

# The Essence Of Tourism In The Shariah Region In Responding Change In Global Communities

<sup>1</sup>Jasafat, <sup>2</sup>Farid Wajdi Ibrahim, <sup>3</sup>Ridwan Hasan

<sup>1,2,3</sup>Department of Islamic Communication and Publishing State Islamic University of Ar-Raniry, Banda Aceh

E-mail: <sup>1</sup>jasafat@ar-raniry.ac.id, <sup>2</sup>Faridwajdi@ar-Raniry.ac.id, <sup>3</sup>ridwanhasan@ar-raniry.ac.id

**Abstract.** *The essence of Sharia tourism is a journey of entertaining oneself according to Islamic law but until now has not been found in Aceh. The argument. First, Aceh as the Veranda of Mecca. Second, the Government of Aceh needs a Sharia tourism model. This paper is to find the essence of Sharia tourism. Qualitative data from six respondents from the tourism department, Customary Institution and Islamic sharia service to obtain the essence of tourism in the Sharia region. The results show that the issue of Sharia tourism attracts the attention of outside travelers. The formula for tourism essence has not yet been found to form a Sharia tourism model. The synergy of traditional institutions, the Islamic Shariah office and the tourism office have not yet been synergized in maximizing the implementation of Sharia tourism in Aceh. The author believes this study is new because it sees the essence of tourism in the Shariah area through the behaviorism approach. This finding can be used by parties to strengthen Sharia tourism practices in Aceh. The essence of Sharia tourism in Aceh can be a stimulus in encouraging public awareness in strengthening religious beliefs in response to changes in global behavior.*

**Keywords:** *the essence of sharia tourism in change.*

## INTRODUCTION

The essence of Sharia tourism is a way to get peace of mind in accordance with Islamic values not yet implemented in Banda Aceh, which is one of the Shariah areas in Indonesia. The topic arises based on three important arguments. First, Aceh as the Porch of Makkah makes Islam the identity of the people there. Secondly, the Banda Aceh City Government currently requires a Sharia tourism model to be developed in accordance with its status as a sharia area. Third, tourism is a global community activity that requires entertainment and change

As a Sharia region, Aceh from January to October 2019 was visited by 24,062 tourists from foreign countries. (Aceh Central Statistics Agency 2019) because Aceh has 803 tourist attraction points consisting of marine tourism, nature tourism, cultural tourism, religious tourism, culinary tourism, and 774 cultural heritage building sites, so that Aceh is able to attract tourists and should have concepts and development Sharia tourism. <https://aceh.tribunnews.com/2019/07/22/>.

Sharia tourism is tourism that is in accordance with sharia principles; i.e. avoiding idolatry, immorality, disobedience, tabdzir/israf, and munkar, creating benefit and benefits both materially and spiritually. (Fatwa of the National Sharia Council of the Majelis Ulama Indonesia No: 108 / DSN-MUI / X / 2016. C. Michael Hall explained, Sharia tourism is an international travel that is integrally integrated with the values of Islamic teachings both services, facilities and attractions visited. (C. Michael Hall and Girish Prayag, 2020,19). Whereas Zamani defines Sharia tourism as tourism which is adjusted to Sharia law in order to create barriers for the people, especially in countries where religion and state cannot be separated, such as Iran and Saudi Arabia (Zamani-Farahani, H., & Henderson, J. C. 2010. 89).

Based on some literature, sharia tourism is equated with Islamic tourism, Sharia tourism, halal travel, halal friendly tourism destinations, Muslim-friendly travel destinations, halal lifestyle. While from the industry side, sharia tourism is a complementary product and does not eliminate conventional types of tourism. (Kemenpar. Kemenparekraf <http://www.kemenpar.go.id> 2020).

Thus it is clear that conventional tourism is different from Islamic tourism in terms of its objectives. In Islam, traveling or any action must be a necessity and benefit rather than any other purpose. This makes Islamic tourism unique by upholding the value of Islam during their travel activities without leaving the desire for fun. With its own characteristics, Islamic Tourism is flexible, rational, simple and balanced. (Intan Shafina Suid, Nor Ashikin Mohd Nor and Hamimi Omar, 2017, 258)

Riyanto Sofyan explained that the general criteria of sharia tourism were to have orientation to the general good, to have an orientation of enlightenment, refreshment, and calm, avoid polytheism and khurafat, free from immorality, maintain security and comfort, preserve the environment, respect for socio-cultural values and wisdom local. (Riyanto Sofyan, 2012: 12)

Therefore the concept of sharia tourism must be integrated in the values of nature, especially in tourism programs such as accommodation, transportation, restaurants, money changers, to tourism services. Excellent, Priyadi. 2016: 92) While C. Michael explained the concept of Sharia tourism is an interpretation and understanding of Islamic teachings, namely by combining elements of Islam with the modern tourism industry so as to present new tourism options, places and spaces (C. Michael Hall and Girish Prayag, 2020:47).

