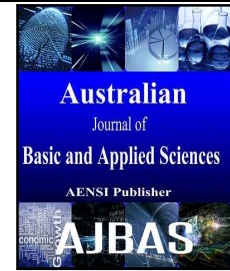




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Muslim Community Perception towards Tourism Development in Sabang, Aceh, Indonesia

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ABSTRACT

This study examines the perceptions of the Muslim community regarding tourism development in Sabang, Aceh, Indonesia. Sabang is a tourist destination and is predominantly inhabited by Muslims, hence it applies the *Syariah* law from the higher level (Aceh Province). Since there has been a gradual increase in the number of tourists from 2009, it brings into question the Muslim community's perceptions and desires of tourism, where there is a clear divide in Muslims, some considering it an unlawful and useless activity, while others encouraging it. This study adopted both the quantitative and qualitative approaches to assess the perception of the Sabang community in the tourism industry. The probability method of simple random sampling techniques was used to decide the respondents of questionnaire survey. 157 respondents were picked and four stakeholders were interviewed, and the outcomes were analyzed accordingly. Based on frequency analysis and transcript, the results revealed that both community and stakeholders perceive tourism development in Sabang are not being in line with the community expectations and Aceh identity/law, however they did agree with the established tourism policies. The community considered tourism as an entertainment that must be in compliance with Islam. In particular, the community agreed with the covering of *aurah* and prohibition of co-habitation of unmarried Muslim tourists. From correlation analysis, it showed that there were no significant relationships between education, religiosity and some perception variables, such as tourism for seeking fun, tourists' attire, and so forth. This might be due to data distribution and acquisition. This study recommended that Sabang authority to establish regulation pertaining to dress code, accommodation for unmarried couples, *halal* food, and appropriate signage, in addition to conduct regular awareness campaigns among tourism business operators and community regarding tourism activities in Sabang.

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INTRODUCTION

Tourism plays a prominent role in the financial world for an over period of times (Brida, Disegna, & Osti, 2011; Sheldon & Var, 1984). Inevitably, it has brought both advantages and disadvantages impacts in a nation even in a small particular community within a tourism destination (Breugel, 2013). Tourism planners are now being asked to be more responsive to a wider set of economic and social needs, then also local governments should realize their responsibility towards the local citizens whose lives and communities may be affected by tourism (Haywood, 1988).

The arrival of tourists may influence the attitude of the host community towards tourism development which may grow through the process of euphoria,

apathy, irritation and potentially antagonism when anti-tourist attitudes expanding among local people (Shaw & Williams, as cited in Keovilay, 2012). Moreover, Tourism is perceived as a treat to "tradition" and religion (Henderson, as cited in Scott, N, 2010), and is viewed by some Muslim as a means of leisure and entertainment that does not have any long lasting value (Sanad, Kassem, & Scott, 2010).

In the country which has most Muslim population, society is ordered in conformity with the principles of Islamic law, which directly and indirectly affect recreation and travel (Hamira & Henderson, 2010). For Instance a country like Indonesia has a great potential in tourism development. Specifically, Aceh not only provides the beauty of nature, but also different insights into culture and the Muslim community, furthermore as

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the one province in Indonesia, which applied *Syariah* law. A town in Aceh, Sabang, is a tourist destination where about 531 decorative fish and magnificent coral reefs are living in its beautiful garden underwater (“*Sebongkah Tanah Turun Dari Surga*”, 2015). Somehow, according to Hirwan (2012) most people in Aceh still object the development of tourism in the region and regard that tourism activities are against Islamic law. Therefore the initiative of this study is to examine the perception of the Muslim community regarding tourism development in Sabang, Aceh Indonesia.

Tourism And Islam:

Tourism is defined in numerous sources. UNWTO (2012) defined tourism as a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. In the mean time, the word tourism has been mentioned literally in the Holy Qur’an by *Siyaahah* (derived from the word *Yasih*), it means to travel, journey, rove and roam about (Cowan, as cited in Sanad *et al.*, 2010). According to Fahim & Dooty (2014); Irvani & Mozaffari (2013); Sanad *et al.*, (2010), *Siyaahah* could be explain in some concepts based on Islamic perspective, that can be summarized in this following points:

1. Siyaahah in the mean to worship Allah:

It could be described as traveling to perform Hajj or Umrah. A hadith mentioned “The siyaahah of my Ummah is jihad for the sake of Allah” (Abu Dawud, *Sunan Abu Dawud*, vol 3, ed.trans 2008: 195).

