Available online at www.sserr.ro
Social Sciences and Education Research Review

(6) 2 63-88 (2019) ISSN 2393–1264
ISSN–L 2392–9863

# PRESPECTIVE REVIEW OF ISLAMIC STUDY TOWARDS *QARYAH MUBĀRAKAH'S* (THE BLESSED VILLAGE) VALUES IN THE TOURISM VILLAGE

Hendri Hermawan ADINUGRAHA[1]
Ahmad ROFIQ[2]
Ahmad Hasan Asy'ari ULAMA'I[3]

[1]*Islamic State Institute of Pekalongan, Indonesia.*
[2 3]*State Islamic University of Walisongo, Indonesia.*

**Abstract**

The application of Islamic religious values to the tourism sector has now become a trend and a necessity for Muslim and non-Muslim countries. Village tourism is a rapidly expanding market segment not only in Muslim countries but globally. Development of a literature review on the integration of Islamic religious values in tourism villages needs to be done. At present, research that examines the role of religion in the context of tourism is also very limited or not yet very much found. This study is a literature study with a thematic approach, this study aims to explore the words of *qaryah* and *qaryah mubārakah* (blessed villages) in the Quran and to describe the study of the integration of blessed village's values concept in tourism villages. The concept of integration in this study uses the theory of relations between science and religion by Ian G. Barbour or commonly referred to as Barbour's typology theory. The results of the literature study show that the word "*qaryah"* is mentioned in the Quran in 29 verses, while the word of *qaryah mubārakah* (blessed village) is explicitly implied in QS. Saba verse 18. The integration of the values of the "blessed

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

village" in the Quran towards tourism village is a new idea to manage and build a tourist area in the countryside that applies sharia principles derived from the verses of the Quran.

**Keywords:** integration, Islamic, *qaryah*, and tourism village.

## 1. Introduction

The current social phenomenon of rural tourism has become a new development in the tourism industry both domestically and abroad. Rural tourism in several countries such as Malaysia, South Africa, Spain, Britain, the United States, Japan, Portugal, and Australian tourism are stimulants capable of revitalizing the rural economy. Village tourism is one of the rural tourism products. The tourism village was developed on the basis of the uniqueness of the community so as to create variations such as villages that focus on the beauty of natural resources, agricultural or fishery activities, cultural heritage, traditional architecture, local wisdom, traditions and customs and other charms. Village tourism are also an alternative tourism that can contribute to positive changes in social, economic and cultural resources in rural areas (Hartiningsih et al., 2016, p. 113). And in this modern era the world has become a global village, therefore the term village is very important to be understood by Muslims (al-Hibri, 2000, p. 37).

In addition, the search for a rural atmosphere for relaxation, rest and recreation has also become a common trend in current tourism practices both at the regional, national and international levels, so that most EU countries pay special attention to the rural tourism sector through local development policies. These efforts are in line with strengthening the comprehensive economic development of rural areas given the magnitude of the tourism value if viewed from an economic, environmental, social and cultural perspective (Drăgulănescu and Druţu, 2012, p. 196). Religious tourism or can be referred as spiritual

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

tourism, pertaining into heritage tourism sites when viewed based on their purpose, where tourists who travel can enjoy and learn how customs, local wisdom, culture and other knowledge contained in religious tourism objects, so that when they are finished, they get added value in the form of new knowledge that they do not necessarily get elsewhere (Levi and Kocher, 2009, p. 18).

The tourism industry in different country has a variety of forms of tourism that require the acceleration and adaptation of strategies with the nature of the tourism destination, because the policies and strategies provided for the development of all forms of tourism in some country are different and sometimes even opposite. In Iran's Cultural tourism as a form of tourism must prepare a strategy for its development by considering the surrounding environment (Asadi, 2011, p. 1021). Another example such as in Romania, the popularity of rural areas located in mountainous regions that are rich in natural charm, and villages in the mountains are places to spend holidays by urban people. Therefore, almost all mountainous areas can provide great opportunities for the development of various forms of rural tourism by utilizing their natural resources through forms of rural tourism (Ciolac, et al., 2017, p. 1). In China, tourism has been adopted as a means to improve the rural economy. As a result, tourism has increased significantly in rural communities. This situation mainly occurs in traditional (ancient) villages. Because China is a country famous for its historical and cultural heritage (Xu, et al., 2017, p. 2). In Serbia rural tourism displays the uniqueness of local characters initiated and controlled by local communities. Rural tourism offers new opportunities and possibilities for the economic prosperity of the local population, and also influences the positive attitude of tourism development in the aggregate (Maksimović, et al., 2015, p. 162).

Finally, the rapid development of village tourism in Indonesia has resulted in village communities having an important role in the formation of tourism villages. The resources and uniqueness of the traditions and culture inherent in a village are the main driving forces of tourism village activities.

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

Therefore the community with the uniqueness of tradition and culture is an interrelated matter (Adinugraha et al., 2016, p. 11). This is the same as cultural integration, which is the adjustment between different elements of culture to achieve a harmonious function in people's lives.

At present the integration between tourism and *qaryah mubārakah* values is important to do because the main concern of Islamic tourism is the role of certification in ensuring the safety of halal products for visitors and the lack of standardization of halal certification (Khan and Callanan, 2017, p. 558). According to a report from the State of the Global Islamic Economy 2017/2018 the challenges in the halal industry are: lack of standardization, lack of halal brands among OIC (Organization of Islamic Conference), fraud or forgery of halal labels, lack of funding for sharia-compliant SMEs etc.

