

Tourism in the Sharia Frame: A Study on the Relationship of Tourism and Religion in Yogyakarta

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ABSTRACT

Indonesia is one of the countries with a majority Muslim population in the world and has the potential to develop the halal industry, namely sharia tourism. The Special Region of Yogyakarta is one of the regions that has its cultural wealth and nature by developing this potential as an increase in the regional economy, as well as increasing the halal score of the Indonesian industry for the world. Local governments made various efforts to improve services for tourists interested in sharia tourism, such as ACES (Access, Communication, Environment, and Services). This study uses a qualitative method by interviewing parties involved in the concept and implementation of sharia tourism in Yogyakarta (Yogyakarta Tourism Office and Yogyakarta Indonesian Ulema Council) and also uses literature obtained from websites and books as the data used. The results found in this research are that halal or sharia tourism in Yogyakarta has been said to be advanced with the concept offered, following the Grand Design of Sharia Tourism Development by the National Committee for Sharia Economics and Finance. However, what is of concern to implementing the sharia tourism concept both in Yogyakarta and other areas is the extent to which the sharia concept is implemented correctly, namely by the religious foundation (Qur'an and Hadith).

Keywords: Tourism, Halal Tourism, Sharia Tourism, Yogyakarta Tourism

INTRODUCTION

As one of the countries with a majority Muslim population, Indonesia has a Muslim population of 236.53 million. This is 86.88% of Indonesia's population of 272 million.¹ Meanwhile, launching from the Yogyakarta Bappeda in the Special Region of Yogyakarta itself, people who converted to Islam based on data from the Regional Office of the Ministry of Religion, which is 3.4 million/person as of 2021.² So it can be said that the projections or opportunities in running the wheels of an economy based on Islamic or Sharia values are very large. We know that commodities with the concept of "sharia" have developed a lot in many countries, including Indonesia.

The Indonesia Halal Expo (Index) 2013 and the Global Halal Forum took place from October 30 to November 2 at the Commercial Center Building, JIExpo (PRJ). Respectively introduced the public to the concept of halal tourism. The President of the Islamic Nutrition Council of America, Muhammad Munir Caudry, explained that "halal tourism is a new concept. Halal tourism serves people by adjusting to the needs and demands of Muslim travelers."³

Sharia tourism also cannot be separated from its initial reference, namely the concept of "sharia," which comes from Islam. The foundation that later became the foothold in developing the basis or concept of this tourism was the Al-Qur'an and Hadith. According to the Islamic view, it has been widely explained that what kind of destination in tourism is not just a journey but has various meanings.

The idea of sharia has emerged as a trend in the global economy, influencing everything from satisfying lifestyles to food and beverage items, banking, and finance. Many countries attempt to establish their tourism-related goods with Islamic or halal ideals as a new idea or trend. It still lacks definite legal bounds in the context of sharia tourism. As a result, phrases or titles with rather broad meanings are still used frequently, such as Islamic tourism, Halal-friendly tourism destinations, Halal travel, Muslim-friendly travel destinations, Halal lifestyle, and others. According to some tourist experts, Sharia tourism is a complementary offering that does not replace traditional forms of travel as a fresh strategy for boosting tourism in Indonesia that maintains Islamic culture and values without diluting the country's identity, distinctiveness, or authenticity.⁴

Indonesia was designated as the world's best halal tourism destination in 2019 by the Global Muslim Travel Index (GMTI) 2022 standard. The assessment process has at least four indicators: Access, Communication, Environment, and Services. The territory of Motherland outperforms several countries from all over the world. The rating agency in terms of tourism, Mastercard-Crescent, placed Indonesia in first place of the GMTI standard with a score of 70 and this score is still below Malaysia, which is in the top rank. As the world's best halal tourist destination.⁵

RESEARCH METHOD

This study used a qualitative method. Qualitative methods cannot rely upon findings obtained through statistical or other quantitative methods (measurement methods). Qualitative research is said to be a form of research that aims to understand the phenomena that occur in the subject of research, such as behavior, perception, motivation, and action.⁶ Furthermore, this research is in the process of obtaining data with field research, namely studying the current situation's background and the interaction of a social, individual, group, institution, and community. Research activities were carried out at the Yogyakarta Tourism Office and several tourist attractions, which are also located in Yogyakarta, because the author wants to get information and an overview of how the development and reality of the implementation of sharia tourism values have been carried out. The approach used in this study was qualitative. Then, the techniques used in this study were observation (observing and seeing the surrounding situation in real terms), interviews (oral question and answer techniques directed at certain problems to obtain information), and documentation (knowing important documents related to the object of study). Concurrently, the validation was conducted directly in the Tourism Office and the Yogyakarta Indonesian Ulema Council regarding the applied concept of sharia tourism.