2. Siyaahah in the mean to learn and achieve knowledge:

The word *al-Isaa’ihoon* in the Qur’an (at-Tawbah: 112) is translated here as travelling for His cause. This is described by one of *hadith* scholars as the seekers of knowledge.

3. Siyaahah in the mean to learn and remind from the lessons:

The Qur’an (*al-An’am*: 11) mentioned “Say (O Muhammad): Travel through the land; then observe how was the end of the deniers”. It is such an order to learn from history through travelling (tourism).

4. Siyaahah in the purpose of calling people to Allah:

Allah has sent Prophet Muhammad (pbuh) as a messenger to bring the light to the people. He & his companions travelled throughout the world, for teaching Islam, and calling them to the truth path of Islam.

5. Siyaahah in the aim of pondering the wonder’s of Allah creation:

The holy Qur’an (*al-Ankaboot*: 20) “Say, (O Muhammad), Travel through the land and observe how He began the creation,...”. Travel could have the purpose to enjoy and ponders the greatness and beauty of Allah’s creation.

6. Siyaahah in the mean for seeking entertainment:

Muslims are ordered to have fun and entertainment, but this is to be done according to the rule. Umar Ibn al-Khattab said “Teach your children swimming, shooting and horse riding”. So that, seeking fun is legitimate, but regulated and organized in Islam.

As tourism is legitimate and it is only for certain purpose, hence the tourism activity in Islamic perspective is called Islamic tourism. Islamic tourism is defined by several authors. Hamira & Henderson (2010) mentioned, tourism of many sorts it thus compatible with Islam and encouraged by its teaching, and at the same time, the religion demands adherence to stipulations about conduct, dress, food and prayer. Duman (2011), described Islamic tourism as Tourism activities by Muslims those originate from Islamic motivations and are realized according *Syariah* principles.

Tourism In Muslim Countries:

Islam does affect the type of tourism development in Muslim countries since it is the basic Muslim insight and also the policy source (Din, 1989). Some Muslim countries have different strategies to manage their tourism as a general need for population.

1. Brunei Darussalam:

Brunei has shown the will to conduct Islamic tourism since it is a viable product and could attract the markets (tourists) complementing with the sultanate’s natural attractions. Although this planning has not been practiced and there is no official act of this aim (Henderson, 2010).

2. Malaysia:

Even though Malaysia does not apply *Syariah* Law as a full law in its country, it shows a commitment to create Islamic tourism. It is proven by holding some conferences about Islamic tourism, also applying regulation of banning alcohol sales in some hotels.

3. Indonesia:

Indonesia is a secular nation, although religion cannot be ignored where it inevitably influence policies in many sectors, including tourism. Indonesia seems do not have much interest to grow as an Islamic tourism destination even there is much Islamic heritage exist in Indonesia.

4. *Iran:*

Iran has some groups of religions which are Muslim (*Shi'ah*) as dominant, and a small number of Christians, Zoroastrians and Jews (Tajzadeh-namin, 2012). In the tourism industry, some activities which are against the Islamic principle have been prohibited, such as gaming, pubs and unisex hair salons, and selling alcohol

5. *Jordan:*

Jordan has a lot of relation to Islamic history in the journey of the Prophet S.A.W., trying to develop Islamic tourism under the Ministry of Awqa which started the promotion since 2004. Since there are *Shi'ah* and *Sunni* also Christian co-exist, the former King tries to accommodate these by creating the atmosphere of tolerance in the nation (Neveu, 2010).

6. *United Arab Emirate (UAE):*

UAE has applied the role of Islamic-based principles and practices in many sectors including tourism. Some business groups in Dubai have intentions to apply *Syariah* compliance in the hotel system, especially luxury branded hotel resorts and boutique hotels, which is believed to attract Western tourists (Stephenson *et al.*, 2010).

