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Author(s)	Aan Jaelani
Number of the article	<b>#688</b>
Title of the article	
Islamic Tourism Development in Cirebon: The Study Heritage Tourism in Islamic Economic Perspective	
Sending date to the journal	2016-03-03
Arrival date to the editor	2016-03-03
Date of sending to referee	2016-03-05
Date of arbitrator's report	
Date of edition	2016-05-20
Date of arbitrator's decision	2016-05-30

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# Islamic Tourism Development in Cirebon: The Study Heritage

## Tourism in Islamic Economic Perspective

Research on tourism of sharia in Islamic economic perspective needs to be reviewed from the tourism meaning according to doctrine, and the meaning of Islam as a way of life. In view Dallen, et.al. (2006), the fact that places world famous tourist many are in countries with a majority Muslim population, such as Morocco, Libya, Egypt, Tunisia, Turkey, Jordan, Syria, Oman, Qatar, Lebanon, Pakistan and Malaysia, even Saudia Arabian city of Mecca and Medina with her.

According to Santoso (2007), although religion is more directed to things that are of meaning and spiritual are in the realm of individual consciousness and yet religion also then can become a collective consciousness, which then raises the motivation to study and learn a religious meaning and also as well as empirical evidence of the greatness of a religion. Motivation to learn through this verification has brought awareness of the visitation to the historic places of Islam, pilgrimage to the tombs of the Muslim leaders who may be in remote areas, which may be in a country outside the country. That is, directly has lead to a demand for tourism due to the availability of deals "availability" of Islamic historic sites as a means of learning Islam itself.

Another study conducted by the Ministry of Culture and Tourism of Indonesia (2005), quoted Sapta (2011:1), tourism in terms of national interest devoted to some following main objectives: (1) unity of the nation; tourism is considered able to provide a feeling of pride and love of the unitary state of Indonesia through the activities of travel undertaken by the population across the country. (2) the elimination of poverty.....

Another study of Frechtling (1987) provide that information to measure the value of tourism to the economy of a country must complete sufficient data available. It offers an alternative method associated with the method of collecting data on tourist expenditure in time to come, and also review some of the methods that have been used by experts before, using impact multipliers and input-output analysis to measure the tourism sector expenditure.

Studies conducted Archer & Cooper (1994), indicates that a search of the benefits and the impact of tourism on the economy should include social variables that were never counted by other fakar, and social cost-benefit analysis should be used. To measure the benefits and impact of tourism is not only the economic impact multiplier effect simply by looking for it.

The study conducted by Sinclair & Sutcliffe (1988), showed that the measurement multiplier income for the tourism sector at the sub-national level requires thought and more complex data due to frequent occurrence of "leakages" leaks that this analysis should be done at the local level certain regional and leakages here which should be measured and compared with the expected benefits.

Tourism is derived from the Sanskrit word "vis" meaning a place lived in and sit down. Then the word evolved into "vicata" in Javanese Kawi called by the ancient meaning tourist travel. Said travel subsequently acquire the development of meaning as travel or part of a journey undertaken voluntarily and temporary to enjoy objects and attractions (Khodiyat & Ramaini, 1992: 123).

At this time there were several questions in the fields of geography, "why and on what basis a space defined as sacred; what the implications of this designation possible for the use and character of



the area; how believers respond to the idea of a sacred place, and how their responses (especially through pilgrimage) is reflected in the current geographical and regional pattern " (Park, 1994: 245).

Tajzadeh Namin (2013) in "Value Creation in Tourism: An Islamic Approach" provides an explanation of the travel that comes from al-Qur'an following a review of the verses of the Holy Quran shows that traveling and exploration have been emphasized at least in seven verses;

In Islam, considered an act of grave pilgrimage sunna. The practice of pilgrimage actually existed prior to Islam, but exaggerated so that the Prophet had prohibited it. Even this tradition revived even advisable to remember the death (Ruslan, 2007:6). The practice of pilgrimage actually existed prior to Islam, but dilebihlebihkan that the Prophet had prohibited it. Even this tradition revived even advisable to remember the death.

