

Islamic Tourism Development in Cirebon: The Study Heritage Tourism in Islamic Economic Perspective

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Abstract. Cirebon as a tourist town to face the problems related to the management of tourist attractions, hotel business development, renovation of buildings or cultural heritage, and the economic development of local communities in tourist locations. The needs of tourists and pilgrims is also a concern with fulfillment facilities that can give satisfaction and comfort. With the approach of explorative qualitative research, which explores the potential of tourism development or shari'a in Cirebon concluded that the tourism development of the Shari'ah requires management function in creative and innovative based on strategic planning, consistent implementation, and evaluation of the measured and constructive embody the values of Shariah in existing tourist attractions in Cirebon.

Keywords. Islamic tourism, shari'a, heritage tourism, development, Islamic economic.

JEL. A10, B40, D90, L60, N30, Z10.

1. Introduction

Historically, Cirebon is the former capital of the great empire that ruled over the whole of West Java. Kingdom founded by Sunan Gunung Jati (1479-1568) is central to the development of Islam in West Java. Although the center of an Islamic empire, Keraton Cirebon is Kerton open. Hereditary ranging from Sunan Gunung Jati until Sepuh Sultan Hasanuddin (1786-1791). This kingdom has always maintained good relations between nations in trade and political relations.

Friendship among nations are also depicted graphically by Sultan Kasepuhan Cirebon in the form of a train-shaped animal kingdom Buroq crowned dragon and trunked symbol of the friendship between Cirebon, Chinese, Arabic, and Indian Hindu.

Cirebon city which lies in the path crossing West Java and Central Java provides its own advantages. Besides being a transit town. The city is also a good destination as well as business travel. Trade is not unusual for residents of the city of Cirebon. The city is unique in terms of historical and cultural relics. Although not the main, purchase and sale transactions is very meaningful to the pulse of the city. Non-oil processing industry even recorded as the undertaking with a dominant contribution. The other hand, the tourism sector showed a significant contribution to regional income and incomes. Even if managed well, tourism is becoming a bridge for poverty alleviation program (Poverty Alleviation).

Tourism is often perceived as an engine of economic or foreign exchange earner for the economic development of a country, without exception in Africa. However,

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in fact, tourism has the fundamental spectrum of wider development for a country. International tourism in 2004 reached record levels in history to reach 763 million people and resulted in expenditure of US \$ 623 billion. The condition is an increase of 11% of the number of trips in 2003, which reached 690 million people with a total expenditure of US \$ 524 billion. Along with this, the estimated amount of travel the world in 2020 will break the 1.6 billion people per year (UN-WTO, 2005).

Tourism is one of the driving engine of the world economy proved able to contribute to the prosperity of a country. Development of tourism can stimulate business activity to generate social benefits, cultural and economic significance for a country. When tourism is well planned, it should be able to provide benefits to the community at a destination. The success of tourism looks of government revenue from the tourism sector can encourage other sectors to flourish. The success of the easiest to be observed is the increasing number of tourist arrivals from period to period. Increase the number of tourists can be realized if the traveler has been satisfied for a destination with a variety of attributes offered by managers. Travellers who are satisfied will tend to be loyal to repeat his vacation in the future, and allow them merekomen friends, and relatives for a vacation to the same place (Som & Badarneh, 2011). The phenomenon that occurs in the tourism trend, particularly in the world today is the rapid growth of the city tour.

Overall, foreign and domestic tourist arrivals in 2012 to around 456 589 people. Whereas in 2013 approximately 540 945 people. To increase foreign tourist arrivals, it was working with other parties, such as the palaces of Cirebon. This cooperation is particularly enhanced considering the budget for the tourism sector this year fell compared to last year. In this 2014 budget for tourism around USD 400 million, whereas in 2013 about USD 700 million.

Whereas tourism turnover of approximately 17.5 billion in 2013, primarily from hotel and restaurant taxes. Because the budget must be shared with other agencies, so as to tourism development obstacles.

Separately, hundreds of members of the military in the Korem 063/Sunan Gunung Jati (SGJ), Polri, Youth-led organizations, and communities hold clean-up activities in one of the cultural heritage in the City Cirebon namely Gua Sunyaragi. Caves Sunyaragi in this case is one of the cultural heritage in the city of Cirebon. So it is worth guarded maintenance and preservation as a cultural asset that became one of the goals wisata. Komandan Korem 063/SGJ, Benny Effendy through Kasrem Arh. Eddy Widyanto states, this activity is an activity synergy between all parties. In addition to support for the Indonesian national movement Net In 2014, this activity is also to help accelerate the program of maintenance and preservation of national culture.