To develop this concept, a tourism market is needed, so that the application of the concept of religion in tourism planning is used as an additional option and as an insertion of tourism that has positive economic and social effects. While the process must be in line with the principles of Islamic sharia, starting from the intention to admire God's creation, during the journey until the destination does not leave worship, do not commit violations of sharia, starting from eating and drinking that halal thayyiban, until reaching the area of origin is increasingly increasing sense thank God (Tohir Bawazir, 2013:21-22).

Related to the Sharia tourism model that has been applied in Aceh so far, it is only limited to visiting tourist destinations with Islamic objects and attractions and tourists who visit have the purpose of devotion through worship and pilgrimage activities (Dinas Kebudayaan & Pariwisata Aceh, 2013: 57) with the aim of participating in various events, as well as the promotion of the potential of culture and tourism to foster a positive image of tourists towards Aceh as a Sharia tourism destination based on superior culture and nature (Dinas Kebudayaan & Pariwisata Aceh, 2013:78).

Thus it is clear that Sharia tourism in Banda Aceh has not touched the essence of the first global Sharia tourism, forms of travel visits, whether personal, family, or group with different motivations but adapted to the Islamic view. Second, the purpose of Sharia visits such as; vacation, socialization, education, pilgrimage, and third. establishment of Sharia values in tourism management in Banda Aceh. Therefore this paper aims to find out how the essence of Sharia tourism in strengthening religious beliefs in changing global society, especially tourists visiting Banda Aceh with a social religious approach.

## **METHOD**

This research data, obtained through field research and literature with qualitative methods using a social religious approach. This data was obtained from original sources in the field, both through interviews, surveys and observations. Qualitative data were sourced from six respondents, each two from the Banda Aceh Tourism Office, two from

the Aceh Traditional Council and two respondents from the Islamic Sharia Service in order to obtain information about the essence of tourism in the Sharia region through observation and interviews.

In addition, this research is also supported by secondary data in the form of documents, books, newspapers, magazines, and other relevant sources obtained through government and private institutions (NGOs). To get a valid answer, steps are taken, such as; analyze data from observations and interview data, which are then strengthened by other supporting documents.

## **RESULTS AND DISCUSSION**

### **1. The charm of Sharia Tourism in attracting tourists' attention.**

Sharia tourism in Banda Aceh has been made a complementary product by not eliminating conventional types of tourism, so that it becomes a new way to develop Sharia tourism by upholding Islamic culture and values. Sharia tourism as a form of tourism is intended for Muslim and non-Muslim travelers with the concept of Sharia and the customs of the Acehnese people summarized in *Sapta Pesona*. The enchanted seven elements referred to above are guided by Islamic Sharia such as, safe, orderly, clean, cool, beautiful, suave, and memorable. The seven elements are used as capital for Sharia tourism developers in Banda Aceh, which later became one of the factors attracting tourists to Banda Aceh

The Government of Aceh through the Department of Tourism has adjusted the tourism program through the seven fascination with the Sharia approach so that in the last five years since 2018 the number of tourists visiting Aceh was 2.5 million consisting of 2.4 million Nusantara tourists and the rest foreign tourists. The data shows that Aceh is one of the Sharia tourist destinations that are of interest to tourists, both archipelago and abroad. This interest should be responded to by developing facilities and infrastructure so that they can contribute to the national economy. So that the essence of Sharia tourism can be felt differently from conventional tourism. The essence of Sharia tourism referred to in this paper is related to the forms of visits, the purpose of the visit and the establishment of Sharia values in tourism management.

Development of Sharia Tourism in the City of Banda Aceh uses the Advocacy approach and also the adaptancy approach. The Advocacy approach is to obtain economic benefits, while the adaptancy approach is a way to control negative effects by applying existing rules and regulations in the city of Banda Aceh.