RESULT

1. Religious Foundations and Concepts in Halal Tourism

1.1. Religious Foundations of Halal Tourism

Based on the extent of the discussion behind sharia or halal tourism, it can be taken from the common thread that the essence of a tour is a trip. However, in the process, we as Muslims must be able to position every tourist trip as part of worldly worship so that all forms of travel do not become a form of futility.

The basis of religion as a form of thought or translation from the text to implementation must certainly be used in making a concept, as well as halal tourism, which departs from the interpretation of the meaning of the Qur'an. There are several references from the Qur'an and opinions from scholars who are the basis for halal tourism, including:

Islam has taught man to travel to take every meaning or wisdom he finds. As that Islam has also encouraged humankind to do tourism activities after the words of Allah SWT in the Qur'an:

(قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (العنكبوت/29:20)

That is to say, "Walk on (the face of) the earth, and then notice how God began the creation of (all beings). Then, God made the final event (after dying in the afterlife). Indeed, Allah is almighty over all things. (Al-'Ankabut/29:20).⁸

Studying science refers to the advice to walk or travel on earth contained in the Qur'an:

(قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (النمل/27:69)

It means: Say (Prophet Muhammad), "Walk on earth, and then pay attention to how the sinners end." (An-Naml/27:69).⁹

In its fatwa on halal tourism, the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) said that traveling must be far from the value of shirking, as explained in the ninth point.¹⁰ Islam also forbids all forms of shirking as a great sin and is again explained in the Qur'an:

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ، وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (النساء/4:48)

That is to say: Surely God will not forgive (sin) for fellowshipping Him (shirk), but He forgives what (sin) is other than (shirk) for whom He wills. Anyone who fellowships with God has indeed committed a very great sin. (An-Nisa'/4:48).¹¹

"الأصل... وفي السفر الإباحة إلا بعراض نحو حج أو جهاد فيكون طاعة، أو نحو قطع طريق فيكون معصية"

"(The law of origin) of travel is mubah unless it is due to other conditions such as hajj or jihad, then it becomes worship (obedience), or for the purpose of robbing then traveling includes maksiat."¹²

2. Halal Tourism Concept

Tourism is a complex, multidisciplinary, multidimensional, multisectoral activity involving the government sector, stakeholders, and the community. In the Islamic view, tourism is also connected to the concept of knowledge and also learning. This became the biggest journey

made at the beginning of Islam to seek and spread knowledge. In the Islamic view, travel is considered worship because, in the pillars of Islam, one obligation must be done, namely the Hajj, which falls at a certain time, and umrah, which can be done at any time to visit the house of Allah.

Traveling or traveling halal is to invite others closer to Allah and to convey to humankind the teachings of Islam revealed to the Prophet Muhammad SAW.¹³ However, the purpose of tourism in the Islamic view is to increase the spirit of diversity in an entertaining way.¹⁴

When Islamic tourism was formed, halal or Islamic travel emerged, and sharia travel evolved from religious travel, according to more thorough research. Religious aspects are one of the main destinations of religious tourism, a type of tour. In other words, religious tourism, which eventually evolved into Sharia tourism, served as the cornerstone for halal tourism. Due to the fact that religious tourism was the first type of tourism and that it was based on religious principles, it gained prominence.¹⁵

Religious tourism emerged from the rapid development of the global Islamic economy in recent decades. The relationship between the development process of religious tourism, Sharia tourism, and halal tourism can be described as shown below.