In the context of tourism development of the Shari'ah, the phenomenon is a major challenge in line with the trend of increased religious tourism in the community. In accordance with the Regulation of the Minister of Tourism and Creative Economy No. 2 of 2014 on Guidelines for the Implementation of Enterprise Hotel Syariah, the hotel business is the provision of accommodation in the form rooms in a building which can be equipped with services eat and drink, entertainment activities and or other facilities on a daily basis with the aim of earning a profit. The Sharia is Islamic law principles as set fatwa and approved by the Indonesian Ulema Council. So, the hotel business is a business hotel that sharia implementation should meet the criteria of Syariah hotel business, the formulation of qualifications and/or classification that includes aspects of products, services and management in accordance with the rules of Shari'ah.

Based on the above issues, Cirebon as a tourist city would face problems related to the development of the hotel business, in addition to the need to carry out

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renovations on some site or location of heritage or cultural heritage that is facing funding constraints to infrastructure. On the other hand, the desire of the tourists need to get serious attention from the fulfillment of their needs including a business hotel with a range of facilities that can provide satisfaction and comfort. It is a major focus of research on the development of Shariah travel in the county and the city of Cirebon.

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.

Based on the above, tourism "spiritual" which the author called the Shari'ah has a unique travel in the view of Islam and is believed to be a means for spiritual fulfillment and social status higher by Muslims. Because of this, research syari'ah restricted travel on the district and the city of Cirebon has the focus problems that formulated the following how to travel the concept of sharia in Islamic economics perspective?, how historical roots in some cultural heritage tourism and its management in the county and the city of Cirebon?, and how shari'ah travel management in the county and the city of Cirebon and aspects of what needs to be developed to increase incomes.

Research on tourism development of the Shari'ah has the following objectives to explain the travel concept of sharia in Islamic economics perspective, to describe historical roots in some cultural heritage tourism and its management in the county and the city of Cirebon, and to explain the Shari'ah travel management in the county and the city of Cirebon and aspects of what needs to be developed to increase incomes.

The benefits of this research are academically, syari'ah travel study into early theoretical studies in the review and formulation of the concept of tourism in Islamic economic perspective; in practice: the study of Shariah travel is expected to contribute to the travel concept developer shari'a or religious tourism, in terms of tourism development including business development syari'ah hotel, travel preparation, management of halal consumption, and so on; and in the political-economy: tourism studies Shari'ah can contribute to the policy makers to formulate important policies in tourism development Shari'ah. It is assumed that tourism is becoming an important sector in the development of the concept of "heritage" in cultural heritage, boost the local economy, and local history-based education.

2. Literature Review

Tourism became one of the driving engines of economic or foreign exchange earner for the economic development of a country, including in Cirebon. However, in fact, tourism has the fundamental spectrum of wider development for a country.

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Studies conducted IUOTO (International Union of Official Travel Organizations), quoted by Spillane (1993), tourism should be developed by each country for the eight main reasons as follows: (1) Tourism as a trigger factor for the development of national and international economy. (2) Trigger prosperity through the development of communications, transport, accommodation, services, and other services. (3) Special attention to the preservation of the cultural, social values that has economic value. (4) Equity livelihoods caused by the consumption of tourists on a destination. (5) foreign producers. (6) Trigger international trade. (7) triggers the growth and development of educational institutions professional tourism and special institute which form the soul of hospitality that are reliable and courteous, and (8) The market share for local products so that a range of products continues to grow, as the socio-economic dynamics in the area of the destination.

Another study conducted by the Ministry of Culture and Tourism of Indonesia (2005), quoted Saptia (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 (Poverty Alleviation); tourism development is expected to provide an opportunity for all Indonesian people to strive and work. Tourist visits to the region are expected to provide the greatest possible benefit to the welfare of society. (3) sustainable development (sustainable development); nature of tourism activities that offer natural beauty, rich culture and hospitality and service, very few resources are used up to support these activities. (4) the preservation of culture (culture preservation); tourism development is expected to contribute in efforts to preserve the culture of a country or a region which includes the protection, development and utilization of state or local culture. (5) the fulfillment of life and human rights; tourism today has become a basic requirement of modern society. (6) improvement of the economy and industry; good management and sustainable tourism are expected to provide an opportunity for economic growth in a tourism destination to play a role in the provision of goods and services. (7) the development of technology; the need for high-tech industries, especially technology will encourage tourism destinations develop the applicability of their latest technology. Tourism will become an integral part of the development of a regional and integrated within the framework of improving the welfare of local communities.

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 pakar, 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.

3. Research Design

Research on "Tourism Development in Cirebon Shari'ah" is focused on two places, tourist places in Cirebon and Cirebon. The approach used in this study is a qualitative approach, while the type of research is the method of historical research. Another method used in this study is the snowball sampling method. Informants will be selected based on the total number of study subjects related to Shari'ah tourist attractions in the city and Cirebon. It is used to determine the composition and restriction informants who might have in order to meet the criteria of the required data. According to Usman & Akbar (2000), said that the sampling will continue to grow snowball (snowball) is aimed (purposive) until the collected data is considered representative.

This study is also exploratory-qualitative, that explores the potential of tourism development or Shari'ah qualitatively. In addition, in this study are not talking about a population, as this study does not intend to make generalizations to the population .. Thus, the informants in this study were the officials associated with the tourism sector, officials at tourist sites, community leaders, and stakeholders in tourism development and the MUI considered competent to provide information about the shari'a.

