



Tourism in the Sharia Region Of West Aceh

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ABSTRACT

The tourism sector as a sector to improving economic community's, the stretching of tourists who come both locally and foreign peoples to a destination could able to generate community's income with a multi-player effect that not only the tourism industries itself then also homes industries as businesses micro bases had the opportunity to get a profit by the arrival of tourists in the area. This research conducted in Aceh Barat Regency using qualitative methods involving 6 informants who is consisting in tourism activists, government and ordinary people. The results showed that the tourism sector in Aceh Barat has 2 dimensions of tourism, namely religious tourism and conventional tourism. The tough challenge for tourism sector in West Aceh is the conventional sector there are the arrival of tourists, both local and foreign, seems to contradict the existence of the sharia roles region.

Keywords: *Tourism, Economic, Sharia..*

1. INTRODUCTION

Tourism is one of the promising sectors of economic turnover for the community, so it is not surprising that many regions and countries are trying to develop the tourism sector seriously. Like the existence of the Bali island of Indonesia, which can live well from the tourism and services sector. Likewise, the East Nusa Tenggara (NTT) area is seriously developing the tourism sector as the basis for community economic growth, both trade and services. Even the NTT government seriously stated that the post-covid-19 community economic recovery through the tourism sector based on local and sustainable resources and will continue to support the community's economy related to the tourism industry [12].

Economic rotating in tourism areas could be touch various elements of society who want to taken part as business opportunities both by trade and services such as vehicle motor cycle rentals and cars, housing rentals, rental of tourist equipment then guide services.

Developing Community Based Tourism and empowering micro and small businesses. Then developing Local Resource-Based Tourism is carried out as the main driven. The tourism industry is designed to encourage and attract other economic sectors in East

Nusa Tenggara, most of which supply chain processes are locally based [12].

Likewise, the existence of Aceh Province as a province in Indonesia with special autonomous regions that is designated as a sharia area, especially West Aceh Regency also has various tourist destinations, both sea, nature, and spiritual tourism destinations which continuesly become a source of energy. The special attraction to visit that many tourists had came from outside West Aceh regencies, some even from North Sumatra Provinces and Malaysia. Of course, this requires a seriously handling of the government to continue hand over to fix the locations that are tourist destinations, both conventional tourism and spiritual tourism.

It becomes a unique thing when discussing the existence of tourism in the sharia country of West Aceh Regency considering that the tourism sector is usually contradicted to sharia because there have some opinions that tourism cannot being develop when juxtaposed in parallel with Islamic sharia.

The spiritual tourism that is studied in this paper is the behavior and tendencies of the people in West Aceh in particular and the Acehnese in general who are still often practice spiritual visits to locations and places that are considered sacred by the local community which is

usually marked by a large number of peoples who are performs the ritual of breaking the vows (*peulheuh kaoy*).

2. RESEARCH METHOD

This research was conducted using qualitative methods through a descriptive analysis approach referring to Bogdan and Taylor theory (Moleong, 2001) "Qualitative methodology is part of a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior". Research informants were determined by purposive sampling method in order to find parties who is understand the problem being studied and involve 5 resource persons from religious leaders, government officials and the community. Interviews were conducted with an indept interview approach in order to obtain information on the phenomenon of ritual activities from spiritual tourism in particular.

3. THEORY

3.1. CONVENTIONAL TOURISM

The tourism word in bahasa called pariwisata itcomes from two syllables, namely 'pari' which means 'many, many times and take a round' and 'wisata' which means 'traveling'. So Tourism means a trip or traveling that is done repeatedly or around [1]. According to Spillane in Purnawan [19], Tourism is a journey from one place to another, which is temporary and carried out by individuals or groups in an effort to find balance or harmony and happiness with the environment in the social, cultural, natural and scientific dimensions. Refer to Muljadi [1], Tourism is an activity of changing temporary residences with services and products resulting from the tourism industry that is able to create a travel experience for tourists and has nothing to do with activities to earn a living.

Law Number 90 of 1990 concerning Tourism explains that tourism is a travel activity or part of the activity that is carried out voluntarily and temporarily to enjoy tourist objects and attractions. Meanwhile tourism is everything related to tourism, including the exploitation of objects and attractions. tourist attraction and related businesses in this field.

3.2. SPIRITUAL TOURISM

Herdina (2012) explained that spiritual tourism is an alternative tourism that can be done by urban communities, to restore physical and mental conditions due to the hectic density of daily activities. (The World Tourism Organization (UNWTO) launched on semarang.bisnis.com (2017).

