

The Role and Participation of Women in the Development of Community-Based Tourism from an Islamic Economic Perspective in Lantan Tourism Village, Lombok, West Nusa Tenggara

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ABSTRACT

This study aims to analyze the role and participation of women in the development of community-based tourism in Lantan Tourism Village, North Batukliang District, Central Lombok Regency, in the perspective of Islamic economics. The research uses a descriptive qualitative approach with data obtained through interviews, observations, and documentation. The results of the study show that women play a role in culinary businesses and local products, homestay management, tour guide services, handicrafts, environmental management, and tourism promotion through social media. Women are also involved in decision-making through the SOLAH Tourism Awareness Group (Pokdarwis) chaired by a woman. Women's capacity building takes place through various trainings and workshops with educational institutions, the government, and the community. Supporting factors for women's roles include village support, training, and economic motivation, while the inhibiting factors include household burden, capital limitations, and social views. The analysis with the five dimensions of maqashid al-syariah shows that the protection of religion, soul, intellect, and heredity has been fulfilled, while the protection of property has been fulfilled in part because the increase in income is mainly felt by culinary actors. Thus, the involvement of women in Lantan Tourism Village is in line with Islamic economic principles and has the potential to realize economic independence and common benefit, although the equitable distribution of economic benefits still needs to be strengthened.

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1. INTRODUCTION

Tourism is now seen as one of the alternative development approaches to improve the welfare of the community, especially in rural areas. Through the concept of a tourist village, the natural and cultural potential of the village is given a selling point so that the community can meet its needs

independently and obtain jobs from the development of tourist villages (Handayani, Saifuddin, and Damayanti 2024). Local community involvement is the main principle in this model, as reflected in the concept of community-based tourism or *community-based tourism* (CBT) that places residents as actors, not just spectators, in destination development (Kualaria, Wijayantini, and Hanafi 2022; Zaini 2021). However, the success of tourism villages is not automatically enjoyed by all groups (Handayani et al. 2024). noted that empowerment through tourism villages is still faced with obstacles in village government support, funding, facilities, infrastructure, and the quality of human resources.

One of the groups whose roles and benefits are often not optimal is women (Murdianto and Al Faaruuq 2024). stated that the tourism village program is more synonymous with male involvement, and women's involvement is often dismissed with the assumption that their abilities are not equal to men. (Khaerani 2019) found that in Bayan Village, North Lombok, economic access for men is still more than for women. Obstacles faced by women include busy taking care of the household, limited access from the village government, and patriarchal culture (Murdianto and Al Faaruuq 2024). In fact, the involvement of women has a real impact. A study in Senaru Tourism Village, North Lombok, shows that the higher the participation of women in tourism management, the greater the additional household income which has an impact on the welfare of the community. Women's participation in tourism villages is also in line with the three Sustainable Development Goals (SDGs), namely poverty alleviation, gender equality, as well as decent work and economic growth (Murdianto and Al Faaruuq 2024).

Lantan Village, which is located in North Batukliang District, Central Lombok Regency, West Nusa Tenggara, is one of the rural areas that has the potential to be developed as a tourism destination based on local potential. The development of tourism villages in this region is not only oriented towards the use of natural attractions and rural environments, but also has the potential to be a means to encourage local economic growth and improve community welfare. One of the relevant approaches in the development is Community-Based Tourism (CBT), which is a tourism model that places local communities as important actors in the process of planning, managing, and utilizing the results of tourism activities. Through this approach, people are expected to have the opportunity to develop productive businesses, expand sources of income, and utilize the potential and resources available in their environment. This is in line with the research of Rizki, Sahri, and Singandaru (2025), which shows that the management of CBT-based Lantan Tourism Villages contributes to changes in the economic conditions of the community. This contribution is reflected in increased income, increasing diversity of employment opportunities, and changes in household consumption patterns. The research also emphasizes the importance of increasing community capacity, providing supporting infrastructure, and optimizing destination promotion to maintain the sustainability of tourism village development. These findings show that community-based tourism has the potential to be an instrument for rural economic development, especially when communities are given space to participate and benefit from tourism activities. However, the success of tourism village development is not enough to be assessed based only on the improvement of economic indicators in general, but also needs to pay attention to the equitable distribution of opportunities and distribution of benefits among the various community groups involved (Rizki, Sahri, and Singandaru 2025).