Figures 1. Development of Halal Tourism



Source: Halal tourism industry in Indonesia: Potential and prospects¹⁶

Sharia tourism is tourism that is based on or has sharia value principles.¹⁷ Then, still according to DSN-MUI, there are at least 5 of the 15 points explained by DSN regarding sharia tourism, including:

- a). A person or group of individuals engage in tourism when they travel to a certain location for purposes of recreation, personal growth, or short-term study of the uniqueness of the tourist destination;
- b). Sharia tourism is travel that adheres to Islamic standards;
- c). Tourism is a broad category of tourist activities that is aided by a range of facilities and services offered by the local community, business owners, the federal government, and municipal governments;
- d). Sharia tourism is travel that adheres to Islamic values;
- e). Geographical areas with tourist attractions, places of worship, public amenities, tourism facilities, accessibility, and interconnected communities that support the implementation of tourism in accordance with Islamic principles are considered sharia tourist destinations.¹⁸

Meanwhile, according to the Ministry of Tourism and Creative Economy and DSN MUI, Sharia Tourism has the following general criteria:

- a). Orientation in its implementation is the benefit of the people;
- b). Have the purpose of enlightenment, refreshment, and providing tranquility;
- c). Avoiding things that reek of hypocrisy and *khurafat*;

- d). Free from toxic things;
- e). Maintained safety and comfort;
- f). Environmental and natural sustainability must be maintained;
- g). Respecting socio-cultural values as well as local wisdom.¹⁹

Table 1. Sharia Tourism Parameters

No	Indicators	Parameters
1.	Attraction	<ul style="list-style-type: none"> a. Natural, cultural, and artificial tourism b. Worship facilities available c. Halal food and drinks are available d. Cultural arts performances in accordance with Islamic law e. The Environment Is Maintained
2.	Accommodation	<ul style="list-style-type: none"> a. Facilities worth purifying b. Facilities for worship c. Halal food and drinks d. Safe, comfortable, and conducive e. Cleanliness is maintained
3.	Food and Drink	<ul style="list-style-type: none"> a. Guaranteed halalness b. There is a halal guarantee from the MUI, Muslim figures, or trusted parties c. Maintain a healthy and clean environment
4.	Spa, Sauna, and Massage	<ul style="list-style-type: none"> a. Therapy is organized according to gender b. Does not contain pornographic elements c. Using halal ingredients d. There are means to worship
5.	Travel Agency	<ul style="list-style-type: none"> a. Applying Sharia values b. Communicative, friendly, honest, and responsible c. Polite and attractive according to Islamic ethics d. Initiating competence in work in accordance with the standards

Source: Sharia Tourism: Prospects and Developments²⁰

2. Development And Economic Impact of Halal Tourism in Yogyakarta

Since 2011, CrescentRating, an institution that provides Muslim-friendly tourism ratings or assessments, has evaluated various halal tourist destinations and ranked them based on the extent of service quality in meeting the needs of Muslim tourists. In 2015, Mastercard-CrescentRating introduced an assessment called GMTI (Global Muslim Travel Index) to create a tourist destination index as a reference for the Muslim tourist market.²¹ As we know, Indonesia is ranked second in the GMTI assessment with a score of 70, as seen from the GMTI report in 2022.²²

Table 2. Mastercard-CrescentRating Report On Halal Tourism With GMTI Assessment In 2022

GMTI 2020 Rank	Change as 2021	Country	GMTI 2022 Score
1	0	Malaysia	74
2	2	Indonesia	70
3	1	Saudi Arabia	70
4	0	Turkey	66
5	0	United Arab Emirates	64
6	0	Qatar	63
7	1	Iran	63
8	3	Jordan	62
9	-1	Bahrain	62
10	-2	Singapore	62
11	7	Uzbekistan	61
12	0	Brunei	61
13	0	Egypt	61
14	-2	Oman	61
15	0	Kuwait	61
16	0	Morocco	60
17	-1	Pakistan	60
18	1	Tunisia	56
19	1	Lebanon	56
20	1	Maldives	

Source: Mastercard & CrescentRating 2022²³

Launching from Mastercard-crescentRating's explanation, this index or assessment can also play a role in regions to measure the readiness to welcome or build Muslim-friendly tourism. Meanwhile, a recent report later became a reference for the index in Indonesia itself, namely the Indonesia Muslim Travel Index (IMTI). The method used in IMTI assessment is a model modification with several instruments, commonly called ACES (Access, Communication, Environment, and Services).²⁴

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Access, which includes air access and provides a wide selection of domestic and international flight routes and also options for the availability of airlines, trains with route offers both within the city and between provinces, the availability of sea access with ports, and also existing infrastructure in destination destinations such as road destinations, lighting, and other facilities to support services such as CCTV.