The appearance of the term spiritual tourism could not be separated from the existence of the New Age Movement. The New Age is a portrait of an era that combines Western rationalism with Eastern spiritual mysticism. The main characteristic of this era is the rejection of formal religion, because it is seen as tending to curb individual freedom. Spiritual coolness can be explored and enjoyed by breaking through religious boundaries. The essence of all religions is believed to be the same, and all reality is seen as the emanation of God. The activities carried out by The New Ages are interfaith spiritual tourism [23,24].

In some spiritual philosophies, it does not focus on God in one or several particular religions, then on channeling devotion to the earth and the universe. Nature-based belief systems focus on humans as part of nature could not separate it. The point of this view, humans have no power over the earth, nor do they have to control it. Rather then, they are just one part of a larger system which are all things on earth, including the interacting earth, lives spirit, and capable of te taste [25].

Smith & Kelly [21] illustrated that spiritual tourism meant is all types of activities and or treatment aims to developed, body care, mind and soul. According to Birkemann, spiritual tourism in general is any form of tourism, which includes spiritual and physical journeys (Birkemann, 2006). The interaction of body and mind is also emphasized by Brämer [3], who understands spirituality as the union of head, heart and body, which can be primarily achieved by means of physical movement in nature [3]. Freyer [6] and Steinecke [22] on the other hand the spiritual tourism motivation or religious seem as a part of culturally oriented tourism.

Meanwhile, Pitana [18] stated that spiritual tourism has been present on earth since some centuries ago. Spiritual tourists travel to a place to seek peace and harmony, and they are mostly educated people, care about culture, care about nature and an environment, and don't disturb anyone.

Pechlaner (2010) in Conrady [5] categorizes the motivation of tourists to travel spiritually due to factors:

- a. Religion: At the social need levels according to Maslow [16], participation in spiritual tourism can create a sense of belonging to a particular religious group, especially those with religious beliefs that support or enjoy pilgrimage activities.
- b. Culture: Spiritual tourists' motivation is also due to existing cultural factors to recognize and understand local customs and cultures owned or other regional cultures, such as: people's habits, buildings, music, dances and so on, so that spiritual values arise in understanding the culture they get.
- c. Health: the motivation of spiritual tourists according to Pechlaner (2010) in Conrady [5]

is also for mental and physical health reasons. According to Conrady [5] currently health tourism is included in the spiritual tourism component. In ancient times there were activities where there were places where there were mineral water sources which were considered to have efficacy for curing disease or doing meditation/yoga for peace of mind and body.

- d. Searching for the deepest meaning and searching for identity (Quest for a Deeper Meaning & Identity): According to Maslow [16], spiritual tourism at least could be provided psychological stability and calm by maintaining continuity of hope, especially for those who experience depression or despair due to the pressures of life.

3.3. SYARIAH REGION

The Sharia Region is the designation of the Special Region of Aceh based on Law Number 11 of 2006 concerning the Government of Aceh [27] sound "Other obligatory affairs under the authority of the Aceh Government are the implementation of Aceh's privileges which include, among other things, the following:

- a. The implementation of religious life in the form of implementing Islamic law for its adherents in Aceh while maintaining inter-religious harmony
- b. Organizing traditional life based on Islam;
- c. Providing quality education and adding local content material in accordance with Islamic law
- d. The ulama role in determining Aceh policy; and
- e. Organizing and managing the pilgrimage accordance to statutory regulations

Furthermore, in the context of implementing this special autonomy, the Aceh government established the Islamic Shari'a Service as the spearhead to implementing the pasal 16 ayat 2 above as an obligatory part to be carried out. Since Aceh implemented Islamic law, Aceh has become a sharia tourism destinations for tourists both from within and outside the country. This can be seen from the number of tourists visiting this country with the nickname Veranda of Mecca from year to year had been increased.

By itself, all of areas that included in the Aceh government territory become an inseparable part of the UUPA [27] and are included as Sharia areas which automatically West Aceh Regency is also included as an area for implementing Islamic Sharia as like in this paper is referred as the Islamic Sharia Region.

4. FINDING AND DISCUSSION

In December 1976, UNESCO and the World Bank sponsored the first meeting on the socio-cultural impact of tourism, the forum produced a set of policy

recommendations on the problems posed. One part of this recommendation focuses on how local culture should be presented to tourists and how tourists can be trained to treat local culture more politely [20].