The paradigm of the integration of religion and social sciences (including tourism) as a formal object in this study is expected to be able to reveal the building patterns of integration of halal tourism in the countryside as an effort to carry out scientific integration (Faizin, 2017, p. 20). This is very possible, considering the development of science and technology can be used as an approach in exploring *qaryah mubārakah* verses in the Quran. The word *qaryah* mentioned in the Quran in 29 verses, the jama'ah form, namely the word *al-qura* mentioned in 16 verses, the word *qaryatikum* mentioned in 2 verses, the word *qaryatina* there is 1 verse, the word *al-qaryataini* there is 1 verse (Baqi, 1364 Hijri, p. 544).

The integration between tourism and *qaryah mubārakah* values implied in the Quran in this study uses Ian G. Barbour's integration theory, because he is one of the most popular experts in conducting studies on the relationship of science and religion (Bagir, 2005, p. 20). Barbour in his work, When Science Meets Relegation, maps the relationship between Science and Religion into four typologies, namely conflict, independence, dialogue and integration (Barbour, 2000, p. 9). According to Barbour, the relationship between science and religion

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

is called conflict when science and religion are conflicting and in certain cases hostile. In fact, sometimes religion is used as a tool and accused of being the cause of every conflict in the community (Retnowati, 2014, p. 190). The relationship between science and religion is called independence, when science and religion go on their own with fields working on, ways and objectives, without disturbing or caring for each other. The relationship between science and religion is called dialogue when the relationship between science and religion is mutually open and mutual respect. Whereas the relationship between science and religion is called integration, when the relationship between science and religion rests on the belief that basically the study area, the design of the approach, and the purpose of both are the same and one.

Based on the background described above, the literary study of the integration of *qaryah mubārakah* values in tourism villages is very important to be explored because they have a strategic value in exploring and discovering the values of the quran in the perspective of Islamic studies.

**Islam and tourism village**

Islam is a complete way of life for humans (*kāffah*), Islamic *kāffah* or totalism is a tendency to view Islam not only as a religion in a narrow sense such as theological beliefs, personal prayers and ritual worship, but also as a total way of life with political, economic, and social guidance and behavior (Shepard, 1987, p. 308). Islam provides guidance that must be followed by Muslims in all areas of life. Islamic teachings about human behavior in choosing halal tourist destinations are important aspects of Islamic culture. Therefore, determining whether the destination is halal or haram is very important (Bon and Hussain, 2015, p. 49). The halal perspective does not only refer to food and drink but also applies to all aspects of life, which in this case is halal tourism in the countryside.

The existence of tourist villages today has a good allure. Apart from because Indonesia consists of a diversity of traditions and cultures (multi

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

culture), Indonesia also has a wealth and uniqueness of nature that stretches across various villages in the country (Syah, 2013, p. 353).

The concept of tourism villages at this time began to develop in the direction of Islamic practices, known as the halal tourist village name. Branding is the first familiar halal tourism village in Setanggor village, Lombok, West Nusa Tenggara. Even recently, the West Nusa Tenggara regional government planned to build 99 Halal Tourism Villages on Lombok-Sumbawa. Therefore, the Halal Tourism Village program based on the beauty of nature and the uniqueness of local wisdom based on the empowerment of local communities based on sharia can be a diversification of Islamic tourism products or services in Indonesia (Adinugraha, et al., 2018, p. 46).

Theoretically, the construction of a picture of halal tourism in the countryside can be seen from the perspective of the term village itself in both positive law and the Quran. Because the Quran functions as a guide for Muslims, the existence of the village concept in the Quran is expected to be able to give a positive view of its existence. Through the recitation of the holy Quran by literally reviewing the word *qaryah* (village) which is indicated as halal, safe and good and blessing if it can be revealed that Islam encourages tourism in the countryside.

### The term of village in the Quran

According to the Law of the Republic of Indonesia Number 6 of 2014 concerning Villages, villages are legal community units that have territorial limits that are authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, origin rights, and / or traditional rights that are recognized and respected in system of government of the Unitary State of the Republic of Indonesia. According to the Big Indonesian Dictionary, the village is a regional unit inhabited by a number of families that have their own government system (headed by a village head); or a group of

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

houses outside the city which is a unit. This was also confirmed by Nurcholis (2018, p. 81) who stated that the village was the lowest government unit. The village is described as the lowest governmental organization unit, has a certain area boundary, directly under the sub-district, and is a legal community unit that has the right to hold its household (Ndraha, 1981, p. 13). According to experts in Indonesia, for example, Widjaja (2003, p. 3) defines a village as a legal community unit that has an original structure based on special origin rights. Whereas the definition of the village according to Kartohadikoesoemo (1984, p. 280), the village is a legal entity in which a ruling community lives and the community holds its own government.

The existence of the village was earlier than the Unitary State of the Republic of Indonesia was formed. The village has original settings (Mutiara et al., 2019, p. 23). Village in a social sense is a concept that refers to people or groups of individuals who are interconnected with each other who live somewhere outside of urban areas. The social relations of rural communities are usually based on the strength of the bonds of kinship, kinship and psychological bonding of feelings. Rural social relations reflect group units based on kinship or lineage. Sometimes villages are inhabited by groups of relatives or descendants, sometimes also only inhabited by residents of the same lineage (Hendry Ar et al., 2013, p. 195).