Tourism Policy In Aceh:

Aceh has right to develop its own law also to implement *Syariah* Law. Implementation *Syariah* Law in Aceh includes regulation of *aqidah*, *syariah*, and *akhlak* Tourism is one of the aspects regulated and stated in *Qanun Aceh* (Aceh Act). The tourism regulation is described in Aceh Act Number 8 Year 2013 (*Qanun Aceh No.8 Tahun 2013*). Some verses have been highlighted as showing strict regulations about food, dress, accommodation, and entertainment conducted. For instance, Verse 17 stated about some consideration of tourism development, and Islamic value is the first consideration. Verse 24 stated about such requirement that must be provided by private sectors of tourism destinations and attractions. Verse 37 (d), 43 (2), 45 (3), 47 (2), and 48 (1) stated about food regulation and restaurant business and services.

Qanun Aceh tried to adopt the *Syariah* law through rules and extends to Islamic tourism. Therefore, if the definition of tourism, Islamic tourism and the contents of *Qanun Aceh* Number 8 Year 2013 are joined, the concept of Islamic tourism in Aceh law is "any travelling activities outside usual environments which are conducted in order to enjoy certain tourism sites or for any personal or business purposes, and it includes particular tourism business and other business related, that must follow Islamic law and Aceh law stated in *Qanun* or city regulation".

Community Perception:

Community response to tourism may differ from one nation to another. Tourism industry is believed

as having potential to break Islamic cultural values and traditions, thus it has not been a considerable development priority in some Islamic countries such as Brunei, Iran, and Saudi Arabia (Zamani-Farahani & Musa, 2012). There is a possibility of misunderstanding then raises the believers and non-believers in every religion when the lives of residents and tourists of different pious cross at destinations visited, also the visiting of non-Muslim tourists may be more interrupt able for local Muslim communities than before because of the religious rules which are growth and lived community's daily life and which may be transgressed by tourists knowingly or accidentally (Henderson, 2003).

Moreover, Fishbein and Ajzen study (as cited in Ap, 1992), found that there is a strong relationship between belief, attitudes, and behavioural intentions under certain conditions. The measurement of the host community's perceptions regarding tourism development plays a vital role in the future success of a tourism destination (Zamani-Farahani & Musa, 2012). Therefore there is no doubt that residents' perceptions and attitudes toward any local tourism development policy should be analyzed and studied (Ritchie and Inkari; Aguiló and Roselló, as cited in Brida *et al.*, 2011).

Religiosity:

Religion is a search for significance in ways related to the sacred (Pargament, as cited in Hisham, 2008). Religion influences people's perception and behaviour also the relation among people, which has a big consequence on the perception of people towards others (Zamani-Farahani & Musa, 2012). In 1965, Glock and Stark measured general religiosity by 5 dimensions which are ideological, ritualistic, experiential, intellectual and consequential (Eric, Abdullah, & Hamzah, 2005). El-menouar (2014) measured religiosity by 5 components which are basic religiosity, central duties, religious experience, religious knowledge, and orthopraxis.

While, another measurement was developed by Salleh (2012), 4 components used which are the religious belief, religious practice, religious enrichment and religious altruism. This study chose 2 components of Salleh (2012). The components of religious practice and religious enrichment seem to be suitable for Aceh people's characters.

Study Area:

Sabang is a district in Aceh located in the northern tips of Sumatera consisting islands of Weh, Rubiah, Klah, Seulako, and Rondo. Weh is the biggest island (156.3 Km²) where settlement and society lives are concentrated. Sabang is also known as the most western part of Indonesia where the first point of Indonesia or Zero Kilometre Indonesia is located.

As Sabang contains many islands, it is obvious that island/marine tourism is its main attraction.

Tourism attractions include natural spots such as mountains, lakes, beaches, sea, coral reefs, and natural forest. The most famous tourism sites of beach in Sabang are Iboih, Gapang, Sumur Tiga, Anoi itam and Rubiah Island. Iboih beach provides a beautiful beach with fine and white sand. Tourists can experience corals reef, which is only about 5

meters from the sandy beach. Most tourist activities are snorkelling, diving, surfing, etc, as these are supported by 531 decorative fish and magnificent coral reefs which are living in its beautiful garden underwater. Besides, it was found that there is no signage regarding dressing rules and any specific Islamic tourism rules at the sites.