Although the research of Rizki, Sahri, and Singandaru (2025) has provided an overview of the contribution of the development of Lantan Tourism Village to the community's economy, the aspect of women's empowerment has not been the main focus of the study. In fact, women have the potential to take part in various tourism activities, such as micro business management, food and beverage provision, processing of local products, marketing of business products, and services to tourists. This involvement needs to be studied more deeply to find out the extent to which women have access to economic opportunities, training, productive resources, and decision-making in the management of tourist villages. In addition, it is necessary to identify various factors that can support or hinder women's empowerment, including individual capacity, institutional support, access to capital and information, and the division of roles in households and communities. This issue is important because women's participation in economic activities does not always automatically guarantee increased

independence, strengthening bargaining positions, and equitable distribution of development benefits. Therefore, a study is needed that specifically examines women's empowerment in the development of community-based tourism in Lantan Tourism Village using an Islamic economic perspective. Through this approach, women's empowerment is not only understood as an effort to increase economic contribution to households, but also as a process of expanding opportunities, strengthening capacity, and encouraging the realization of equitable welfare. The analysis based on the perspective of Yusuf al-Qaradawi sharia maqashid is expected to provide a basis to assess the suitability of the empowerment practice with the principles of benefit and justice in Islam. Thus, this research is expected to expand the study of Islamic economics in the field of tourism while generating input for tourism village managers, village governments, and related stakeholders in designing more inclusive and sustainable empowerment programs.

In the perspective of Islamic economics, community empowerment does not stop at increasing income, but also concerns the realization of the benefits of the ummah and the achievement of *falāh*. The widely used approach to assess this is maqashid sharia, which includes the protection of religion (*hifz al-dīn*), soul (*hifz al-nafs*), Sense (*Hifz Al-'AQL*), descendants (*Hifz Al-Nasl*), and treasures (*Hifz Al-Māl*) (Aulia Urrohman, Taufiqur Rahman, and Mohammad Nizarul Alim 2024; Zaini, Azzahroh, and Widiaty 2025). This approach has been used to assess tourist villages. (Aulia Urrohman et al. 2024) found that the development of a tourist village on Lon Malang Beach, Madura, meets all five aspects of sharia maqashid, although there are still challenges in equitably distributing economic impacts and the need to improve skills training for the surrounding community. These findings show that sharia maqashid is relevant as a framework and indicator to assess not only how much economic and welfare benefits are produced, but also how fair and beneficial those benefits are for all members of the surrounding community, including women.

Based on the results of the review of a number of previous studies, it can be identified that there is a space for study that still needs to be developed, especially regarding women's involvement in the development of community-based tourism which is analyzed through an Islamic economic perspective. A number of studies have discussed the issue of women's empowerment in the context of tourism in Lombok, one of which is the research of Murdianto and Al Faaruuq (2024) which examines the role of women in the Senaru tourist area (Murdianto and Al Faaruuq 2024), and the study of tourist villages in the perspective of sharia maqashid has also existed, for example in Lon Malang (Aulia Urrohman et al. 2024). The two studies make an important contribution to the development of literature on women's empowerment and tourism oriented to Islamic values. However, based on the literature search conducted in this study, there is still room to examine these two aspects in an integrated manner, especially in the context of Lantan Tourism Village, Central Lombok Regency. In particular, studies that place women's empowerment as part of the community-based tourism development process, as well as evaluate it based on Islamic economic principles using Yusuf al-Qaradawi's sharia maqashid framework of thought, have not been identified in the literature explored.

Departing from these gaps, this research is directed to in-depth examine the dynamics of women's empowerment in the development of community-based tourism in Lantan Tourism Village. The focus of the research includes identifying various forms of women's involvement in tourism activities, examining factors that support and hinder the empowerment process, and analyzing the empowerment practices based on an Islamic economic perspective. In his analysis, Yusuf al-Qaradawi's thoughts on maqashid sharia are used as a conceptual framework to examine the extent to which women's empowerment activities are in line with the orientation of benefit, justice, and welfare in people's lives. Through this approach, women's empowerment is not only understood as an effort to increase economic participation or increase household income, but also as a process that has the potential to strengthen individual capacity, expand opportunities to participate in decision-making, and encourage a more proportionate distribution of tourism benefits. Theoretically, this research is expected to expand the development of Islamic economic studies, especially at the intersection between women's empowerment, community-based tourism, and the application of sharia maqashid principles. Meanwhile, practically, the research findings are expected to be considered for Lantan Tourism Village

managers, village governments, tourism awareness groups, and other stakeholders in formulating empowerment policies and programs that are more inclusive, equitable, and sustainable, while still paying attention to the social, cultural, and religious values of the local community.