For qualitative data will be collected through in-depth interviews and group discussions associated with the development of Shariah travel in Cirebon area. For quantitative data in the form of numerical data or figures, more comes from secondary sources, namely government agencies the city / district of Cirebon associated with the development of history and travel in Cirebon area. Another source will explore some of the stakeholders, including the Department of Tourism, Planning Agency, and other important sources.

The data collected will be analyzed by processing the results of primary data by testing or inspection of the degree of confidence of the data based on the technique of triangulation or inspection through other sources.

4. Islamic Tourism and national Tourism Policy

4.1. Definitions and Indicators of Religious Tourism

Tourism is an activity of a journey undertaken by a person or group of people to visit a particular place for the purpose of recreation, personal development, or to learn the uniqueness of the visited tourist attraction in the interim time period. Tourism is a wide range of tourist activities and supported a variety of facilities and services provided by the public, employers, Government and Local Government. Tourism is the overall activities related to tourism and is multidimensional and multidisciplinary emerging as a manifestation of the needs of each person and the country as well as the interaction between tourists and the local community, fellow travelers, Government, Local Government, and employers. (Law of the Republic of Indonesia Number 10/2009 on Tourism, Chapter I).

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).

Travel ideas shari'a or religious tourism (religious tourism) itself appears quite controversial, not only from the standpoint of religious authorities, but also by academic perspective of tourism studies. If, for the first, this phenomenon is regarded as a certain deviation from the practice of pure peregrination, for analysis theoretically have multiple definitions, even sometimes dismissed as a travel reality.

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In any case, this situation does not have to use a scientific approach in addressing this issue with some branches of the social sciences, including geographical knowledge can provide specific contribution, especially through two perspectives in the form of religious geography and tourism geography. Instead, the subject of constant evolution as new patterns of behavior and attitudes towards religion, become almost mandatory to clarify some points through interdisciplinary research efforts.

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;

1. Studying the life of the people of the past (QS. 3:137);
2. Studying the destiny of the people of the past (QS. 30:42);
3. Studying how prophets were raised (QS. 16:36);
4. Studying the life of evildoers (QS. 6:11);
5. Thinking about the creation;
6. Thinking about what happened to wrongdoers;
7. Visiting safe and prosperous towns (QS. 34: 11);
8. The Holy Quran calls people to travel and to learn lessons from what happened to the infidels and deniers of divine signs;
9. In general, it can be said that traveling helps people achieve theoretical and practical explanations and to reaffirm their faiths in the resurrection day. Traveling helps people learn from the past and prevents tyranny and oppression; and
10. Travelling improves sight, hearing, and inner knowledge and rescue people from inactivity and inanition.

Sharia or religious tourist travel that is intended to mean also a pilgrimage tour. Etymologically, the pilgrimage can mean a visit, both for the living and the dead, but in understanding the activity of public visits to people who have died through grave. Activities are also commonly referred to grave pilgrimage.

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). Tourism has five main elements: attractions, access, facilities, activities, and services around tourism (tourism-related side services) (Buhalis, 2000:98).

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); In other words, Islamic tourism to promote tourism among Muslims, develop new tourist destinations, and to strengthen cooperation between organizations and inter-governmental in the Islamic World.

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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)
3. Travel religion (pilgrimages and visits to shrines across the Islamic world) (Hassan, 2007).
4. Tourism Islam: a tourist with a new moral dimension that is based on values that are acceptable, ethical dimension and has a transcendental standard (Hassan, 2004).
5. Tourism Islam: a trip aimed at motivation of "safety" or activities which means it comes from Islamic motivation (Din, 1989: 552).
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).

In the view of the Deputy Minister of Tourism and Creative Economy, Saptia Nirwandar, sharia tourism development in accordance with the mandate of Law Number 10/2009. Tourism sharia is a wide range of tourist activities are supported by a wide range of facilities and services provided communities, businesses, government shari'a-compliant. In an effort to develop and promote tourism sharia in Indonesia, the Ministry of Tourism and Creative Economy has established a Working Group. They consist of the tourism industry and academia that will be tasked to develop tourism syarai'ah.

Development of tourism in Indonesia have ups and downs are not in accordance with the times. This also applies to religious tourism which is in Indonesia, potential adult tourist attraction is visited by both domestic and foreign tourists.

The tendency travelers prefer to choose religious tourism compared to other attractions. In connection with this, the government should strive for religious tourism object is further enhanced with the planning and conduct thorough and effective strategy that religious tourism can play an active role in increasing foreign exchange in Indonesia and Cirebon in particular.

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). This is manifested in the diversity of religious tourism activities, from traveling the long term (ie pilgrimage) to and / or remain in the religious centers to see from close range to the religious centers or sites for the purpose of religious celebration, contemplation or deliberation. In the first case, the entire travel journey may have a religious purpose, whereas the latter case, a visit to a religious place has a multifunctional element in the form of a tour.