In Indonesia, the majority of Indonesian people use the Quran as a religious book. the practice of the Quran in the activities of daily life becomes a tradition of religious behavior (Mukholik, 2017, p. 268). The concept of village terms in the Quran can be described as the term "*qaryah*" which means gathering or association. Named "*qaryah*" because there are people associations in a certain location. The word "*qaryah*" is mentioned 29 times (Baqi, 1364 Hijri, p. 544), where everything is an adjective and nothing in the form of a verb. 8 words in the form of "*ma'rifah*" and 21 words in the form of "*nakirah*". The term "*ma'rifah*" is used if the "*qaryah*" referred to in the Quran is clearly the location

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

and boundary of the area, while the term in the form of "*nakirah*" is used if the location in question is a large location whose boundaries are not yet clear.

Villages in the Quran are referred to as Medina and *Qaryah*. Whereas the word Balad is used to describe the term Islamic city in the Quran (Raeesi, 2016, p. 20). *Qaryah* term shows the human nature of the human side as a living being. Where the human nature that exists in human beings is sensed and not sensed. If the human nature is sensed, it will be "ma'rifah", and if it is not sensed, it uses the "*nakirah*" nature. This can be seen in the story of the Prophet Moses in Surat al-Kahf verse 77 as follows:

فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا **أَهْلَ قَرْيَةٍ** اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا **جِدَارًا** يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا [الكهف:77]

Asking for food, entertaining guests relates to human nature and therefore uses "*qaryah*". While building a wall that is identical to civilization uses "Medina" (Mayasari, 2015).

The word *qaryah* mentioned in the Quran in 29 verses, the jama'ah form, namely the word *al-qura*, located in 16 verses, the word *qaryatikum* mentioned in 2 verses, the word *qaryatina* mentioned in 1 verse, the word *al-qaryataini* mentioned in 1 verse (Baqi, 1364 Hijri, p. 544). The following is the word of *qaryah* (**قَرْيَةً**) contained in the Quran:

1) QS. Al-A'raf verse 4

وَكَمْ مِنْ **قَرْيَةٍ** أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

"How many lands have We destroyed, then comes Our torment (upon the people) when they are at night, or when they rest in the middle of the day".

2) QS. Al-A'raf verse 94

وَمَا أَرْسَلْنَا فِي **قَرْيَةٍ** مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ

"We did not send someone prophet to any country, (then the people belied the prophet), but We caused the people to be narrow and suffering so that they would submit to humbling themselves."

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

3) QS. Al-A'raf verse 161

وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ **الْقَرْيَةَ** وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ ۚ سَنَزِيدُ الْمُحْسِنِينَ

"And (remember), when it was said to them (the Children of Israel):" Shut up in this land alone (Baitul Maqdis) and eat from (the produce) wherever you want ". And say: "Deliver us from our sins and enter the gate while bowing, We will forgive your mistakes." We will add (reward) later to those who do good. "

4) QS. Al-A'raf verse 163

وَاسْأَلْهُمْ عَنِ **الْقَرْيَةِ** الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ

"And ask the Children of Israel about a land that is near the sea when they break the rules on Saturday, when they come to the fish (which are around) they float on the surface of the water, and in days that are not Saturday, the fish did not come to them. Thus We tried them because they acted wickedly".

5) QS. Yunus verse 98

فَلَوْلَا كَانَتْ **قَرْيَةٌ** آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

"And why is there no (city) of a city that has faith, then its faith is beneficial to him other than the Jonah? When they (the people of Jonah) believed, We removed from them the humiliating punishment in the life of the world, and We gave them pleasure to a certain time."

6) QS. Yusuf verse 82

وَاسْأَلِ **الْقَرْيَةَ** الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ

"And ask (the inhabitants) of the land that we are there, and the caravan that we came with, and indeed we are the righteous".

7) QS. Al-Hijr verse 4

وَمَا أَهْلَكْنَا مِنْ **قَرْيَةٍ** إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

“And We have not destroyed any country, but there is for him a stipulated period of time”.

8) QS. An-Nahl verse 112

وَضَرَبَ اللَّهُ مَثَلًا **قَرْيَةً** كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

“And Allah has made a parable (with) a country that was once safe again, his fortune came to him abundantly from all places, but (the people) denied Allah’s blessings; therefore God feels to them clothes of hunger and fear, because of what they always do “.

9) QS. Al-Isra’ verse 16

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ **قَرْيَةً** أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

“And if We are going to destroy a country, We command those who live in luxury in that land (to obey God) but they commit injustice in the land, then it is appropriate for them to say (Our provisions), then We destroy the country it is as devastating as it is “.

10) QS. Al-Isra’ verse 58

وَإِنْ مِنْ **قَرْيَةٍ** إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

“There is no country (which is a rebellion), but We destroy it before the Day of Judgment or We doom (the inhabitants) with a very severe punishment. That is written in the book (*Lauh Mahfuzh*) “.

11) QS. Al-Kahfi verse 77

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ **قَرْيَةٍ** اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

“Then both of them walk; until when the two arrived at the inhabitants of a country, they asked to be treated to the inhabitants of that country, but the inhabitants of the country did not entertain them, then both of them found in the

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

country the walls of the house that had collapsed, Khidhr straightened the wall. Moses said: “If you want, you will certainly take a reward for that”.

12) QS. Al-Anbiya verse 6

مَا آمَنَتْ قَبْلَهُمْ مِنْ **قَرْيَةٍ** أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ

“There is no (inhabitant) of a country that has faith that We have destroyed before them; then will they believe? “

13) QS. Al-Anbiya verse 11

وَكَمْ قَصَمْنَا مِنْ **قَرْيَةٍ** كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ

“And how many (inhabitants) of the unjust country have We destroyed, and We have done it after they are of the other people (in their stead)”.