2. METHODS

This research uses a qualitative approach with a case study design. The qualitative approach was chosen because what is to be understood is the experience, meaning, and value consideration of women tourism actors, which is difficult to summarize into numbers (Creswell (2018) - (Book) *Qualitative Inquiry and Research Design Choosing Among Five Approaches* | PDF n.d.). The case study was chosen because this study examines one case that is limited in space and time, namely the empowerment of women in the Lantan Tourism Village of central Lombok, and demands an in-depth understanding in its real context (Yin, R. K. (2018). *Case Study Research and Applications Design and Methods* (6th ed.). Thousand Oaks, CA Sage. - References - Scientific Research Publishing n.d.). A similar approach is used by Rizki et al. (2025) in examining the impact of the management of Lantan Tourism Village, but the focus of this research is different, namely on the role and empowerment of women and their assessment according to Islamic economics.

The research was carried out in Lantan Village, North Batukliang District, Central Lombok Regency, West Nusa Tenggara. The location was determined deliberately (purposive) because Lantan has developed as a tourist village that has several attractions, and because there has been no study that highlights the position of women in its management. Data collection took place from June 2025 to September 2025

Informants were selected using the purposive sampling technique, which is to select people who are considered to have the most understanding of the phenomenon being studied in Lantan village (Sugiyono, 2019), and equipped with snowball sampling when one informant recommends another relevant informant. The informant group consists of:

1. women who are directly involved in tourism activities in Lantan Tourism Village (e.g. culinary businesses, homestays, handicrafts, cultural attractions, or guide services) in Lantan Tourism Village, as the main informant;
2. tourism village managers or tourism awareness groups (Pokdarwis) in Lantan tourism villages;
3. village government apparatus in Lantan Tourism Village;
4. religious leaders or community leaders, to explore the views of sharia values;
5. other parties, such as the Tourism Office, if involved].

The number of informants was not determined from the beginning. Data collection was stopped when the information obtained was repeated and did not produce new findings (saturated), with an estimated 15 informants.

Primary data came from interviews and direct observations in the field. Secondary data came from village profiles, Pokdarwis management documents, activity reports, and relevant scientific literature.

1. **Semi-structured in-depth interviews.** The researcher used a guide to questions about the form of involvement, access to training and capital, the division of roles in the family, perceived barriers, and views on the suitability of activities with Islamic values. The guide is flexible so that informants can develop their answers (Azzahroh and Milawati 2026).
2. **Observation.** The researcher observed the activities of tourism businesses managed by women, interaction with tourists, and the division of labor at the location.
3. **Documentation.** The researcher collected written documents, photos of activities, and village archives that supported the interview's findings.

The interview is recorded with the permission of the informant, then transcribed. The identity of the informant is protected with initials or codes.

The credibility of the data is maintained through triangulation, which is checking the consistency of information from various sources and techniques (Meleong 1989). Source triangulation was carried out by comparing the answers of women tourism actors, managers, and village governments. Technical

triangulation was carried out by matching the results of interviews, observations, and documents. The researcher also conducted *member check*, that is, confirming the summary of findings to key informants so that the researcher's interpretation does not deviate from their intentions.

The analysis follows three flows that run concurrently: data condensation, data presentation, and conclusion extraction and verification (Muh. Zaini 2025). In the condensation stage, the transcripts are sorted, coded, and grouped by theme. The presentation stage organizes the findings in a narrative and thematic matrix. In the final stage, the researcher draws a provisional conclusion and retests it against the field data.

To answer the formulation of the third problem, the themes of the coding are read using the five dimensions of sharia maqashid, as applied to the study of tourism villages by (Aulia Urrohmah et al. 2024). The mapping is as follows.

Table 1.1. Dimensions of Mqashid Syariah

Dimensi maqashid	The focus of the study was on women tourism actors
<i>Hifz al-din</i>	The halalness of the business around tourism, the ease of carrying out worship in the tourist area, and the suitability of activities with Islamic values
<i>Hifz al-nafs</i>	Safety, health and comfort at work
<i>Hifz al-'aql</i>	Access to training, upskilling and business knowledge
<i>Hifz al-nasl</i>	Balancing roles between work and family care
<i>Hifz al-mal</i>	Income, access to capital, and fairness of benefit-sharing

This mapping is my draft analysis, not an excerpt from a single source. We recommend that you match the indicators to the theoretical foundation in chapter two.

