

OPTIMISATION OF TOURISM OBJECT FUNCTIONS AS A MEANS OF INTRODUCING ISLAM IN INDONESIA

(Pengoptimuman Fungsi Objek Pelancongan sebagai Cara Mengenalkan Islam
di Indonesia)

¹ KHAIRUNNAS JAMAL

¹ AFRIADI PUTRA*

¹ AFRIZAL NUR

¹ SYAFRIL SIREGAR

¹ Faculty of Ushuluddin, 28293 State Islamic University Sultan Syarif Kasim
Riau, Indonesia

ABSTRACT

This paper discusses the optimisation of tourism object functions as a means of introducing Islam in Indonesia. This study is important because up until now, tourist attractions have only been utilised for its leisure purposes. One approach that can be taken to achieve the optimisation is by maximising the potential of attractions that are visited by many foreign tourists, such as the Gili Trawangan Island, Lombok, West Nusa Tenggara. To achieve the objectives, we have carried out a field research utilising the method of observation, interviews and, documentation for data collection. This research concludes that the mosque can be optimised to function not only as a primary place of worship but also as a medium for da'wah for Muslims, e.g a source of information, a place to ask questions and a platform to explore moderate Islamic teachings; and (ii) that the mosque as the main worship facility on Gili Trawangan Island can be used as a very effective means of introducing the teachings of Islam to foreign tourists.

Keywords: Optimisation; tourism object; Islamic.

ABSTRAK

Makalah ini membincangkan pengoptimuman fungsi objek pelancongan sebagai cara memperkenalkan Islam di Indonesia. Kajian ini adalah penting kerana selama ini objek pelancongan hanya digunakan sebagai tempat untuk menikmati keindahan alam dan bercuti. Satu cara yang boleh diambil untuk mencapai pengoptimuman tersebut adalah dengan memaksimumkan potensi objek pelancongan yang dikunjungi oleh ramai pelancong asing, seperti Pulau Gili Trawangan, Lombok, Nusa Tenggara Barat. Bagi mencapai objektif kajian, satu penyelidikan lapangan telah dijalankan dengan menggunakan kaedah pemerhatian, wawancara dan dokumentasi untuk pengumpulan data. Kajian ini menyimpulkan bahawa (1) masjid boleh dioptimumkan untuk berfungsi bukan sahaja sebagai tempat beribadah utama tetapi juga menjadi tempat berdakwah bagi umat Islam seperti sumber maklumat, tempat untuk bertanya dan pelantar untuk meneroka ajaran Islam yang sederhana; (2) masjid sebagai kemudahan ibadah utama di Pulau Gili Trawangan dapat digunakan sebagai cara yang sangat berkesan untuk memperkenalkan ajaran Islam kepada pelancong asing.

Kata Kunci: *Pengoptimuman; objek pelancongan; Islam*

INTRODUCTION

Tourism for Indonesia is a pivotal economic sector. In 2009, tourism was ranked the third place of foreign exchange acceptance in the country after crude oil, natural gas, and palm oil (Kemenpar RI 2011). Based on the data in 2014, the number of foreign tourists coming to Indonesia was more than 9.4 million people, which is 7.05% higher compared to the previous year (Kemenpar RI 2015). This shows the high interest of foreign tourists in visiting Indonesia's tourist every year.

According to data from the Central Statistics Agency (BPS) of the Republic of Indonesia, foreign tourist arrivals always experience a significant increase from year to year, as can be seen in Figure 1. The average growth of foreign tourist arrivals (tourists) to Indonesia in the last five years (2014-2018) reached 14% per year. This figure is higher than the average growth of foreign tourist visits in the 2009-2013 period of 9% per year. (BPS RI 2018).

Gambar 1 Kedatangan Wisatawan Mancanegara, 2014–2018
Figure International Visitor Arrivals to Indonesia, 2014–2018

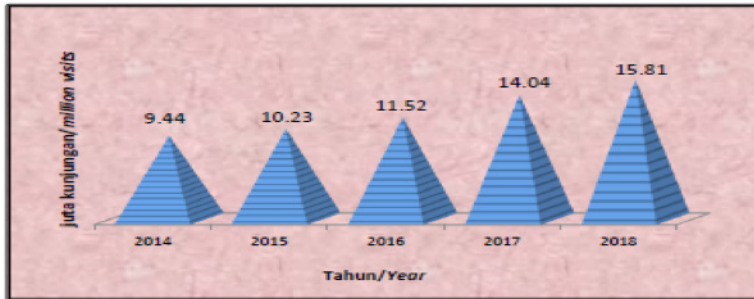


FIGURE 1. International visitor arrivals to Indonesia, 2014-2018

Source: BPS RI 2018

The growing number of tourist arrivals to this country can be attributed to the beautiful nature and cultural heritage unique to the country. There are more than 300 tribes or ethnics in Indonesia (Wikipedia 2019). Muslims, especially, which make up the majority of the population in Indonesia certainly have their own uniqueness that becomes the identity of this nation along with the existence of touris destinations such as palaces, mosques, heritage sites, cemeteries, and also its culinary (Jaelani 2016).