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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).

Thus, the relationship varies between tourism and religion can be conceptualized as a continuum based on the level of intensity inherent religious motivation, as stated Smith (1992a) as 'finding something'. On the one hand there is an extreme form of the holy pilgrimage, a journey driven by faith, religion and spiritual fulfillment; while on the other hand there are tourists who may seek to satisfy personal interests or spiritual needs through tourism. On two sides of this can be found differences in shape or intensity of religious tourism which is motivated by a greater degree or less with religion or, conversely, needs-based culture or knowledge. As confirmed Smith (1992a) that, some travelers may serve as religious pilgrims, while others may as tourists from Hajj.

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.

4. 2. The Policies of Sharia Travel in Indonesia

In Law Number 10/2009 concerning tourism, chapter I, section 3, it is stated that the tourism function physical needs, spiritual, and intellectual every tourist to recreation and trips as well as increase the income of the country for the welfare of the people. Tourism aims to:

- a. promoting economic growth;
- b. improve the welfare of the people;
- c. eradicating poverty;
- d. tackle unemployment;
- e. conserving nature, the environment and resources;
- f. promote culture;
- g. raise the image of the nation;
- h. fostering patriotism;
- i. strengthen the identity and unity of the nation; and
- j. strengthening the friendship between nations

One of the products developed by the Ministry of Tourism and Creative Economy since 2013 is syariah travel. In 2014, sharia travel program will be more 'mature' and ready to be promoted to tourists. As a country with a majority Muslim

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population, Indonesia needs to develop sharia travel, let alone pretty much visited by tourists from the Middle East countries.

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).

According to statistics published by the media on October 31, 2013, stated that one of the objectives the Ministry of Tourism and Creative Economy launched a sharia travel is attracting more and more foreign tourists, especially Muslims. Tucked also another reason underlying the launch of this type of travel. According to data Kemenparekraf, from approximately 7 million tourists in the world, 1.2 million of whom are Muslims, who certainly crave Sharia-compliant travel. Travel with sharia, they will easily find the halal food and places of worship.

However, Indonesia launched a sharia travel not only to attract foreign tourists to increase the number of visits per year. The desire of domestic tourists is also a reason for according Kemenparekraf, more and more tourists are expressing their need for travel sharia. According Esthy Reko Astuti, Director General of Tourism Marketing Kemenparekraf, that:

For domestic travelers, their consciousness to desire the higher halal products, so more and more in demand. More and more tourists who want Halal restaurant and hotel safe for families and children. Automatic travel here sharia is needed to meet these demands,

Currently, there are already nine destinations in accordance with the concept of sharia travel in Indonesia, namely West Sumatra, Riau, Lampung, Jakarta, Banten, West Java, East Java, Lombok, and Makassar. Travel sharia is believed to attract more Muslim tourists from around the world.

In addition, tourism organized with the following principles:

- a. upholding the religious norms and cultural values as the embodiment of the concept of life in the balance of the relationship between man and God Almighty, the relationship between man and his fellow man, and the relationship between humans and the environment;
- b. uphold human rights, cultural diversity, and local knowledge;
- c. benefits for the people's welfare, justice, equality and proportionality;
- d. preserve nature and the environment;
- e. empowering local communities;
- f. ensure the integration between sectors, between regions, between the center and the area which is a single unit within the framework of regional autonomy, and integration between stakeholders;
- g. comply with the code of conduct world tourism and international agreements in the field of tourism; and
- h. strengthening the integrity of the Unitary Republic of Indonesia (Tourism Law, Chapter III, 2009)

4.3. Sharia Travel, Religious motivation, and Principles of Halal

Tourism Shari'ah can function as an activity that has motivated accordance with the principles of Islam. Such activities may include Hajj, Umrah, and so forth. Other forms can be an expression of gratitude to God Almighty and Merciful Rahman and recognition of his greatness that can be observed anywhere either in the past or present (Din, 1989, 551-2).

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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 (Diyarat 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).

To realize the tourist development of sharia in the national tourism industry, the Director General of Tourism Marketing Kemenparekraf will conduct training of human resources, capacity building, as well as socialization. Kemenparekraf will also learn from other countries that have implemented the concept of sharia travel, such as Malaysia, which was already well known as a tourist destination sharia. Kemenparekraf participating organizations socializing with tourism actors in Indonesia, for example, Indonesia Hotel and Restaurant Association (IHRA) and the Association of the Indonesian Tours and Travel (ASITA). IHRA could ensure his hotel hotel-halal for Muslim travelers, while ASITA can make tour packages to religious tourism and pilgrimage places.

The development of tourism based on the principles are realized through the implementation of tourism development plans with due regard to the diversity, uniqueness and distinctiveness of culture and nature, and the human need for travel. The development of tourism include the tourism industry, tourism destination, marketing, and institutional tourism.

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).