14) QS. Al-Anbiya verse 74

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ **الْقَرْيَةِ** الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ

“And to Lut, We have given wisdom and knowledge, and We have saved him from (the doom that has befallen the city) the city that does vile deeds. Lo! They are an evil and wicked people.

15) QS. Al-Anbiya verse 95

وَحَرَامٌ عَلَىٰ **قَرْيَةٍ** أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

“It is truly impossible for (a population) of a country that We have destroyed, that they will not return (to Us)”.

16) QS. Al-Hajj verse 45

فَكَأَيِّنْ مِنْ **قَرْيَةٍ** أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ

“How many cities did We destroy, whose inhabitants were in unjust conditions, then (the walls) of the city collapsed over the roofs and (how many) the abandoned wells and high palaces”.

17) QS. Al-Hajj verse 48

وَكَأَيِّنْ مِنْ **قَرْيَةٍ** أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

“And how many cities have I suspended (My doom) to him, whose inhabitants have done wrong, then I have doomed them, and only to Me is the return (of all things).

18) QS. Al-Furqan verse 40

وَلَقَدْ أَتَوْا عَلَى **الْقَرْيَةِ** الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ ۚ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا

“And indeed they (the idolaters of Mecca) have gone through a country (Sadum) which (formerly) was bombarded with rain which was as bad as (rain). So did they not see the ruins; even they do not expect the resurrection. “

19) QS. Al-Furqan verse 51

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ **قَرْيَةٍ** نَذِيرًا

“And if we really want We send to each country a warning (apostle)”.

20) QS. As-Syu’ara verse 208

وَمَا أَهْلَكْنَا مِنْ **قَرْيَةٍ** إِلَّا لَهَا مُنْذِرُونَ

“And We did not destroy any country, but after those who gave warnings”;

21) QS. An-Naml verse 34

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا **قَرْيَةً** أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ

“He said:” Verily the kings when entering a country, they will destroy it, and make their noble inhabitants despised; and so will they do “.

22) QS. Al-Qasas verse 58

وَكَمْ أَهْلَكْنَا مِنْ **قَرْيَةٍ** بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ

“And how many (inhabitants) of the land have We destroyed, who have had fun in their lives; and this is their place of residence, which they will not reap after them, except for a small portion. And We Are Heirs.

23) QS. Al-’Ankabut verse 31

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَٰذِهِ **الْقَرْيَةِ** ۖ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

"And when our messenger (the angels) came to Abraham bringing good news, they said:" We will destroy this inhabitant (Sodom); in fact the inhabitants are wrongdoers ".

24) QS. Al-'Ankabut verse 34

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَٰذِهِ **الْقَرْيَةِ** رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

"Surely We will bring down the punishment of the sky over the inhabitants of this city because they do wickedness".

25) QS. Saba' verse 34

وَمَا أَرْسَلْنَا فِي **قَرْيَةٍ** مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

"And We did not send to a country a reminder, but those who lived in luxury in the land said:" Indeed, we deny what you were sent to deliver. "

26) QS. Yasin verse 13

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ **الْقَرْيَةِ** إِذْ جَاءَهَا الْمُرْسَلُونَ

"And make for them a parable, that is, the inhabitants of a land when messengers come to them."

27) QS. Az-Zukhruf verse 23

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي **قَرْيَةٍ** مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ

"And thus, We did not send before you a warner in a country, but those who lived in luxury in the land said:" Indeed, we find our fathers adhering to a religion and in fact we are followers of their traces ".

28) QS. Muhammad verse 13

وَكَأَيِّنْ مِنْ **قَرْيَةٍ** هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ

"And how many countries (the inhabitants) are stronger than (the inhabitants) of your land (Muhammad) who cast you out. We have destroyed them, so there is no helper for them. "

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

29) QS. At-Thalaq verse 8

وَكَأَيِّنْ مِنْ **قَرْيَةٍ** عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكْرًا

"And how many (inhabitants) of the land disobeyed the commands of their Lord and His Apostles, We dug the inhabitants of the land with a hard reckoning, and We doomed them with a terrible punishment."

While the plural word from *qaryah* in Arabic language namely *al-qura* (**الْقُرَى**), *qaryah mubārakah* is clearly written in the Quran Surat Saba verse 18 below:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ **الْقُرَى الَّتِي بَارَكْنَا** فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ

"And We made between them and between the countries which We bestowed blessings on him, some neighboring countries and We set between those countries (distances) of travel. Walk in the cities at night and during the day safely.

**Integration of religious values in tourism**

Etymologically the word integration comes from Latin integrare which means giving place in a whole. From the integrare verb, the adjective integrity is formed which means wholeness or roundness. From the same word formed the word integrer which means intact. Based on the definition of the word integration above, integration is defined as making certain elements into a whole or whole unit (Hendropuspito, 1989, p. 256). Integration also comes from integer adjectives, which means "whole", "unblemished", "not cracked", "rounded solid" (Soedarno, et al., 1992, p. 38). Therefore, the term integration means making certain elements into a whole and whole unit (Sadilah et all., 1992, p. 24). In the Large Dictionary of Indonesian Language means integration as a mixture to become a whole or round unity.

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

While terminology integration is “the process whereby individuals or groups once dissimiliar become similar, become identified in their interest and outlook”. But the integration process is not a process that runs fast, because it is a mental process “it is a process of interpenetration and fusion in which person and group acquire the memories, sentiments and attitudes of other person or group and by sharing their experiences and history are incorporated with them in a cultural life” (Susanto, 1999, p. 105). This is also reinforced by Ralph Linton who states that integration is a process of progressive development in order to realize the perfect correspondence between the elements, which together realize the universal or total culture (Linton, 1984, p. 266). Such as Palestinian people have studied the history of the village as a form of respect for their country (Davis, 2011, p. 5).