3. FINDINGS AND DISCUSSION

Tourism Village Profile

Lantan Village is one of the villages in North Batukliang District, Central Lombok Regency, West Nusa Tenggara, with an area of about 41.68 km². Based on publications *North Batukliang District in 2024*, the population of Lantan Village in 2023 was recorded at 6,423 people, consisting of 3,197 males and 3,226 females (BPS Central Lombok, 2024). Most communities depend on the agricultural and plantation sectors for their livelihoods, which are supported by the potential of local natural resources. In addition, Lantan Village develops the potential for nature-based and community-based tourism through various destinations, such as Elong Tune Waterfall, Babak Pelangi Waterfall, Sumberan Camping Ground, and the Lantan 459 Motocross Circuit.

Tourism development in Lantan Village involves the SOLAH Tourism Awareness Group (Pokdarwis) as one of the driving elements of tourism activities. Destination management and tour packages also open up space for community participation, including women, through the provision of traditional foods, local culinary education activities, processed food products, handicrafts, and souvenirs based on village potential. This involvement shows that women's empowerment in tourism is not only related to destination management, but also includes the development of local economic businesses. The number of Pokdarwis members, the proportion of female members, and overall tourist visit data need to be confirmed through institutional documents and official records of tourism village managers.

Forms of Women's Empowerment in Tourism Villages

a. Women's involvement in tourism business

1). Traditional culinary typical of lantan village

Women's involvement in the development of Lantan Tourism Village is also seen through the community's economic activities, especially in the sale of various culinary and traditional snacks around the tourist area. Women play a role in processing, producing, and marketing food to tourists, ranging from Lombok culinary specialties such as powder, urap-urap, peleceng, and taliwang chicken to various traditional snacks, such as cerorot, peyek, Lombok ice cendol, serabi, and keludan snacks. The existence of these diverse culinary delights is a special attraction for tourists as well as providing opportunities for women to earn income from businesses that utilize cooking skills and local food potential. In addition to contributing to household income, this activity also introduces the culinary wealth and traditions of the Lombok people to visitors to Lantan Tourism Village.

From an Islamic economic perspective, women's involvement in the culinary business reflects productive participation in halal and benefit-oriented economic activities. Through traditional food production and trade activities, women not only help improve family welfare, but also contribute to the economic turnover of communities around tourist destinations. These activities have the potential to strengthen women's economic independence, develop micro-businesses based on local potential, and maintain the sustainability of regional culinary heritage. Therefore, the sale of traditional culinary and snacks can be seen as a form of women's economic empowerment in the development of community-based tourism, which is in line with Islamic economic principles regarding halal business, justice, independence, and mutual benefit.

2). Homestay

The involvement of women in the development of the Lantan Tourism Village is also seen in the provision and management of homestays as a means of accommodation for tourists. The development of homestays not only utilizes buildings that are specifically prepared for lodging, but also involves residents' houses that are no longer occupied or are not being used to rent to visitors. The use of these residents' houses is one of the efforts to optimize community assets while opening up additional income opportunities for homeowners (Sulistyawati et al. 2024). In practice, women have an important role in homestay operations, starting from welcoming guests, preparing rooms and lodging equipment, maintaining cleanliness, providing consumption needs, to helping meet the needs of tourists during their stay (Hidayat and Saskara 2024; Sulistyawati et al. 2024). This involvement is increasingly visible because the leadership of the Tourism Awareness Group (Pokdarwis) in Lantan Tourism Village is held by a woman, thus encouraging the participation of other women to be actively involved in various service activities and management of tourist accommodation.

The involvement of women in the management of the homestay shows that women's empowerment in the tourism sector is not limited to culinary businesses and the sale of local products, but also includes the provision of accommodation services that have economic value. Through these activities, women gain space to develop service skills, build interaction with tourists, and contribute to increasing household income and the village economy (Bakrie University, Indonesia et al. 2019a; Parmawati, Wike, and Pangestuti 2019; Sulistyawati et al. 2024). From an Islamic economic perspective, the use of residents' houses as homestays and women's involvement in their management can reflect the productive use of assets through halal business activities and provide benefits to the community. This practice also has the potential to realize mutual benefits because it opens up business opportunities for homeowners, creates job opportunities for women, and supports the development of community-based tourism. Thus, homestay management in Lantan Tourism Village can be a form of women's economic empowerment that integrates local potential, community participation, and Islamic economic principles.