#### **a. The essence of al-Quran tourism in the Serambi of Mecca**

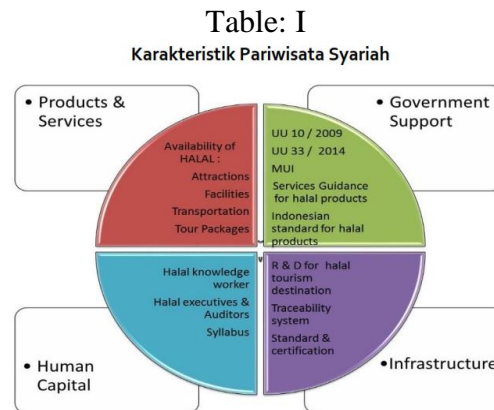
In optimizing the essence of Sharia tourism in Banda Aceh, every tourist attraction needed a tour guide that can explain the phenomenon of attractions with the signs contained in the Koran, so that tourists understand that and feel the greatness of God by looking at the evidence of the creation of heaven and earth and life His creatures. With a heart full of admiration, tourists can feel pleasure when they see the creation of a Creator. In addition, tourists get the pleasure and coolness of the soul so that they add to their faith, submission, and submission to God, God the Creator exclaims all of nature. Thus the tourists get lessons from his tour to Banda Aceh.

#### **b. Forms of Sharia Tourism Visits**

Presidential Republic of Indonesia Regulation No. 50 of 2011 Article 14 paragraph 1 concerning the National Tourism Development Master Plan has explained that the Tourism Attraction includes, the Attraction of natural, cultural and man-made tourism. Tourism Attractions Man-made products are developed in various sub-types or categories of tourism activities, one of which is religious tourism then responded by the Aceh Ulema Council (MPU) by issuing Fatwa Number 07 of 2014 concerning Tourism in

Islamic Views. Pay close attention to the role of Acehese scholars who pushed the Aceh Government to develop tourism in order to prioritize the Islamic Syariaat. By examining the role of Acehese ulama, the Indonesian Ulema Council issued the National Sharia Council Fatwa No: 108 / DSN-MUI / X / 2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles.

The characteristics of Sharia tourism in Banda Aceh are regulated, ranging from travel agents, tour guides, entrepreneurs, hotels, products, culinary, souvenirs to facilitate visitors provided by the public, entrepreneurs, and local governments. Thus, Sharia tourism has different characteristics from conventional tourism characteristics. This is consistent with what Chukaew explained. (2015). about the characteristics of Sharia tourism which is described as follows:



The figure shows that the characteristics emphasize service to tourists. Starting from the guide and staff must have discipline and respect Islamic principles, Arrange all activities so as not to conflict with Islamic principles, Buildings must be in accordance with Islamic principles, Restaurants must follow international standards for halal services, Restaurants must follow international standards for halal services, There are places provided for all Muslim tourists to do religious activities and travel to places that are not contrary to Islamic principles

From the characteristics of sharia tourism described by Chukaew, there are four important aspects that must be considered to support sharia tourism, namely first location. Because the chosen tourism location is allowed by Islamic rules and can increase the spiritual values of tourists. Second, transportation. Application of the system by separating the place of sitting between men and women who are not mahram so that the Islamic Shari'a continues and the comfort of tourists is maintained. Third, consumption. Because the halal aspect must be maintained. Both in terms of the nature of food, acquisition, and processing. The fourth, hotel. Because the service here is not limited to the scope of food and drinks, but also in the facility provided such as spa, gym, swimming pool, living room and functional for men and women should be separate.

c. Sharia Tourism Visit Destinations

The tourist attractions have been explained in Law No. 10 of 2009 that is, everything that has a uniqueness, beauty, and value in the form of diversity of natural wealth, culture, and man-made products that are the target or destination of tourist visits. To explain the purpose of the law, the Indonesian Ulema Council specifically explains that Sharia Tourism destinations are geographical areas within one or more administrative areas in which there are tourist attractions, religious and public facilities, tourism facilities, accessibility, and communities interrelated and complete tourism in accordance with Sharia principles.

It is clear that, tourist destinations that are regulated in Sharia law and tourism prepared by Majelis Ulama Indonesia have similarities, but specifically Sharia tourism places strict limits on Islamic values. Taking into account these two regulations, Banda Aceh as one of the Sharia tourism destinations has implemented both regulations by providing sharia tourism destinations, accommodation, sharia travel agents, sharia tour guides, sharia flights, shopping centers and stopovers.

