

**The Religious Tourism Education  
With The Concept of Bioregionalism  
(Comparative Study of Bali Traditional Tourism Education  
and Islam Based Tourism)**

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**ABSTRACT**

*Bali is one of the world-class tourist attractions in Indonesia. The nickname Bali as the island of the gods shows Bali as a religious island. The objectives of this research include the development of religious tourism education based on Balinese customs and Islam and education on the concept of religious tourism based on tourist areas based on "bioregionalism". The method used in this writing is a literature review method which is descriptive analysis through various literature studies to strengthen the analysis which is supported by various sources which have theoretical depth from experts. The findings show that religious tourism education, such as tourism based on customs and Islam, needs to be provided in accordance with the development of Islamic tourism in Bali. It will not become more advanced if the problems faced by managers of Islamic tourism services are not bridged. Therefore, the development of religious tourism education which emphasizes the concept of Bioregionalism is explained by the effectiveness of regulating space utilization in the development of tourist areas based on local wisdom, which does not yet reflect the concept of sustainable development with a complete and comprehensive environmental perspective, namely by taking into account ecological, economic and socio-cultural factors.*

**Keywords: Education, Bioregionalism, Local Wisdom, Religion And Tourism**

## **A. INTRODUCTION**

Tourism education for students and the general public is an important thing that must be done considering that currently tourism is an economic milestone that has a large contribution to regional income. Therefore, education about tourism from an early age in tourist areas is an urgent thing that must be done. Apart from that, the position of a tourist area in its development is also supported by the educational progress of its population. One area that currently has tourism potential is Bali. The uniqueness of the island of Bali is an extraordinary attraction. A uniqueness consisting of a combination of natural beauty, beaches, culture and religion has built a cultural construction in such a way that Bali has earned the nickname the island of the gods.

The Bali case is an interesting phenomenon, how the role of religion is able to create a certain atmosphere that has a certain aesthetic appeal. This religious case occurred precisely in the Hindu religion, a minority religion in a predominantly Muslim country in Indonesia. The ability of the Balinese Hindu community to use religion as a spirit to maintain the balance of nature through its Subak system, and also the diversity of Hindu culture and traditions has given birth to its own charm for Bali such as the existence of Banjar, the Nyepi holiday, the Odalan ceremony, banners made from Janur (young coconut leaves) which are Decorating every corner of Bali makes the island a complete and beautiful place and holds special memories for everyone who has ever come to this place.

It is hoped that tourism development in Bali will not only be enjoyed by Hindus in Bali, but also non-Hindu religious communities on the island. The ability to develop the tourism potential of all religions will establish Bali as a religious island (another name for the Island of the Gods). If this situation can be realized, then the potential for non-Hindu religious tourism will no longer be understood as something that is counterproductive to the world of tourism in Bali. The existence of other religious treasures is no longer understood to be a threat, so it is necessary to give rise to suspicious attitudes and unilateral actions which are actually unprofitable in terms of tourism in Bali.

Based on this, religious tourism in Bali is not only provided by the Hindu religious community, but is also attended by tourism activists from other religious communities such as Islam, Christianity and Protestantism in Bali. The development of religious tourism for various religions can be used to introduce their respective religions and show the attitude of social tolerance that can be realized in Bali. With the large number of tourists from both foreign and domestic, Bali can be introduced to religious culture which builds symbiotic

mutualistic relationships or mutually beneficial relationships for the model of religious relations packaged in the theme of religious tourism.

On the one hand, tourism development makes a positive contribution to people's lives, but on the other hand it gives rise to various development problems which have direct implications for the carrying capacity of space (Adnyani, 2021). In supporting sustainable development, the carrying capacity and capacity of the environment must be accommodated in the spatial planning cycle, this is to support the potential it has for investment purposes. The natural beauty of the island of Bali is seen as a profitable opportunity for investors. The Bali area, which is mostly surrounded by coastal views, has a high selling value and a very strategic location. This opportunity then gave rise to conflicts of interest between investors and local communities living in traditional villages (Gede, 2012). Considering that the tourism industry is very vulnerable to environmental damage, protection is needed for the sustainability of the tourism industry in a regulatory order that prioritizes conservation aspects. The implementation of tourism policy is still partial, resulting in a lot of overlapping policies so that there is no synergy of interests between sectors which has implications for spatial planning violations (Mariane, *et al.* 2022).