Tourism is a complete concept that includes social, behavioral, economic, political, cultural, and environmental. Tourism concept consists of a series of activities, services, and benefits which all provide experience of having a certain (Medic & Middleton, 1973).....

Definition of religious tourism is developed as well as all marketing efforts and product development directed at Muslims, although not related religious motivation (Henderson, 2010), or the effort that emphasizes the importance of Muslim tourists and non-Muslims as a new market and destination for tourism (Ala Hamarneh, 2011);

According to Zamani Farahani & Anderson (2010), Islamic tourism can be defined as traveling activities of Muslims when moving from one place to another or when residing at one place outside their place of normal residence for a period less than one year and to engage in activities with Islamic motivations. It should be noted that Islamic activities must be in accordance with generally accepted principles of Islam; i.e. halal.

Based on some of the above understanding, the indicators sharia travel can be concluded the following:

1. The concept of culture in relation to Islamic tourism (cultural site - Islam) (Ala-Hamarneh, 2011).
2. Tourism synonymous with Muslim (subject to compliance with Islamic values), although it can be extended which includes non-Muslims (Shakiry, 2008)

6. Islamic Tourism focuses on issues such as the involvement of (Muslim), point (goal of Islam), the product (the area of housing, food, and drinks), dimensions (economic, cultural, religious, etc.), and service process management (marketing and ethical issues). Motivations and intentions are very important in Islam, because they are related to attitudes and intentions (Ala-Hamarneh, 2011; Hassan, 2007; 2004; Henderson, 2010).

There is a variable relationship between religious institutions and tourism. On the one hand, religious tour can be identified as a certain type of tourism that is motivated partly or exclusively for religious reasons (Rinschede, 1992). Religious tourism probably one of the oldest forms of tourism, human migration related to religion since the time of the initial (Sigaux, 1966; Vukonic, 1996).

On the other hand, tourism can be considered synonymous as a religion. In other words, in a secular society modern, not only free to have (ie discretionary or non-working) time in general be a space for contemplative and creative, unity of thought and action (Vukonic, 1996: 8), the opportunity



for people to recognize and develop their spiritual needs, but also tourism, as a specific use such as leisure time, has come to be viewed by some as an act of spiritual or sacred journey. Graburn (1989:22) observes, that is functionally and symbolically tourism par with other institutions used by humans to beautify and add meaning to their lives; can be understood either as a secular ritual of regular (annual vacation), which acts as a reflection in daily life and work, or as part of a more specific ritual or 'personal transitions' (Nash, 1996) conducted in a certain intersection in life people live. In both cases, however, it can be said tourism in its modern form is equivalent to the visit and pilgrimage are found in traditional societies, people who fear Allah (Graburn, 2001: 43; Graburn, 1983).

However, although there is a relationship between tourism and religion, especially in a historical context, attention to the relatively few studies that have contributed to the subject in the tourism literature. More specifically, although the presence of humans, as said Vukonic (1996) referred to as 'homo turisticus religiosus', or religious tourism has been widely accepted and discussed to some extent on tourism literature, both in terms of consumption (Vukonic, 1996; Smith, 1992b; Franklin, 2003) and supply (Shackley, 2001). Several studies have sought to explore religious tourism cultural significance of tourism as a modern spiritual experience. That is, even though this religious tour including contemporary forms of tourism as a modern phenomenon, then the secular society of the tourists seem seeks to meet some spiritual needs, but there is little evidence to support this claim.

Deputy Minister of Tourism and Creative Economy, Sapta Nirwandar assured that sharia tourism development is important because the benefits are not only felt by Muslim travelers. Travel sharia is open to everyone. Kemenparekraf will stir sharia travel in the hotel, restaurant and spa. Sharia can travel is expected to make Indonesia as a friendly destination for Muslim travelers and requires standardization. Characteristics of Shariah among others travel there tour packages covering sharia Muslim traveler friendly destination, as well as hotels, restaurants and spas are halal (Kemenparekraf, 2013).

