

# Management Conditions for the Management of Kenagarian Religious Tourism in Batang River, Tanjung Raya District, Agam Regency

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## **Abstract:**

*This research was motivated by the absence of regional planning for the development of religious tourism areas, limited knowledge, information and technology made people develop new tourist areas traditional or conventional. The objectives of this research are: to know the condition of sustainable management of Kenagarian River Batang religious tourism management, Tanjung Raya District. The results showed that: The management condition of the Kenagarian Sungai Batang religious tourism arrangement, Tanjung District, is seen from: (a) sustainability. The sustainability of the sustainable arrangement of the river Batang national religious tourism potential, Tanjung Raya District, makes changes in the economic situation of the community for the better, and cooperation between the government and the community can be well established. (b) based on the local community (local community). The local community agrees with the principle of religious tourism in Kenagarian Sungai Batang, services that are in accordance with the principles of Indigenous Basandi Syara, Sara Basandi Kitabullah (ABS-SBK) the community supports if religious tourism is applied. Conceptually placing local communities as the main actors*

**Keywords:** Potential, Religious Tourism, Environment, Sustainable.

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## **I. Introduction**

Religious tourism in Kenagarian Sungai Batang is located in Tanjung Raya District, West Sumatra. Tanjung Raya District, Agam Regency has an area of  $\pm 150.76 \text{ km}^2$  with an altitude of 460 m above sea level (asl) (Agam in Figures, 2018). The population of Tanjung Raya is  $\pm 36,846$  people, which is almost the same between men (49.3%) and women (50.7%). These residents generally live on the edge of the lake, with the main livelihood to the fields and to the lake (finding fish in the lake). (Arjuna, 2018).

The Nagari Sungai Batang religious tourism location can be reached in approximately 3-4 hours from Padang, the capital city of West Sumatra province or about 3 hours from Minangkabau International Airport, by combing the west coast of Sumatra to the north, via Pariaman and LubukBasung, the capital of Agam Regency. Meanwhile, from Bukittinggi, Lake Maninjau can be reached by descending 44 windings after passing the Landir and Matur rivers. From Matur District, before the winding, precisely in Ambun Pagi or from PuncakLawang (the highest side of the lake), you can see Maninjau lake clearly lying blue and calm in the valley so it is very charming. The air temperature in the Lake Maninjau area is quite cool, making tourists feel at home for long in this Maninjau.

The Nagari Sungai Batang community is known as a religious community, a strong adherent of Islam. This is very much reflected in the life of the people who always work together to carry out a job such as going down to the fields, holding a feast, or if misfortune befalls them, which are generally discussed or formulated in the mosque after the five daily congregational prayers. They live their lives with full kinship based on the teachings of Islam. From this Islamic teaching, a strong Minangkabau custom was born in the "Minang realm", where the "Basandi Syara' and Syara' Basandi Kitabullah tradition" (ABS-SBK) custom is based on Islamic law, where the shari'a comes from the Holy Book of Muslims, namely Al -Qur'anul Karim.

However, the development of religious tourism that has occurred in the last few decades has changed the orientation of the Nagari Sungai Batang community towards a more commercial one. They have started to forget the togetherness in mutual cooperation, looking for bada fish, rinuak to the lake in a canoe all night, taking pensi and langkitang at the bottom of the lake, especially in shallow lakeside areas together. Instead, people have started to build buildings directly adjacent to the lake ashomestays or hotels for tourists.

The disaster that befell Nagari Sungai Batang was not only physical, but also non-physical, especially the 'aqidah and customs of the community. Religious communities, indicated by life based on a surau or mosque,

now tend to switch to *cafe* or hotel based. There have been many strategic decisions or policies that were born not in the mosque or in the surau anymore. The mosque is deserted, but *cafes* or coffee shops are always getting busier, day or night. In addition, the culture of tourists, especially foreign tourists, which is far from Minang customs and Islamic ethics has been imitated by young people, whether it's how to dress, speak, or act. This is because they make the foreign tourists as role models. Therefore, this mainstay tourist destination in W Sumatra is a threat to the preservation of the nature and culture of the Maninjau community.

