

COMPARISON STUDY OF DOMESTIC AND FOREIGN TOURISTS' PERSPECTIVE: THE STANDARDS AND PRODUCT VALUES OF HALAL TOURISM

GR Nurazizah¹ and F Rahmafritria²

^{1,2}Program Studi Perencanaan Wilayah dan Kota, Universitas Pendidikan Indonesia, Bandung,
Indonesia

¹Email : ghoitsa.rohmah@upi.edu

ABSTRACT

Each country that developed halal tourism destinations, had arranged halal standards differently, for instance Indonesia which arranges the standards based on Islamic sharia values in the context of tourism facilities, services and management. However, due to tourism activities are related to recreational motivation, such as seeking pleasure and relaxation, the halal tourism standards that expected by tourists need to be continuously studied. Because the target of tourists is not only domestic, the perception of foreign Muslim tourists should be used as a comparison, including analysing their preferences. This study is very useful for the next development of halal tourism in Indonesia. The purpose of this study is to compare and examine the relationship between preferences and perceptions of halal tourism and intention to stay at halal hotels. A total of 45 foreign Muslim tourists and 200 domestic Muslim tourists were used as respondents to analyse their preferences for halal tourism quantitatively. The analysis shows the significant differences between the preferences of both tourism groups in terms of the importance of halal standard and the perceived value they felt. Furthermore, the result of analysis shows that there is an associative relationship between preferences and perceptions toward intention to stay at Halal Hotels.

Keywords: halal tourism, tourists' preference, comparison of domestic and foreign Muslim tourists

A. INTRODUCTION

As a country that achieved first position in the Global Muslim Travel Index (GMTI), Indonesia develops tourism in consideration of the needs of Muslim tourists, which is believed have specific needs compared to the tourists in general [1]. At least there are four typical needs of Muslim tourists, namely the need for cleaning tools, religious facilities and infrastructure, halal food, and tourist activities that do not conflict with religious values [2]. These particular needs then distinguish halal tourism from tourism in general [3].

The concept of halal tourism in Indonesia tends to change continuously. Initially, this concept became part of religious tourism. then there was a change in understanding that religious tourism was more likely to be Muslim tourists, while spiritual tourism was for non-Muslims. Before the term of halal tourism emerged, sharia tourism was first popular. The term "sharia", at that time, was deemed more

¹ To whom any correspondence should be addressed.

² To whom any correspondence should be addressed.

appropriate because it promoted Islamic sharia values, and even had become the official terminology in most of the Ministry of Tourism programmes. But in the end, criticism of the Islamization of tourism products then emerged, so the term of halal tourism then used.

The Indonesian government strongly supports the halal tourism branding through the issuance of a number of policies. In 2014, the government issued Minister of Tourism and Economic Creative Regulation No. 2 of 2014, the regulation explicitly set the guidelines for sharia business organization. Under the rule, criteria about halal hotel set in accordance with the concept of sharia. Furthermore, the support also was strengthened by the published of Law No. 33 of 2014, which regulates the government's obligation to provide guarantees to consumers about the halal products on the market. However, it is clear that the government has not yet issued specific regulations related to halal tourism.

Other kinds of government's support can be seen from the determination of 10 halal destinations in 2017, which consists of priority, main and pioneering categories. The three priority of halal destinations consist of Aceh, West Sumatra and West Nusa Tenggara, while the main ones consist of Makassar and West Java. The other five are Jakarta, Riau Islands (Batam), Yogyakarta, East Java and Central Java.

Government's support rationally arises because of the high number of Muslim tourists visiting Indonesia. Based on data from the Ministry of Tourism, the highest number of visitors of Indonesia are Saudi Arabia, United Arab Emirates, Qatar and Kuwait. The tendency of Muslim tourists is 65% in visiting cultural tourism with such culinary and shopping activities. Meanwhile, another 35% tends to visit natural tourist destinations, especially in the areas of West Java, East Java, Central Java, Jakarta and South Sulawesi (www.kemenpar.go.id). Since the Muslim predicate they have, the tours should be provided without reducing the quality of faith and keeping the convenience in worship. Hence, it is essential to consider the application of the minimum halal standard in the natural and cultural destination in order to attract more Middle Eastern tourists.

Seeing from the trend and great opportunities in reaching more foreign Muslim tourists, the government is targeting the number of halal tourists, especially from the Middle East by 5 million tourists in 2019. This has implications for the importance of reforming and improving service standards, infrastructure and security by referring to previously issued regulations. The aspect that has been clearly regulated is the operation of sharia hotels which must have product, service and management standards.

However, even though globally halal tourism is becoming a trend, in fact, the challenges of organizing this tour plastered real. Halal destination readiness that must be met is seen from three aspects, namely institutional and promotion, human resources (HR), and the tourism product itself. In terms of infrastructure readiness, the required attributes are certification bodies and standardization bodies. While from the aspect of HR, skilled and professional workers are needed to fill these institutions. Furthermore, the world of higher education is challenged to prepare reliable and competent human resources so that important positions

needed can be fulfilled. For example, through increasing insight into Muslim jurisprudence.

Problems can also arise if they are related to the basic motivation theory of traveling. Tourism activities are related to recreational motivation, seeking pleasure and relaxation. In addition to safety and comfort, the extent to which halal tourism standards are expected by tourists, needs to be continually assessed. Is the halal tourism support and standard applied by the government in accordance with Muslim tourist preferences? What do they really want in the implementation of halal tourism? Before developing the concept of halal tourism development, of course the information mentioned earlier becomes important.