Like, personal development, or study the uniqueness of tourist attractions that are visited in accordance with Sharia principles. In addition the tourist destinations are getting health, learning and knowledge, worship, business or business, family visits, running errands, and attending conferences by visiting shrines, historic sites, or tombs of saints, visiting places a quiet, calm and peaceful way to calm down, clear your mind.

Sharia tourism destinations include nature tourism, cultural tourism, and man-made tourism that provides proper and sacred worship facilities as well as halal food and beverages, art and cultural performances and attractions that do not conflict with the general criteria of Sharia tourism and sanitation and environmental hygiene are maintained.

#### d. Determination of Sharia values in tourism management

The concept of sharia tourism is actually not only talking about the prohibition, but also the comfort and satisfaction without ignoring Sharia values. The essence of Islamic tourism in Banda Aceh is not limited to religious tourism but extends to all forms of tourism except those that conflict with Islamic values. In a narrow sense, it can mean religious tourism such as visiting holy sites throughout the Islamic world. But in a broad sense, Sharia tourism is upholding Islamic values. Most of these values are shared with other religious and non-religious beliefs such as the code of conduct promoted by the World Tourism Organization.

The implementation of Sharia values in managing tourism objects in Banda Aceh so far includes prayer facilities, halal food, Islamic entertainment, Islamic dress codes that are identical to the Acehnese people, so that every year there are many tourists who come, both Nusantara and foreign tourists.

## 2. Synergy of Aceh's Majelis Adat, Islamic Sharia Service and Tourism Office in driving Sharia tourism in Banda Aceh.

The Sharia tourism program has multi-sector, multi-aspect and multi-region planning that requires collaborative planning as a process towards integrated planning both hierarchically (Province, District, City) and sector (various institutions / ministries). Synergy or involvement of several institutions in managing tourism objects, especially Sharia tourism. Synergy has been established between institutions in synergy, common view and mutual respect. In Aceh, the Department of Tourism, the Office of Islamic Sharia and the Aceh Customary Council are institutions with the government directly responsible for the implementation of Sharia tourism in Banda Aceh. These three institutions are agencies that change the direction of Sharia tourism, so that the local government directly develops collaborative planning.

The forms of collaborative planning that have been realized by the three agencies are: (1) All parties involved open themselves, so that mutual trust emerges between the agencies. (2) synergize, to achieve common goals. (3) Each party positions itself as a mediator, facilitator and legislator.

The synergy between the three institutions in managing Sharia tourism runs in accordance with their duties and functions, although it seems that the Tourism Office is more dominant in its role, such as the promotion and provision of facilities and infrastructure of services to tourists who come to Banda Aceh. While the Office of

Islamic Sharia and the Aceh Customary Council have not fully implemented their functions in controlling and evaluating Sharia tourism programs in Banda Aceh.

#### 1. Strengthening Sharia tourism elements

The strengthening of the Sharia tourism program is largely determined by the supporting factors available, both the facilities, regulatory infrastructure and policies, which are then used as determining factors for the development of Sharia tourism. The existing elements are used as system thinking to make it easier to see and understand how a system works, so that these elements can provide certainty that the Sharia tourism program can run well.

The elements contained in the Sharia tourism program in Banda Aceh include: a) tourists; b) tourist objects and attractions; c) tourism infrastructure; d) transit routes for tourists who travel between the area of origin of tourists with the destination of tourists; e) the travel and tourism industry such as accommodation, transportation, agencies and service providers and products for tourists as well as the tourist environment. These elements are the deciding factors for tourists visiting Banda Aceh.

According to figures in the Central Statistics Agency of Aceh, in October 2019 tourists coming to Banda Aceh reached 2,563 people, an increase of 7.19 percent compared to September 2019. Cumulatively from January to October 2019 most foreign tourists came from the country of Malaysia 14,397 people, Germany as many as 1,026 people, China 883 people, United States 845 people, and England 541 people. Aceh's statistical figures show that in the last five years from 2014 to 2018 the number of tourist visits to Aceh has continued to increase. In 2018 total tourist visits to Aceh reached 2.5 million people. That number increased compared to 2017, there were 2.3 million people.

Thus it is clear that the development of Sharia tourism is very much determined by the elements mentioned above, so that there is a domino for an increase in regional and community income in the tourist attraction environment.

