

# Promoting Religious-Friendly Tourism for Developing Religious Harmony: A Study of Tourist Gaze

---

**Andi Bahri S<sup>a,\*</sup>, Adhithia Pahlawan Putra<sup>a</sup>, Muhammad Kamal Zubair<sup>a</sup>, Andi Markarma<sup>b</sup>, Adi Megandani<sup>c</sup>**

<sup>a</sup>Institut Agama Islam Negeri Parepare, Sulawesi Selatan, Indonesia.

<sup>b</sup>Universitas Islam Negeri Datokarama Palu, Sulawesi Tengah, Indonesia.

<sup>c</sup>University of Göttingen, Germany.

\*corresponding author: andibahris@iainpare.ac.id

Received: 26-01-2023; Revised: 29-03-2023; Accepted: 03-06-2023

DOI: 10.31291/hn.v12i1.701

## Abstract

In the process of Islamization of Nusantara, there was an interaction between Islam and local civilizations in various regions of Nusantara, which then became attractive objects for tourist gaze, including in Bali. Some areas such as Denpasar, Badung and Bangli were not much known as the entrance points of Islam in Bali. Tourist gaze has been concentrated on pleasure and leisure with a focus on popular tourist attractions and hotel accommodations, as well as cultural authenticities. This article aims to explore the potential of tourism industry by promoting the aspect of interreligiosity (such as between Balinese Hindu and Islam) to reconstruct the religious-friendly tourism of Bali. The study employed principles of netnography and literature study. The data was obtained from the internet, books, and journals, as well as a systematic literature review through Publish or Perish (PoP). The data is presented in narrative analysis and interpretations. The results of the study suggest that inter-religiosity could be integrated into the tourism industry. Some religious-friendly tourist destinations can be reconstructed through representations of inter-religious relationships in Denpasar, Badung, and Bangli. As such, religious-friendly tourism could support the development of harmonious life for a sustainable

civilization. For further research, it is suggested to conduct research on other tourist gaze areas that are limited by this work.

**Keywords:** *tourist gaze, harmonious life, creative economy, Bali.*

### **Abstrak**

*Dalam proses Islamisasi di nusantara, terjadi interaksi antara Islam dengan peradaban lokal di berbagai wilayah nusantara, tentunya hal ini menjadi obyek menarik untuk dilirik wisatawan, termasuk di Bali. Beberapa area seperti Denpasar, Buleleng and Badung merupakan titik masuk Islam di Bali yang tidak banyak diketahui. Selama ini, tatapan wisatawan telah terkonsentrasi pada kesenangan dan rekreasi yang berfokus pada tempat-tempat wisata populer dan akomodasi hotel, serta keaslian budaya. Artikel ini bertujuan untuk mengeksplorasi potensi hubungan antara agama (sebagaimana antara Hindu dan Islam di Bali) ke dalam industri ekonomi pariwisata dan merekonstruksi objek wisata Bali yang ramah agama. Metode penelitian yang digunakan dalam studi ini adalah netnografi dan kajian literatur. Data diperoleh dari internet, buku, dan jurnal, serta literature review secara sistematis melalui Publish or Perish (PoP). Data disajikan dalam bentuk naratif-analisis, dan interpretasi. Hasil penelitian menyarankan bahwa hubungan antar agama dapat diintegrasikan ke dalam bisnis pariwisata (tourism). Beberapa objek tempat wisata religi dapat direkonstruksi melalui representasi hubungan antar umat beragama, khususnya antara masyarakat Hindu dan Muslim di Denpasar, Badung, dan Bangli. Representasi ini berpotensi untuk pembentukan kehidupan yang harmonis demi keberlanjutan peradaban. Untuk penelitian selanjutnya disarankan untuk melakukan penelitian pada area tourist gaze lainnya yang menjadi keterbatasan karya ini.*

**Kata Kunci:** *tourist gaze, hidup harmonis, ekonomi kreatif, Bali.*

## **Introduction**

In Indonesia, there are historical sites indicating the Islamic civilization which show that Islam entered Nusantara from many entrance points and integrated with the nation's civilization. Civilization is the product of human thought and creativity (Sudjatnika & Shafarini, 2022). Koentjaraningrat stated that civilization is the whole system of ideas, actions, and results of human creation in human life obtained through a learning process (Koentjaraningrat & Mattulada, 2004). Furthermore, civilization forms patterns of behavior that are conveyed through society, arts,

religion, institutions, and all sectors of life which are the result of human thoughts. Civilization is a holistic and inseparable part of human life, both physically and non-physically.

As a religion, Islam includes empirical nature (*al-madaniyyah*) as well as a civilization (*al-hadarah*) (Utomo, 2017). Islamic civilization is translated into human relations that deal with Islam as a way of life. In the process of Islamization of the archipelago, there was interaction between Islam and local civilizations in various regions of the archipelagos. In reference to Islamic civilization itself, the Quran and Sunnah give many hints for carrying out tourism activities. There are several words in the Qur'an and the Sunnah of Rasulullah SAW which refer to the meaning of tourism (Arifin, 2015) including:

- 1) *Al-Sairu*, formed by the words "*Sara–Yasiru–Sairan–Saiyaratun*" means to travel. The indicating terms of "*Al-Sairu*" are found in Qs. al-An'am (6): 11, Qs. An-Namal (27): 69, Qs. al-Ankabut (29): 20, Qs. al-Rum (30): 42, Qs. Saba' (34): 18 and 28, Qs. al-Mukmin" (40): 21, Qs. Fathir (35): 35, and Qs. al-Nahl (16): 36. In the above surahs, *al-sairu* is explained with various editorials by using the present and command verb for continuous and future traveling progress.
- 2) *Al-Safaru*, formed by the words "*Safara–Yusafiru–Safarun–Safaratun*" means travelling. This term is found in Qs. al-Baqarah (2): 184,185,283, Qs. An-nisa'(4): 43, Qs. al-Maidah (5): 6. These surahs and verses explain the condition of people who are travelers whom are given convenience and relief in worship, such as *jama'* and *qasar* prayers as well as being allowed to break the fast for those who are fasting.