Tourism activities as a part of being could able to touch the economy of the community evenly for areas with encouraging tourism potentially. However, unlike the tourist area in West Aceh, there are 2 dimensions of tourism that are involved by the community, namely the conventional tourism sector and spiritual tourism could be explained as follows:

4.1. CONVENTIONAL TOURISM

The form of conventional tourism referred to tourism that leads to use of a place or location an area to be enjoyed together or individually without a specific goal to be achieved. This kind of tourism usually lead to natural tourism and special tours that are designed in such a way to be visited and enjoyed by newcomers with business purposes approach.

The characteristics of conventional tourism are: 1. the tourism activities have a large number of persons. 2. Some are packaged in package tour. 3. Development of large-scale and luxurious tourism facilities. 4. Requires a place that is considered strategic with a large enough land. As the rapid development of the tourism industry, the competition between conventional tourism and alternative tourism is getting tighter so then the development of tourism and the tourism industry is very exploitative for human resources, especially local communities and natural resources [13].

Conventional tourism is recognized by several characteristics as stated in <https://katobaserak.wordpress.com> below:

- a. Have one goal: profit
- b. Unplanned from the bigining
- c. Tourist oriented
- d. Control by outsiders
- e. Focus on entertainment
- f. Conservation is not a priority
- g. Society is not a priority
- h. Most of the income is taken by investors from outside the region

On the other hand, conventional tourism can be identified by the following three criteria as mentioned in <https://callaconvention.org>:

- a. Tourism Objects: nature, heritage, culture and culinary
- b. Tourist Destinations: entertainment and pleasure only
- c. Services and Facilities: culinary in general and worship facilities are just complementary.

Geographically, West Aceh is located on the West coast of Aceh, which logically is a tourist area liked by various groups of people, even foreign people. But on

the other hand, some coastal locations in West Aceh according to some peoples are not suitable and cannot be widely explored considering the contours of the sea along the coast of West Aceh, the sea conditions are uneven and tend to be dangerous for tourists who dare to bathe and swim in the sea as long West Aceh coastline. According to community recognition, the sea along West Aceh almost every year demands victims. In other words, the victims who were swept away and dragged into the sea in West Aceh were fairly crowded, although the public did not know the exact number of victims that had been taken by the sea.

Based on these considerations, the potential for the development of marine tourism in West Aceh experiences obstacles and challenges in managing. Another solution is to develop the potential for spiritual tourism which seems more potentially that managed seriously and well by local government intervention requires.

4.2. SPIRITUAL TOURISM

The essence of spiritual boundaries offered in this tour, penetrates the coolness of religious boundaries, in the message to be conveyed that all religions are seen as equal, only believe in the reality of God. So, spiritual tourism that is carried out through the dominant religion or this type of tourism is also called interfaith tourism [23].

Here are some spiritual tourism locations that are often visited by the public, both regional tourists and outside the West Aceh Regency tourist's area which includes:

4.2.1. TOMB OF TEUKU UMAR (1,2,3, AND 4)

Teuku Umar is an Indonesian National Hero from Aceh who persistently fought for the independence of the Republic of Indonesia until the end of his life, he was shot and killed on Batei Puteh Beach, Johan Pahlawan District and West Aceh Regency. The words of motivation that are still recorded and remembered well by the Acehnese before his death were "*Singoh beungoh tanyoe ta jep kupa di keude Meulaboh, atawa tuboh nyoe teukubu di tanoh nyoe, Meulaboh harus ta rebot*" which means "tomorrow morning we drink coffee in Meulaboh's tavern, or this body that will be buried in this land, Meulaboh should be taken." The phrase seemed to be a sign for the hero that he would die with the silver lead from the Dutch rifle as a result of betrayal.

After Teuku Umar shot, his body was taken away by loyal Aceh troops not to be found by the Dutch, before his death he had a message, forbidden my body to be seen by the Dutch, so the body of the hero was taken to the jungles of West Aceh and buried in 4 different grave points. The first tomb was only buried for 1 night, the second tomb was buried for about 2 months, the third

tomb was buried, about 8 months, before being moved to the last tomb which is located in the middle of the mountain in Kampung Mugo Rayeuk, in the mountain valley between 2 large trees.