3). Tour guide services

Women's involvement in the development of the Lantan Tourism Village is also reflected in the activities of the SOLAH Tourism Awareness Group (Pokdarwis) which provides tour guide services through various tour packages offered to visitors. The SOLAH Pokdarwis, chaired by Sri Trisna Dewi, is one of the forums for the community to actively participate in the management and promotion of village tourism potential. In its implementation, a number of women also take on the role of tour guides by utilizing communication skills, knowledge of local culture, and English language skills to serve tourists, including foreign visitors (Mulyasari and Maizida 2024; Murdianto and Al Faaruuq 2024). This ability allows them to explain various tourist attractions, introduce the traditions and life of the local community, and provide a more meaningful travel experience for visitors. Through the guided services and tour packages provided, women are not only involved in tourism services, but also contribute to introducing the cultural identity and natural potential of Lantan Tourism Village to the wider community.

The involvement of women as tour guides shows that empowerment in the tourism sector can develop through improving skills, mastery of foreign languages, and the ability to interact with tourists from various backgrounds (Murdianto and Al Faaruuq 2024). Sri Trisna Dewi's role as the chairperson of the SOLAH Pokdarwis is also an important part in opening up a space for participation for other women to develop capacity and take a role in tourism activities. Viewed from an Islamic economic perspective, these activities reflect the use of skills and knowledge to generate income through halal and useful services. In addition to opening up economic opportunities, women's involvement in tour guides also supports the preservation of local culture, strengthens the image of destinations, and increases the benefits of tourism for the community (Bakrie et al. 2019; Murdianto and Al Faaruuq 2024). Thus, Pokdarwis SOLAH is one of the spaces for women's participation in developing community-based tourism that has the potential to realize economic independence and mutual benefit.

4). Crafts and waste management

Women's involvement in the development of Lantan Tourism Village is reflected through local handicraft activities and environmental management facilitated by the SOLAH Tourism Awareness Group (Pokdarwis). Based on information on the Ministry of Tourism's Jadesta platform, the products offered include Eco Crafting, Tomb Hut wood crafts, 459 handicrafts, as well as local products such as coffee, trigona honey, palm sugar, and processed foods. These kinds of local crafts and products open up opportunities for women to increase their family income, as shown by women bamboo artisans in East Lombok who contribute an average of around 36% to family income (Susilawati et al. 2020). In addition, Pokdarwis SOLAH has initiated waste management education with women's groups and community institutions, including the use of plastic waste into bags and handicrafts, the manufacture of ecobricks in the form of chairs from plastic bottles filled with garbage, and the processing of household organic waste and leaves into compost through the Takakura method. This kind of activity is also carried out in other tourist villages, including ecobricks in Singapadu Kaler Village which is designated as a tourist village (I Wayan et al. 2025), as well as ecobricks and compost in Senggigi Village, West Lombok, which is expected to increase the selling value of inorganic waste through handicrafts (Listyandini 2021; Yusrin et al. 2024). These activities show that women not only play a role in supporting the cleanliness of tourist destinations, but also have the potential to create economic value from materials that were previously considered waste. This role is relevant because women have a direct involvement in household waste management, so they are often the main drivers of community-based composting programs (Sinatra et al. 2026). Women's involvement in Pokdarwis activities, including in leadership and community mobilization, can be a form of empowerment that connects environmental conservation, creativity development, and improving community welfare. However, to accurately describe the current conditions, the types of crafts that are still being produced and the level of women's involvement need to be confirmed through interviews with SOLAH Pokdarwis administrators and local business actors.

a. Training and upgrades

The increase in the capacity of women tourism actors in Lantan Tourism Village can be seen from various trainings, workshops, and forums that were attended and filled by the SOLAH Pokdarwis administrators. On October 22-23, 2022, Lantan Tourism Village received community capacity building training in the field of hospitality and travel organized by the Lombok Tourism Polytechnic (Poltekpar). This activity was attended by residents, including women, and focused on guest service skills and tourist trip management, which became a provision for homestay managers and tour guides. The account manager of the Lantan Tourism Village said that the activity provided useful knowledge for the village in the future (Lantan tourism village, 2022).

On October 30, 2024, Lantan was involved in the G2C2 Roadshow to Mataram activity with the theme "Young Women Ready to Lead Climate Action" in the Senate Meeting Room, Rectorate of the University of Mataram. This event consisted of a talk show in the morning and a workshop from noon to evening. This activity is part of the G2C2 Ecosystem program in several cities in Indonesia. The goal is to prepare young women to face climate change, with the hope that participants can develop pilot projects in their respective regions. The involvement in this activity shows that the capacity of women in Lantan is not only directed to tourism services, but also to environmental and sustainability issues.