Fig. 1: Sabang administration map.

Data collection:

To obtain the general information and preceding studies, categorized as secondary data, literature reviews and department survey were established. To assess the detailed perception of community concerning the tourism development in Sabang, random household survey was necessitated. Hence, questionnaire survey (as primary data source) was distributed to 157 households randomly selected in four villages around the tourism sites (villages of Iboih, Ie Melue, Anoi Itam and Ujong Kareung). There was no proportion of sample for each village even though the researcher tried to maintain a balance in number of samples among the villages

One Muslim adult (above 18 years old) in each household were asked to participate in questionnaire survey.

The questionnaire is divided into four parts, including:

- Part 1 : Respondents background
- Part 2 : General understanding about tourism
- Part 3 : Tourism policies and aspects
- Part 4 : Religiosity

Furthermore, interview was conducted to gain the perception of tourism from stakeholders of departments which are:

- Badan Perencanaan Pembangunan Daerah Provinsi Aceh (Planning and Development Department of Aceh)

- Dinas Kebudayaan dan Pariwisata Provinsi Aceh (Culture and Tourism Department of Aceh)
- Badan Perencanaan Pembangunan Daerah Kota Sabang (Planning and Development Department of Sabang)
- Dinas Kebudayaan dan Pariwisata Kota Sabang (Culture and Tourism Department of Sabang)

Data Analysis:

This study utilized SPSS to analyze data which are collected from questionnaire survey. The interview result were transcribed and analyzed to obtain the keyword of stakeholders' perceptions. Furthermore, the results of community and stakeholder perceptions were compared to find the gap.

Respondents' Background:

Most respondents were people aged between 18-49 years old counted 90%. Female respondents, who are mostly housewives, dominated the male respondents in number, covering 63.7% of the total respondents. 80% of respondents are married, and their education background is high school. Their types of job vary from 31.2% respondents were self-employed and there was small percentage of private and public sector workers. The detail of respondent's background is shown in the following Table 1.

Table 1: Respondents' Background.

Respondents' Details	Frequency	Percentage (%)
Age		
18-34	75	47.8
35-49	69	43.9
50-61	7	4.5
65+	6	3.8
Total	157	100.0
Gender		
Male	57	36.3
Female	100	63.7
Total	157	100.0
Marital Status		
Single	32	19.9
Married	125	80.1
Total	157	100.0
Education Background		
Primary School	15	9.6
Secondary School	35	22.3
High School	70	44.6
Diploma	27	17.2
Graduated from University	10	6.4
Total	157	100.0
Employment		
Unemployed	14	8.9
Housewife	51	32.5
Self employed	49	31.2
Private sector	27	17.2
Public Sector	16	10.2
Total	157	100.0

Source: Field Study, 2015

Frequency Analysis and Relative Important Index Analysis:

Frequency analysis is used to analyze the dominant respondents' perception for each question in the questionnaire. This following table shows the

frequency of respondents' agreement of the first and second rank statements within groups (as chosen based on Relative Importance Index Analysis).

Table 2: Frequency analysis and RII analysis.