The tomb of Teuku Umar is visited by many people because it is considered sacred and full of mystical nuances. Most people come to release their vows, usually starting with a cooking agenda, ending with eating together and praying. As stated by Tgk.Zamzami:

"Most people come here to paid their vows because they have achieved their desired intention" (Interview 25 Mei 2022)

This pilgrimage activity becomes a spiritual tour that can be seen and watched by anyone who comes to the location when the activity is carried out. Even the guests who came during this oath-taking activity were also invited to eat together as a form of gratitude to God for what had been achieved.

This spiritual nuance activity was also carried out in 3 other tombs, although in terms of the number of visitors there were fewer than visitors to the last grave location because it was well managed, as seen by the existence of public kitchens, adequate toilets, prayer rooms and stopover halls (*balee peuniyoh*). Intended for people who want to rest. While the other 3 tombs do not have the same facilities. This is also one of the obstacles why the other 3 graves have fewer visitors, as stated by one of the following visitors:

"*lon tupue dan lon tupat cit 3 boh makam laen dari Teuku Umar, tapi lon leubeh sering lon jak keunoe karena tempat nyoe na WC na tempat shalat na tempat istirahat*". (interview, 25 Mei 2022)

"I know and I also know 3 other graves from Teuku Umar, but I come here *more* often (the last tomb) because this place has a toilet, the place for prayer and space to rest.". (interview, 25 Mei 2022)

Basically the community also knows the existence of other tombs besides the one in Mugo as the last tomb of Teuku Umar but there is a reluctance from the community to visit the other 3 tombs due to inadequate facilities and tend to be neglected by the West Aceh Regency government itself creates discomfort for the visitors.

4.2.2. PANTON REU HOLY QURAN (+700 YEARS)

The Panton Reu Qur'an or the Fragrant Qur'an believed to be the first Qur'an had come to the homeland brought by Sheikh Maulana Malik Ibrahim as well as the father of Sunan Ampel who was famous in Java when carrying out the spread of Islam in Java.

The Panton Reu Qur'an (Figure 1) is estimated to be around 700 years old. The existence of the Panton Rheu Qur'an was brought by Sheikh Maulana Malik Ibrahim's son, Abdussamad, the brother of Malikussaleh, who was buried in Lhokseumawe.



Figure 1 Panton Reu Quran

Descendants of Sheikh Maulana Malik Ibrahim then determined their respective attitudes, namely Malikussaleh chose to settle in Pasee and finally became the sultan of the Pasee kingdom with an Islamic leadership pattern as taught by his father.

Meanwhile, Abdussamad decided to spread Islam more widely in Aceh, armed with the Qur'an left by his father when he continued his journey to Java for the spread of Islam. With the Qur'an, Abdussamad began to travel to spread Islam with the direction of traveling towards the West until he reached the Pedir Kingdom (Pidie Regency) now. After being established in Pidie, then the preacher continued his journey to the West Coast of Aceh via the Keumala, Tangse, Geumpang, Tutut routes to Panton Reu. Arriving at Panton Reu, Abdussamad then spread Islam by opening a small recitation hut and staying until the end of his life. After the preacher's death, the preacher's innate Qur'an was held and cared for from generation to the next generation by his lineage until now it has reached the 13th generation named Tgk. Meurah Hasan [14].

4.2.3. BATEI PUTEH BEACH

Right on February 11 before Subuh prayer time, the silence night was broken by the Dutch sniper rifle sound was made Johan Pahlawan's figure fall on the sand of Batei Putih Beach, Suak Ujong Kalak Meulaboh.

However, the location that was shot Teuku Umar now become a local tourist destination visited by local peoples every day, some enjoy the panoramic view of the sea while playing football, some take a walk along the coastline and some just come to enjoy it the twilight coffee at the cafes that line as long the Batei Putih Beach.

Even though the exact location where Teuku Umar was shot has been eroded by the sea and tsunami, the government has built an inscription of Kupiah Meukeutop (a typical Acehese hat) marking the place where Teuku Umar's hat fell when a hot bullet pierced his heart.

The mention of Batei Beach itself is attributed by the local community because on this beach there is a white

pillar built by the Dutch as an inscription to commemorate the place where Teuku Umar was shot, but along with the abrasion of the sea which is getting farther inland, this pillar is already in the middle of the sea is no longer visible.