Communication, with several considerations and sub-criteria, such as a Muslim visitor guide to provide complete information, means language is used according to the intended market. They provide education to stakeholders through presentations, discussions, and plantain, reaching out to target markets with special events or implementing expo agendas. Tour guides also can speak foreign languages according to tourists. The digital marketing aspect is one of the important things so that tourists can get information about Muslim-friendly tourism well. Stakeholders' role also affects tourism development, then the provision of training, workshops, or other discussion forums. International languages are also one the things that are very helpful in the process of developing halal tourism, especially languages that are widely used by Muslim tourists, such as Arabic and English.

Environment, this model focuses on the process of the large number of foreign and domestic tourists arriving. If many Muslim tourists arrive, other Muslim tourists will be at their destinations. Availability in the distribution of WiFi (number of WiFi points) is both accessed for free as a form of service and paid and internet connection speed. Internet days or WiFi availability facilities are very important in supporting the tourist process to get information and access the things they will be looking for. Then the internet also supports online reservation services and accommodation search and transportation.

Services are a fairly complex aspect. Services include the availability of halal restaurants, mosques, airports, hotels, and attractions. For those Muslim tourists, this service will support them in traveling freely and continue carrying out their spiritual obligations. The existence of halal certification is also one of the important things in and for Muslim tourists. Then, places of worship in public facilities, water-friendly facilities related to the need for ablution for Muslim tourists, and the existence of privacy for Muslim tourists, especially Muslimah, are added values. For rest areas such as hotels, the availability of certified Sharia hotels is a component that is an added value for destinations.

The Province of the Special Region of Yogyakarta itself, like the vision and mission of the RPJMD (Regional Medium-Term Development Plan) of the Yogyakarta Special Region, related to tourism issues, has been stated in its vision and mission. Vision: Yogyakarta Special Region in 2025 as the leading Tourism Destination Region in Southeast Asia in a developed, established, independent, and prosperous community environment. Mission: Realizing creative and innovative culture-based Yogyakarta tourism.

Ten regions received an assessment from the Minister of Tourism for halal tourism in Indonesia, namely Nanggroe Aceh Darussalam, Riau-Riau Islands, West Sumatra, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java (Malang Raya), Lombok (NTB), and South Sulawesi

(Makassar and surrounding areas). Yogyakarta Special Region received an assessment based on IMTI, which is included in the Sharia tourism category in Indonesia, namely:

Table 3. Muslim Friendly Tourism Assessment Criteria and Yogyakarta Score in IMTI assessment

Score	Aspects	Indicator	Yogyakarta
Score Access	Water	<ul style="list-style-type: none"> • Number of flight router • Number of domestic flight routes • Number of airlines 	5
	Rail	<ul style="list-style-type: none"> • Availability of railway routes 	4
	Sea	<ul style="list-style-type: none"> • Availability of sea travel routes (ports) 	2
	Road	<ul style="list-style-type: none"> • Availability of road infrastructure 	5
Communication score	Muslim Visitor Guide	<ul style="list-style-type: none"> • Availability of guides for Muslim travelers 	3
	Stakeholder Education	<ul style="list-style-type: none"> • Organizing workshops or training and seminars related to Muslim-friendly tourism for stakeholders 	3
	Market Outreach	<ul style="list-style-type: none"> • Muslim-friendly tourism events • Brochures/marketing media 	4
	Tour Guide	<ul style="list-style-type: none"> • Language skills of the tour guide (English & Arabic) 	5
	Digital Marketing	<ul style="list-style-type: none"> • The existence of digital marketing 	5
Environment score	Muslim Tourist Arrival	<ul style="list-style-type: none"> • Number of Muslim tourists 	4
	WiFi Coverage	<ul style="list-style-type: none"> • Internet/WiFi access availability 	4
	Commitment to Halal Tourism	<ul style="list-style-type: none"> • Commitment to running and developing Muslim-friendly tourism 	3
Score Services	Halal Restaurants	<ul style="list-style-type: none"> • Availability of halal restaurants 	5
	Mosque	<ul style="list-style-type: none"> • Availability of places of worship 	3
	Airports	<ul style="list-style-type: none"> • Airport availability 	5
	Hotels	<ul style="list-style-type: none"> • Availability of Sharia hotels and hotels that do not serve alcohol • Availability of hotels with restaurants/kitchens 	4