The majority of Indonesian Muslims follows Shafi'i school of thought, which was brought to Indonesia by Islamic scholars and merchants. This School of thought practices a friendly, moderate approach and tolerance. This is because Indonesians in general are friendly, tolerant, and respectful of each other. Aided by these attitudes, the religion of Islam has since developed and become ingrained in its society where its devotees live side by side in peace with followers of other religions.

Although Islam is practiced worldwide under the same name but it can be seen that the face of Islam in Indonesia is calmer compared to what can be found in the Middle East countries. Violence in the name of Islam, despite its true teachings, occurs regularly there. Even the terror by the name of Islam is done not only in the regions with the Muslims majority, it also spreads out to some western countries. As a consequence, it gives rise to Islamophobia. The term Islamophobia first appeared in 1992 in an essay written by an orientalist named Etienne Dinet in titled *L'orient Vu*

del'Occident (Arif 2014). Islamophobia is the feeling of fear and hate towards Islam and the Muslims or Islamic cultures (Young European Muslim 2002).

From the feeling of fear wrapped in hatred to the belief held by some western societies that every Muslim is a fanatic believer of their religion that has a tendency to do violence towards non-Muslims, and the belief that Islam rejects the value of equality, tolerance, and democracy the elements of Islamophobia are getting stronger in line with negative news reported in mass media about Islam and Muslims (Salsabila 2008). This negative sentiment towards Islam is inseparable from the role of Western media who always preach biased news and try to corner Islam. Proven throughout 2002 in Indonesia, Western media, especially the media in the US tend to be uneven in reporting about the issue of global terrorism. There is a tendency for some media from the West to identify Islam through its reporting with violence and where Muslims as the mastermind behind global terrorism. This is evidenced by the slanted news related to terrorism in several Western media such as USA Today, Time Magazine, The Washington Post, The New York Times, The Straits Times and others (Wijaya 2010).

Therefore, as a country with the largest population of Muslim in the world, together with the hospitality and peaceful manners of Indonesian Muslims, Indonesia's progress has a significant influence in minimising negative stigma towards Muslims. One of the ways that can be done to achieve that is by optimising the potentials of tourism sites that are popular among foreign tourists, especially in a place where with Muslims make up the majority.

More often than not, tourism sites only serve leisure purposes, such as a place to find beauty in nature to enjoy calm scenery and to entertain the eyes. Foreign tourists can hardly obtain the right information about Islam in Indonesia which may help eradicate Islamophobia and stigma about Islam. However, there is still no real effort from the government or official Islamic institutions such as Indonesia Ulama Council (MUI) and other Islamic institutions utilising the potential of those tourism sites for introducing moderate Islam.

This research was conducted as a field research by collecting data from respondents and directly observe the tasks related to delivering information about Islam to the tourists visiting Gili Trawangan. Gili Trawangan was chosen as the research location based on some considerations (1) it is one of the most popular destination among, (2) the majority of the community living there is of Sasak tribes who practice Islam, (3) there are some mosques allocated in the area that perform *adhan* five times a day and (4) there is a strong interaction between the local community and foreign tourists.

This research employed descriptive-qualitative methodology in which data and information collection was done through observation, interview, and documentation.

PREACHING AND TOURISM

Dakwah (Preaching) is an obligation for every Muslim in their daily life. Etimologically the word ‘dakwah’ (preach) comes from Arabic *دَعَا يَدْعُو* becoming the form of *masdar* (noun) *دَعْوَةٌ* which means call or invitation. The call used in preaching aims for inviting someone either in doing an activity or changing the pattern or life habits (Munawir 2009).