- 3) *Al-Rihlah*, formed by the word "*Rahila–Yarhalu–Rihlun–Rihlatun*" means journey. This term is contained in Qs. Qurays (106): 1-4 that explains the custom of the Quraisy tribe to travel for business and trade during the winter to Yemen and during the summer to Syria. Rasulullah SAW in this case advised his followers to take spiritual trips to the three mosques, as in his words:

حَدَّثَنَا عَلِيُّ حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنِ سَعِيدٍ عَنِ أَبِي  
هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
قَالَ « لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ ،  
وَمَسْجِدِ الرَّسُولِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمَسْجِدِ الْأَقْصَى »

- 4) The words *Hajara–Yuhajiru–Muhajir–Muhajiran*, means moving, found in Qs. Annisa' (4): 100.
- 5) The word *Asra* (run) in Qs. al-Isra' (17): 1. The story of Isra' and Mi'raj, the journey of the Prophet Muhammad from the Grand Mosque in Makkah to the al-Aqsa Mosque in Palestine.
- 6) The words *Saha–Yahsihu–Saihan–Siyahah–Saaihun*" (Walking or traveling) found in Qs. Al-Taubah (9): 2 and 112. The two verses explained about the recommendation to travel in open earth in order to perform worship and the suggestion to take a trip to a country to see the sights and majesty of Allah's creation.
- 7) The word *Dharaba* (traveling) in Qs. Annisa' (4): 101. In this verse, it is explained about the ease and relief of prayers for people who are on travel (*musafir*).

The Islamic call for tourism is therefore broader than the today's goals of tourism as promoted by travel agents. In Islam, tourism is aimed for *hijrah*, pilgrimage, trade, and the search for knowledge. Human success in achieving progress in the fields of science, technology, communication, and transportation has made travel easier.

Tourism is an income instrument sector for the country (Adie, 2019). Therefore tourism as an industrial object is great promising things to be developed and cultivated and it is very closely to products and services in economics activity (Gunn & Var, 2020). Even the current technological advances have aroused new awareness on the tourism as a way for treating fatigue due to the problems of today's social life (Hurd et al., 2021).

Terminologically, a tourist is someone who travels or visits places to seek pleasure (McCabe, 2005). Meanwhile, *gaze* is defined as looking at something for a long time because of interested or surprised (Darma Putra et al., 2021). So *tourist gaze* refers to the idea that the way tourists view on places and local people. The selection of tourist gaze is directed by the tourism industry (Smith et al., 2010) as market demand. The market demand tends to be based on the desire of tourists to see the authenticity and uniqueness of cultures that are different from their normal places or habits in their origin country (Timothy, 2014).

In 2016, the National Sharia Board – Indonesian Council of Ulama issued a fatwa Number 108/DSN-MUI/X/2016 related to Tourism Management Guidelines Based on Sharia Principles enacted in Jakarta on October 1 2016 mentioning that:

“Sharia Tourism is tourism in accordance with the sharia principles; Sharia Tourism Destinations are geographical areas that are in one or more administrative areas in which there are tourist attractions, worship and public facilities, tourism facilities, accessibility, and communities that are interrelated and complement the realization of tourism in accordance with sharia principles” (Fatwa Dewan Syariah Nasional-Majelis Ulama Indonesia No: 108/Dsn-Mui/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah, 2016)

This fatwa has raised some resistance from some Indonesian regions where the majority of population are not Muslims. In Bali, for example, *halal* tourism has been rejected by the Balinese people due to the misunderstanding meaning of halal term for tourism industry, especially from the local Hindu community who promote cultural tourism based on Tri Hita Karana (Sholehuddin et al., 2021). Conceptually, halal tourism is different from Islamic tourism. The word “*halal*” is more precisely used to label anything that is permissible under sharia law. The word is also more inclusive when compared to the terms “*sharia*” and “*Islamic*”, which Muslims perceive to be too exclusive (Aji, 2019). Therefore, tourism can be both halal while also following some principles of Tri Hita Karana. This resistance suggests that the idea behind the concept of religious-friendly tourism is getting more relevant (Corsale & Krakover, 2019). For example, the need for water supply is needed for ablution (*wudu*), the availability of *halal-toyyib* food and drinks and the availability of spaces for performing prayer.

In contrast to Bali, in West Nusa Tenggara (NTB) (Pelu et al., 2020), halal tourism is appreciated by the community and supported by the Ministry of Religious Affairs by encouraging the strengthening of halal products. There is Regional Regulation No. 2 of 2016 concerning Halal Tourism as well as positioning NTB as the first

region to issue this legal product (Ramadhani, 2021). Even though Nanggroe Aceh Darussalam is known as an area that has implemented sharia law (Heriani et al., 2018), the NTB Halal Tourism Regional Regulation is a pioneer.