The decrease in "*sense of belonging*" of the Nagari Sungai Batang community towards Islamic attributes also has an impact on the customs of the local community. From a visit to the Nagari Sungai Batang area, it can be seen that in general people, especially the millennial generation, who from birth have been exposed to the glamorous life of tourists, especially from foreign countries, have followed the lifestyle or culture of the tourists who are generally non-Muslims, especially the way they dress. . Based on the results of interviews with Maninjau community leaders on May 4, 2019 they no longer have respect for their *mamak*, both *mamak sako* and their traditional *mamak* or *datuk* in a tribe. They have started to dare to go against their mother's advice. They feel that they can live independently without the help of people, including their own colleagues. Based on information from local traditional and religious leaders (May 4, 2019) The life of mutual cooperation as one of local wisdom in strengthening friendship has begun to be abandoned. If this condition continues, then Maninjau will lose the opportunity as a local, national, or foreign tourist destination. Because in general, foreign tourists, besides wanting to enjoy the natural beauty of Lake Maninjau, they also want to witness the unique and interesting culture of the people. Among them, such as the habit of residents bathing in the lake and catching *rinuak* with a *sarong* after bathing, as well as the activities of teenagers and children praying together and reading the Koran in the mosque every night.

Based on the problems that occurred in Ngari Sungaaibatang, it is necessary to study and map the potential of the region. This is because so far the use of religious tourism has only been seen from the economic side and the interests of development alone without being balanced with efforts to maintain the environment. Communities around Nagari Sungai Batang are starting to feel the benefits for local communities around Nagari Sungai Batang, now turning into a threat to the survival of other ecosystems, such as fish, livestock, and even for the sustainability of agriculture which is fed by the lake water.

According to Asnilet *al* (2013) there are two main obstacles in managing religious tourism areas, the first is the low understanding and participation of local communities in maintaining sustainability, the second is the lack of government attention in developing the area. That this can be illustrated by the lack of outreach to the public and the low enforcement of regulations. Furthermore, the low enforcement of regulations can be seen from the increase in the number of cages from year to year. Now the number of marine cages in Lake Maninjau has reached  $\pm 17500$  units, while what is allowed according to the capacity of the lake is only 6000 units (Republika, 2019).

Protecting the ecosystem is one of the human tasks as *caliph fil ardhy*. The order in environmental management has actually been included in the Al-Quran. Natural resource management must be carried out proportionally and rationally for the needs of the community at large and the next generation. Management and utilization of the earth and its potential by not exploiting it excessively is appreciated by Islam. However, if humans do not manage their environment well, then they themselves will feel the bad impact

Law Number 10 of 2009 states that tourism is an integral part of national development which is carried out in a systematic, planned, integrated, sustainable and responsible manner while still providing protection for religious values, culture that lives in society, sustainability and quality of the environment. and national interests. Tourism development is needed to encourage equal distribution of business opportunities and gain benefits and be able to face the challenges of changing local, national and global life.

The implementation of the tourism law (UU No. 10 2009) refers to the 2010-2025 RIPPNAS, namely tourism is all activities related to tourism and are multidimensional and multidisciplinary in nature that arise as a manifestation of the needs of each person and country as well as the interaction between tourists and local communities, fellow tourists.

Regulation of the Minister of Home Affairs No. 52 of 2007 concerning the empowerment and preservation and development of customs, habits of the community and local customary institutions also states that the customs and socio-cultural values of the community are one of the social capital that can be utilized in the context of implementing development so that conservation efforts need to be made. and development according to the characteristics of indigenous peoples.