		• Halal-certified kitchen	
	Attraction	• Availability of Islamic heritage sites/Islam-related attractions & cultural & local attractions	4
Total Score			68
Average Score			4,00

Source: National Committee on Islamic Economy and Finance²⁵

The Yogyakarta Tourism Office explained that the extent of the development of halal or sharia tourism has been implemented and included in the assessment with aces (Access, Communication, Environment, and Services) indicators.

Access (Access) for itself includes (a) Adisucipto airport and Yogyakarta International Airport, (b) the railway station "Tugu" and Lempuyangan station, (c) available national roads, provincial roads, district/city roads are paved, (d) there are 23 intercity bus routes available, (e) there is a fleet of 484 intercity buses available, and (f) 663 tourist buses are available.

Aspects of Communication in Yogyakarta are (a) a guidebook in the UK for tourists, (b) frequent workshops/seminars on halal tourism in Yogyakarta either by the private sector, campus/college, (c) tourism marketing activities through exhibitions at home and abroad, (d) there is a type of leaflet/tourist map/guide book/calendar of the event published at the time of participating in the exhibition event, (e) English and Arabic guides are available, and (f) digital campaigns for Muslim tourists that have been implemented through YouTube by several communities.

The environment in the IMTI assessment in Yogyakarta is (a) domestic tourist visits that tend to increase, (b) the visitation of tourists from some Muslim countries, (c) political and security conditions in Yogyakarta are relatively safe, (d) the general state of environmental health maintained sanitation and hygiene, (e) there are halal leading tourist areas such as Patok Negoro mosque, Kotagede, Kauman, and Keraton, (f) there are Muslim-friendly natural, cultural, and artificial tourist areas, (g) there are halal tourism events such as *sekaten* and halal fest in the series of events in Jogja, (h) there are tourist village facilities and homestays in Yogyakarta, and (i) there are WiFi facilities in the airport area.

Meanwhile, in terms of services in Yogyakarta, among others: (a) there are halal-certified restaurants and restaurants, (b) there are mosques and mosques in each district/city, tourist destinations, airport areas, and malls/shopping centers, (c) there is a halal-certified hotel for the kitchen, (d) there is a women-only spa, and (e) there are Islamic heritage sites.

Tourism commodities are one of the contributors to income and economic growth for the province of Yogyakarta. Launching from Antara News that sector tourism contributed to Yogyakarta's economic growth, reaching 17.46 percent.²⁶ Consequently, the pandemic problem also affected the Gross Regional Domestic Product of the Yogyakarta Special Region (PDRB DIY). In 2021, it touched Rp 149.3 trillion, an increase from the previous year, 2020, of IDR 138.3

trillion.²⁷ Despite economic recovery from the current pandemic problem, it certainly impacts tourism industry players in Yogyakarta because tourism actors bear the main burdens, such as electricity, water, and labor costs. Thus, the travel corridor program, which will be carried out long-term by the local government, can help tourism industry players to revive the breath of tourism and provide an impact on economic independence for the people of Yogyakarta, whose lives rely a lot on the tourism industry.

3. How to Apply Sharia Concepts in Tourism in Yogyakarta

In the view of LPPOM MUI, Halal tourism means no drugs or alcohol. Halal tourism means making it easier to go anywhere, not that it provides a barrier between female and male tourists. Tourists are facilitated in carrying out worship, such as making schedules by the tour travel/tour guide.