Islamic Tourism can be defined as the activities of Muslim journey when heading one place to another or when it is in a place outside of their normal residence for a period of less than one year and to engage in activities with religious motives. It should be noted that such activities must be in accordance with the principles of Islam, which is halal (Zamani Farahani & Anderson, 2010).

Tourism Shari'ah as trading activity (tourism kosher). In Islamic literature, the term "halal" refers to all that is commanded in the teachings of religion and the basis for the behavior and activities of Muslims (Diyanat İşleri Başkanlığı, 2011). In particular, halal used to mean everything that can be consumed according to the Koran or the Hadith of the Prophet (Gülen, 2011). Otherwise the term is "haram" which refers to the act of violation of religious teachings by Muslims. Therefore, a Muslim is required to benefit from the activity is lawful and avoid the things that are forbidden religion

In the field of consumer behavior, decision-making processes used by consumers is composed of four different steps (Kotler & Armstrong, 2011)., Namely:

1. Motivation: motivation involved in tourism activities generally include trade, the relationship with relatives, shopping activities, and recreation (Goeldner & Ritchie, 2006). Definite motivation for Muslims in the tour among others, as part of the worship of God, for example, Hajj and Umrah, the recognition of God's greatness, and strengthen brotherhood among Muslims (Din, 1989), trade, health and recreation, learning, and gain knowledge, get information from scholars, knowing other cultures, promoting the culture of Islamic culture, learn from the past, and others (Din 1989, Aglamz 2009, Kusursuz, 2011).

2. Decision-making: the correct decisions made based on Islamic principles that affect other steps of the decision process.

3. Service: consumption of products includes an emotional dimension (recreational / pleasure), a non-material dimension (spend time, effort, and spirit), and quality of service (Oliver, 1999).

4. Purchasing decisions: these include perceived value, satisfaction, behavior and attitudes (eg, recommendations, complaints, and a tendency to revisit) (Baker & Crompton, 2000).



The development of tourism is based on tourism development master plan consisting of a master plan for tourism development of national, provincial tourism development master plan and master plan for tourism development in the district / city. The development of tourism is an integral part of a long-term national development plan (Tourism Law, Article 6-8, 2009).

Christou (2005) argues that heritage tourism is a modern industry. Pendapatnya refers to activities that can be planned, controlled and has the objective to produce or market products on the market (quoted by Sigala & Leslie, 2005:8). Heritage and tourism is the combination of two industries, where the 'heritage' that acts to change a location to the destination and 'tourism' which is the realization of economic activity (Kirschenblatt-GIMBLETT, 1998: 151; Urry, 1990: 90; and Smith, 2006: 13).

In general, people want a balance in his life. Psychologically, it can be explained that the human need to balance in life is reflected in efforts to balance, for example between work and rest, awake and asleep, moves and relaxing, income and expenses, work and family, freedom and dependence, social needs, as well as risk and security, Humans tend to want to leave the routine on the sidelines of life by making tours to refresh the body and soul, giving vitality, and giving new meaning to life (Krippendorf, 1987: 47).

Based on Maslow's theory, and travel can be motivated by the desire to improve health such as wellness tourism, medical tourism, and the like. Sightseeing trips can also be driven by the physiological needs, safety needs, esteem needs, to the needs of self-actualization. According to Huang & Hsu (2008: 267-287), look no human needs have not been included in the hierarchy of the five artistic needs, the needs of curiosity, and needs to be understood by our fellow human beings, but in the context of travel, the need for a big influence on a person's decision to travel.