Statement	SD	D	N	A	SA	RII	Rank	Overall rank
Tourism development concept								
Development of tourism in Sabang is in line with my wish/opinion	4 (3%)	75 (48%)	34 (22%)	42 (26.7%)	2 (1.3%)	0.545	1	15
Development of tourism in Sabang is in line with Aceh identity/law	14 (9%)	84 (54%)	38 (24%)	19 (12%)	2 (1%)	0.479	2	16
Negative impacts of tourism								
Tourism has negative impact on society	2 (1%)	31 (20%)	49 (31%)	69 (44%)	6 (4%)	0.636	1	11
Tourism contributes to social problems such as drug use, prostitution, etc.	7 (4%)	35 (22%)	58 (37%)	52 (33%)	5 (3%)	0.597	2	14
Positive impacts of Tourism								
Tourism creates new business opportunities	2 (1%)	0 (0%)	13 (8%)	111 (71%)	31 (20%)	0.697	1	6
Tourism increases job opportunists	2 (1%)	1 (1%)	14 (9%)	110 (70%)	30 (19%)	0.696	2	7
Tourism consideration								
Tourism development must take into consideration food provision (<i>halal</i> food)	0 (0%)	2 (1%)	6 (4%)	99 (63%)	50 (32%)	0.660	1	9
Tourism development must take into consideration dress code (Islamic dress/ covering <i>aurah</i>)	0 (0%)	0 (0%)	5 (3%)	75 (48%)	77 (49%)	0.597	2	13
Tourism definition								
Tourism is for seeking fun/entertainment (suitable for Islamic compliance)	0 (0%)	4 (3%)	45 (29%)	103 (66%)	5 (3%)	0.720	1	5
Tourism is to achieve knowledge and learning	0 (0%)	21 (13%)	93 (59%)	37 (24%)	6 (4%)	0.613	2	12
Tourism policies								
Prohibit commit adultery, gambling	0 (0%)	0 (0%)	0 (0%)	72 (46%)	85 (54%)	0.908	1	2
Prohibit from drinking and consuming goods that are intoxicants	0 (0%)	0 (0%)	2 (1%)	86 (55%)	69 (44%)	0.885	2	3
Social aspects of tourism								
"Polite dress/dress decently" is covering <i>aurah</i>	0 (0%)	0 (0%)	0 (0%)	20 (13%)	137 (87%)	0.975	1	1
"Polite dress/dress decently" is T-shirt with trousers or long skirt	3 (2%)	46 (29%)	26 (17%)	78 (50%)	4 (3%)	0.643	2	10
Physical aspects of tourism								
Hotel/homestay should consider the illegitimate (non- <i>mahram</i>) spouse either for local or international tourists	0 (0%)	1 (1%)	1 (1%)	103 (66%)	42 (27%)	0.799	1	4
Tourism facilities are not sufficient to cater the demand of tourists	0 (0%)	24 (15%)	51 (32%)	67 (43%)	15 (10%)	0.693	2	8
Economic aspect of tourism								
Economic consideration in tourism is more important than <i>Syariah</i> consideration	35 (22%)	71 (45%)	47 (30%)	4 (3%)	0 (0%)	0.425	1	17
To make Sabang as friendly tourism destination, so this may be considered- we may provide alcohol or any " <i>haram</i> " food or drink for non-Muslim tourists	74 (47%)	67 (43%)	10 (6%)	5 (3%)	1 (1%)	0.335	2	18

Source: Field study, 2015

According to Table 2., the community perceived that tourism development in Aceh was not in line with community wish as well as Aceh identity/law. 44% respondents agreed that tourism has negative impacts on society; also they (71% respondents) agreed that tourism could create new business opportunities. Regarding to tourism development consideration, 95% respondents had level of agreement that it must take consideration of food provision (*halal* food). 69% respondents had opinion that tourism is for seeking fun/entertainment (suitable for Islamic compliance). Regarding tourism policies, 100% respondents agreed the policies established importantly on prohibiting commit adultery, gambling, and consuming intoxicants. 87% respondents strongly agreed that proper dress is covering *aurah*, also they perceived that wearing T-

shirts and long skirt is categorized as proper dress. Regarding physical aspect, 66% respondents agreed that hotel/homestay should consider the illegitimate couple. Moreover, 67% respondents had level of disagreement that economic consideration is more important than *Syariah* consideration, hence they disagreed to provide exclusivity place for non-Muslim tourists.

Respondents' Religiosity:

This study also analyzed the level of religiosity of respondents. The frequency of doing religious practice and religious enrichment were measured. Among 157 respondents, 12 respondents refused to answer all items of religiosity because religiosity is one's private aspect. Table 3 shows the frequency based on questionnaire result.

Table 3: Respondents' Religiosity.