On July 1-3, 2025, Sri Trisnadewi, Chairperson of the SOLAH Pokdarwis, participated in the 2025 Capacity Building Workshop on the Management of Internationally Designated Areas with UNESCO and GCIDA. She was listed as a participant from the Rinjani-Lombok area, which has the status of Biosphere Reserve and Global Geopark. This participation shows the involvement of Lantan women tourism actors in international forums on protected area management.

In 2026, this role will evolve from training participants to resource persons and drivers. On January 21, 2026, Sri Trisnadewi became a resource person for the Entrepreneurship and Digital Marketing Workshop at SMKN 1 Bayan, North Lombok, with representatives of the Rinjani Geopark. This workshop is a continuation of the sorghum processing workshop and is supported by a number of institutions, including the Pertamina Foundation and Santiri Foundation. She was also a resource person for the talk show "Sharing Community Good Practices" at the 2026 Youth Workshop organized by Basaibu Wiki NTB. In the forum, she was present as the Chairman of the Lantan Tourism Village SOLAH Pokdarwis with resource persons from other communities.

This series of activities has led to wider recognition. In July 2026, Sri Trisnadewi will be included in the top five Local Heroes in Tourism 2026 as a representative of NTB from Central Lombok. She is known as the driving force behind Lantan Tourism Village as an ecotourism destination based on education, local wisdom, and women's empowerment (Futri 2026).

In terms of empowerment, this series of activities shows that the capacity building of women in Lantan Tourism Village takes place gradually. Initially, they received basic tourism skills training, then became involved in environmental issues and international forums, and finally shared knowledge as resource persons. From an Islamic economic perspective, this process can be understood as an effort to improve the quality of human resources through knowledge and skills, so that women are able to manage tourism businesses more professionally and benefit the community.

b. Role in decision-making

The role of women in decision-making in Lantan Tourism Village can be seen from their active involvement in the SOLAH Tourism Awareness Group (Pokdarwis), which not only implements activities, but also holds leadership positions. The position of chairperson of Pokdarwis is held by a woman, Sri Trisnadewi, so that women have room to participate in determining the direction of village tourism development, starting from planning tour packages, sharing roles between members, to cooperation with outside parties. This condition is different from the findings in several other tourism villages, where women are involved as service implementers but rarely occupy decision-making positions (Mulyasari and Maizida 2024). Women's leadership in Lantan also encourages other women to be involved in meetings, activity planning, and tourism service management, so that their participation does not stop at energy contributions, but includes thoughts and ideas, which according

to Murdianto and Al-Faaruuq (2024) are a form of women's participation in the management of tourist villages. From an Islamic economic perspective, women's involvement in joint decision-making can be understood in line with the principle of shura (deliberation), which according to Firdaus (2026) offers a gender-inclusive governance framework, so that women's voices are not only formally present but also influential in common policies (Murdianto and Al Faaruuq 2024).

c. Marketing and capital aspects

In terms of capital and marketing, women tourism actors in Lantan Tourism Village take advantage of various trainings and workshops that have been participated in as a means of strengthening knowledge capital, networking, and promotion. Hospitality and travel training organized by the Lombok Polytechnic, entrepreneurship and digital marketing workshops, as well as community forums and activities with institutions such as UNESCO and Rinjani Geopark not only improve skills, but also become a place to introduce Lantan Tourism Village to participants, partners, and a wider network. Through direct involvement in these activities, women build relationships with accompanying institutions, governments, and communities that can open up opportunities for cooperation and business development support. In addition, women play a direct role in digital marketing as social media admins as well as content managers, including editing photos and videos to promote attractions, tour packages, and village activities. The content is constantly updated on Instagram and Facebook so that Lantan tourism information is always available to prospective tourists. This role is in line with findings in Senaru Tourism Village, North Lombok, when women participated in promoting the village through social media and verbally (Murdianto and Al Faaruuq 2024). Social media management supported by training has been proven to strengthen the capacity of Pokdarwis in producing promotional content and expanding the marketing reach of village products (Cahyaningrum et al. 2025), and training on the use of Instagram also opens up the insight of women entrepreneurs about digital marketing (Purwaningrum, Bhakti, and Murrinie 2024). Thus, digital marketing is a form of utilizing women's skills to generate economic value and expand the benefits of tourism for the community.

