are reflected in their prioritization of peace among human beings and their emphasis on the principles of humanity, mutual respect and appreciation as creatures of God. When managing tourist destinations in Bima City, managers must consider a harmonious relationship with God. Because this relationship can influence the success and sustainability of managed tourism destinations.

2. Relationship between Human and Human

Maja Labo Dahu is a concept that aims for equality among people. In the tourism context, destination managers recognize other people as fellow human beings who should be served and respected. The application method for Bima City tourist destination management is as follows:

- 2.1. Destination managers treat all employees equally, empower all employees accordingly, value high-performing employees, and do not discriminate among them.
- 2.2. Destination managers strive to provide health insurance to all their employees as a form of accountability in creating a harmonious relationships within the organization.
- 2.3. Destination managers establish family relationships with local communities to create safe and comfortable working environments for everyone at the destination.
- 2.4. Destination managers carry out social organization development programs in surrounding areas, providing financial support or services to organizations and community groups such as Pokdarwis, Karang Taruna, Banjar Pemuda, etc.
- 2.5. Destination managers contribute by providing goods or services to each religious activity to support the preservation of Bima culture.
- 2.6. Destination managers should engage other stakeholders, especially local artists, and cultural experts, to showcase Bima's rich artistic and cultural

activities, such as the Wura Bongi dance Monca, Lenggo and Ntumbu Tuta dance at tourist destination.

Efforts to establish positive relationships between people are part of the nature of humans as social beings. To lead a prosperous life, humans must relate to others by prioritizing human values in interactions, understanding human rights, and creating peace among other humans. In the tourism destination management of Bima City, community empowerment and improving hospitality quality are the best efforts to achieve harmonious social relations in the world of tourism. This perspective is consistent with the concept of community-based tourism, which gives local communities the opportunity to participate in tourism activities. In addition, the concept of welcoming quality is fundamental in tourism management, because tourism inevitably involves encounters between guests and hosts.

3. Relationship between Human and the Environment

Maja Labo Dahu is a concept that seeks harmony between humans and the environment. In the context of tourism, destination managers must maintain the ecological balance of the surrounding natural environment. The methods of implementing tourist destination management of Bima city are as follows:

- 3.1. Destination managers actively address waste management and minimize the generation of waste released into the environment. In this regard, managers classify organic and inorganic waste and ensure efficient and effective waste treatment.
- 3.2. Destination managers use land proportionally to the Maja Labo Dahu concept, prioritizing beauty, conservation, and a balance between the use of buildings and vegetation in the tourist destination area.
- 3.3. Destination managers use land effectively and efficiently without changing existing land use planning.
- 3.4. Destination managers conserve rare and protected plant species and plant health-promoting plants near tourism destinations.

Efforts to maintain a relationship with the natural environment are a form of human concern for the well-being and sustainability of life. Preserving and protecting the environment is a human obligation and responsibility to live in peace, security and peace. To achieve balance of the universe and its contents, humans are not allowed to engage in actions that are contrary to norms, laws, cultural values and religious teachings, as such actions have ecological implications for proximity to tourist attractions.

CONCLUSION

Bima city offers diverse natural and cultural attractions as well as a strategic geographical location that attracts tourists to visit. Its natural, cultural, historical and maritime assets make it attractive. To develop tourism, the focus can be on promoting natural, cultural, religious and maritime attractions. Efforts require extensive training to promote local tourism features. It is essential to improve infrastructure, manage existing attractions and prioritize local intelligence like Maja Labo Dahu in all locations. The researchers advocate using inherent local values as the foundation for tourism destination management in Bima.

Maja Labo Dahu's values such as honesty and harmony can create a friendly and safe atmosphere for tourists. Destination management must reflect local philosophy, religious beliefs and culture, while focusing on preserving Bima's traditions and environment. Destination management based on Maja Labo Dahu

highlights a balanced relationship between humans, God and the natural environment, aiming to prevent over-exploitation of tourism by instilling ethical values. This approach aims not only to achieve economic benefits but also to enhance the culture of individuals and preserve a sustainable environment. The tourism development model based on Maja Labo Dahu is consistent with the principles of sustainable tourism, emphasizing balanced economic, cultural and environmental benefits.