Figure 2 Batei Putih Beach

4.2.4. MASS GRAVES OF ACEH TSUNAMI VICTIMS ON 2004

One area that is also frequently visited by people in West Aceh is the Tsunami Tomb located in Suak Indrapuri Village, Ujong Kareung Meulaboh. This mass graves area was visited especially when commemorating the earthquake and tsunami disaster in Aceh on December 26, 2004 ago. This Tsunami tomb pilgrimage activity is carried out with the following reasons:

- a. There are relatives and friends who were had become victims of the 2004 earthquake and tsunami there are hundreds of thousands that Acehese to become victims, most of them were never found by their families. So that every tsunami mass grave in Aceh is always visited by the peoples of Aceh on December 26 every year to pray together for the families who are have died, especially their victims of the tsunami.
- b. The pilgrimage is also carried out because it is an I'tibar for us still alive against God's power over all his creatures. If Allah has willed there is no power could able stop it.
- c. Carrying out a feast with the intention that all victims of the tsunami are given forgiveness by Allah and their larged graves.

The existence of the tsunami tomb is also become a location or spiritual tourism area for annual visitors and has the potential to be used as a spiritual tourism zone with various ritual practices it. Starting from the preparation, cleaning the tomb, feast to the procession then prayer together.

4.2.5. DUTCH/JAPAN WOYLA FORTRESS

This Dutch fort is located in Woyla District, West Aceh Regency, not many people in West Aceh also know about the existence of this fortress. This fort is the name for the Dutch headquarters was built as a resting place for Dutch troops after returning from duty in the West Aceh region. This Tangsi is located around the Woyla Induk market and is about 200 meters from the Woyla river and now adjacent to the Woyla Koramil Post.

On the back side of this barracks there are also a number of Dutch graves known as the tomb of the Tengku Kama Massacre, as one of the santri from Abu in Karak who at that time burned his fighting spirit after hearing the Hikayat Prang Sabi. Armed with a sword wrapped in a roll of mat, he entered the barracks area, where he was not suspected at all. After passing through the guard post and breaking into the Dutch troop resting dormitory building, then Tgk. Kama took out a sword and attacked the Dutch troops on that time were not prepared at all. At least 9 Dutch troops died on the spot and 5 Dutch troops imported from Batavia were also killed. Then, Mr. Kama tried to get out of the dormitory and was stopped with a shot in the chest and a bullet through the Tengku's head.

However, based on information from the surrounding community, it was explained that the tomb was not only filled with just Tgk. Kama victims. However, there are also Dutch bodies buried there due to illness or war victims. However, the community is very close to the story of the massacre of Tgk. Kama [14].

However, the spiritual tours carried out by many visiting guests have generally been carried out in other areas, such as in Bali, India, China and Tibet [24]. Generally, this type of tourist has two different factors, first, the desire to leave the place where tourists usually live to go to a place that is foreign to him. While the second motive is the desire to visit a place that has certain facilities or things that are not owned by the place or area where he usually lives [24].

The term spiritual tourism is almost confused with religious tourism, in which spiritual and religious tourism are actually different. Religious tourism is more closely related to religion, while spiritual tourism is tourism that follows spiritual activities regardless of religion. In the Great Indonesian Dictionary edition III 2001 what is meant by spiritual is relating to or having a spiritual and spiritual nature. According to Pendit 1994, the notion of spiritual tourism is a type of tourism that is mostly associated with a religion, customs and beliefs of people or groups in society.

5. CONCLUSION

Based on the various explanations above, the existence of West Aceh Regency with geographical

conditions that are very close to the sea, but in the implementation of the marine potential development program as a (conventional) tourist destination, there are very big challenges and obstacles to be faced. Thus, the most likely opportunity to be developed more broadly is tourism that leads to spiritual tourism because some part of the places mentioned above, there are many more locations that are considered sacred with various historical values contained in them. The potential for developing spiritual tourism itself does not stand alone because Aceh is a province with special autonomy based on Law Number 11 of 2006 concerning the Government of Aceh which regulates one of which is the obligation to carry out Islamic Shari'a in a whole of people's lives. However, until now the concept of spiritual tourism is only limited just on the spirit owned by the community and the implementing agency, namely the Islamic Shari'a Service. Determining the right concept certainly requires seriousness and support from all circles, not only the government but also the Acehnese people at all.

AUTHORS' CONTRIBUTIONS

As the west aceh government has paid attention to the potential of spiritual tourism as a solution to improve the community's economy and create an independent area with the arrival of visitors from various regions.

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The government should be design spiritual tourism development as a solution to the community welfare.

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