Several spatial planning violations resulting from tourism activities in Bali include violations of river borders, beach borders, temple sanctity radius and violations of green belts in several tourism areas, such as Ubud and the Pecatu area, Badung (Adnyani, 2021). Another study found that every year Bali's agricultural land decreases by 1,000. JICA research estimates that over a period of 6 years the area of rice fields in Bali has decreased from 87,850 hectares to 82,644 hectares. The high rate of land conversion in tourism areas in Bali also threatens the existence of local wisdom values. (Wahyundaria, 2021). The relationship between the environment and tourism is not always a supportive and profitable symbiosis, so conservation, appreciation and education efforts are carried out so that the relationship between the two is sustainable (Sudini, 2022). Sutrisnawati and Ribeka's research shows that another problem arising from tourism activities is waste. Based on Jambeck data, Indonesia is ranked second in the world for producing plastic waste into the sea, reaching 187.2 million tonnes after China (Ketut and Ribeka, 2018).

Based on this phenomenon, public tourism education needs to be provided to students and the community. One of them is that the concept of bioregionalism is one solution in formulating a regulatory model for spatial planning in tourist areas. Bioregionalism carries the idea of self-reliance, self-sufficiency and economic sovereignty to fulfill the entire lives of local communities based on existing natural potential and resources by adapting to local natural rhythms (Sudira,

2021). This concept invites humans to organize their lives both economically and ecologically in harmony and harmony with nature. Development plans in each region are carried out by relying on the natural potential of each region without having to be carried away by the tricks of global capitalism.

Based on the tourism context in Bali which is inspired by Hindu religious culture, this research is research on religious tourism education, including Islamic-based tourism, which is a new perspective in research. This emphasizes the concept of bioregionalism to realize Bali's sustainable and environmentally sound development (BERSAING). The development of "BALI BERSAING" is a concept of sustainable development with an environmental perspective, which is a conscious and planned effort, which integrates the environment, including resources, into the development process to guarantee the capabilities, welfare and quality of life of present and future generations. . It is hoped that the presence of religions other than Hinduism in developing tourism in Bali will become a new perspective that no longer considers other religions as a threat to the existence of Hinduism, but instead is understood as a complementary element in strengthening Bali as a religious island on the one hand, and on the other hand as a world class tourist destination. This research was conducted in order to read about the potential for religious tourism on the island of Bali, especially the potential that can be carried out by non-Hindu communities in Bali, namely improving tourism education with the concept of Bioregionalism in developing religious tourism education, both custom-based and Islam-based tourism as a comparative study. The objectives of this research include the development of religious tourism education based on Balinese customs and Islam and education on the concept of religious tourism based on tourist areas based on "bioregionalism".

## **B. LITERATURE REVIEW**

### **a. Religion-Based Tourism Education**

Education is not only in schools but the concept of education is also applied to society. Education about tourism where public knowledge about tourism becomes important when carried out by all educational institutions. One of them is tourism education with environmental and religious concepts.

Conceptually, there are several terms related to religious tourism such as spiritual tourism. With the same field of work among Muslims, the terms Islamic tourism and the term sharia tourism have now emerged. Parwata, an administrator of the Indonesian Hindu Dharma Parisadha Parisadha (PHDI) in Jakarta, tried to define the term religious tourism.

According to him, in Hinduism there are several terms that are relevant to tourism, including the terms Tirta Yatra, Dharma Yatra, Vita Sagara. Tirtha Yatra or holy journey, is a religious activity to improve spiritual life by visiting holy places then praying, meditating and doing japa. Dharma Yatra, a holy journey for clergy to preach dharma teachings to places that are considered holy, Vita Sagara carries out a holy journey in the form of sailing the seas/oceans. (Sutama, 2013).

The concept of religious tourism is often confused with the definition of spiritual tourism. Borrowing from theoretical mapping by Sutama (2013), among academics there is a dichotomy between spiritual tourism and religious tourism and it is still wide open for debate.