In the last sixty years, tourism has experienced continuous diversification and expansion, becoming one of the largest and fastest growing economic sectors in the world to achieve sustainable development. Butler, (2018). The development of sustainable tourism activities can build and improve the existence of the community, so that the community has the ability to manage assets or regional potential, both physical potential and social potential that they have for the present and the future. Development by involving all members of the community, starting from the beginning of planning in order to create a vision and one step. Planning for a regional building and

tourism object development with a careful plan by taking into account the preservation of the environment and cultural heritage (Yulina, (2021).

The importance of planning in an effort to maximize benefits and minimize negative impacts from the results of development and sustainable tourism development is an integral planning and sustainability as the key totourismdevelopmentPlanning the tourism sector in a sustainable manner Tourism continues to be in the medium and long term sector with an extraordinary capacity to improve economic welfare, tourism must pay attention to the carrying capacity of the environment and the quality of life of local communities The importance of Local government policies that pay attention to environmental conservation are appropriate or compatible with local values (Exceltur, 2017).

The wealth of religious tourism has the potential to be developed into a tourism destination especially the potential of Sungai BatangKenagarian, Tanjung Raya District, Agam Regency, with its natural beauty located in the Sungai Batang Nagari Area, one of the national tourist destinations (Agam in Figures, 2018), has a diversity of artistic and cultural wealth with the characteristics of cultural and religious tourism.

Kenagarian Sungai Batang, sub-district of Tanjung Raya is also the birthplace of Buya Hamka. Hamka is recognized as 'Indonesian Islamic Writer'. With his cold hands, Hamka managed to create many written works which were turned into books and novels. During the Japanese colonial era, Hamka was also active in carrying out da'wah through the media that Hamka created called "The Call of Islam".). Buya HAMKA has inspired the Indonesian people/nation and even the world to project themselves as servants of God who must serve the Khaliq ("HablumminAllah"), and as members of society who are responsible for their life and environment ("Hablumminan Naas").

Likewise, Emil Salim as one of the national figures in the environmental field remains in the spotlight even in the midst of the tumultuous development of technology and business in Indonesia. Nugroho, (2021) explained that Emil Salim discussed the environment comprehensively in terms of economy and sustainable development, institutions, natural resources and the environment, population and health. What is the management condition for the management of Kenagarian religious tourism on the Batang River, Tanjung Raya District, Agam Regency?

## **II. Methods**

In accordance with the research achieved, namely the management conditions of religious tourism, the type of research used is a qualitative descriptive approach. The research informants were the Nagari government, the community, religious tourism managers, the Hamka Generation Youth Community (KPGH), and traditional stakeholders determined by the *purposive sampling*. Then the data was collected through observation, interviews, *Focus Group Discussion* (FGD), and documentation. Data were analyzed using Milles & Huberman analysis stages starting from data reduction, data presentation and drawing conclusions.

## **III. Result and Discussion**

### **The condition of sustainable management of Kenagarian Religious Tourism in Sungai Batang District, Tanjung Raya District.**

#### **Sustainability**

For Indonesian people who are unfamiliar with the importance of the environment, in structuring the potential for religious tourism, it is only a simple object that is simply related to nature, plants and animals. In fact, the scope of the environment is much wider than that, which concerns the overall entity in which all living things exist. In the context of community empowerment, all activities and activities cannot exclude the existence of the environment at certain points and limits. Therefore, development and empowerment that does not give serious attention to the environment, especially religious tourism in Sungai BatangKenagarian will actually result in anti-development and anti-empowerment.

Law Number 10 of 2009 states that tourism is an integral part of national development which is carried out in a systematic, planned, integrated, sustainable and responsible manner while still providing protection for religious values, culture that lives in society, sustainability and quality of the environment. and national interests. Tourism development is needed to encourage equal distribution of business opportunities and gain benefits and be able to face the challenges of changing local, national and global life.