REFERENCE

- Alfian, M. (2013). Potensi Kearifan Lokal Dalam Pembentukan Jati Diri dan Karakter Bangsa. *Ethnicity and Globalization*, 424–435.
- Andriani, D., Adelia, S., Juliansyah, R., Wiratanaya, G. N., Sari, D. P., Pidada, I. B. A., Purwaningrum, H., Hatibie, I. K., Putri, Z. E., Haryanto, E., Feriyadin, Satmoko, N. D., Lumanauw, N., Afrilian, P., & Hanim, W. (2022). *Perencanaan Pariwisata* (1st ed.). Widina Bhakti Persada Bandung.
- Anwar, M. J., & Al-Hasyimiyyah, S. A. A. (2019). Conflict Reconciliation Bima:(Local Wisdom Based Ethnographic Study). *Ijisrt.Com*, 4(2), 15–21. <https://ijisrt.com/wp-content/uploads/2019/02/IJISRT19FB41.pdf>
- Buhalis, D. (2000). Marketing the competitive destination of the future. *Tourism Management*, 21, 97–116.
- Busaini, B., Rinuastuti, B. H., Feriyadin, F., Wijanarko, A., Assidiq, K. A., Hadinata, L. A., & Rahmaningsih, S. (2020). Peran Pemuda Dalam Membangun Citra Pariwisata Halal Di Desa Setanggor. *Jmm Unram - Master of Management Journal*, 9(3), 295–304. <https://doi.org/10.29303/jmm.v9i3.574>
- COMCEC. (2016). Muslim Friendly Tourism: Understanding the Demand and Supply Sides in the OIC Member Countries. *COMCEC Coordination Office*, August, 1–112.
- Cooper, C. (2016). *Essentials of tourism*. Pearson Education Limited. <https://books.google.com/books?hl=en&lr=&id=ASEAEAAAQBAJ&oi=fnd&pg=PP1&dq=application+of+technology+in+tourism&ots=-Jgp3SrWz6&sig=kb6OLJ4h1pI8-3LzzWiaq38jkgl>
- Debruyne, C., & Meyer, N. (2022). Tourism and Destination Management: Determining the Viability of Tourism Development in Local Regions. *Polish Journal of Management Studies*, 25(2), 123–137. <https://doi.org/10.17512/pjms.2022.25.2.08>
- Díaz, M. R., & Espino-Rodríguez, T. F. (2016). Determining the sustainability factors and performance of a tourism destination from the stakeholders' perspective. *Sustainability (Switzerland)*, 8(9). <https://doi.org/10.3390/su8090951>
- Fauziah Eddyono. (2021). Pengelolaan Destinasi Pariwisata. In *Angewandte Chemie International Edition*, 6(11), 951–952. Uwais Inspirasi Indonesia.
- Feriyadin, F., Anisa, A., & Furkan, F. (2022). Youth Social Capital for the Sustainability of Halal Tourism in Setanggor Village. *International Journal of Geotourism Science and Development*, 2(1), 19–28. <https://doi.org/10.58856/ijgsd.v2i1.15>
- Feriyadin, F., Saufi, A., & Rinuastuti, B. H. (2021). Pengembangan Pariwisata Halal Desa Setanggor. *Jmm Unram - Master of Management Journal*, 10(1A), 1–12. <https://doi.org/10.29303/jmm.v10i1a.628>