No	Statement	Never	Once	Twice to four times	Five times or more
1	I perform obligatory prayers a day	0 0%	1 0.7%	7 1.3%	147 98%
2	I go to mosque in a week	49 32.6%	46 31.7%	40 27.6%	10 6.9%
3	I perform <i>jamaah</i> prayer in a week	29 0.0%	23 9.8%	52 35.0%	31 21.4%
4	I perform non-obligatory (<i>sumrah</i>) prayer a week	25 7.2%	34 3.4%	73 50.3%	13 9.0%
5	Except in prayer, I engage in <i>dzikir</i> and <i>tahib</i> in a day	9 6.2%	32 2.1%	70 48.3%	34 23.4%
6	I read <i>Quran</i> in a week	1 0.7%	27 8.6%	60 41.2%	37 30.3%
7	I perform non-obligatory (<i>sumrah</i>) fasting in a month	61 47.1%	46 31.7%	23 17.3%	13 9.0%
8	I pray (<i>do'a</i>) a day	2 1.4%	2 1.4%	17 11.7%	122 84.1%
9	I say <i>basmalah</i> before working in a day	0 0.0%	43 29.7%	59 40.7%	43 29.7%
10	I attend <i>halagah</i> (religious service knowledge) in a month	18 9.4%	45 31.0%	52 35.0%	30 20.7%
11	I read about Islamic knowledge a month	33 22.8%	45 31.0%	48 33.1%	19 13.1%

Source: Field study, 2015

According to Table 3., 98% respondents perform obligatory prayer full time. Besides, most respondents (84.1%) perform prayer (*Do'a*) five times (and more) a day. Moreover, for non-obligatory religious activities, most respondents (counted about 35% - 50%) performed twice to four times a week, which are, *jama'ah* prayer, non-obligatory prayer, *dzikir* and reading Qur'an. From this data, it can be said that respondents have a high level of piety where they do not leave the obligatory worship and enhance their piety by performing some non-obligatory worships.

Correlation Analysis:

Correlation analysis was performed in order to test the relationships between perception variables and education level, as well as religiosity. Perception items which are used in this analysis were chosen as got the first rank within group item based on Relative Importance Index (RII) analysis.

As set out in Table 4., the level of education has insignificant positive relationship with mostly perception items tested ($r < 0.2$ $p > 0.05$). The positives of r value mean the higher the respondents'

education level is, the higher their perception is regarding tourism rendering to creation of new business opportunities, tourism has negatives impacts, and economic consideration for tourism development is more important than *Syariah* consideration, etc.

Religiosity level has insignificant positive relationship for mostly perception items tested. For instance, religiosity has insignificant positive relationship with respondents' wish of tourism development ($r 0.201$, $p > 0.05$). The positives of r value mean the higher the respondents' religiosity is, the higher their perception of these particular tourism aspects specifically the wish for tourism development. On the other hand, religiosity has a significant negative relationship with the perception of negative impacts of tourism ($r -0.161$, $p < 0.05$), and the importance of the economic aspect over the *Syariah* consideration ($r -0.185$, $p < 0.05$). The negatives of r value mean the lower the respondents' religiosity is, the lower their perception of these particular tourism aspects, specifically for economic consideration and the tourism negative impacts. To conclude, both level of education and religiosity had

a very low and insignificant relationship with perception items. This may be due to the data

distribution and the attachment of respondents to tourism activities.

Table 4: Correlation Analysis.

Perception	Level of Education		Religiosity	
	Correlation coefficient (r)	Sig (p)	Correlation coefficient (r)	Sig (p)
Respondents' wish of tourism development	0.082	0.309	0.201	0.102
Tourism has negative impacts on society	0.126	0.116	-0.161	0.044
Tourism creates new business opportunity	0.07	0.384	-0.078	0.33
Tourism development must take consideration about food provision (<i>halal</i> food)	0.059	0.463	0.116	0.147
Tourism is for seeking fun/entertainment	-0.086	0.286	0.042	0.605
Prohibit commit adultery and gambling	0.02	0.804	0.129	0.108
"Polite dress/Dress decently" is covering <i>aurah</i>	0.008	0.918	0.036	0.657
Hotel/homestay should consider the illegitimate (non- <i>mahram</i>) spouses either for local or international tourists	-0.034	0.67	0.15	0.061
Economic consideration in tourism is more important than <i>Syariah</i> consideration	0.109	0.174	-0.185	0.021

Transcript Interview:

Interview was conducted to obtain the stakeholders' perception regarding tourism development. Four stakeholders were asked to

answer several questions. Stakeholders' answers vary, though their perceptions are generally same. The keywords of answers are summarized in Table 5.

Table 5: Interview results.