The current management of religious tourism areas cannot be separated from the concept of sustainable development which has become the global agenda of every development process. Sustainable religious tourism development (*sustainable*) has become a global agenda in every development process. Parma, (2019) policies to accommodate the principles of sustainable tourism as stated in the *Pacific Ministers Conference on Tourism and Environment in Maldives* in 1997 which includes local welfare, job creation, conservation of natural resources, maintenance and improvement of quality of life, and *equity* and intergenerationalTherefore, all

stakeholders including the government in various development sectors must apply the principles of sustainable religious tourism development both in every policy and development plan that will be implemented, of course including the development of the tourism sector. Thus, the condition of sustainable management of river Batang religious tourism, Tanjung Raya District, is seen in two important components, namely:

**a. Changes in Economic Conditions for the Better**

Conditions The arrangement of religious tourism must be based on sustainability criteria, which means that the arrangement of religious tourism in Sungai Barang Village can ecologically supported in the long term as well as economically feasible, ethically and socially fair to the community. In addition to the economic aspect, in the social aspect, tourism contributes to providing employment for people in tourist destinations, especially religious tourism in Kenagarian Sungai Batang. Parma, (2019). sustainable tourism as stated in the *Pacific Ministers Conference on Tourism and Environment in Maldives* in 1997 which includes local welfare, job creation, conservation of natural resources.

Religious tourism isatah as a combination of symptoms and relationships arising from the interaction of tourists, businesses, governments, hosts and host communities in the process of serving tourists and other visitors. In addition, the principle emphasizes that the process of structuring the potential for religious tourism in Sungai BatangKenagarian must be economically feasible and profitable for both the manager and the local community. Satriawan, (2019) The development of religious tourism will certainly have a socio-economic impact. Therefore, the arrangement of the potential for religious tourism must be carried out efficiently in order to provide significant economic benefits for both regional development and improving the welfare of local communities.

Through the arrangement of the potential for religious tourism in Kenagarian Sungai Batang, a tourism destination will have a variety of products that will open up opportunities for repeat visits for tourists who have visited the religious tourism area of Nagari Sungai Batang. The development of religious tourism is also considered capable of minimizing the potential that is able to create economic activity in the area of religious tourism based on tourism activities (tourism economy). The productive power of local potential, including the potentials of rural areas, will be encouraged to grow and develop by utilizing existing resources. This is supported by Fitriah's research, (2020) with the existence of economic religious tourism which will have a positive impact on the region and society.

The potential possessed by Batang River religious tourism today, starting from the potential of culture and natural resources, and the potential possessed by the Batang River, so that it will be an effective instrument in encouraging the economic development of the Nagari community. Furthermore, various efforts will be encouraged to preserve and empower the unique potential in the form of local culture and local wisdom values.

The religious tourism area in Nagari Sungai Batang is expected to not only increase Regional Original Income (PAD), but also support the economic life of local communities around and or in the Batang River religious tourism area. The implementation of tourism will have a socio-cultural and economic impact on the community. Tourism as a term for all, especially for the economy, is a process caused by the traffic flow of foreigners coming and going to and from a place, region or country and everything that has to do with the process. Zakaria, & Rachmat, (2021) in their research that the economy and social are at the forefront in the development of religious tourism for the socio-economic life of the community.

The condition of structuring the religious tourism potential of Sungai BatangKenagarian, Tanjung Raya District, which is sustainable in terms of the component of sustainability (*sustainability*) seen from changes in economic conditions for the better for the community in the religious tourism area in Kenagarian Sungai Batang. This means that with the potential in religious tourism areas to make the community's economy better, of course there will be changes in people's income levels and livelihoods. Thus, in the future, the arrangement of the potential in the religious tourism area in Nagari will contribute significantly to the social and economic community.

**b. Cooperation between the Government and the Community**

The collaboration that occurs in the arrangement of religious tourism potential is a form of social process that occurs in the community in Sungai BatangKenagarian, the Save Maninjau Team from the Agam Regency Government. cooperate with various parties in terms of improving the quality of community resources and marketing of religious tourism Nagari. This is supported by Dewi's research, (2013). Tourism village development requires a solid partnership between three main elements, namely the government, the private sector, and universities, where local communities are stakeholders of the cooperation. Cooperation is carried out with the Tourism Office of Agam Regency, universities and nature lovers to hold training and Real Work Lectures, cooperation with travel agencies and agencies in marketing Nagari religious tourism concepts..