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Travel sharia promoting halal products are safe for consumption and Muslim tourists. However, that does not mean non-Muslim tourists can not enjoy travel sharia. In applying the sharia travel in Indonesia, the Ministry of Tourism and Creative Economy in cooperation with the Indonesian Ulema Council to determine the halal standards for tourism products. MUI and Kemenparekraf guarantee, halal certification is not only can be used by Muslim travelers.

According to Ma'ruf Amin, chairman of MUI, asserts that for tourist Muslim, sharia travel is part of the propaganda. For non-Muslims, sharia travel with kosher products are healthier guarantee MUI halal certification has passed the Food and Drug Supervisory Agency (BPOM) so it must be guaranteed a healthy and clean. That Muslims need not worry about the halal status, a non-Muslim can be sure that the food is certainly clean.

In sharia travel, destination designated guaranteed halal food-rich, easy access to places of worship, and also accommodation and services that meet Muslim standards. Pariwisata and Creative Economy Ministry launched a sharia travel in Indonesia with the aim of making Indonesia a friendly destination for Muslim tourists. Not just a tourist destination, facilities that support it must conform Halal standards of the Indonesian Ulema Council (MUI). Therefore, sharia travel needs to be done and is moved on travel agents in order to bring Muslim travelers to a place that is friendly and appropriate religious sharia.

5. Tourism Management in the District and the City Cirebon

Cirebon City and District which lies in the path crossing West Java and Central Java provides its own advantages. Aside from being a transit town, the city is also a good destination as well as business travel. Trade is not unusual for residents of Cirebon. Cirebon has a government complex, complex shop, building plazas and malls and traditional markets. Although not a major, very significant purchase and sale transactions, especially for Cirebon city beats. Non-oil processing industry recorded precisely as the undertaking with a dominant contribution.

PAD reception Cirebon regency and continuously improved in line with the enactment of the Law on Regional Autonomy by optimizing sources of funding that had been there, in addition to trying to create new sources of funding, both from the tax sector or company reception area. In particular, tourism became the supporting sector for PAD acceptance and Cirebon regency.

Christou (2005) argues that heritage tourism is a modern industri. 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).

Heritage can be tangible ancient buildings, temples, museums, or other artefac were made and presented and offered to visitors or tourists. With all the creativity management, heritage sites are then packaged in such an extent on an ad or brochure or audio-visual presentation corresponding target visitors are expected to visit. Furthermore heritage packaged together called the products ready for consumption by tourists.

Actually there are two objectives expected of conception above, the first of the heritage management itself is aimed at the preservation of "conservation agencies" while on the side of product management refers more to the interests of the tourism industry "user industries" are more oriented economy. In order to balance both

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necessary wisdom that economic objectives do not overlook the purpose of conservation and conservation objectives can be sustained if there is dukungan funding for periodic maintenance and management, in this context, management should use the conception of "carrying capacity management".

6. Tourism Destinations and His Development in Cirebon

6.1. Cirebon as Travel Destinations

Tourist attraction is anything that has a uniqueness, beauty, and values that form the wealth of diversity of natural, cultural and man-made results of the target or destination of tourists visit. While a tourist destination, hereinafter referred Tourism Destinations is a geographic region that are in one or more administrative regions in which there is a tourist attraction, public facilities, tourism facilities, accessibility, and community are interrelated and complementary realization of tourism.

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.

a. Saturation: to escape the perceived environmental drab, or the boredom of everyday work.

b. Refresher: the desire for refreshment that is also associated with motivation to escape above.

c. Excitement: want to enjoy the fun through various games, which is the reappearance of childishness, and escape for a while from a variety of serious business.

d. Kinship: wish to strengthen kinship ties, especially in the context of VFR (Visiting Friends and Relations).

e. Prestige: to show the prestige, by visiting the destinations of class and lifestyle, which is also an encouragement to raise the status and social level.

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f. Social interaction: to be able to perform social interactions with peers, or by the local communities visited.

g. Romance: the desire to meet with people who can provide a romantic atmosphere, to satisfy the sexual needs, especially in sex tourism.

h. Culture: the desire to see something new, learn about other people or other areas, or other ethnic cultures. It is the dominant driver in tourism.

i. Experience: the desire to find yourself, for yourself can usually be found at the time we find a new area or people (in Pitana & Gayatri, 2005:61).

Dream: the desire to realize dreams, long aspired, to sacrifice themselves in a way to save money, to be able to travel.

Basically someone to travel motivated by several things, motivations can be grouped into four major categories as follows:

(1) Physical or physiological motivation is motivation of a physical nature, among others for relaxation, health, comfort, participate in sports activities, recreation and so on.

(2) Cultural motivation is a desire to know the culture, customs, traditions and other local arts.

(3) Social or interpersonal motivation is motivation that are social, such as visiting friends and family, meet partners, doing things that are considered to bring prestige (prestige), make the pilgrimage, escape from a boring situation and so on.