Preaching obligation is a responsibility that each Muslim with no exception. Muslims bears, wherever they are, have the obligation to do preaching. The act of preaching is not only limited to be performed on the mosque podium, but also in various places such as school, market, terminal, tourism site, and so on. All of them may be place of preaching for all Muslims. A teacher preaches by inviting the students to live by the way of Allah (Setiawan 2010) while a merchant can preach by implementing Islamic principles in their trade activities (Arni 2015)

In the holy Quran, there are many verses related to preaching either in term of the materials, methodology, subjects or objects. Allah said:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

(3: 104)

This verse is the basic foundation of the act of preaching which becomes an integral part of Islam. Beside the command to live by Islamic ways, Muslims are also required to spread Islam to all of mankind on earth. In its practice, preaching frequently faces various obstacles and challenges, even failure. This failure is not caused by the materials or substances, but more by incorrect methods or ways. There are many high quality materials, but due to the incorrect ways of delivery, they become difficult to be understood and even rejected by the people who hear them.

The word tourism in Arabic dictionary is *rihlah* which means the activity of travelling to a certain place with acertain purpose. In Indonesian *pariwisata* (tourism) etimologically originates from Sanskrit which is derived from two words: *pari* and *wisata*. *Pari* means ‘many’, ‘played a couple of times’ or ‘complete’. *Wisata* means ‘journey’ or ‘travelling’ (Spillage 1985). *Law of Republic Indonesia Number 9 of*

1990 on *Tourism* mentions in article 1(1) “tourism is the activity of travelling or part of the activity that is done voluntarily and for a certain period of time (temporary) to enjoy tourism sites or tourism attractions”; it is explained more in article 1(3) that “tourism is all activities related to tourism itself, including object mastery and tourism attractiveness and the efforts related to certain field” (Directorate General of Tourism 1990).

As one of the countries that become the main tourism destination in the world, Indonesia has Muslims as the majority of its population must take an active role in spreading a peaceful and moderate Islam practice. Indonesia needs to compete with a large number of Muslims that have a different point of view towards the religion, who tend to spread extreme, hard, and exclusive Islamic values. Various ways must be done by Indonesian Muslims to continue broadcasting the concept of *rahmatan lil ‘alamiin* (grace for the entire universe) in Islam. Therefore, the potential of tourism must be utilised by Indonesian Muslims to perform the act of preaching, beside using it as a source to generate foreign exchange for this country.

RESULT AND DISCUSSION

Geographic and Demographic Condition of Gili Indah Village, Pemenang District, North Lombok

Praise and wonder will flow and mostly be heard if we talk about the exoticness of nature in the eastern part of Indonesia. Beside Bali Island, one of most popular tourism destinations for foreign tourists is Gili Trawangan in Lombok, West Nusa Tenggara Province. It is a small Island that has millions of charms from the beauty of underwater nature with the beautiful corals to a very friendly community. In the past, Gili was just an Island empty of population, where the three Gilis located to the north of Lombok are part of Lombok Island, beach and various beautiful and unique fish. Nowadays, Gili Indah has becomes Gili Matra Marine Park (Taman Wisata Perairan (TWP) Gili Indah) which consists of three small Islands that are Gili Meno, Gili Air, and Gili Trawangan and well known as MATRA. *Gili* in Sasak language means ‘Island’ (Indraswara 2008).

Gili Trawangan administratively becomes a TWP residing in the area of Gili Indah Village, Pemenang District, North Lombok Regency which is the division of West Lombok Regency based on the *Law Number 26 of 2008 on The Formation of North Lombok Regency* (Wikipedia 2019). In Gili Trawangan (and also the other two

Islands), there are no motorised vehicles because it is not permitted by local regulation. The common means of transportation used is bicycle (rented by the community for the tourists) and *cidomo* (a simple horse-drawn carriage which is generally found in Lombok). People usually go to and leave from those three Islands by motorised ship and speedboat.

Gili Trawangan is located 32 km away from the center of Mataram City. The area of Gili Trawangan land is 3.5 km², with borderlines:

1. Northern side: Java sea
2. Eastern side: Lombok strait
3. Southern side: Lombok strait
4. Western side: Lombok strait

Tourism activities that can be done in Gili Trawangan based on the land use regulations written in Governor Decree NTB No. 500 in 1992 are swimming, boating, sailing, wind surfing, game fishing, water skiing, diving, snorkelling, agro-tourism (pearl cultivation), and touring around the Island with *cidomo*. Most of the tourists coming to Gili Trawangan are domestic and foreign tourists for sight seeing and recreational purposes.