The current cooperation carried out by the management of religious tourism in SungaiaBatangKenagarian is with the district government, universities to hold training and nayata work

training (KKN) or from universities directly by carrying out community service activities. The aim is to market and develop the religious tourism object area in Sungai BatangKenagarian. This is supported by Ghofur's research, (2018) that in his research the Tourism and Culture office collaborates with related parties in gathering information related to tourism objects that will be promoted to the tourism potential of the Indonesian *Islamic Art Museum*. Beigu is also in the research of Habib, &Mahyuddin, (2021) improving the performance of religious tourism management institutions, with various parties, improving the quality of human resources, encouraging collective management of waste management on a regional scale, encouraging the implementation of a monitoring system and consistent application of sanctions in the context of fostering government officials. and society.

The current collaboration carried out by the religious tourism management in SungaiaBatangKenagarian is with the district government, universities to hold training and real work qualifications (KKN) or from the university directly by carrying out community service activities. The aim is to market and develop the religious tourism object area in Sungai BatangKenagarian. that the cooperation carried out by the management of religious tourism in Sungai BatangKenagarian is with the district government, the community, and universities. For more details, see the concept map below:

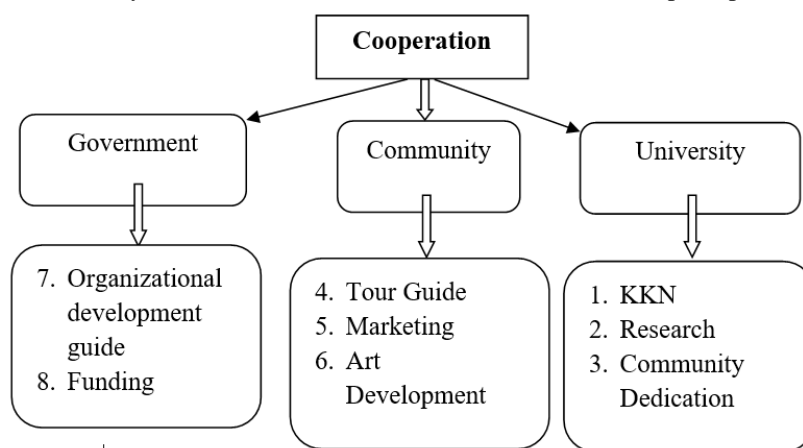


Chart 1.Cooperation between the Government and the Community

The district government together with Nagari Sungai Batang are planning collaborations with various parties in the development of their religion-based nagari tourism. The nagari government continues to explore the tourism potentials in the nagari by managing the existing potential. In addition, the nagari government also identifies natural potentials that have the opportunity to be used as tourist objects as a means of supporting nagari tourism.

The basic potential possessed by an area to become a religious tourism area then needs to be supported by factors of access to market access. This factor plays a key role, because an area that already has readiness to be developed as a religious tourism area. Therefore, the readiness of religious tourism areas in Kenagarian Sungai Batang must be balanced with the ability to build market networks with tourism industry players, with various forms of cooperation and the development of promotional media so that the potential of the area appears in the map of tourism products in the region, regionally, nationally and internationally. . In such a way that it can capture opportunities for tourist visits to the area.