In value, integration is related to the relationship between tradition, culture, and civilization (Habibi, 2016, p. 61). Integration is also related to the relationship between science and religion, which means combining science and religion. Integration of science and religion is very possible in the Islamic paradigm because it is based on the concept of monotheism (Arifudin, 2016, p. 161). Thus an academic and intellectual is not confined to a paradigm, but has the ability to integrate between fields comprehensively. For example integrating religious values in tourism in a holistic and comprehensive manner.

The literature review on science and religion is one thing that must be thoroughly explored. Science in some ways can be evidence of the truth about religion. So the study of the integration of Islamic religious values in rural tourism is very important and urgent to be studied and researched.

Islam is one of the world’s main religions and strong social and political power (Turmudi, 2017, p. 3). Its influence extends to the tourism domain where Islam can help to determine the demand for travel among Muslims and the direction of the flow of their domestic and international tourists. Islam also influences formal tourism policy making and industrial operations in countries

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

where state institutions and value systems are closely linked to Islam, or where there are a large number of Muslims. Indonesia is one of the countries that has the majority Muslim population in the world (Henderson, 2010, p. 75). At present, it is impossible for religious people to isolate themselves from consumer culture. This relatively new change shows the intricate interrelationship and internalization of the capitalist consumer religiosity and culture that has taken place in religious populations, which is exemplified in one way by changes in the holiday practices of religious consumers when vacationing in halal tourism destinations (Elaziz and Kurt, 2017, p. 116).

Islam has an influence on the modes of tourism development and marketing in Muslim countries. Islam also influences tourist behavior such as choice of destination and tourism product preferences. It is important to meet the religious needs of Muslims in the tourism industry, especially those related to hospitality, attractions, transportation, and food outlets. Therefore, Muslims may prefer to remain in a familiar culture when traveling. This is due to the revival of Islamic culture and the spread of Islamic values, economic benefits for the Islamic community and the strengthening of Islamic self-confidence, identity and beliefs in the face of negative stereotypes compared to other cultures, cultures and lifestyles (Al-Hamarneh, 2008, 2).

Several previous studies have investigated the relationship between religion and tourism. Henderson's (2010, p. 76) research reveals that religion allied with race is a sensitive issue in most regions and has political consequences, introducing another dimension to the discussion of the relationship between tourism and Islam and the interpretation of Islamic tourism to be important and urgent. Ghadami (2012, p. 11204) also in her study studied the influence of Islamic religion in various aspects of tourism in Iran.

Islam in various types of representation can be an attraction for Muslims themselves and non-Muslims, but Islamic tourism has certain qualities that can conflict with non-Islamic types. There is room for tension when Muslim and non-

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

Muslim tourists meet at the same destination and share facilities; for example, those of other faiths or non-religious people may expect access to alcohol and food items to be rejected for Muslims and find sex segregation unacceptable. Women's dress styles tend to be very different, especially in seaside resorts where the minimal clothing worn by some people can be very offensive to others. The commercial purpose of maximizing income and profits must also be adjusted to sociocultural and religious objectives that support the form of Islamic tourism.

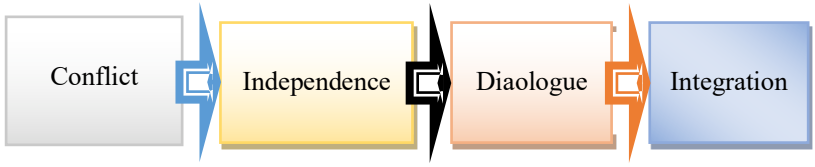
The issue of tourism patterns among Muslims around the world and the provision of efforts is an important way for further research to increase knowledge and understanding of the characteristics of demand and supply and the underlying dynamics. Indonesia is one of the interesting laboratories for Islamic tourism studies and their analysis illuminates several problems and opportunities when conceptualized and practiced outside more orthodox Muslim countries (Henderson, 2010, p. 89). Religion is an important factor in determining the choice of tourist destinations in the tourism industry. This is evidenced by the application of Islamic values in meeting the needs of Muslim tourists. Thus, Muslim tourists usually make their choices very dependent on Islamic principles that will guide their tourism destination choices (Yin et al, 2017, p. 2).

Based on all the descriptions above, then in this study it is important to describe a formulation of the relationship between Islamic religious values in rural tourism. The theory used in this study is the theory of relations between science and religion which was coined by Ian G. Barbour. The reason is because Ian G. Barbour is known as one of the initiators of the dialogue between science and religion today. He has dedicated himself and made extensive contributions to this realm. His contribution in the effort to connect between science and religion can be said to be far greater than the contributions of other experts even today who still write. Since his earliest writings, Barbour has given serious attention to the form of how the right relationship between science and religion.

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

He therefore continually addresses this issue. Evidence of his seriousness with this issue is Barbour's typology (Waston, 2014, p. 77).

Figure 1. Four Typologies of Barbour




The relationship between religion and science in the perspective of Ian G. Barbour is called the following four Barbour typologies (Baharuddin, 2014, p. 79):

1. Conflict: This view of conflict surfaced in the 19th century, with figures such as Richard Dawkins, Francis Crick, Steven Pinker, and Stephen Hawking. This view places science and religion in two conflicting extremes. That science and religion give opposing statements so people must choose one of them. Refuse religion and accept science, or vice versa. This view places science and religion on two conflicting sides. Barbour explained that in the conflict paradigm a scientist is not easy to believe in the truth of science. While on the one hand religion is considered unable to explain and prove its beliefs empirically and rationally. Thus scientists assume that truth can only be obtained through science not by religion. On the contrary, the religionists think that science does not have the authority to explain everything because of the limitations of reason as a scientific instrument possessed by humans (Barbour, 2002, p. 75).