The polemic that occurred, as described in the previous paragraph, shows how heterogeneous socio-religious life is in Indonesia. It was this awareness of heterogeneity (and the presence of extreme views of religiosity) that prompted the Ministry of Religious Affairs during Lukman Hakim Syaifuddin era promotes the idea of Religious Moderation. Religious moderation is not to homogenize religions; the religious heterogeneity is treated with the principles of fairness and balance. A balanced attitude means being in the middle between the two poles (RI, 2020, p. 7), the poles of over resistance and the poles of fanaticism.

This article offers some insights regarding the tourist gaze, especially with the religious-friendly tourism. *First*, there is a need for reconstructing the concept of *tourist gaze*. *Second*, we suggest that *tourist gaze* can be constructed as religious moderation object. In this case, the principles of religious moderation can be bridging the binary opposition between halal tourism and conventional tourism, as well as campaigning for Indonesia as religious-friendly tourism destination. This article proposes the interrelation of *tourist gaze* concept and religious moderation.

## **Method**

This study employed qualitative methods through netnography and literature studies (Kozinets, 2006). Netnography is studies on understanding cyberspace interact of people who each other could to shape culture and to influence each other on a system of society.

This method uses *Cyber Media Analysis* techniques through four levels as follows namely: media space level, media document level, medium object level, and medium experience level (Kozinets & Gretzel, 2022).

The netnographic data obtained via the internet in such number of residents and religions adhered to, the number of tourist visitors, as well as relevant narratives, comments and images, which are available on the official government websites, online newspapers, and articles published in reputable journals. Literature data was obtained through manual and systematic selection through the Publish or Perish (PoP) technique. The data collected was based on the year of publication (1990-2021) with keywords: “tourist gaze”, “Indonesia”, “Bali”. The data collection was conducted during the year of 2022. The publishers of selected academic journals are limited for accredited national journals and reputable international journals.

Last but not least, the data were checked for reduction, to sort the needed data out, as well as to develop narrative analysis and finally interpreted by tourist gaze theory (Bartl et al., 2016). Presentation of data was conducted by analyzing documents and literature in narrative form. The final step was drawing conclusions. This step was carried out to provide suggestions for tourist gaze concept as new object of tourism studies.

## **Literature Review**

Religious-friendly tourism is one of potential objects of tourist gaze that can contribute to local economic growth, given the fact that religiosity is a fundamental character of Indonesia. Religious moderation is contented values and practices that are applicable for

Indonesian societies. A moderate, fair and balanced mental attitude is the key to managing diversities existed in this country. In serving to build the nation-state, every Indonesian citizen has equal rights and obligations to develop a peaceful togetherness life. Kamali states that moderate consist of two keywords; balance and fair (Kamali, 2015). Moderate does not mean we compromise with basic principles (*ushuliyah*) in religious teachings which are believed to be like worship for the sake of being tolerant, but to be confident in the poles of resistance and appreciate to create social harmony (Widyana et al., 2022).

The efforts to construct social harmony were also included in *wasathiyah* teachings of Islam (Parhan et al., 2022). The word *wasathiyah* has, at least, three meanings, namely: the middle, just, the best (Sirajuddin, 2020). In more detail, *wasathiyah* means something good and in a position between the two extreme poles. Therefore, when the concept of *wasathiyah* is practiced in everyday life, people will not have extreme attitudes (Kemenag, 2019, pp. 24–28). In various studies, '*wasathiyat Islam*' is often translated as 'justly-balanced Islam', 'the middle path' or 'the middle way' of Islam, where Islam functions as a mediator and as a balancer (Kholis et al., 2020). The concept of *wasathiyat* has also been understood by reflecting the principles of moderation (*tawassuth*), tolerance (*tasamuh*), balance (*tawazun*), and fairness (*i'tidal*). In Indonesia, the discourse of *wasathiyah* or moderate is described through three pillars, namely: moderation of thoughts, moderation of movements and moderation of actions (Arifinsyah et al., 2020). Thus, the term *ummatan wasathan* is often referred to justice people or moderate people (Kemenag, 2019, p. 27). As the Quran explained as follow:

"And likewise, we have made you "people of the middle" so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions). (al-Baqarah, 2: 143).

This verse indicates that the attribute of *wasathiyah* attached to the Muslim community must be placed in the context of social relationship. A Muslim can only be called a witness (*syahidan*) if he has a commitment to moderate attitude as the human beings values.

In the Hindu point of view, the spirit of religious moderate could be traced back thousands of years in four *yugas* starting with *Satya Yuga*, *Treta Yuga*, *Dwapara Yuga* and *Kali Yuga*. In each *Yuga*, Hindus adapted their teachings as a form of moderation (McDaniel, 2017). The religious practice carried out by Indonesian Hindus in modern times like today is *Puja Tri Sandhya* and *Panca Sembah*. Both traditions have been the main axis for Indonesian Hindu civilization since the formation of *Parisadha* in the 1960s. The practice of these two Hindu theologies is intertwined with many practices of other Hindu religions (Sutrisno, 2019). With regard to religious moderation in Bali, Hinduism teaches morality, namely how to maintain harmonious relations between human beings, which are one of the three causes of well-being (Wisarja & Suastini, 2022).

It can be said that compassion is the main component for moderate value for all religions. This paper is positioned and proposed to promote this moderation of religiosity through religious-tourism that was under exploration in Bali, in order to develop a sustainable harmonious social-religious life.