**Based on the local community (local community).**

Regarding the local community's perception of the application of religious tourism in Sungai BatangKenagarian, they generally agree with the principle of religious tourism in Sungai BatangKenagarian, services that are in accordance with the principles of *Indigenous Basandi Syara, Sara BasandiKitabullah* (ABS-SBK) the community supports if religious tourism is applied. In Syafi'i's research, (2015) the concept of developing a tourist village by involving and placing local communities who have the authority to manage and develop their own areas to improve the welfare of local communities and the sustainability of local culture and natural resources. Conceptually placing local communities as the main actors through community empowerment in various tourism activities, serving if needed and welcoming with the best of ethics and ethics so that the maximum tourism benefits are intended for the community. The main target of tourism development must be to improve the welfare of the (local) community.

In addition, the KPGH community engaged in the development of religious tourism in the Nagari Sungai Batang area will also involve local communities in the decision-making process, and in obtaining the largest share of income directly from the presence of tourists. Thus, it will be able to create job opportunities,

reduce poverty and have a positive impact on the preservation of the environment and local indigenous culture which in the end is expected to be able to grow the identity and pride of the local population that grows due to increased tourism activities. So in fact, the concept of a real populist economy, which is directly implemented by the community and the results are directly enjoyed by the community. Supported by Suganda's research, (2018) that one of the tourism concepts that can be applied to utilize local communities in the area is to introduce the concept of community-based tourism (*Community Based Tourism*).

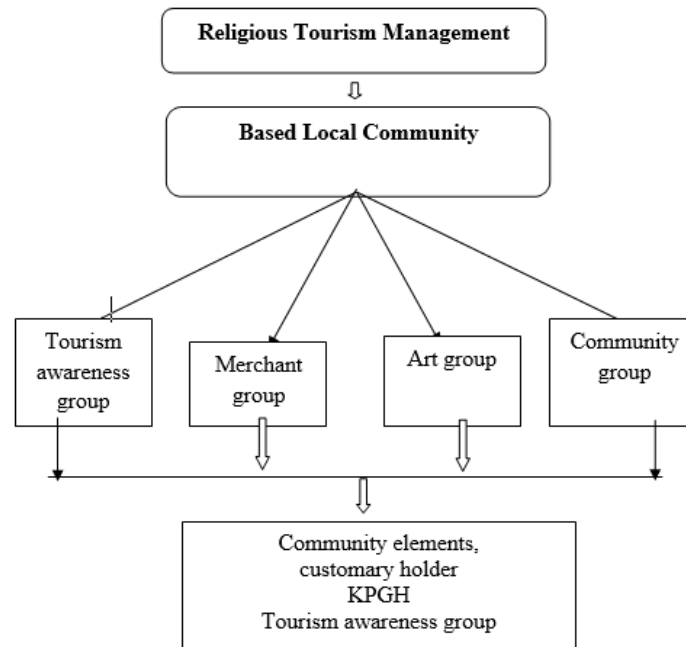
It is hoped that local community-based religious tourism is formed because of the link between the local population's economy, natural resource conservation and the preservation of local culture and is able to run in a sustainable manner. A strong commitment to nature and society is needed in order to obtain positive impacts such as preserving the natural environment and increasing the welfare of local communities. in order to improve the welfare of local communities.

Nagari based on Batang River religious tourism is one form of implementing community-based and sustainable tourism development. Through the arrangement of religious tourism, it is hoped that there will be equality in accordance with the concept of sustainable tourism development. In addition, the existence of religious tourism makes tourism products more culturally valuable so that the arrangement of religious tourism can be culturally valuable without destroying it. In Purba's research, (2017), local communities apply strategies such as promotion, environmental sanitation, improvement of facilities so that the number of tourist visits has increased.

The management of existing arrangements in the Sungai Batang religious tourism area currently focuses on local communities by involving in terms of facilities and visitor needs in order to improve the economy of the local community. There is a guarantee that the community must be involved in it so that the arrangement of religious tourism runs according to the needs of the community. To ensure that the arrangement of religious tourism must be guided by the local community being central and making the subject of all tourism management processes. Yaman, *et al*, (2004) tourism development that emphasizes local communities (whether directly involved in the tourism industry or not) in the form of providing access to tourism management and development which leads to community empowerment.