2. Independence: This second view assumes that religion and science have different regions and stand alone to build independence and autonomy without influencing each other. Religion includes values or norms, while science deals with facts. God is a transcendence that is different from the others and cannot be known except through self-disclosure. Religious belief depends entirely on God's will, not on human discovery as well as science. Scientists are free to carry out their activities without the involvement of

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

theological elements, and vice versa, because the methods and subject matter are different. Science is built on human observation and reasoning while theology is based on divine revelation. This view of independence is a method used to separate conflicts between science and religion (Baharun dan Akmal Mundiri, 2011, p. 88).

3. Dialogue: This view offers a constructive communicative relationship between science and religion rather than a view of conflict and independence. Science and religion have similarities that can be dialogue and can even support one another. Dialogue in comparing science and religion is emphasizing the similarity of boundary questions and methodological parallelity. One form of dialogue is by comparing methods of science and religion that can show similarities and differences. However, the dialogue does not offer conceptual unity as proposed by the integration view. Prioritizing the level of alignment between science and religion. This view was represented by Albert Einstein who said "religion without science is blind, science without religion is lame" in connecting religion and science. Like the opinion of David Tracy, a Catholic theologian who states the existence of a religious dimension in science that the sanctity of the world requires the highest rational foundation that comes from classical religious texts and the structure of human experience (Barbour, 2002, p. 76).

4. Integration: This view gives birth to friendlier relationships rather than dialogue approaches by finding common ground between science and religion through integration methods (Silis, 1986, p. 381). Science and religious doctrines are both considered valid and coherent sources in the world view. Even an understanding of the world obtained through science is expected to enrich religious understanding for believers.

From the four relations of science with religion according to Ian G. Barbour's perspective above, it can be concluded that science with religion can

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

still meet at one point. Where the relationship is dialogue and integration (Barbour, 2002, p. 84).

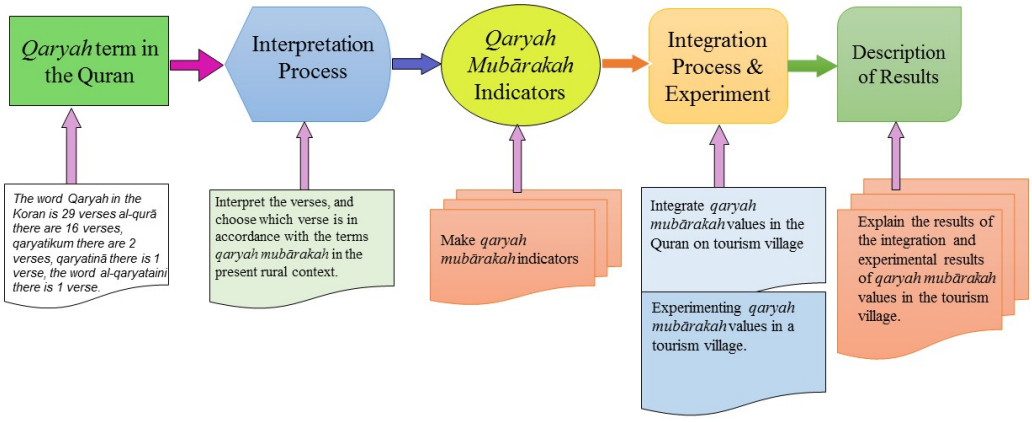
### *Qaryah mubārakah* integration conceptual framework in tourism villages

The concept of tourism based on Islamic values in the countryside is the process of integrating *qaryah mubārakah* values in the Quran into all aspects of rural tourism activities. The Quran provides own excitement and blessing for children who read it in the village (Wirdanengsih et al., 2017, p. 73). Islamic values as a shared belief and belief that Muslims are the basis for developing tourism activities in the countryside. Halal tourism in the countryside considers the basic halal values of Muslims in their representation and implementation ranging from accommodation, restaurants, to tourism activities that always refer to religious norms and tourism regulations (Rayendra, 2017, p. 197). Because basically, sharia-based tourism always considers the basic values of Muslims in the presentation starting from accommodation, restaurants which always refers to Islamic norms (Suherlan, 2015, p. 63). Sharia-based tourism is also an actualization of the Islamic concept (Ismail, 2013, p. 397), where halal and haram values are the main benchmark, this means that all aspects of tourism activities are inseparable from halal certification that must be a reference for each actor tourism (Chookaew et al., 2015, p. 739).

The thought of *qaryah mubārakah* integration conceptual framework in tourism villages can be illustrated in the following figure:

Figure 2. An illustration of the integration of *qaryah mubārakah* values in tourist villages

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)




## Conclusion

The societies are looking for a village atmosphere for relaxation, rest and recreation. This has become a common trend in village tourism practices at the regional, national and international levels. Tourism village has a positive contribution in improving the economy of the local community. The tourism village based on the values of the Quran is an implementation of the realization of the nuances of religiosity included in the universality aspects of the Islamic studies, as an embodiment of aspects of socio-cultural and socio-economic life based on sharia principles. Tourism village based on *qaryah mubārakah* values is a form of religious tourism that represents Muslim adherence to the Islamic teachings. The practice of tourism villages in the perspective of Islamic teachings is always based on kindness and blessing for the community both in the world and in the hereafter. Therefore, with the idea of a tourism village based on *qaryah mubārakah* values, hopefully this can be one proof of Islamic sharia flexibility in the practice of today's lifestyle through the integration of Quranic values in the rural tourism sector to support the regional economy blessed by Allah . Because the core of tourism village based on qaryah mubārakah values is understanding the meaning of sharia and its implementation in all aspects of tourism activities itself.