1. Supporting and inhibiting factors

a. Supporting factors

The role of women in the development of community-based tourism in Lantan Tourism Village is supported by several supporting factors, namely village support, training, and economic motivation. Village support can be seen from the opening of space for women to be involved in Pokdarwis, and even lead it, as well as from the support of the village government and related parties for tourism activities. This is in line with the findings that policies that encourage the development of tourism villages are one of the drivers of community empowerment (Mubarokah, Maesaroh, and Widowati 2022), and that the openness of the management and the role of the village government in bridging women greatly determine their opportunities for involvement (Pratiwi 2023). The next supporting factor is training. Various trainings and workshops from educational institutions, governments, and accompanying partners improve tourism service skills, entrepreneurship, and digital marketing, as well as training from the tourism office, university KKN programs, and training institutions received by other tourism villages (Murdianto and Al Faaruuq 2024; Pratiwi 2023). The third factor is economic motivation. Additional income is the main reason women are involved in tourism activities and makes them excited when tourists come (Pratiwi 2023). From an Islamic economic perspective, this motivation is in line with the view that Islam does not prohibit women from working, on the condition that their work is halal and prioritizes the benefit of family and society, and can be of worship value (Nur Azizah 2025).

b. Inhibiting Factors

On the other hand, women's involvement is also faced with three obstacles, namely household burden, capital limitations, and social views. Household burdens arise because women have to divide their time between domestic work and tourism activities, making it difficult to be fully present in the management of tourist villages (2026). In Islamic economic studies, this condition is also understood as

the reason why working women are expected to maintain a balance with family responsibilities (Nur Azizah 2025). Capital constraints are an obstacle because women's businesses, such as handicrafts, processed food, and homestays, require initial costs, equipment, and the ability to manage market opportunities that are not always available, as limited business capital and managerial skills are found to be obstacles to empowerment in other tourism villages (Mubarokah et al. 2022). Finally, the social view that women should only take care of the house and do not need to occupy management positions can reduce women's confidence and courage to take on a greater role (Mulyasari and Maizida 2024; Pratiwi 2023). Thus, strengthening the role of women in Lantan Tourism Village needs to take advantage of existing supporting factors while reducing obstacles, including through a fair division of roles in the family, access to halal and affordable capital, and social support for women to be able to realize the benefits of families and communities.

2. Analysis of Islamic economic perspectives

The role of women in the development of community-based tourism in Lantan Tourism Village is analyzed through five dimensions *Maqashid al-Syariah*, namely religious protection (*hifz al-din*), soul (*hifz al-nafs*), Sense (*Hifz Al-'AQL*), descendants (*Hifz Al-Nasl*), and treasures (*Hifz Al-Mal*). This approach is seen as relevant because the development of tourism within the framework of *maqashid* is directed not only to economic growth, but also to social, spiritual, and environmental benefits (Khairani, Wira, and Duhriah 2025).

On the dimensions *hifz al-din*, the results of the study show that religious values are maintained in tourism activities. The culinary business managed by the community is entirely halal, and the tourist environment is located in the middle of the Lombok community known as the Island of a Thousand Mosques, so that places of worship are easily accessible by managers and tourists. The main managers, who are mostly women, still maintain worship and cover the aurat. Tourists who visit are also given Lombok cloths so that they dress more closed and do not look too open by children. This finding is in line with a study in NTB which calls the availability of worship facilities in destinations as a form of religious protection in tourism, and emphasizes that Lombok is known as the Island of a Thousand Mosques (Rachman and Sangare 2023). In Islamic economics, women are allowed to work as long as their business is halal and still maintain Islamic manners and ethics (Nur Azizah 2025).

On the dimensions *hifz al-nafs*, women's work in Lantan Tourism Village is considered safe and healthy. The level of village security is relatively good, the beautiful mountainous environment supports health, and healthy and natural food is available around tourist sites at relatively affordable prices. This condition supports life protection, which in the study of halal tourism in NTB is associated with efforts to create a safe tourist environment from crime and destructive things (Rachman and Sangare 2023). In terms of women's work, life protection also means that women avoid work that is dangerous for them (Nur Azizah 2025).

On the dimensions *Hifz Al-'AQL*, access to training is considered quite adequate. The village government facilitates facilities and infrastructure and collaborates with various institutions and communities to organize and participate in training and workshops. From the perspective of *maqashid*, this capacity strengthening is a form of intellectual protection because knowledge and skills are women's capital in work (Nur Azizah 2025). In NTB, the protection of reason is also associated with the role of the community and religious educational institutions in maintaining values in the midst of interaction with tourists (Rachman and Sangare 2023).