Associated with society, the role of the community has the meaning of actions taken by a group of people that reflect the similarity of behavior as a communal entity related to certain social structures. Supported by research by Fitrianti, & Greece, (2019). The development of a tourist village requires the participation of local communities in all stages of development starting from the planning, implementation, and supervision stages. However, in reality there is often a neglect of community participation. The potential arrangement of religious tourism potential in Kenagarian Sungai Batang is based on local communities such as tourism awareness groups, merchant groups, art groups, community groups, community elements, KPGH, and pokdarwis. The success of tourism does not only make the main target of attracting foreign tourists to come, but rather to develop the business opportunities of the community in it to develop and progress. Meanwhile, tourism development efforts that are oriented towards local communities are considered to be quite good. In simple terms, participation is a process in which the community as stakeholders is involved in influencing and controlling the arrangement of religious tourism in Sungai Batang Kenagarian. Communities actively participate in initiating their lives, through the decision-making process and the acquisition of resources and their use.

Associated with society, the role of the community has the meaning of actions taken by a group of people that reflect the similarity of behavior as a communal entity related to certain social structures. From the understanding above, the role of the community has the following characteristics:



**Chart 2.** Processed by researchers on the potential of religious tourism potential Based on the local community (local community).

Based on the data and documentation above, it can be concluded that the management condition of religious tourism arrangement in Kenagarian Sungai Batang is based on local communities such as tourism awareness groups, merchant groups, art groups, community groups, community elements, KPGH, and Pokdarwis. The success of tourism does not only make the main target of attracting foreign tourists to come, but rather to develop the business opportunities of the community in it to develop and progress. Meanwhile, tourism development efforts that are oriented towards local communities are considered to be quite good. In simple terms, participation is a process in which the community as stakeholders is involved in influencing and controlling the arrangement of religious tourism in Sungai Batang Kenagarian. Communities actively participate in initiating their lives, through the decision-making process and the acquisition of resources and their use.

Understanding the role of the community in the context of structuring religious tourism in Kengarian Sungai Batang means that there is a common mindset and pattern of action from the community regarding the existing tourism potential, for then the community will jointly take an action in an effort to realize the goal of managing tourism as a tourism destination. a dimension that is able to have a positive impact on them, and is able to reflect their identity as a community unit that has a distinctive or unique social structure.

#### IV. Conclusion

The management condition of the sustainable management of Kenagarian River Batang religious tourism, Tanjung Raya District, concluded that (a) *sustainability*. The sustainability of the sustainable management of the potential for religious tourism in Sungai Batang, Tanjung Raya District, is seen in two important components, namely: (1) changes in economic conditions for the better. This means that with the potential in religious tourism areas to make the community's economy better, of course there will be changes in people's income levels and livelihoods. So that later the arrangement of the potential in the religious tourism area in Nagari contributes significantly to the social and economic community, and (2) cooperation between the government and the community. The collaboration that occurs in the arrangement of religious tourism potential is a form of social process that occurs in the community in Sungai Batang Kenagarian, the Save Maninjau Team from the Agam Regency Government. Cooperating with various parties in terms of improving the quality of community resources and marketing of religious tourism villages, universities to hold training and (KKN) or from universities directly by carrying out community service activities. (b) based on the local community (*local community*). the local community generally agrees with the principle of religious tourism in Sungai Batang Kenagarian, services that are in accordance with the principles of *Indigenous Basandi Syara, Sara Basandi Kitabullah* (ABS-SBK) the community supports if religious tourism is applied. Conceptually placing local communities as the main actors through community empowerment in various tourism activities, serving when needed and welcoming with the best of ethics and ethics so that the maximum tourism benefits are intended for the community. The main target of tourism development must be to improve the welfare of the (local) community. In addition, the KPGH community engaged in the development of religious tourism in the

Nagari Sungai Batang area will also involve local communities in the decision-making process, and in obtaining the largest share of income directly from the presence of tourists.

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