## REFERENCES

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

Adinugraha, H. A, et al. (2016). ""Desa Karya" Sebuah Kajian Untuk Mengurangi Tingkat Pengangguran Di Pedesaan (Studi Pada Komunitas Pandai Besi Di Desa Kajar, Gunung Kidul, Yogyakarta)". *Jurnal Sains Manajemen*. Vol. 2. No. 2.

_____. (2018). "Desa Wisata Halal: Konsep Dan Implementasinya Di Indonesia". *Human Falah*. Vol. 5. No. 1.

Al-Hamarneh, A. (2008). *Islamic Tourism: A Long Term Strategy of Tourist Industries in the Arab World after 9/11*. Centre for Research on the Arab World. http://www.ceraw.uni-mainz.de, diakses pada tanggal 16 Januari 2019.

Ar, Eka H, et al. (2013). "Integrasi Sosial Dalam Masyarakat Multi Etnik". *Walisongo.* Vol. 21. No. 1.

Arifudin, I. (2016). "Integrasi Sains dan Agama serta Implikasinya terhadap Pendidikan Islam". *Edukasia Islamika.* Vol. 1. No. 1. 2016.

Asadi, R. (2011). "Strategies for Development of Iran Cultural Tourism". *Australian Journal of Basic and Applied Sciences*. Vol. 5. No. 8.

Azizah, Y. A. (2000). "Muslim Women's Rights in the Global Village: Challenges and Opportunities". *Journal of Law & Religion*. Vol. XV.

Bagir, Z. A, et al. (2005). *Integrasi Ilmu dan Agama: Interpretasi dan Aksi.* Bandung: Mizan.

Baharuddin, et al. (2015). "Understanding the Halal Concept and the Importance of Information on Halal Food Business Needed by Potential Malaysian Entrepreneurs". *International Journal of Academic Research in Business and Social Sciences*. Vol. 5. No. 2.

Baharun, H and Akmal Mundiri. (2011). *Metodologi Studi Islam Percikan Pemikiran Tokoh Dalam Membumikan Agama*. Jogjakarta: Ar-Ruzz Media.

Baqi, M. F. A. (1364.H). *Al-Mu'jam Al-Mufarras Lialfadzil Quranil Karim.* Mesir: Daar al-Kutub al-Mishriyyah.

**BDD-A30911 © 2019 Sitech Publishing House**
**Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)**

Barbour, Ian G. (1966). *Issues in Science and Religion*. New Jersey: Prentice-Hall, Inc.

_____. (2000). *When Science Meets Relegion*. San Fransisco: Harper Collin Publisher.

_____. (2002). *Juru Bicara Tuhan; Antara Sains dan Agama.* Bandung: Mizan.

_____. (2005). *Menemukan Tuhan dalam Sains Kontemporer dan Agama.* Terj. Bandung: Mizan.

Big Indonesian Dictionary

Bon, M and Mazhar Hussain. (2010). "Chapter 4 Halal" In *Tourism in the Muslim World Bridging Tourism Theory and Practice*. Vol. 2. USA: Emerald Group Publishing Limited.

Chookaew, S, et al. (2015). "Increasing Halal Tourism Potential at Andaman Gulf in Thailand for Muslim Country". *Journal of Economics, Business and Management*. Vol. 3. No. 7.

Ciolac, R, et al. (2017). "Management of a Tourist Village Establishment in Mountainous Area through Analysis of Costs and Incomes". *Sustainability.* 9.

Davis, R. A. (2011). *Palestinian Village Histories: Geographies of The Displaced*. California: Stanford University Press.

Drăgulănescu, I. V and Maricica Druţu. (2012). "Rural Tourism for Local Economic Development". *International Journal of Academic Research in Accounting, Finance and Management Sciences*. Vol. 2. Special Issue. 1.

Elaziz, M. F and Abdurrahman Kurt. (2017). "Religiosity, consumerism and halal tourism: A study of seaside tourism organizations in Turkey". *Tourism*. Vol. 65. No. 1.

Faizin. (2017). "Integrasi Agama Dan Sains Dalam Tafsir Ilmi Kementerian Agama RI". *Jurnal Ushuluddin.* Vol. 25. No.1.

Ghadami, Mina. (2012). "The Role of Islam in The Tourism Industry". *Elixir International Journal*. 52.

**BDD-A30911 © 2019 Sitech Publishing House**
**Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)**

Habibi, M. Z. (2016). "Hubungan Antara Agama dan Sains dalam Pemikiran Ian G. Barbour dan Implikasinya Terhadap Studi Islam". *Jurnal eL-Tarbawi.* Vol. IX. No. 1.

Hanif, N. (2011). *Pertumbuhan dan Penyelenggaraan Pemerintahan Desa*. Jakarta: Penerbit Erlangga.

Hartiningsih, M. F, et al. (2016). "The Portrait of Rural Tourism Model in the Baha Tourism Village of Badung District". *Journal of Business on Hospitality and Tourism*. Vol. 02. Issue. 1.

Henderson, J. C. (2010). "Chapter 6 Islam and Tourism Brunei, Indonesia, Malaysia, and Singapore" dalam *Tourism in the Muslim World Bridging Tourism Theory and Practice.* Vol. 2. USA: Emerald Group Publishing Limited.