*“Religious tourism is far from being a simple concept. A simple search for religion and travel on a search engine would reveal that there are several terms used in the literature to define travel to religious sites: pilgrimage, religious tourism or faith tourism. In a few studies these terms are used very loosely and often interchangeably” (Sharpley and Sundaram, 2005).*

Egresi et al (2012) are more likely to mention pilgrimage and religious tourism than spiritual and religious tourism. They also stated that the meanings of pilgrimage and religious tourism are often confused. This happens because it does not rule out the possibility that tourists have dual motivation, going on a pilgrimage while traveling or traveling while on a pilgrimage. Meanwhile, a clearer view is given by Sharpley and Sundaram (2005), citing Heelas, Hay and Socha who state that spiritual awareness is a natural and universal thing in humans, not bound by any religion. In fact, someone can be said to understand and have spiritual experiences even though they do not embrace or believe in a particular religion.

Rogers (2012) states that spirituality is a way back to the basic plurality of forms of religion which becomes the rational basis for unlimited diversity in one's path in the world. Spirituality is natural and universal and therefore cannot be solely associated with a particular religious culture. Berkemenn 2006 (in Herntre and Pechlaner, 2011) states that in general spiritual tourism means all forms of tourism that involve physical and spiritual travel. The interaction between body and mind is also emphasized by Bramer (2009) who states that spirituality is a search to unite the head, heart and body *which* can be achieved through the movement of the physical body together. into the universe ( *physical movement in nature* ).

Spiritual tourism is tourism seeking spiritual experiences that does not look at religion, while religious tourism is related to religious orders. A Muslim who goes on the Hajj can be

said to be traveling both religiously and spiritually. However, if he visits the Besakih Temple, for example, it could be that he is just for recreation, or perhaps he is also looking for a spiritual experience, an inner experience that is not directly related to the religious doctrine he adheres to, but rather about the relationship between the Almighty Creator and His creation. Based on religious tourism, it also includes spiritual tourism, but spiritual tourism is not necessarily religious tourism.

Pitana (2012) stated that spiritual tourism has actually been present on earth for centuries. Spiritual tourists travel to a place to seek peace and harmony, and they are mostly people who are educated, care about culture, care about nature and the environment, and don't bother anyone. Pitana further stated that spiritual tourism in Bali is a combination of cultural and religious aspects. Tourists who come to Bali for spiritual purposes have a positive influence on Bali. They don't go to Bali looking for "sun, sea, sand and sex", but rather looking for inner peace.

Based on an Islamic perspective, Faidlal Rahman specifically explores this religious tourism with the concept of Islamic tourism. According to him, the concept of Islamic tourism is a new concept. Islamic tourism involves activities, experiences or pleasure in the form of travel in accordance with Islamic concepts and can be done through history, art, culture, heritage, way of life and economy. To realize the goals of Islamic tourism, there are five things that must be pursued, including human resources, promotion, infrastructure, cooperation and institutions.

This study is in a position to look at the potential and practice of religious tourism outside the Hindu treasures of Bali. The study is directed at the potential that exists in the Islamic treasures of Bali. This means that, in the context of this study, it was not originally intended to choose one of these definitions, in fact in some cases it was inclined to consider the potential of both definitions as the same from the perspective of tourism potential in the name of religion. However, because the definition has already been debated, this study starts by mapping the dimensions of religious tourism.

#### b. Islamic Based Tourism in Bali

Exploring the potential for Islamic tourism in Bali, the reviewer found many potential tourist attractions with an Islamic religious background. Islamic tourist attractions in Bali can be categorized into 3 large groups, namely: 1) tourist attractions in the form of sacred graves of Islamic figures in Bali, 2) tourist attractions in the form of Islamic villages, and 3) tourist attractions in the form of houses of worship unique and historic. This grouping does not

include several Islamic tourism potentials such as Islamic educational institutions such as Islamic boarding schools and madrasas which are actually no less potential objects for Muslim tourists visiting Bali.