## Results and Discussion

### Tourist Gaze Objects

The tourist gaze concept has been applied to 6 tourist destinations in Indonesia, including Tana Toraja, Bali Island, Sumba Island, Bandung City, Madura Island, and Surakarta City (See Figure 1).

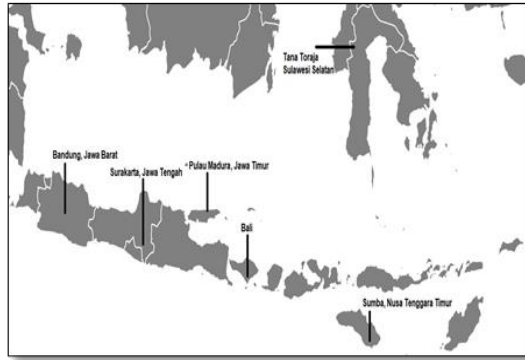


Figure 1. Tourist Gaze Object of Indonesia  
*Source: Volkman, Toby Alice, (1990).*

Each tourist destination has different geographic and socio-demographic characteristics. Bandung, Surakarta and Tana Toraja are geographically landlocked areas, while Madura, Bali and Sumba are not landlocked areas. Based on socio-demographics data in the Central Statistics Agency (2020) and Katadata publication (2020) displayed three tourist destinations that have a population of more than 2 million people as figured in table 1 namely Bali 4.3 million people, Madura 3.7 million people, and Bandung City 2.4 million people.

Table 1. Total Population of Tourist Gaze Objects in Indonesia

No.	Destination	Population
1.	Bali	4,317,404
2.	Madura	3,700,000
3.	Bandung	2,440,000

4.	Sumba	814,394
5.	Surakarta	522,364
6.	Tana Toraja	270,489

*Source: Netnographic Mapping (2022)*

As shown by table 1 above, based on religious adherents, the majority of Balinese adhere to Hinduism (86.8%), Tana Toraja (69.49%) and Sumba Island (66.16%) are dominantly Protestant. Madura (98.9%), Bandung City (71.60%), and Surakarta City (78.66%) are populated by Muslim.

This socio-demographic display could be a driving factor for the tourist gaze; due to the population and religion are objects of religious tourism. Another factor is the 3A component of tourist attraction which includes Attractions, Accessibility, and Amenities (Stabler, 2013). Bali is tourist object with various attractions, easy accessibility and accommodation, like Bandung City with various attractions closely to the city of Jakarta. This article focused on Bali Island, for it comprises the highest number of tourist gaze as shown in Figure 1. In 2019, 10 million domestic tourists visited Bali and 6 million foreign tourists (Bali, 2018).

### **Tourist Gaze Objects of Bali**

Tourist gaze is usually in line with the search for authentic cultures, such as mosques, churches and temples, as well as the socio-religious life of the community which represents authenticity of culture, and cultural mix that have lasts a long time in Bali (Darma Putra & Hitchcock, 2021).



Figure 2. Tourism Industry of Bali  
 Source: Netnographic Mapping (2022)

The reproduction of tourist objects has been taking place on the island of Bali since the 1930s. However, the Balinese Island only received mass tourist arrivals in the 1970s, when Bali was made into a prestigious tourism project by the Soeharto's Government. This project drove the global network of capitalists to find out economic potential for a lucrative market on the Bali Island, which crystallized in the southern regions of Seminyak, Legian and Kuta (Satyana, 2017). Kuta is the main attraction for tourists to visit Bali (Putra & Bahri S, 2021). Kuta grew into a cosmopolitan area in the southern part of Bali. Kuta's positioned as a tourist attraction which focused on hotels and resorts, where tourists do not get what they want about Balinese authenticity (Connell, 1993).

There are much more religious-based tourist destinations in Bali beyond the popular beaches, temples and resorts. These objects or destinations portrays authentic culture elements of Bali which is multicultural and multireligious. While Hindu is the majority religion, there are, actually some other religions living in Bali and their religious objects are worth to explore too. To start with, a Catholic Church architecture that experienced a deep localization

### Heritage of Nusantara:

since the 1970s, especially from its original characterized by orthodox colonial buildings. The next one is the Karangasem area, where The King tried to internalize the language to unify naturally between Hindus and Muslims (Suroyo et al., 2022). For example, Balinese language brought by Menyama, becoming Meyama-Braya and Samabrayaan (Pageh et al, 2013). This existence of the Muslim community in Karangasem was the results of expansion of the Karangasem Kingdom to Lombok in the 15th century.

There is also a Buginese community in Petang Village, Badung Regency, which was later known as the Angantiga Islamic Village. The term *Kampung Islam* is used because the residents are not only from the Buginese ethnicity (Segara, 2018), but also from other ethnics who are also Muslims (Suryawan, 2017). Angantiga Islamic Village is in a heterogeneous community as a part of Banjar Dinas area populated by the Hindus community. Harmonious relationship between Hindu and Islam in Angantiga Islamic Village was indicated, for instance during the commemoration of important event such as Eid al-Fitr. Hindus of Puri Carangsari was invited to have party in the Muslim home. Puri Carangsari community always welcomes for the invitations sent by Muslim residents to attend the event. Likewise, the Muslim residents will be happy to help (*ngayah*) when the Hindus have certain celebrations in Puri, such as *piodalan* event, Nyepi or Galungan days, and other Hindus activities (Suryawan, 2017, p. 24). The Balinese people will also do the same thing as such Muslim do, for instance giving food to residents who are Muslim (Suryawan, 2017, p. 29). This portrait in Kampung Angantiga, Petang Village, shows how moderate the social interactions and symbolic interactions of these two different communities of Bali. Thus religious moderation between Muslims

and Hindus performed in rural areas represents real social balance in the inter-religious harmonious life (Syihab & Muhamad, 2017).