#### 2. The essence of Sharia tourism in strengthening the religious communication of the people of Aceh

The essence of Sharia tourism lies in avoiding various things that can threaten human safety and guide people to things that bring benefits to themselves and the environment. This factor is one of the attractions of world tourists. Interest in Sharia tourism has been responded to by developing Sharia tourism businesses in Banda Aceh, thereby contributing to driving the national economy. The essence of Sharia tourism is offered, breaking through religious boundaries, in the message to be conveyed that all religions are seen as equal, only believing in reality from God. As a result, Sharia tourism is implemented that is able to strengthen the religious community of Aceh, known as a religious community.

#### 3. Tourism and Changes in Behavior of Local Communities in Banda Aceh

Changes in community behavior do not occur immediately, but through a process of human interaction and associated with certain social objects both inside and outside the environment that can change or shape behavior. In addition, behavior change is also determined by internal factors in the self, such as the ability to selectivity, the power to choose, or the interest to accept and process the influences that come from outside him.

Changes in behavior, the community around the tourist sites really appreciate the guests who visit Banda Aceh by not showing behavior that is contrary to customs and Islamic Sharia, such as hospitality, giving assistance needed by guests, not sitting in pairs in the open and performing prayers if until time. In addition, the community in the area of attractions also benefit from the presence of tourists in terms of the economy. They can

market products, ranging from culinary delights to local souvenirs not found in other areas.

The presence of tourists to Banda Aceh has been able to change the behavior of the community, both sociologically, spiritually and economically so as to realize a sharia and dignified tourism community.

#### Essence of Sharia Tourism as an element of behavior change

The essence of Sharia tourism is to get closer to Allah SWT by prioritizing brotherhood and socioeconomic justice (Samori, et.al, 2016) based on the Al-Quran and Hadith. (Superior Priyadi, 2016). Sharia tourism which is specifically managed by the government and the community at the location of attractions aims to improve life, family, community and government so that it can change the motivation and purpose of life towards a more positive direction. In theory, changes in human behavior can occur due to social influence. Whereas the elements of change emerge through internalization, identification, and compliance (Kelman, H. C. 1958).

The Acehese people are known as fanatic people towards the teachings of their religion (Islam), so that in carrying out their daily activities they tend to practice patterns that are adapted to their abilities and habits. Especially for the people of Banda Aceh that are directly related to the Sharia tourism program, they can adapt to guests who come from various regions and countries even though they are not yet able to use their language, but in terms of their services, especially traders are able to offer their merchandise even with body language. In addition they can also answer light questions from tourists while joking and vice versa, they can get various information from guests.

For years they met with various tourists who came to Banda Aceh, making them change in various ways of life, ranging from the economy, relationships, talking, sitting, eating and others. These conditions make attractions attract the attention of the world community to return to Banda Aceh.

## CONCLUSION

Sharia tourism is a complete tour, including conventional and religious tourism in it. Not only that, Sharia tourism is more complex tourism compared to both (conventional and religious) tourism because sharia tourism emphasizes halal products and is in accordance with Islamic law. The essence of Sharia tourism is not only entertaining but also a personal approach to Allah SWT technically, it is already running although it still needs to be refined. So far, the essence of Sharia tourism in Aceh has raised public awareness in strengthening the economy and religious beliefs in response to changes in global behavior.

## BIBLIOGRAPHY

- A. S. Shakiry, "The Academy of Islamic Tourism Project," *Islamic Tourism* 25 (September-October 2006), available online at <http://www.itm-itw.com /Articles /articles.php?issue=25> (accessed on 23).
- Aan Jaelani, Halal tourism industry in Indonesia: Potential and prospects, MPRA Munich Personal RePEc Archive, Paper No. 76235, 2017. <https://mpra.ub.uni-muenchen.de/76235/>.
- Badan Pusat Statistik (BPS) Aceh Kamis, 5 Desember 2019).
- Bawazir, *Panduan Praktis Wisata Syariah*. (Jakarta: Pustaka Al-Kautsar, 2013).
- Bremer, Thomas S., 2006, *Sacred spaces and tourist places. Tourism, Religion, and Spiritual Journey*, Canada: Kitchener.