Apart from sacred graves, there are Islamic tourist attractions in Bali in the form of several Islamic villages which are starting to be visited by tourists from outside the area. Based on the number of Islamic villages in Bali, Islamic villages in Bali, the next Islamic tourist destination that can be visited is the unique or historic mosques in Bali. From a historical perspective, the Nurul Huda Mosque in Gelgel Klungkung is believed to be the first mosque on the island of Bali, founded in the 13th century. In terms of uniqueness, the Al Hikmah Mosque in Kertalangu Denpasar is a mosque

### c. Educational Context Based on the Concept of Bioregionalism

Bioregionalism advocates building life within the reasonable limits of the conditions provided by local nature. Live in harmony with nature, don't go against nature . Therefore , try to utilize everything available to create a quality life, not only from an economic perspective but also from an environmental perspective and socio-cultural relations. Through ecological restoration, this means that humans are called back by nature to serve nature, as nature has always served humans and other life without ever demanding anything in return. In a sense, bioregionalism raises awareness of the restoration of the true relationship between humans and nature, to reconnect with the implementation of serving, maintaining nature consistently.

According to Sonny Keraf in Berg and Dasmann, the application of the philosophy of bioregionalism adopts many of the lifestyle patterns of indigenous communities, aboriginal communities and native tribes throughout the world. In practice, it is adjusted to the conditions of each region. For people who still live in a pristine and intact biotic environment, bioregionalism teaches not to leave that place, by aligning activities and life in accordance with the boundaries and conditions provided by nature. Meanwhile, for those who already live in urban areas and can be said to have been uprooted from the villages where they live, bioregionalism offers a lifestyle that is familiar with local nature by building life within the boundaries and conditions provided by local nature.

Bioregionalism is also a social movement and life practice that seeks to reconnect humans with the natural surroundings where they live. Bioregionalism invites society to redesign the development plans for each of our regions, each city , each district to truly rely on the natural potential of each without having to be left behind and swept away by the

deceptions of global capitalism. Even more than that, bioregionalism invites society to redesign buildings, modes of transportation, management that reflect the integration of economy and ecology as a new culture of modern society, namely the culture of bioregionalism. Examples and models of community organizing based on the philosophy and movement of bioregionalism include the biomass use movement, waste management movement, lake saving movement, critical land saving movement, environmentally friendly movement and so on.

This is in line with the sustainable development program which seeks to harmonize, integrate and provide support for three aspects of development that cannot be separated, including the economy, socio-culture and the environment. Each of them cannot run alone, if economic growth alone can increase quantity but cannot be sustainable. So there is a need for sustainable economic development which can be achieved if the balance of the function of the ecological system (ecosystem) is maintained in accordance with the character and local wisdom of a nation.

Based on this description, it can be found that a regulatory model using the concept of bioregionalism in the spatial planning of local wisdom-based tourist areas in Bali can be implemented in the preparation of spatial planning policies in the Bali region. This is because the concept of bioregionalism is a concept that can improve the welfare of the Balinese people, most of whose livelihoods are in the tourism sector. This concept also supports aspects of environmental conservation and sustainable development so as to place a balance between living things and their environment in the economic, ecological and socio-cultural fields.

### **C. METHOD**

The method used in this writing is a literature review method which is descriptive analysis through various literature studies to strengthen the analysis which is supported by various sources that have theoretical depth. This research uses the library research method, where this research collects information and data using various kinds of materials and materials available in the library, namely in the form of books, journals, documents, magazines, historical stories, news, and other relevant sources. Meanwhile, according to Sugiyono (2017) literature is references, theoretical studies, scientific literature and other references that are related to the values, culture and norms that develop in the social situation being studied.



This research uses a qualitative approach with a library method that examines various data related to the research topic. The procedures used in this research include topic selection, theme development, and problem selection. Other steps involve planning, searching libraries in databases, and selecting and evaluating libraries based on these issues.