In other suburban areas, in Bunutin Village, Bangli Regency, there is a complex of worship places for Hindus which also includes worship place for Muslims in 5x5 meter square building. This complex place is known as *Pura Langgar*. Pura Langgar itself has been visited by domestic tourists, mostly from Java Island. This can be seen from a study conducted by Astawa (2019), where 95% of visitors to Pura Langgar are Muslim tourists from East Java, Central Java and Yogyakarta. This number far exceeds the local Hindu community visiting this temple which only reaches 5% (Pujaastawa et al., 2019, p. 536). According to Pujaastawa (2019), the existence of Pura Langgar in Bunutin Village can be referred to be as a peaceful tourism model which is in line with the increasing potential for reducing conflicts related to differences in ethnicity, religion, race and class, both in rural and urban spaces.

In urban spaces, the objects of religious-friendly tourisms are closely to the center of international conventions in Nusa Dua. In Nusa Dua, Puja Mandala is an object of religious harmony in Indonesia. According to I Nyoman Darma Putra in Pujaastawa, Puja Mandala worship complex was one concrete step to maintain inter-religious tolerance (Pujaastawa et al., 2019). Inside the Puja Mandala complex, there are places of worship for five religions lined up from east to west, namely temples, Protestant churches, monasteries, Catholic churches and mosques. The existence of Puja Mandala besides functioning as an icon of inter-religious tolerance, is for a tourist attraction.

## Religious-Friendly Tourism and Future Harmony Life Development

Bali is mostly known to be a Hindu island. Meanwhile, there are a lot of religions in Bali, as shown in the table 3 below.

Table 3. Number of Population by Religion in Bali

No.	Religion	Quantity	Percentage
1.	Hindu	3,7 million people	86,8 %
2.	Islam	430 thousand people	10,68 %
3.	Protestant	69 thousand people	1,62 %
4.	Catholics	34 thousand people	0,81 %
5.	Buddha	29 thousand people	0,68 %
6.	Confucianism	521 people	0,01 %
7.	Beliefs	99 people	0,01%
	Total Population	4,3 million people	100%

Source: *Netnographic Mapping (2022)*

Table 3 shows the percentage of major and minor population of Bali based on religion adhered to. The majority of Bali's population adheres to Hinduism with 3.7 million people or 86.8%, followed by other religions. The Balinese are Muslim in the second position with percentage of 430 thousand people or 10.68%. According to Bali's Statistical Agency and based on netnographic mapping analysis, the Muslim population is spread throughout Bali, mostly in Buleleng, Badung, Jembrana, and mostly in the city of Denpasar.



Figure 2. Bali Island Tourism Map

Source: *Netnographic Figuring* published by <https://www.dikutabali.com/> (2023)

So far, the tour packages offered through tourism advertisements have not explicitly offered the object of religious-friendly tourism Moderation in Bali. Therefore, this article offers ideas for tourism service providers to create a religious moderate tour package. The Denpasar city itself has developed a city tour program to guide tourists to visit religious moderate objects as tourism products with new packaging such as Kebaon Islamic Village, Arab Village, Javanese Village, Buginese Village, Catholic Church of Bathic, and Puja Mandala.

Islam arrived in Bali in 1460, brought by Raden Fatah with his entourage from Majapahit Islam. The first place visited was Gelgel (Nashrullah, 2020). Islam came together with the entry of the Javanese to Gelgel which was the center of Balinese government since the XIV century as a companion to the king of Gelgel. They came during the reign of Dalem Watuengong (Nashrullah, 2020). Another source revealed that Islam came as accompanists when the power of Gelgel was in the hands of Dalem Ketut Ngelesir, the first

### Heritage of Nusantara:

Gelgel king (Sarlan, 2009). Bali has a symbol of religious harmony which is full of Balinese local wisdom and respect to other religions. In this area of Gelgel, there are five places of worship for Muslims, Hindus, Catholics, Christians and Buddhists as well (Anonim, 2017). Below are some proposed areas or for religious-friendly tourist objects which often missed by the mainstream travel destinations.

### *1. Al Qomar Mosque of Denpasar*

This mosque stands on an area of 5.9 hectares with a building area of 3.5 hectares. This mosque has an architectural design like a temple with a combination of a mosque in Demak. This mosque architecture has a Hinduism symbolic called *Menyama Braya*, which means harmonious relationship between religious adherents. Pura is symbolic representation of Hinduism, while the shape of Demak mosque is symbolic representation of Islamic architecture.

### *2. Saraswati Temple Ubud*

Saraswati Temple as a religious tourism site has its own uniqueness; it has a very beautiful lotus pond. Founded in the 19<sup>th</sup> century by I Gusti Nyoman Lempad on the orders of the Prince of Ubud, Pura Taman Saraswati is a royal temple of Ubud built as a place of homage to the Hindu Goddess Saraswati, the goddess of science, literature and the arts. There are various beautiful carvings by the local community on every temple wall, as well as restaurant facilities which are located directly opposite the lotus pond.

### *3. Saint Joseph Church in Denpasar*

St. Joseph Church has a very interesting historical background. The history of its establishment began in September 1935 when Mgr. H.