Hendropuspito. (1989). *Sosiologi Sistematika*. Yogyakarta: Kanisius.

Ismail, H. N. (2013). "Islamic Tourism: the Inpacts to Malaysia's Tourism Industry". *Proceedings.* International Conference of Tourism Development (ICTD).

Kartohadikoesoemo, S. (1984). *Desa*. Jakarta: Balai Pustaka.

Khan, Faiza and Michelle Callanan. (2017). "The "Halalification" of Tourism". *Journal of Islamic Marketing*. Vol. 8. Issue. 4.

Law of the Republic of Indonesia Number 6 of 2014 concerning Villages

Levi, Daniel and Sara Kocher. (2009). "Understanding Tourism at Heritage Religious Sites". Focus. Vol. 6. Iss. 1, hlm. 18.

Linton, R. (1984). *Antropologi; Suatu Penyelidikan Tentang Manusia.* Bandung: Jemmars.

Maksimović, M, et al. (2015). "Theoretical Concepts of Rural Tourism and Opportunities for Development in the Republic of Serbia". *Economics Management Information Technology*. Vol. 3. No. 3.

Mayasari, L. "Konsep Desa dan Kota Perspektif Al-Quran (Urban Sufism)", *Paper*, published on April 24, 2015.

BDD-A30911 © 2019 Sitech Publishing House
Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)

http://lutfianamayasari.blogspot.com/2015/04/konsep-desa-dan-kota-perspektif-al.html. accessed on July 25, 2019.

Mukholik, A. (2017). "The Variation of The Quran Reception 21st Century In Central Java Indonesia". *IJASOS- International E-Journal of Advances in Social Sciences*. Vol. III. Issue. 7.

Mutiara, N. et al. (2019). "Community Participation in Village Development from Islamic Economic Perspectives". *Journal of Innovation in Business and Economics*. Vol. 03. No. 01.

Ndraha, T. (1981). *Dimensi-Dimensi Pemerintahan Desa*. Jakarta: PT Bina Aksara.

Neveu, N. (2010). "Chapter 10 Islamic Tourism in Jordan Sacred Topography and State Ambitions". *Tourism in the Muslim World Bridging Tourism Theory and Practice*. Vol. 2. USA: Emerald Group Publishing Limited.

Raeesi, M. M. (2016). "Analysis of the Substantive Distinction between Medina (City) and Gharieh (Village) in the Quranic Literature". *The Scientific Journal of NAZAR Research Center (Nrc) for Art, Architecture & Urbanism Bagh- e Nazar*. 13. (40).

Rayendra, M. (2017). "Halal Tourism Development in East Lombok Regency". *Sumatra Journal of Disaster, Geography and Geography Education.* Vol. 1. No. 2.

Retnowati. (2014). "Agama, Konflik, dan Integrasi Sosial (Integrasi Sosial Pasca Konflik Situbondo)". *Jurnal Analisa*. Vol. 21. No. 02.

Sadilah, E, et al. (1997). *Integrasi Nasional Suatu Pendekatan Budaya di Daerah Istimewa di Daerah Yogyakarta*. Departemen Pendidikan dan Kebudayaan: Yogyakarta.

Shepard, W. E. (1987). "Islam and Ideology: Towards a Typology". *International Journal of Middle East Studies*. Vol. 19. No. 3.

Silis, D. L. (1986). *International Encyclopedia of the Sosial Sciences*. Vol. 7. New York: The Macmillan Company & the Free Press.

**BDD-A30911 © 2019 Sitech Publishing House**
**Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)**

Soedarno, P., et al. (1992). *Ilmu Sosial Dasar: Buku Panduan Mahasiswa.* Jakarta: PT. Gramedia Pustaka Utama.

Suherlan, A. (2015). "Persepsi Masyarakat Jakarta Terhadap Islamic Tourism". *The Journal of Tauhidinomics*. Vol. 1. No. 1.

Susanto. P. A. S. (1999). *Pengantar Sosiologi Dan Perubahan Sosial*. Cetakan Kelima. Bandung: Putra A. Bardin.

Syah, F. (2017). "Strategi Mengembangkan Desa Wisata". *Prosiding*. Seminar Nasional Multi Disiplin Ilmu & Call for Papers UNISBANK Ke-3 (SENDI_U 3).

Turmudi, M. (2017). "Integrasi Sains dan Agama Dalam Perspektif Epistemologi Keilmuan Islam Kontemporer". *Jurnal Pemikiran Keislaman*. Vol. 28. No. 1.

Waston. (2014). "Hubungan Sains Dan Agama: Refleksi Filosofis atas Pemikiran Ian G. Barbour". *PROFETIKA: Jurnal Studi Islam*. Vol. 15. No. 1.

Wirdanengsih, et al. (2017). "The Inculcation of Loving Reading Quran Values at the Reading Quran Institution, Home, and Community". *Ta'dib: Journal of Islamic Education*. Volume. 22. Number. 1.

Widjaja, HAW. (2003). *Pemerintahan Desa/Marga*. Jakarta: PT. Raja Grafindo Persada.

Xu, K, et al. (2017). "Community Leadership in Rural Tourism Development: A Tale of Two Ancient Chinese Villages". *Sustainability.* 9.

Yin, C. C, et al. (2017) "Travel Motivation Among Muslim Tourists In Malaysia". *A Research Project*. Faculty of Business and Finance Department of Marketing. Universiti Tunku Abdul Rahman. Malaysia.

**BDD-A30911 © 2019 Sitech Publishing House**
**Provided by Diacronia.ro for IP 216.73.217.142 (2026-11-15 02:42:10 UTC)**