#### **D. RESULT AND DISCUSSION**

##### **a. Development of Balinese Custom-Based and Islam-Based Religion Tourism Education of Bali**

Island as the Island of the Gods needs to be maintained. Because the title of Island of the Gods is almost the same as the title of religious island. This means that the word 'dewata' has a religious connotation, so calling the island religion, especially Hinduism, is the main pillar of maintaining balanced development on the island of Bali. Maintaining Bali's religiosity is ultimately not only the obligation of Hindus, but of all religious followers on the island of Bali. Thus, cooperation and understanding are needed that are able to maintain Bali as a tourist destination imbued with religious spirit. Harmony between Hindus and non-Hindus has been established in such a way. Followers of each religion are accustomed to visiting each other every holiday. For example, for death ceremonies, Muslims visit Hindus who hold Ngaben. On the other hand, Hindus also perform ta'ziah when Muslims die. Muslims will visit the homes of Hindus who celebrate Galungan or Sarawati. Meanwhile, Hindus will visit Muslim homes when celebrating Eid al-Fitr. Apart from these forms of inter-religious harmony, there is acculturation and cultural preservation between Bali and Islam. One of them is that there is a tradition of naming children which is said to originate from a will from the ancestors which states that children must be named according to Balinese tradition, namely: The first child is named Wayan, Putu, Gede, or Ni Luh; The second child was named Made, Kadek, or Nengah; The third child was named Komang or Nyoman; The fourth child was named Ketut; then the count returns to the beginning again at the fifth child and so on. From the colors of local customs, the names of children in Muslim circles emerged, such as Wa yan Abdul Rahman, Komang Ibrahim Ramadhan, or Gede Muslimin Dzikrullah. Names like that arise from the view that even if an ethnic Balinese person embraces Islam, he or she is still part of the Balinese tribe. So they are considered to have a moral-cultural responsibility towards their ethnicity.

The success of the Balinese people in maintaining the religiosity of this island so that it becomes an area with character and is praised by the world, is not an easy job. The people of Bali have faced many tests to become a religious island, such as the 2002 Bali Bombing

incident in the Kuta Beach tourist area, which caused 202 people to die and 209 others to be injured. This incident was of course painful, while the perpetrator claimed to be Muslim. Many Muslims in Indonesia regret the incident, even condemn it. Some Balinese people may blame Muslims. This event has devastated Bali's economy and tourism. This incident seemed to open old wounds that Islam was a threat to the existence of Balinese Hindu culture. However, being immersed in trauma like that will actually plunge Bali into an even deeper hole. Interfaith religious tourism does not appear to have been widely developed in Bali. There is an impression that tourism potential outside Hinduism has not been developed optimally.

Some religious attributes or symbols still seem impolite and give the impression of unhealthy hidden competition. Symbols such as "Muslim stall" are found in many places. These words are like symbols that suggest resistance from within society. How wonderful it would be if symbols like that were replaced with words like "halal food" or halal certification stickers from the Indonesian Ulema Council (MUI). Maintaining the success of tourism in Bali, maintaining the charisma of the island of the gods in other languages, a religious island is a common need for the Indonesian people. Tour packages with religious nuances which are discussed in the form of spiritual tourism in Bali are currently popular and are starting to be developed among tourism actors in Bali. The potential for Bali to be developed into a spiritual tourism destination is very large. Pitana (2012) states that so far only around 5 percent of the total number of foreign tourists in Bali have traveled with the aim of gaining spiritual experience (Pitana; 2012). Muslim tourists will certainly respond positively if the Bali government opens up more space for the development of religious tourism in Bali not only Hindu tourist attractions but also tourist attractions of other religions. The Indonesian government plans to open up opportunities for developing sharia tourism in Indonesia.

b. The Education Concept of Religious Tourism Based on Tourism Areas Based on "Bioregionalism"

The ideal model for regulating space utilization in the development of urgent tourist areas seriously considers the analysis of the function of space, characteristics of space, carrying capacity of space as well as tolerance and adaptation of space to impacts. The use of space for tourism investment in Bali should also seriously consider the concept of traditional Balinese spatial planning, and take into account aspects: *religious* , Hindu, cultural, social and human rights aspects. Attention to the existence of the environment is an actualization of

recognition of the values *of civil society* . Policy strategies on environmental aspects can be preventive and repressive by involving all *stakeholders* from tourism. Preventatively, this is done by creating a blueprint *for* environmental standardization that prioritizes protection.