Leven, SVD Bishop who domiciled in Ende, sent a priest named Johannes Kersten to serve Catholics in Bali. On February 14, 1937, seven peoples came from Tuka who asked to be baptized. This moment later became the first baptism in Bali. As time went by, the congregation also increased. Seeing this progress, Johannes Kersten then rented a warehouse which later became the forerunner of the establishment of this church.

#### *4. Roh Kudus Cathedral in Denpasar*

The Roh Kudus Cathedral Church was founded on August 15, 1993. The concept is actually almost the same as the Catholic Church in Denpasar, which is very closely related to Balinese local wisdom. Its philosophy development adheres to Bali's Asta Kosala-Kosali which describes climbing to the mountain of God and being greeted by God through the language of the symbol of Christian faith as embodied in Balinese culture. This church is decorated with many fine sculptures and the interior is painted white, this church seems to bring peace to the heart when entering it.

#### *5. Puja Mandala Multifaith Sites*

In the Puja Mandala complex, the visitors will find five places of worship in one area, starting from the Great Mosque of Ibnu Batutah, the Catholic Church of Mary, the Mother of All Nations, the Buddhist Monastery of Guna, the GKPB Jemaat Bukit Dua Protestant Church, and Jagatnatha Temple. This area stands on an area of 2 hectares; this building was erected on the initiative of President Soeharto in 1997 to accommodate the need for places of worship in the Nusa Dua area.

In this complex, the visitors will find the true meaning of *Bhinneka Tunggal Ika* (unity in diversity). In addition, the natural beauty around the Ibn Battuta Mosque is also a special attraction, where visitors can enjoy views of the sea in the southern part of Bali Island which are so pleasing to the tourist gaze.

#### *6. Angantiga Islamic Village in Badung*

Angantiga Islamic Village in Petang Village, Badung Regency or Central Bali could be another alternative of tourist gaze, as visitors can directly experience the life in the Hindu and Muslim communities. Tourists can also stay at homestays provided by residents.

#### *7. Kampung Gelgel*

Kampung Gelgel is one of the historical traces for the first arrival of Islam to Bali. It is located in Klungkung District. This village is the oldest Muslim village with the Nurul Huda Mosque as the first Muslim place for worship in Bali until now. For centuries, the Muslims of Kampung Gelgel have lived side by side in harmony with the local traditional village community, the majority of whom are Hindus.

#### *8. Bedugul Al-Hidayah Mosque*

This mosque complex is located on a hillside overlooking Beratan Lake, the location of the Ulun Danu Temple. The beautiful Balinese style architecture dominates the mosque building. The existence of this mosque originated from the Muslim community in the surrounding area, and more Muslim tourists visiting the area have made this place increasingly known. The Muslim population in Bali is recorded at around 430,244 people or around 10.68% of the entire

population of Bali. Some of them live in Bedugul, Tabanan. This condition also initiated the Bedugul community to build mosques and Islamic-based educational institutions.

#### *9. Kampung Loloan*

Kampung Loloan is located in Jembrana, about 90 kilometers from Denpasar City. The village is known as the village with the largest Muslim population in Jembrana Regency (Mutiara, 2023). The tourists visiting this village will learn about the development of Islamic religion conveyed by the Bugis and Malay people.

#### *10. Pegayaman Village*

Pegayaman Village is located in Buleleng Regency, it is about 65 kilometers from the city of Denpasar. In this village, the Nyama Selam ethnicity lives, which means the people are Muslim but still maintain Balinese customs and traditions in their daily lives. Historically, this ethnicity is a mixture of three different tribes, namely the Balinese, Buginese and Javanese. Pegayaman Village is the oldest Muslim village in Bali. Hindu and Muslim communities have lived in harmony for years, so this village is used as a reflection of the strong tolerance between Hindus and Muslims on the island of Bali as a piece of heaven island on the earth.

As mentioned in this discussion, there are numerous tourist gaze objects that are under exploration by the mainstream tourism that could actually promote the religious moderation. These alternative tourist destinations could provide life experience on how diverse faiths have been living in harmony in Bali with the majority of Hindu. Indeed, religious-friendly tourism could be an effective way

to promote tolerance and awareness of diversity in this heterogenous nation.

## **Conclusion**

Based on the discussion of this study, the authors conclude that the interaction between Islam and local civilization has played a positive role in the process of Islamization in the archipelago. Some various historical relics in the process of Islamization have become interesting tourist objects to be uncovered, especially in presenting a harmonious life among the people on the island of Bali which has been going on until now. Reconstruction of tourism in Bali which adopts friendly-religious tourism concept for a sustainable civilization have to prioritize interreligious aspects such as between Balinese Hinduism and Islam. Interreligiousity can be integrated into the tourism industry through the representation of inter-religious relations in Denpasar, Badung and Bangli which could develop future harmonious life in such multi-religious places of worship, Islamic villages, or even Islamic sites in Bali. This point could also be promoted on tourism boards of Bali, especially since the majority of domestic tourists are Muslims.

Furthermore, in order to develop future harmonious life relating to tourism products and services it is necessary to encourage policies to promote religious tourism objects or spiritual tourism, not only nature-based tourism, and ceremonies events. Therefore, the political will supported by the government as well as advertising endorsers are really needed especially related institutions. Budgeting support for tourism development programs will have real impact on tourism stakeholders and it would affect the development of harmonious life for future sustainable civilization. Therefore tourist

gaze can be further studied by focusing on religious tolerance or interreligiosity, so that tourist objects are not only about entertainment objects.