- C. Michael Hall and Girish Prayag, 2020, *The Routledge Handbook of Halal Hospitality and Islamic Tourism*, New York, Routledge.
- Chitakasem, P. (2007). *Halal tourism-untapped potential for middle east*. [Online]. Retrieved July 10, 2008, from <http://www.wtmlondon.com/page.cfm/link=2051>.
- Chukaew, S., S. 2015. Increasing Halal Tourism Potential at Andaman Gulf in. *Journal of Economics, Business and Management*, III (7), Lo, C.T. 2011.
- Dinas Kebudayaan & Pariwisata Aceh, *Rencana Strategis Tahun 2012-2017*, Banda Aceh.
- Donald V.L. Macleod, Tourism, 2004, *Globalisation and Cultural Change An Island Community Perspective*, Toronto, Channel View Publications, Globalisasi.
- Fatwa DSN-MUI Nomor 08/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah.
- Firdausia Hadi, *Kajian Potensi Dan Strategi Pengembangan Wisata Pantai Syari'ah (Studi di Pulau Santen Kabupaten Banyuwangi)*, Jurnal MD, Vol. 3 No. 1, Januari - Juni 2017.
- Hutabarat, Arifin. (2015, April Vol.6 No.64). *Majalah Pariwisata Edisi 64*.
- Intan Shafina Suid, Nor Ashikin Mohd Nor and Hamimi Omar, *A Review on Islamic Tourism and the Practical of Islamic Attributes of Destination in Tourism Business*, *International Journal of Academic Research in Business and Social Scienc*, 2017, Vol. 7, No. 12.
- Iso-Ahola, S. (1982). *Toward A Social Psychological Theory of Tourism Motivation: A Rejoinder*. *Annals of Tourism Research*, Vol. 9 No. 2.
- Jan Aart Scholte, "Globalisation and Modernity," Paper presented at the International Studies Association Convention, San Diego, 15–20 April 1995) June 2011.
- Kelman, H. C. 1958. "Compliance, Identification, and Internalization: Three Processes of Attitude Change?". *Journal of Conflict Resolution*, 2.
- Kemenpar. *Kememparekraf Promosikan Indonesia Sebagai Destinasi Pariwisata Syariah Dunia*. <http://www.kemenpar.go.id> diakses 15 Januari 2020).
- Leiper, N. (2004). *Tourism Management-3<sup>rd</sup> Edition*. New South Wales: Pearson Education Australia.
- Majlis Ulama Indonesia mengeluarkan Fatwa Dewan Syariah Nasional No:108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah.
- Mutiara, Santi Asih., and Sinta Kemala Asih, 2015. "Marketing Strategy Implementation in Developing Sharia Tourism in Indonesia". *International Proceedings of Economics* Vol. 84).
- Ogburn, William Fielding, 1886-1959, *Social change with respect to culture and original nature Publication date 1922*, New York : B.W. Huebsch, Inc.
- Pendit, Nyoman S. (1994). *Ilmu Pariwisata: Sebuah Pengantar Perdana*. Jakarta: Pradnya Paramita. lihat juga A. Yoeti. Oka. 1995. *Pengantar Ilmu Kepariwisata* (Edisi 1). Yogyakarta: ERLANGGA.
- Republika, dalam "Apakah Sesungguhnya Pariwisata Syariah?" <http://www.republika.co.id>, diakses 10 Februari 2018.
- Riyanto Sofyan, *Prospek Bisnis Pariwisata Syariah*, (Jakarta: Republika, 2012), *Serambinews. Aceh Harus Perkuat Wisata Syariah*, <https://aceh.tribunnews.com/2019/07/22/>.
- Samori, Z., Md Salleh, NZ, dan Khalid, MM. 2016. *Current Trends on Halal Tourism: Cases on Selected Asian Countries. Tourism Management Perspective*. 19.
- Sukidi. (2001). *New Age Wisata Spiritual Lintas Agama*. Jakarta: Gramedia Pustaka Utama.



- Tohir Bawazir, (2013), *Panduan Praktis Wisata Syariah*. (Jakarta: Pustaka Al-Kautsar.
- Unggul Priyadi, 2016, *Pariwisata Syariah: Prospek Dan Perkembangannya*, Edisi pertama cetakan pertama, Yogyakarta: UPP STIM YKPN.
- Unggul, Priyadi (2016), *Pariwisata Syariah Prospek dan Perkembangan*. Yogyakarta: UPP STIM YKPN.
- Zamani-Farahani, H., & Henderson, J. C. (2010). *Islamic Tourism and Managing Tourism*. *International Journal of Tourism Research*, <https://doi.org/10.1002/jtr>.