Food and lodging must be guaranteed a halal certificate, which has been integrated with LPPOM MUI, where the provision of this certificate is always updated every two years. The tour guide must also be dressed modestly and neatly. Halal tourism indicators also follow the IMTI (Indonesia Muslim Travel Index), so Yogyakarta uses the concept of halal tourism.

In traveling, tourists should appreciate eastern culture or Islamic values, such as dressing modestly and not revealingly.

There are several religious tours in Yogyakarta:

1. The Islamic Mataram Kingdom is like the Gedhe Mataram Kotagede mosque (16th century) and also the tombs of the Mataram kings, which are in the same complex as the mosque.
2. Pathok Negoro mosque is 5 mosques that surround the palace:
 - a) Taqwa Wonokromo Mosque. This mosque is located in Wonokromo, Pleret, Bantul, Yogyakarta.
 - b) Sulthoni Plosokuning Mosque. This mosque is located on Jl. Plosokuning Raya Number 99, Minomartani, Ngaglik, Sleman, DI Yogyakarta.
 - c) Jami' An-Nur Mlangi Mosque. This mosque is located in Mlangi hamlet, Nogotirto village, Gamping district, Sleman regency, DI Yogyakarta
 - d) Nurul Huda Dongkelan Mosque. Located in kauman village, Dongkelan, Tirtomartani, Kasihan, Bantul, DI Yogyakarta
 - e) Mosque Ad-Dorojatun Babadan. Location in the village of Babadan, Banguntapan, Bantul, DI Yogyakarta.
3. Gedhe Kauman Mosque Yogyakarta. Mosque Raya Yogyakarta, better known as Kagungan Dalem Mosque Gedhe Kauman, is an inseparable part of the Sultanate of Yogyakarta. The existence of the Gedhe Mosque confirms the existence of Yogyakarta as an Islamic kingdom. Gedhe Mosque was founded on Ahad Wage May 29, 1773 AD, or 6 Rabi'ul Awal 1187 Hijri/1699 Javanese years.
4. And other *Sharia* tourism, such as Kampung Kauman, Taman Sari, beaches in the Gunungkidul area, natural and artificial tourism, and so on.

The use of halal certificates in tourism facilities is very influential in providing a sense of comfort and confidence to Muslim tourists. Products such as food, bags, clothes, wallets, and so on must also be made of halal materials or not conflict with Islamic values. During the hour of worship or prayer, tourists must get their obligations as Muslims to feel the tour without fear of losing their worship.

In labeling halal, a tour, and its supporting aspects, the Indonesian Ulema Council (MUI) Yogyakarta has an important role. Seeing the great potential of tourism in Yogyakarta and contributing to the economic sector's value for the region and society, it is important to see sharia tourism not only from the business glass only. It has been explained that the Quran and hadith govern all aspects of life so that the goal in the world is not only mere pleasure but also a religious or spiritual value that must be intended and fulfilled as human beings, especially Muslims.

So far, the application of the concept of halal or sharia in tourism has a broad meaning, not only talking about halal and haram but how to provide services that follow ethics and aesthetics to the tourists. So, in Yogyakarta, tourist attractions have begun to apply these aspects in village tourism, food, nature, and artificial. However, what needs to be realized is that the stages or application of the sharia concept still need to be carried out by tourism stakeholders in Yogyakarta so that this sharia concept can run as well as possible without having to narrow the textual meaning of sharia. So that tourists from within the country or abroad who still hold strong religious principles are no longer afraid to travel to areas, especially in Yogyakarta and generally in Indonesia.

CONCLUSION

Sharia tourism derived from the commands of the Quran and Hadith must be able to proceed as textual towards its contextual, especially in how to interpret the text. We see that currently, Indonesia is one of the destination countries for muslim tourism and has great Sharia tourism potential, especially in the Yogyakarta Special Region. Seeing that Yogyakarta is an area that has a strong culture and history, these potentials must be utilized. Tourism is also a leading aspect of developing the regional economy and society. So, the application of Sharia values must be upheld in its implementation as the original purpose of the text value (read: scripture). The sharia concept still has not worked out well or been acknowledged broadly. Therefore, much improvement is necessary in the long-term grand design by the government and its implementation in the field.

ENDNOTES

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