This article also has several limitation, for example the article did not cover research on the whole regions of tourist gaze in Indonesia due to restrictions imposed during the days of covid-19 pandemic. For further research it is suggested to conduct research on another tourist gaze areas that are limited by this work.

### **Acknowledgments**

Thank you to the Center for Bali Studies and the Center for Tourism Excellence of Udayana University for providing data that can be downloaded via the Journal of Bali Studies.

### **References**

#### **Books:**

- Auda, J. (2008). "Maqasid Al-Shariah: An Introductory Guide." *Herndon: International Institute of Islamic Thought,(IIIT)*.
- Chaney, D. (2004). "Life Styles Sebuah Pengantar Komprehensif.[Penerjemah Nuraeni]." *Yogyakarta: Jalasutra. Halaman, 7–27.*
- Gunn, C. & Var, T. (2020). *Tourism Planning: Basics, Concepts, Cases*. Routledge.
- Featherstone, M. (2001). *Posmodernisme Dan Budaya Konsumen*. Pustaka Pelajar.
- Kamali, M. (2015). *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*. United States of America: Oxford University Press.
- Kemenag, Tim Penyusun. (2019). *Moderasi Beragama. Kemenag RI 2019*. Jakarta: Badan Litbang dan Diklat Kemenag RI. <https://doi.org/10.1017/CBO9781107415324.004>.

- Kozinets, R. (2006). "Netnography." *Handbook of Qualitative Research Methods in Marketing*, 129–42.
- Kozinets, R., & Gretzel, U. (2022). "Netnography." In *Encyclopedia of Tourism Management and Marketing*, 316–19. Edward Elgar Publishing.
- Sirajuddin, S. (2020). "Buku Literasi Moderasi Beragama Di Indonesia." Penerbit. Zigie Utama.
- Smith, M., Macleod, N. and Robertson, M. 2010. "Key Concepts in Tourist Studies." London: SAGE Publications Ltd. <https://doi.org/10.4135/9781446251027>.
- Stabler, M. 2013. "The Image of Destination Regions: Theoretical and Empirical Aspects." In *Marketing in the Tourism Industry (RLE Tourism)*, 133–61. Routledge.
- Tim Penyusun. (2020). "Religious Moderation." Jakarta: Kementerian Agama

### Article Journals

- Antopani, T. (2015). "Fotografi, Pariwisata, dan Media Aktualisasi Diri." *Rekam: Jurnal Fotografi, Televisi, Animasi* 11 (1): 31–40.
- Arifin, J. (2015). Wawasan Al-Quran dan Sunnah Tentang Pariwisata. *Jurnal An-Nur*, 4(2).
- Arifinsyah., Andy, S. and Damanik, A. (2020). "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21 (1): 91–108.
- Bartl, M., Kannan, V, and Stockinger, H. (2016). "A Review and Analysis of Literature on Netnography Research." *International Journal of Technology Marketing* 11 (2): 165–96.
- Connell, J. (1993). "Bali Revisited: Death, Rejuvenation, and the Tourist Cycle." *Environment and Planning D: Society and Space* 11 (6): 641–61. <https://doi.org/10.1068/d110641>.
- Corsale, A., & Krakover, P. (2019). "Cultural Tourism between Local and Transnational Identities: Jewish Heritage in Syracuse, Italy." *Tourism Geographies* 21 (3): 460–81.

- Darma Putra, I., Verheijen, B., Ardika, I. and Yanthy, P. (2021). "Affinity Tourism and Exotic Tourism in Bali. The Chinese and Indian Tourist Gaze in the Garuda Wisnu Kencana Park." *Journal of Tourism and Cultural Change* 19 (4): 427–43.
- Heriani, H., Baiquni, M., Wijono, D. and Widyaningsih, Y. (2018). "Developing Syariah Tourism in Aceh: Potencies and Challenges." *E-Journal of Tourism*, 112–21.
- Hurd, A., Anderson, D., and Mainieri, T. (2021). *Kraus' Recreation and Leisure in Modern Society*. Jones & Bartlett Learning.
- Kholis, N., et al. (2020). *Islam Indonesia 2020*. <https://dspace.uui.ac.id/handle/123456789/25046>.
- McCabe, S. (2005). "Who Is a Tourist?" A Critical Review." *Tourist Studies* 5 (1): 85–106.
- McDaniel, J. (2017). "Religious Change and Experimentation in Indonesian Hinduism." *International Journal of Dharma Studies* 5 (1): 1–14.
- Pageh, I., Sugiarta, W. & Arta, K. (2013). "Faktor Integratif Nyama Bali-Nyama Selam: Model Kerukunan Masyarakat Pada Era Otonomi Daerah Di Bali." *Jurnal Kajian Bali (Journal of Bali Studies)* 03 (April): 191–206.
- Parhan, M. Nugraha, R. and Islamy, M. (2022). "Model of Religious Moderation In Universities: Alternative Solutions To Liberal, Literal And Radical Islam." *Edukasia Islamika* 7 (1): 1–23.
- Pelu, I. E. A., & Akbar, W. (2020). Developing sharia tourism in fostering regional economic growth (study on sharia tourism at west nusa tenggara). *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 9(1), 115-142.
- Pujaastawa, I.B.G, Sudana, I.P and Putro, B. (2019). "Daya Tarik Wisata Pura Langgar: Representasi Persaudaraan Hindu-Islam Di Bali." *Jurnal Kajian Bali (Journal of Bali Studies)* 9 (2): 521–46.
- Putra, Adhitia Pahlawan, and Andi Bahri S. 2021. "Respons Pemerintah Dan Pengusaha Lokal Dalam Menangani Masalah 'Zero-Dollar Tourist' Cina Di Bali." *Jurnal Kajian Bali* 11 (2): 317–36.
- Ramadhani, Marina. 2021. "Dilema Regulasi Pariwisata Halal Di Indonesia." *Journal of Islamic Tourism, Halal Food, Islamic Traveling, and Creative Economy* 1 (1): 89–105.