(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)

a) Aspects of destination attractiveness; an attribute of a tourist destination in the form whatever, that can attract tourists and for each destination certainly has appeal, attractiveness of both nature and society and culture.

b) Aspects of transport or often called accessibility; an attribute access for domestic and foreign tourists to easily reach the goal to either international tourist attractions as well as access to nearby attractions at a destination.

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c) Aspects of the main and supporting facilities; an attribute amenities which became one of the requirements a tourist destination so tourists can stay at home longer at a destination.

d) institutional aspects; attributes of human resources, systems, and institutions such as tourism agencies that will support a destination worth visiting, the institutional aspects could be the support of the security agencies, tourism agencies as destination managers, and other supporting agencies to create comfort.

Smith (1988) classifies a range of goods and services that should be provided by the tourism destination into six major groups, namely: (1) transportation, (2) travel services, (3) accommodation, (4) food services, (5) activities and Attractions (recreation culture / entertainment), and (6) retail goods. (Pitana & Gayatri, 2005: 62)

The core of the three statements above are, aspects of supply should be able to explain what will be offered, its attractions any, types of transportation that can be used any, what facilities are available at a destination, who can be contacted as an intermediary for the purchase of tour packages will be purchased.

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).

So tourism anywhere, it is irrefutable have a positive impact (positive impact) for perekonomian regional and national levels, but it should also be recognized that tourism had a negative impact (negative impact), among others, the shrinking of agricultural land for the construction of supporting tourism infrastructure, increasing crime, traffic density, urbanization and emigration, bermuculannya shophouses, a shopping center that violate spatial, environmental degradation and pollution. The negative impact of the latter are called externalities, mainly negative externalities (negative externality = external cost = external diseconomy), namely tourism activities that cause environmental damage, pollution of water (rivers, sea and wells) and the ground, thus causing social losses incurred by society in tourist destinations (Antara, 2009).

If so, tourism requires effective management, especially from the local government. Since the enactment of Law Number 22/1999 which was later refined or replaced as Law Number 32/2004 on Regional Government, is actually better ensure the ideals of upholding the principles of democracy that upholds pluralism, transparency, accountability, and based on local capabilities. The essence of regional autonomy are greater opportunities for local government to improve the welfare of society, not just rely on the balance of central and local funding, but also dig out potential sources of local revenues with due regard to the principles of justice and sustainability. However, local authorities have not been optimally explore the sources of income in the region, particularly on the development of the tourism sector

As an example that the city has the potential to become a tourist attraction can be seen in several cities in developed countries, such as in the city of Sidney Australia can be found the old building used to accommodate vendors. Many old

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warehouse building, restored and transformed into a mall street vendors, including a warehouse at the port which became the center of activities of young people. There is an assumption, if not seen Sidney or Sydney Harbour Sunday Market, it has not been to Sidney. Unlike the city of Cirebon, some of the old buildings of historical value, such as the Palace Kasepuhan and Goa Sunyaragi seems not to be developed, because it requires building renovations while the city government is very limited funds. More interestingly, if the local government / municipal Cirebon also try solving concept of street vendors (PKL), the small traders who sell culinary, and the like as these indicate the possibility of creative solutions. Cities usually have a lot of storage, such as military warehouses, warehouses and factories, warehouses PJKA, textile warehouses, and so forth. If you really want to help solve the problems of the city, old buildings can be put to good addition, owners can also gain, while complying with the Act No. 5 of 1992 on the preservation of cultural heritage, in addition to contribute to solving the problems of the city. Restoration was actually cheaper than building a new building and the characteristics of a city as ancient industrial city is not lost.

Human needs apart from the consumer in the form of values of science better. A source of knowledge society needs to be improved through the museums and galleries, as well as other similar non-formal institutions. The human propensity to know that with the provision of higher education, the human ability to fight for his life to be better than those with lower education. It is inversely proportional, in several cities including Cirebon further develop the industrial sector, especially the mall which has directly changed the past the city's identity. It too has not been followed by the development of the area-based local economy, such as various types of culinary art and culture with a rich local tradition.

Local Government and City Government Cirebon need to immediately increase the means of non-formal education activities. Museums can be a source of inspiration and information about the cultural creativity of man and the human ability to improve the quality of life in the past. For example, in some cities in Europe, the museum has become a source of knowledge, especially about history, and at the same inovated as a tourist attraction of the city. Although Cirebon has a diverse cultural heritage, the development of the tourism sector still requires seriousness of the government if it would put the legacy of this cultural heritage as one of the gold panners and local livelihoods.

On the other hand, the history of human cultural assets can also be a tourist attraction. If all the wealth of the cities in Indonesia are managed with the help of the Department of Culture and Tourism, will be very interesting and valuable for future generations. People would happen aware of science, cultural history, and attractions. As an alternative place for recreation, in addition to the mall. The concept of thinking to add a non-formal educational activities such as this, would be the nation's education programs in general and youth in particular.