Tourism Map of Lombok Island

Source: Imamdev (2020)



Gili Trawangan Island, North Lombok
 Source: Ichsanfarro (2021)

The total number of population in Gili Indah Village is 5, 113 people, spread in three backwoods with total neighborhood association (RT) of 17 and total chiefs of households of 1333. The population is made up of 3.064 males and 2.049 female.

TABLE 1. Data Monografi Desa Gili Indah

Villages	Number of Households	Total Population (People)				Total
		Indonesian Citizen		Foreign Citizen		
		M	F	M	F	
Gili Air	550	748	712	10	9	1479
Gili Meno	210	337	336	1	1	675
Gili Trawangan	573	1941	977	27	14	2959
Total	1333	3026	2025	38	24	5113

Source: Monographic Data of Gili Indah Village (2017)

The society composition in Gili Indah Village based on educational level is as follows: Elementary School (SD) 34%, Junior High School (SLTP) 23%, Senior High School (SLTA) 11%, university 2%, while 34% of the total population did not finish school or graduate from elementary school. This shows that the society’s awareness on the importance of formal education is high, especially that of the 9-year compulsory education programme 9. Following is the chart of total population based on educational levels.

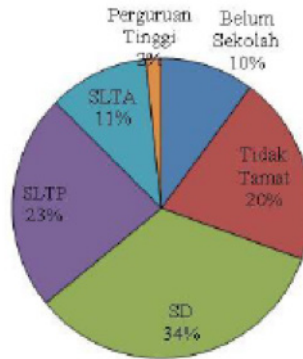


FIGURE 2. Total Population Based on Educational Levels
Source: The Ministry of Fishery and Marine Republic of Indonesia (2014)
Total Population Based on Educational Levels

Most of the villagers in Gili Indah Village are Muslims (99%), while the rest is Hindus and Christians. The only worship facilities provided are mosques and *musholla* (a smaller form of a mosque), while temple and church are not provided yet. There are four mosques and *musholla* in Gili Air 4, two in Gili Meno, and five in Gili Trawangan (Simas Kemenag RI 2019).

Optimising the Function of Mosques in Tourism Object Areas as the Facility for Introducing Islam

Geographic and demographic data explained above describe that Gili Trawangan in particular and Lombok Island in general are a region that has a range of extremely wonderful and attractive tourism, domestic or foreign. The potentials owned by Gili Trawangan can be utilised by the citizens and the government as well as the media to introduce positive values of Islam.

Various efforts have been done by the citizens and the government to promote the potential of Gili Trawangan such as establishing the *Government Regulation RI No. 50 in 2015 on the National Tourism Development Masterplan* (RIPPARNAS) 2010-2025 (BPHN RI 2011). Through this regulation, Gili Trawangan is determined to be the primary tourism area to be developed and expected to increase Locally Generated Revenue (PAD) of North Lombok Regency.

Besides that, another effort done by the citizens and the government in digging the potential of Gili Trawangan is by turning the tourism site into a preaching facility. It means that, besides as tourism site, Gili Trawangan is also platform to introduce Islam to the tourists especially foreign ones. To implement this, the government has

maximised the function of mosques, particularly Baiturrahman Mosque. This effort is certainly in line with the identity of Lombok Island which is known as the Island with a Thousand Mosques (Fahrurrozi 2015).

Baiturrahman Mosque is the biggest mosque in the Gili Trawangan Island. The five prayers are conducted daily at this mosque along with other activities that are in accordance with the roles and functions of a mosque. In general, the functions of a mosque, as mentioned by Prophet Muhammad PBUH include being the place for performing prayers (the five mandatory prayers and *sunnah* prayers), delivering teachings of Islam or other disciplines in science, announcing important things related to the life of Muslim community, *baitul mal* (treasury fund of the country or Muslims), holding trial of law and justice, solving the problems in the society and country, planning the strategy and tactics of war, marriage ceremony and household problem court, praying for deceased body, as well as social place such as place for travellers to stay and the place for reciting the holy Quran. In short, a mosque functions as the centre of all worships and cultural activities in Islam. The only things that are forbidden to be done in a mosque are those related to personal cases and things that are forbidden in Islam (Gazalba 1975).

The existence of Baiturrahman Mosque is very strategic in developing and delivering Islamic Preaching Mission (Majelis Ulama Indonesia - MUI) to the tourists. Domestic tourists really feel the benefits of the mosque. The short distance to the beach, a very large yard a beautiful interior, adequate sanitation facility such as bathrooms and toilets (MCK) make the mosque a one stop centre for the tourists and local for performing prayers and taking rest among others. Being the primary worship facility, the existence of Baiturrahman mosque has a great influence on the life of local Muslim in Gili Trawangan as the centre of religion and worship.