- H. Demolinggo, R., Damanik, D., Wiweka, K., & Pramania Adnyana, P. (2020). Sustainable Tourist Villages Management Based on Javanese Local Wisdom 'Memayu Hayuning Bawono' Best Practice of Desa Wisata Pentingsari, Yogyakarta. *International Journal of Tourism & Hospitality Reviews*, 7(2), 41–53. <https://doi.org/10.18510/ijthr.2020.725>
- Hermawansyah. (2019). Pendidikan Etika “Maja Labo Dahu” Dalam Perspektif Pendidikan Islam. *Jurnal Studi Pendidikan*, 10(1), 70–80.
- Idrus, A. M., Hasan, H., Asti, M. J., Taudiyah, N. T., & Halim, P. (2022). Philosophy of Tashrī 'Review on Internalization Maja Labo Dahu in the Legal System of the Sultanate of Bima. In *Al-Daulah: Jurnal Hukum dan Perundangan Islam* (Vol. 12, Issue 1, pp. 108–128).
- Jundiani. (2018). Local Wisdom in the Environmental Protection and Management. *IOP Conference Series: Earth and Environmental Science*, 175(1). <https://doi.org/10.1088/1755-1315/175/1/012130>
- Kadri, K. (2020). Strategi Komunikasi Masyarakat Bima dalam Mentransfer Nilai Kearifan Lokal Mbojo pada Anak Usia Dini. *Al-I'lam: Jurnal Komunikasi Dan Penyiaran Islam*, 3(2), 1–16. <https://journal.ummat.ac.id/index.php/jail/article/view/2533>
- Kemenpar. (2009). *Undang-undang Republik Indonesia Nomor 10 Tahun 2009 Tentang Kepariwisata*. 1–40.
- Kemenpar. (2016). *Peraturan Menteri Pariwisata Nomor 14 Tahun 2016 Tentang Pedoman Destinasi Pariwisata Berkelanjutan*.
- Khomeini, A., Rachma, N., & Hufron, M. (2020). Pengaruh City Branding "Bima Maja Labo Dahu" (Malu Dan Takut) Terhadap City Image Dan Keputusan Berkunjung Wisatawan Ke Kabupaten Bima". *E – Jurnal Riset Manajemen PRODI MANAJEMEN*, 167–178.
- Kirmayer, L. J., Sehdev, M., Whitley, R., Dandeneau, S. F., & Isaac, C. (2009). Community Resilience: Models, Metaphors and Measures. *International Journal of Indigenous Health*, 5(1), 62–117. <http://journals.uvic.ca/index.php/ijih/article/view/12330>
- Knapp, A. (1987). from the SAGE Social Science Collections . All Rights. *Hispanic Journal of Behavioral Sciences*, 9(2), 183–205. <http://hjb.sagepub.com.proxy.lib.umich.edu/content/9/2/183.full.pdf+html>
- Kusworo, H. A., & Damanik, J. (2002). Pengembangan SDM pariwisata: Agenda Kebijakan untuk Pembuat Kebijakan. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 6(1), 105–120.
- Moilanen, T., & Rainisto, S. (2009). How to Brand Nations. *Cities and Destinations. Houndmills: Palgrave ...*, 197.
- Mudana, I. G. A. M. G. (2018). *Eksistensi Pariwisata Budaya Bali dalam Konsep Tri Hita Karana*. 8(2), 61–68.
- Mulyadin, M., & Jaedun, A. (2019). Maja Labo Dahu Slogan in Character Education. *Jurnal Pendidikan Karakter*, 9(2). <https://doi.org/10.21831/jpk.v9i2.22311>
- Mungmachon, M. R. (2012). Knowledge and Local Wisdom : Community Treasure. *International Journal of Humanities and Social Science*, 2(13), 174–181.
- Naseem, S. (2021). The role of tourism in economic growth: Empirical evidence from Saudi Arabia. *Economies*, 9(3). <https://doi.org/10.3390/economies9030117>

- Neto, F. (2003). A new approach to sustainable tourism development: Moving beyond environmental protection. *Natural Resources Forum*, 27(3), 212–222. <https://doi.org/10.1111/1477-8947.00056>
- OECD. (2018). *The future of education and skills Education 2030*. Clearance Center.
- Purba, A. R., Herlina, H., & Siahaan, J. (2020). Meaning and Function of Local Wisdom in the Proverb (Limbaga) Simalungun. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(4), 3904–3911. <https://doi.org/10.33258/birci.v3i4.1456>
- Richards, G. (2014). Creativity and tourism in the city. *Current Issues in Tourism*, 17(2), 119–144. <https://doi.org/10.1080/13683500.2013.783794>
- Tasrif. (2021). Nilai-nilai Pendidikan Karakter “Maja Labo Dahu” Dalam Pedagogi. *Jurnal Pendidikan Karakter*, 11(1).
- Umar, U., Hendra, H., & Baihaqy Yussof, M. H. (2019). Building Children’s Character: Ethnographic Study of Maja Labo Dahu Culture at Bima Community. *Jurnal Iqra’: Kajian Ilmu Pendidikan*, 4(2), 182–201. <https://doi.org/10.25217/ji.v4i2.582>
- Violinda, Q., & Sumastuti, E. (2022). Tourism Destination Development in Semarang City. *International Journal of Halal System and Sustainability (InJHSS)*, 2(1), 1–9. <https://doi.org/10.33096/injhss.v2i1.210>
- Widayati, C. C., Raharjo, D. S., & Yuwono, W. A. (2021). The Influence of Destination Attributes and Quality of Experience on Return Visit Interest. *Journal of Tourism, Hospitality and Sports*, 59, 20–30. <https://doi.org/10.7176/jths/59-03>