According Ardika, tourism and grows because of the difference, uniqueness, locality either in the form of landscape, flora, fauna and of the culture as the result of creativity, initiative, sense and human budhi. Without that difference, there would be no tourism, no people who travel or traveled (Kompas, Monday, March 13, 2006). Therefore, to preserve and uphold the natural and cultural diversity is the primary function of tourism. Nature and culture with all its uniqueness and difference is a tourism asset that must be preserved. The loss of natural and cultural uniqueness, means the loss of tourism precisely that.

Building on the principle of the uniqueness and localities, the Indonesian tourism is based on the life philosophy of the Indonesian nation itself, the concept of the *berkeseimbangan prikehidupan*. Unbalance human relationship with God, the imbalance of the human relationship with each other, the imbalance of the

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human relationship with the natural environment. This concept teaches us to uphold the noble values of religion and able to actualize, to appreciate the values of humanity, tolerance, equality, solidarity, fraternity, maintaining the natural environment. Awareness to balance the material and spiritual needs, the imbalance of resource utilization and conservation.

This concept also puts human beings as subjects. Man with all the creativity, taste, intention, and budhinya is culture. Thus the Indonesian tourism is a tourism-based community (community based tourism) and based culture (cultural tourism). Tourism is built on the principle of the people, by the people and for the people. So too should the development of tourism in the county and the city of Cirebon.

6.2. *Sharia Hotel: An Alternative*

The fact that the concept of sharia hotel is a relatively new concept has resulted in debate and confusion on this subject. Today, the hotel literature that discusses the concept of Islamic or Shari'ah hotel is relatively small. Hotel Islam also known as Sharia-compliant hotel (according shari'a), but the term is not widely accepted in academic or industrial environment.

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) include:

- a. No alcohol
- b. There are only kosher food
- c. Al-Quran and prayer paraphernalia in every room
- d. The bed and the toilet was positioned so as not to face the direction of Qibla
- e. The bathroom is decent
- f. There is a place of prayer
- g. Entertainment Islami
- h. The hotel staff takes precedence Muslim
- i. Apparel employees decently and ethically
- j. Recreational facilities separately for men and women
- k. The separation of men and women
- l. There is a code of conduct for guests
- m. Shari'ah-based funding

Syari'ah hotel operation were generally similar to other hotels. The only thing that is different is that the operational aspects of the hotel are customized to meet the principles of the Shari'a.

For example, to issue the kitchen can serve food and drinks were lawful, conceptually hotel Shari'ah must also be free of alcohol beverages, disco, and all forms of entertainment that are contrary to the principles of Shari'ah. In addition, the hotel Shari'ah must have directions to Mecca (Qibla) for the purpose of prayer, pool and spa facilities for men and women separately, as well as the staff was able to answer questions and serve well all Muslim travelers about their particular needs. In other words, hotel management is supported by creating a cozy atmosphere and make customers feel comfortable during their stay at the hotel. However, the lack of consensus on the Shari'ah aspects of the hotel shows the ambiguities (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

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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.

6.3. Promotion of Religious Tourism

In addition to fulfilling the provisions of Shari'ah hotel, hotel promotional activities to introduce Shari'ah is also important, for example through advertising and dissemination of information on local tourist destinations in Cirebon. Furthermore, the hotel manager and marketing team must have an effective strategy in relation with Islamic features on tourist sites, tourist satisfaction, and loyalty. The study can help marketing objectives in the face of Muslim travelers with a better way. In addition, managers will be encouraged to design more creative plans and tourism products to enhance tourist satisfaction.

Hospitality managers must pay attention to the Islamic architecture in designing the hotel. Regarding the airlines, it is necessary to provide aspects of halal tourism for passengers in flight (including flights Hajj and Umrah) by offering services such as a menu for halal food, calls for prayer during flight, providing the Qur'an for passengers, Islamic entertainment, etc.

This can be illustrated following the formation of values in its approach to promoting Islamic Shari'ah travel:

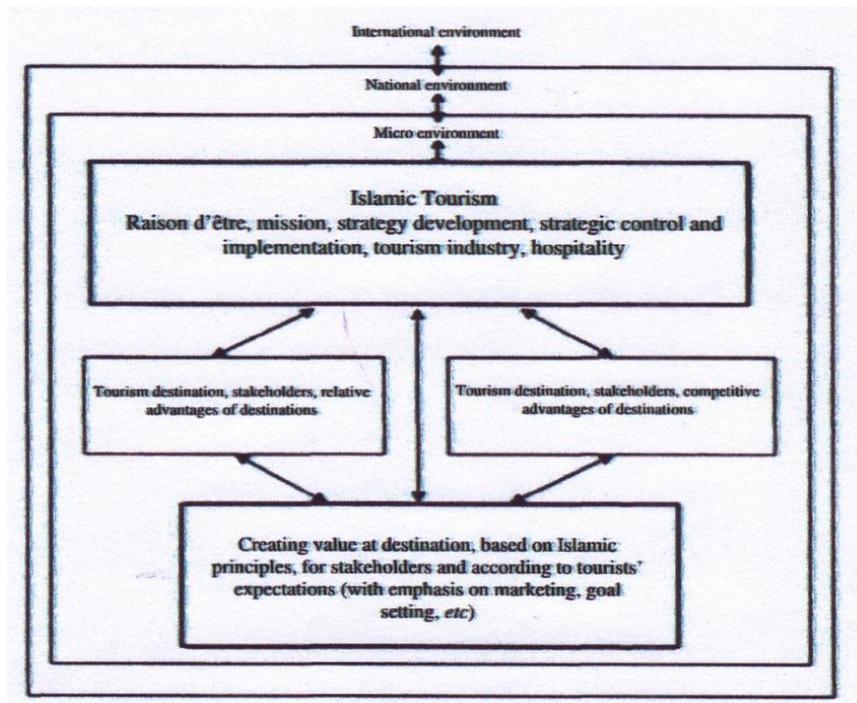


Figure 1. Model Creating Value in Islamic Approach to Tourism

Cirebon tourism in recent years relying increasingly sluggish domestic travelers as the level of foreign tourist arrivals in the city. Throughout 2013 the level of foreign tourist arrivals decreased drastically by 50% from the previous year's level of tourist traffic. According to Vera Purnamasari, General Manager Grage Hotel Cirebon (Grage Group), said that in 2013 the employers in the city of Cirebon rely

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on domestic travelers for foreign tourist arrivals from various countries lethargic. Global economic conditions had an impact on hotel stay from among foreign tourists especially when local political conditions less friendly (Radar Cirebon, Wednesday, 01/29/2014).

Head of Tourism Department of Youth, Sport and Tourism of Cirebon Achmad Chafied said also that it did not deny that if foreign wiasatawan traffic levels decreased dramatically throughout 2013. The issue of regulation imposed zero alcohol middle of last year to be one of the triggers of the decrease in foreign tourist arrivals.

An observer who is also a former General Manager Bentani Hotel Cirebon, Hendra Lee, said that since the last 2 years the trend of increase in tourist arrivals in the city of Cirebon difficult to predict. Trend increase in tourist arrivals which usually occurs at the beginning and end of the year is now starting to fade, allegedly due to changes in the market (economic) world. The purpose tourists come to the city of Cirebon for work purposes when there is a shift in the world economy, automatically affect the level of tourist arrivals in the city of Cirebon. Meanwhile General Manager Grage Hotel Cirebon (Grage Group), Vera Purnamasari, said the foreign tourists who visit the city of Cirebon preferred form shaped resort hotel that has a pool and bar.

Foreign tourist arrivals to the city of Cirebon throughout 2013 have declined by 50 percent. Based on the data, foreign tourist arrivals to the city of Cirebon in 2012 approximately 20 618 people, while in 2013 approximately 10 328 people. Head of Tourism Department of Youth, Sport, Culture and Tourism (Disporbudpar) Cirebon Achmad Chafied revealed, the decline was not separated from the application of anti-alcohol regulations since 2013. The situation is inversely proportional to the domestic tourist visits have increased 16 percent.

Some of the tourist attractions in the city of Cirebon, among others:

1. Keraton Kasepuhan
2. Keraton Kacirebonan
3. Keraton Kanoman
4. Taman Kera Kalijaga
5. Masjid Agung Sang Cipta Rasa
6. Gua Sunyaragi

While the existing tourist attractions in Cirebon, among others:

1. Wisata Belanja Batik Trusmi
2. Pasar Kue Setu
2. Wisata Ziarah
 - a. Makam Sunan Gunung Jati
 - b. Situs Batu Tulis huludayeuh
 - c. Petilasan Cimandung
 - d. Situs Pasanggrahan Balong Biru
 - e. Balong Keramat Tuk
 - f. Makam keramat Megu
 - g. Situs Lawang Gede
 - h. Makam Nyi Mas Gandasari
 - i. Makam Syekh Magelung Sakti
 - j. Makam Talun
 - k. Makam Buyut Trusmi
 - l. Wana Wisata
3. Lapangan GOLF Ciperna
4. Belawa
5. Situ Sedong
6. Banyu Panas Palimanan

7. Plangon
8. Situ Patok
9. Cikalang

7. Conclusion

Sharia tourism development is an effort to increase revenue through hotel and restaurant taxes, and increase economic activity in the area. Syari'ah tourist development requires the management functions that are creative and innovative based on careful planning, consistent implementation, and evaluation of the measured and constructive.

Syari'ah tourism development is integrated and holistic that will realize the satisfaction of all parties. Need integration-related aspects comprising aspects of the appeal of a destination, transportation or accessibility aspects, aspects of the main and supporting facilities, and institutional aspects.

In the management of the area as a tourist center then necessary structuring business centers local communities should be encouraged, the arrangement of inns, hotels, and the like are directed at the area of sub-urban or suburban to reduce kekroditan city, and the arrangement of the area attractions either given / natural as well as man-made / artificial that can be directed at rural areas or the countryside.

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