A person's decision to travel is affected by strong driving factors (push factor) and factors puller (pull factor). Push and pull factors is actually the internal and external factors that motivate travelers to take the decision to make the trip. According Sharpley (1994) and Wahab (1975) emphasizes, that the motivational factor is very fundamental in the study of the tourist and tourism, because motivation is the trigger of the process of travel, although the motivation is often not realized in full by the tourists themselves (in Pitana & Gayatri, 2005:52).

The driving factors are generally social-psychological, or a specific person motivation, while the pull factors are destination specific attributes. With the driving factor, then someone wants to travel, but it is not clear which areas are to be addressed. Ryan (1993) from the study of literature has found the driving factors for a person to travel as below.

(4) Fantasy motivation is their motivation in other areas someone will be able to escape from the drab daily routine and give psychological satisfaction (McIntosh, 1977 and Murphy, 1985; Pitana & Gayatri, 2005:60).

Pearce (1998) argues, the travelers to travel motivated by several factors, namely: Needs physiological, safety, social, prestige, and self aktualiasasi. While Jackson (1989) observed that the important factors that determine the demand for tourism or encouragement for travel originating from the component area of origin of tourists, among others, the number of population (population size), the financial ability of the public (financial means), owned leisure time (leisure time), transportation systems, and the existing system of tourism marketing (in Pitana & Gayatri, 2005:62).

Thus the driving factors of tourism can be predicted from a population of a country of origin of tourists, income per capita, the length of leisure time owned associated with the season in a country, advances in information technology and transportation, marketing systems are evolving, world security, social and political as well another aspect related to the physical and non-physical tourists.



The variety of pull factors that are owned by the tourist destination will cause the travelers will choose certain destinations to meet the wants and needs. Medlik (1980) and Jackson (1989) has identified the pull factor and differentiating on eleven factors, namely: (1) climate destinations, (2) the promotion of tourism, (3) advertising, (4) marketing, (5) special events, (6) a rebate, (7) visiting friends, (8) visiting relatives, (9) a tourist attraction, (10) culture, (11) natural and artificial environment. Furthermore, it was determined there are four aspects that must be considered in tourism offerings. These aspects are as follows. (Pitana & Gayatri 2005: 62)

From an economic perspective, the positive impact of tourism, such as tourism in Bali and Indonesia, among others: (1) bring in foreign exchange for the country through foreign currency exchange in tourist destinations, (2) the potential market for the products and services of local communities, (3) increase the income of the people whose activities are related directly or indirectly to tourism services, (4) expanding employment opportunities, both in the sectors that are directly related such as hotels, restaurants, travel agencies, as well as on sectors that are not directly related industries such as handicrafts, the supply of agricultural products, cultural attractions, retail, other services and so forth, (5) a source of local revenue (PAD), and (6) stimulate kreaktivitas artists, both artists craftsman of small industry and artists 'percussion' and through dedicated tourist consumption (Antara, 2011).

Sharia is an Arabic word which means the path to be followed by Muslims. Therefore, Shari'ah hotel can be defined as hotels that provide services in accordance with the principles of Shari'ah (Shamim Yusuf, 2009). Hotel syari'ah hotel is not only limited to serve halal food and beverages, but operational throughout the hotel is managed based on Islamic principles. However, there are no formal criteria for this concept even in the Middle East, but only the scrutiny of statements made by industry practitioners and analysts revealed a broad agreement on the completeness of the attributes of the hotel, as defined Henderson (2010)

Halal food certification process can reduce some of this ambiguity. However, other aspects of the hotel such as finance and human resources still need to be managed in a professional manner, especially when the establishment is still based on a conventional hotel. The application of the concept of hotel syari'ah done by re-engineering existing business processes or standard operating procedures (SOP) to comply with the principles of Shari'ah. Therefore, a correct understanding of the concept of Shari'ah in society are needed than the existing adjustment (N. Javed, 2007). This is done to measure the level of compliance with Shari'ah hotel. The challenge now is how to measure the level of compliance with the provisions of Shari'ah.



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