- Rasli, Amran, Salman Bashir, and Mohd Fauzi Abu-Hussin. 2022. "Congruency Between Maslow's Hierarchy of Needs Theory and the Principles of Maqasid Shari'Ah." *Journal of Islamic Thought and Civilization* 12 (2): 136–50. <https://doi.org/10.32350/jitc.122.10>.
- Segara, I. N. Y. (2018). The cultural treasures of Kampung Bugis in the customary village of Serangan, Denpasar. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 7(1), 94-118.
- Sholehuddin, M., Munjin, M. and Adinugraha, M. (2021). "Islamic Tradition and Religious Culture in Halal Tourism: Empirical Evidence from Indonesia." *IBDA: Jurnal Kajian Islam Dan Budaya* 19 (1): 79–100.
- Suroyo, S., Putra, B. M., Malini, N. L. N. S., Soriente, A., Sibarani, R., & Ibrahim, B. (2022). The Influence of Hindu Tradition on Petang Megang Ritual and Its Significance to the Indigenous Muslim Community in Pekanbaru Riau. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 11(1), 62-83.
- Suryawan, N. (2017). "Kearifan Lokal Sebagai Modal Sosial Dalam Integrasi Antara Etnik Bali Dan Etnik Bugis Di Desa Petang, Badung, Bali." *Jurnal Kajian Bali (Journal of Bali Studies)* 7 (1): 17. <https://doi.org/10.24843/jkb.2017.v07.i01.p02>.
- Sutrisno, E. (2019). "Actualization of Religion Moderation in Education Institutions." *Jurnal Bimas Islam* 12 (1): 323–48.
- Syihab, A. & Muhamad, A. (2017). "Reviving the Wasatiyyah Values for Inter-Religious Harmony in Plural Societies." *Journal of Al-Tamaddun* 12 (2): 13–24.
- Timothy, D. (2014). "Contemporary Cultural Heritage and Tourism: Development Issues and Emerging Trends." *Public Archaeology* 13 (1–3): 30–47.
- Volkman, T. (1990). "Visions and Revisions: Toraja Culture and the Tourist Gaze." *American Ethnologist* 17 (1): 91–110. <https://doi.org/https://doi.org/10.1525/ae.1990.17.1.02a00060>.
- Widyana, I., Darsana, I. and Arta, I. (2022). "Religious Moderation in the Framework of Bhinneka Tunggal Ika in Indonesia." In *Annual Civic Education Conference (ACEC 2021)*, 166–69. Atlantis Press.

Wisarja, I. & Suastini, I. (2022). "Hindu-Islam Relationship In Bali." *Journal of Positive School Psychology* 6 (3): 8181–92.

### Websites:

Ngurah, AM. (2022). "The Manifestation of Western Culture in Karangasem Nobleman's Attire."

Bali, Badan Pusat Statistik. (2018). "Banyaknya Wisatawan Domestik Bulanan Ke Bali 2004-2021." 2018. <https://bali.bps.go.id/statictable/2018/02/09/29/banyaknya-wisatawan-domestik-bulanan-ke-bali-2004-2021.html>.

Pamuji, S. n.d. "Kemenag Dorong Penguatan Pariwisata Halal Di NTB Melalui Produk Halal UMK." *Kemenag.Go.Id*. Accessed January 17, 2023. <https://kemenag.go.id/read/kemenag-dorong-penguatan-pariwisata-halal-di-ntb-melalui-produk-halal-umk-xked6>.

Izzati, K. n.d. "Wisata Ramah Muslim Untuk Pemulihan Pariwisata Indonesia Paska Pandemi." *Komite Nasional Ekonomi Dan Keuangan Syariah*. Accessed January 15, 2023. <https://knks.go.id/berita/386/wisata-ramah-muslim-untuk-pemulihan-pariwisata-indonesia-paska-pandemi?category=1>.

Satyana, I. (2017). "Bahasa Indonesia Dalam Pariwisata, Keadaannya Saat Ini." In *Peran Bahasa, Sastra, Dan Budaya Dalam Pengembangan Pariwisata*, 74.

Map Wisata untuk Panduan Anda di Bali, Lokasi Objek Wisata dalam Peta Pulau Bali. Accessed June 27, 2023. <https://www.dikutabali.com/map-wisata-bali/>

Nursanty, E., Suprpti, and Syahbana, J. (2017). "The Application of Tourist Gaze Theory to Support City Branding in the Planning of the Historic City Surakarta, Indonesia." *Place Branding and Public Diplomacy* 13 (3): 223–41. <https://doi.org/10.1057/s41254-016-0037-3>.

Yuesti, Anik, and Carmen Castro Menes. n.d. "Role of Organizational Culture and Performance of Bumdesa in Improving the Rural Economy."