Sustainable development places the environment as an integral part of the dynamics of national development, increasingly crystallizing in the reality of national life. The development carried out must be ecologically, socially and economically sustainable (*sustainable development must be ecologically, socially and economically sustainable* ) (Helmi, 2013). Salim (1993) stated that sustainable development requires us to manage natural resources as rationally as possible. This means that natural resources can be processed, as long as they are rational and wise. A development approach that supports the environment, namely *eco development* . Rangkuti (2005) stated that environmental legislation which is being prepared to be drafted to support the Environmental Law as a forum for expressing environmental policy is expected to be one of the solutions to environmental problems. For this purpose, law as a means of development and social engineering with its role as *an agent of change* is a beacon of hope for the realization of sustainable development.

The level of spatial planning violations in areas where tourism is just developing is very different from tourism areas that are already developed, such as Bali. Based on the author's research, it was found that in developing areas such as Gili Trawangan and Banjar Kedewatan, Ubud, local governments will find it easier to organize their areas in accordance with spatial plans through regional zoning because there are still many empty plots of land. It is very different from tourist areas in other areas of Lombok and Bali, such as on Gili Trawangan beach and on the Ayung river, it is very difficult to regulate and control the use of space because the existing development is very dense in addition to the large number of buildings that violate spatial planning. Breakthrough policies on space utilization in the development of tourist areas have been implemented by the Regional Government of Central Lombok and Gianyar Districts, but have not been effective. The Investment Law, Tourism Law and Spatial Planning Law regulate and explain the principles of sustainability and environmental insight for investment and tourism activities, however, in practice in organizing tourism investment activities, not all investors comply with them ( Berli, 2018) .

On the other hand, tourism investment activities that are contrary to these principles and norms are increasingly developing in various places. The Investment Law, Tourism Law, Spatial Planning Law, and other laws and regulations have not been able to control the influence of foreign investment in the tourism sector, especially on damage to the function of space and the environment. The Investment Law and Tourism Law do not expressly and

clearly designate and make the legal basis for the Spatial Planning Law in utilizing space for investment, including tourism investment to achieve sustainable tourism investment. This phenomenon of legal dysfunction shows that investment law, tourism law and spatial planning law have not functioned optimally in controlling tourism investment against damage to the function of space and the environment in achieving sustainable tourism investment ( Landra, 2018) .

Bioregionalism advocates building life within the reasonable limits of the conditions provided by local nature. Live in harmony with nature, don't go against nature . Therefore , try to utilize everything available to create a quality life, not only from an economic perspective but also from an environmental perspective and socio-cultural relations. Through ecological restoration, this means that humans are called back by nature to serve nature, as nature has always served humans and other life without ever demanding anything in return. In a sense, bioregionalism raises awareness of the restoration of the true relationship between humans and nature, to reconnect with the implementation of serving, maintaining nature consistently.

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Based on this description, it can be found that the socialization of tourism education based on the concept of bioregionalism in the spatial planning of tourist areas based on local wisdom in Bali can be implemented in the preparation of spatial planning policies in the Bali region. This is because the concept of bioregionalism is a concept that can improve the welfare of the Balinese people, most of whose livelihoods are in the tourism sector. This concept also supports aspects of environmental conservation and sustainable development so as to place a balance between living things and their environment in the economic, ecological and socio-cultural fields.

## E. CONCLUSION

Based on the description of the discussion, it is concluded that religious tourism education, such as tourism based on customs and Islam, needs to be provided in accordance with the development of Islamic tourism in Bali. It will not become more advanced if the problems faced by managers of Islamic tourism services are not bridged. Therefore, the development of religious tourism education which emphasizes the concept of Bioregionalism is explained by the effectiveness of regulating space utilization in the development of tourist areas based on local wisdom, which does not yet reflect the concept of sustainable development with a complete and comprehensive environmental perspective, namely by taking into account ecological, economic and socio-cultural factors.

## F. REKOMENDATION

Suggestions that can be put forward include increasing public and outsider education about tourism on two bases, including an Islamic basis which is prospective tourism by developing Islamic-based tourism education and implementing a more appropriate Bioregionalism concept in developing Islamic tourism and religious tourism outside of Islam which is local wisdom. Balinese people.

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