The management of Baiturrahman Mosque has been conducted professionally by the staff and community members. This is proven after looking at the financial management and mosque facilities that are in line with the needs of local Muslims and the tourists who come to visit. In general, the sources of the mosque funds come from permanent fund, temporary fund, incidental fund, and the mosque's business fund (YKAM 2014). To be more detailed the sources of fund for Baiturrahman Mosque can be categorised into two aspects as follows:

First is *Zakat*, *Infaq*, and *Sedakah* (ZIS) (there types of donation in accordance with the rules regulated in Islam) given by various stakeholders either personal or institution. From these three sources, infaq is the mosque's routine income. It is

obtained every Friday via designated donation boxes put at some mosque corners, or donation from government officers to cover for the mosque's operational costs. The collected fund is then kept by the treasurer in the mosque treasury fund noticed by the chairman of the mosque management. If there is any expense, it must be in line with the needs of the mosque and does not violate the rules of financial management. The staff conducts financial supervision to monitor the work of the treasurer or the person in charge of the fund since the money comes from the public.

Besides that, the mosque staff also makes report of the mosque's finance. This report is needed as the information of the mosque's financial condition contains various transactions, apart from the report being the final result of the financial accounting process. The notes must be in accordance with the general accounting rules used by an institution. In this case, financial accounting that is in line with religious organisations falls under the category of accounting for non profit entity, as regulated in *PSAK No. 45 on the Standard of Accounting for Nonprofit Entity* (IAI 1998).

Secondly, source of fund also comes, from Mosque Business Enterprise (BUM) that is managed by the mosque staff. It is an economic activity that is done by creating a business unit, whose profit will be an additional income for the mosque. Besides that, various economic activities can be carried out as another strategy in prospering the mosque. The business units created by the staff of Baiturrahman Mosque in Gili Trawangan Village include (1) renting bicycles to the domestic and foreign tourists with a determined price for each hour; (2) renting diving/snorkelling equipment; (3) Bicycle repair shop, where staff also work as the mechanic for repairing broken bicycles owned either by the mosque or the community in general; (4) Halal mart during the researcher's visit based on the interview with the mosque staff, they were building a two-storey shophouse which is planned to be used as a *halal* mart in cooperation with United Arab Emirates (UAE). This halal mart is expected to be the icon of halal product sales in Gili Trawangan and can be the source of fund for Baiturrahman Mosque's operational costs in the future. This mosque does not only accept funds such as *infaq* and donation from the congregation, but it also gives back to them by creating economic opportunities for the locals in that area.

The mosque's business unit is established and developed by the staff and the congregation of the mosque and this is extremely effective and successful in collecting fund. According to Muhazar, the person in charge of one of the shops, in the beginning, the business was only renting five bicycles to the tourists for which they paid IDR 50,000 per unit and they can use it from morning until afternoon. As time goes by, the growing number of tourists interested in this service prompted then the mosque officials to add more business units such as diving equipment among others.

The existence of Baiturrahman Mosque is very strategic in introducing Islam and answering the curiosity of foreign tourists. From the researcher's interview with some of the mosque staff, there has been a number of European tourists who pronounced their faith in Islam in that mosque. They were attracted to how easy it is to access information about Islam provided by Baiturrahman Mosque. Besides that, the establishment of Lombok as one of *halal* tourism destinations also becomes one of the factors that attract foreign tourists to come and find out about Islam.

CONCLUSION

The mosque is the main worship facility in Gili Trawangan Island. It can also be made as an extremely effective facility for introducing Islamic teachings to foreign tourists. This is certainly in line with the identity of Lombok Island which is known as 'the Island with a Thousand Mosques'. The effectiveness of this introduction must be followed by the effort of the mosque management in completing the facilities of the mosque so that it will better attract tourists to ask questions and find out answers as they deepen their understanding of moderate Islam during their visit to the tourism sites.

The closeness of Baiturrahman Mosque to tourism sites gives it a very strategic location which becomes the main factor of optimising the mosque's function not only as a worship facility for Muslims but also a platform for Muslims to preach and deliver information about Islam to foreign tourists. It is proven that through the optimisation of the mosque's function, it will be extremely helpful in turning tourism sites into one of the efforts to introduce Islam to foreign tourists.

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