On the dimensions *Hifz Al-Nasl*, the role of women in Lantan Tourism Village remains balanced with the role in the family, because it is influenced by the culture of the Lombok people. This is important because Islamic economics recognizes that women are allowed to work as long as they maintain the benefits of the family and do not neglect their main responsibilities at home (Nur Azizah 2025). Thus, women's involvement in tourism does not reduce the function of the family as a forum for raising offspring.

On the dimensions *Hifz Al-Mal*, people's income is quite increasing, especially for those involved in the culinary sector, and the distribution of income is considered quite fair. In the Islamic economy,

women have the right to manage their own income and are protected from exploitation (Nur Azizah 2025). However, due to the increase in new income felt by culinary actors, property protection for women engaged in other fields, such as handicrafts, homestays, and guidance, still needs to be strengthened through more equitable access to capital and marketing.

Overall, the five dimensions show that women's involvement in Lantan Tourism Village is in line with the principles of *maqashid al-sharia*, with one note on the equitable distribution of economic benefits. This emphasizes that women's empowerment in community-based tourism can be a means of realizing the benefits of families and communities and we can conclude this from the following table.

Table 1.2. The role of women from an Islamic economic perspective

Dimensions	Guiding questions for writing	Your findings
<i>Hifz al-din</i>	Are halal businesses and worship maintained?	[Fulfilled: halal and ibadah awake]
<i>Hifz al-nafs</i>	Is women's work safe and healthy?	[Fulfilled: Safe, Healthy Environment, Healthy Food]
<i>Hifz al-'aql</i>	Is there adequate access to training?	[Fulfilled: Quite adequate and a lot of training as a means of empowerment)
<i>Hifz al-nasl</i>	Does the role of the family remain balanced?	[fulfilled: stay balanced]
<i>Hifz al-mal</i>	Is income and access to capital fair?	[Fulfilled: Fair Income Distribution]

4. CONCLUSION

This research shows that women have a real and diverse role in the development of community-based tourism in Lantan Tourism Village. This role can be seen in culinary businesses and local products, homestay management, tour guide services, handicrafts, environmental management through waste processing, and tourism promotion through social media. The role of women also does not stop at the implementation of activities, but includes leadership, because the SOLAH Pokdarwis is chaired by a woman. This leadership opens up space for other women to participate in planning and decision-making.

Women's capacity building takes place through various trainings, workshops, and forums that are attended and held with educational institutions, governments, and accompanying partners. These activities strengthen service, entrepreneurship, and digital marketing skills, as well as being a means of introducing Lantan Tourism Village to a wider network.

Supporting factors for women's roles include village support, training, and economic motivation, while inhibiting factors include household burdens, capital limitations, and social views. This means that opportunities for women's involvement are open, but they still need support so that the benefits are evenly distributed.

Viewed from the perspective of Islamic economics through the five dimensions of *maqashid al-sharia*, the involvement of women in Lantan Tourism Village is basically in line with sharia principles. The dimension of *hifz al-din* is maintained through halal culinary businesses, the availability of places of worship, and the maintenance of worship and the way of dressing of managers and tourists. The dimension of *hifz al-nafs* is fulfilled through a safe and healthy environment. The dimension of *hifz al-*

'aql is fulfilled through access to adequate training. The *dimension of hifz al-nasl* is maintained because women continue to play a role in the family. The *dimension of hifz al-mal* is partially fulfilled, because the increase in new income is felt, especially by culinary actors, even though the distribution is considered quite fair. Thus, the empowerment of women in Lantan Tourism Village has the potential to realize economic independence and mutual benefit, but the equitable distribution of economic benefits still needs to be strengthened.

Based on the results of the research, Pokdarwis SOLAH is recommended to expand the involvement of women in business fields whose income is not even, such as handicrafts, homestays, and guides, through the division of roles and tour packages involving more women, as well as dividing social media management so that it does not depend on one or two people. Village governments and supporting parties are advised to provide halal and affordable access to capital, for example through village funds, BUMDes, or Islamic financial institutions, as well as organize continuous advanced training on business management, product packaging, and digital marketing. For women tourism actors, it is recommended to continue to improve skills and strengthen cooperation between business actors, while families and communities are expected to support women's involvement through a fair division of household tasks while maintaining cultural and religious values that have so far supported the balance of women's roles. As for the next researcher, it is recommended to study more deeply the equal distribution of income between women's business fields, women's involvement in decision-making, and access to capital quantitatively, as well as compare Lantan Tourism Village with other tourist villages in West Nusa Tenggara.

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