Q	What is the concept of tourism development in Sabang?
A	The concept of tourism development in Sabang is to prepare and develop infrastructure, economy and social and human resources.
Q	How tourism development adapts with the implementation of <i>Syariah</i> law in Aceh?
A	Tourism development and local people must follow <i>Syariah</i> law and it must be implemented by the local community.
Q	Is tourism development in line with Aceh identity/law?
A	Tourism development is expected to be in line with Aceh identity, yet the implementation of the concept and planning is not applicable.
Q	To make Sabang as a friendly destination, how if Sabang provide exclusivity place for non-Muslim tourists?
A	Three stakeholders were doubt to agree and another disagreed about providing exclusivity of place for non-Muslim tourists. Exclusivity of place may be provided only if it is discussed in a forum and all community agrees with this planning.
Q	As mentioned in <i>Qanun</i> Number.8 Year 2013, non-Muslim tourists must wear the proper dress in tourism site. How is the suitable "proper dress" for non-Muslim tourists?
A	A proper dress is covering <i>aurah</i> , while wearing trousers, t-shirts and not having a headscarf are still acceptable.

Comparing community and stakeholder perception:

Three aspects were highlighted to compare community and stakeholders perception. The purpose of this analysis is to find the gap also bring the consensus between them as involve in tourism in

Sabang directly-indirectly. It was found that community and stakeholders had almost similar perception. The comparative perception is summarized in Table 6.

Table 6: Comparative perception of community and stakeholders.

Community	Stakeholders
Tourism development is in line with Aceh identity/ law.	
Tourism development in Sabang is not in line with Aceh identity/law.	Tourism development is a line with the Aceh identity despite there is not fully accordance.
To provide the exclusivity place for non-Muslim tourist.	
Disagreed with this planning	Disagreed with this planning.
The rule of proper dress which must be obeyed by non-Muslim tourists.	
Agreed	Agreed

Findings And Discussion:

The purpose of this study is to examine the perception of community and stakeholders regarding tourism development in Sabang. Based on the analyses, there are several major findings found. These following points indicate the perception of community and stakeholders regarding tourism development in Sabang.

- Community perceived that tourism development in Sabang was not in line with community wish as well as Aceh identity/Aceh law.
- Community realized that tourism has bring negative impact in society also it bring positive impacts particularly creating new business opportunities.

- Community had opinion that tourism is an activity for seeking fun but must be suitable with *Syariah* law
- Community agreed for most tourism policies established in provincial level.
- Community agreed that both local and international tourists must wear proper dress (covering *aurah*), also the agreed that wearing t-shirts and long skirts are still acceptable as proper dress.
- Community agreed that any accommodation must consider about illegitimate spouses.
- There are very weak and insignificant relationships between perception items and education level as well as religiosity level.

- Community and stakeholder have similar perception on some aspects highlighted.

Recommendation:

This study recommended some strategies of tourism development in Sabang based on findings. The strategies divided in physical and non-physical aspects. These following points describe the recommendations accordingly.

1. Physical aspects
 - Providing signage in tourism sit
 - Non-exclusivity place of tourism
2. Non-Physical recommendation
 - Clear regulation of tourism activity in City Regulation
 - Community awareness about tourism
 - Strengthen the role of *Forum Tata Kelola Pariwisata Sabang* (Sabang Tourism Management Forum)
 - Awareness campaign among tourism business operators

Conclusion:

This paper attempts to analyse the Muslim community perception regarding tourism development since it was found in several literature that some Muslims perceive tourism as a non valuable activity. Questionnaire survey and interview were conducted in this study. This paper finds that the sample of Muslim community in Sabang as well as the stakeholders expected the tourism development in their region can follow the *Syariah* as well as Aceh identity. Moreover this study finds that the Muslim community in Sabang does not reject the tourism activity as like some literature stated, while the community emphasized that the entertainment purpose in tourism must be in compliance with Islam. Unfortunately, the perception of Muslim community in Sabang regarding some aspects in tourism development did not have significant relationship with their religiosity. As their religiosity increase, this does not guarantee the level of their agreement towards tourism development will be higher. From the findings, this paper recommends some strategies in both physical and non-physical aspect to enhance the implementation of Islamic tourism in Sabang as what the community expect. The clear signage of regulation should be established. Moreover to bring the awareness of community and business operator regarding tourism development is becoming a prominent strategy.

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