Based on this background, a study was conducted that made foreign and domestic Muslim tourists as respondents in exploring perceptions of the quality of halal tourism they wanted. The purpose of this study is to analyse preferences related to the standards of facilities and services for halal tourism products and the perceived value of benefits obtained from the viewpoint of domestic and foreign Muslim tourists. Surely the results of this study will be very useful as a material consideration in formulating the concept of Indonesian halal tourism and understanding the differences in characteristics and needs between the two groups of tourists.

B. LITERATURE REVIEW

Tourism is a need for every individual to get out of the routine and get a pleasant experience by visiting a particular tourist attraction to learn the uniqueness of its attraction. Tourism activities, at first, were always associated with rah-rah activities, and were more inclined towards the negative, but nowadays, tourism activities are seen as the opposite. In the Islamic view, tourism is manifested as a spiritual journey about the meaning of life related to spiritual awareness about the greatness of God, which came to be known as halal tourism.

Muslim tourists do tourist activities with a Muslim background. Of course, each of these tourists has their own perceptions and preferences in the selection and determination of tourism activities while still fulfilling their religious obligations. Perception and preference have an important role in choosing a tourist attraction. Perception related to tourist activities, arises after exposure to information about attractions that will be visited from various sources. While preferences are formed from tourist perceptions. These preferences indicate the choice or taste of tourists for products (goods or services) offered by a tourist destination.

Tourist perception can be formed through various ways, such as formed through the five senses or formed from the information media used by producers in introducing their products. and is influenced by personal characteristics, motives, interests, past experiences and expectations received. Perception is important in deciding which destinations are chosen by tourists. Positive perceptions will encourage someone to buy products, while negative perceptions will encourage someone not to buy products. To create a positive perception, a tourist attraction is required to meet the desires of tourists.

The perception of Muslim tourists must certainly be one of the important considerations in the development of a tourist destination, given the enormous potential of Muslim tourists in the development of tourism today. This is because the perceptions of each individual Muslim traveller can be translated into collective perceptions that can provide input and make tourist destinations more competitive and increase the repeated interaction of tourists towards these tourist destinations [18, 19]. However, there are not many studies related to understanding related to the perceptions and preferences of Muslim tourists. Therefore, the need for the study to be able to strengthen the concept of halal tourism that will be developed by countries that care.

C. RESEARCH METHODOLOGY

This research will be conducted in Indonesia with the scope of the study of perceptions and preferences of domestic and foreign Muslim tourists. Therefore, the location of data collection is spread at the exit and entry of foreign tourists and several tourist destinations such as nature tourism, shopping tourism, and culinary tourism to attract domestic tourists. Total respondents included in the analysis were 245 tourists with details of 200 domestic tourists and 45 foreign tourists.

Descriptive analysis was carried out to identify the preferences of Muslim tourists regarding the importance of halal tourism standards in government regulations and also describe their perceptions regarding the benefits or value of products from halal tourism. While quantitative statistical analysis is applied to look for correlational relationships between differences in the characteristics of tourist groups with their preferences and perceptions. Non-parametric analysis had to be done because of the abnormal distribution of data, so the analysis of Kruskal-Wallis H, Mann-Whitney U, and Somers' d Test was chosen.

D. RESULTS AND DISCUSSION

The increasing trend of Muslim tourists traveling around the world has caused the government to target an increasing number of visits to this specific type of tourism, halal tourism. There have been several attempts by the government to support halal tourism, such as making regulations governing the application of halal hotel standards and guaranteeing halal food products to meet the needs of Muslim tourists.

However, the authors assume that these efforts will be stronger if added to the understanding related to 3 main aspects in terms of demand, namely the characteristics, preferences and perceptions of Muslim tourists both domestic and foreign. First, the characteristics of tourists are seen from their gender, age, education, occupation, income, and main motivation in traveling. Next, preferences are assessed by looking at the importance of implementing standards for facilities, services and certifications that must be owned by the halal tourism business unit, specifically on halal hotels. Finally, the perception aspect seen is the value of benefits provided by halal tourism products, judging by the value of money, emotional value, and the value of quality.

1. Respondents' Characteristics

The striking difference from the characteristics of domestic and foreign Muslim tourists is in the aspects of education, employment, and income. On the one hand, domestic tourists tend to be more with undergraduate education level (93%) with employment as employees (52%) and most income below 5 million IDR (60%). Whereas, the dominant characteristics of foreign tourists are those with higher education (93.2%), employment as students (45.8%), with the most income above 5 million to 50 million IDR (66%).

Analysis of the aspects of its concern for the implementation of halal tourism shows the results that the majority of respondents are concerned with the implementation of halal tourism (score 3.4). As many as 43.8% at the very caring level and 25.8% at the caring level. Based on the Mann-Whitney test, no significant differences were found between foreign tourists and the archipelago (Asymp. Sig. Value of 0.307 > 0.05). On the other hand, significant differences in the level of awareness actually emerge from the area of origin of tourists. Tourists from Southeast Asia are considered more concerned than those from Southwest Asia (Table 1).

Table 1. Difference Test Results of Tourist Origin on Halal Tourism Concern.

Domicile	N	Mean Rank	Kruskal-Wallis H	10.714		SEA-SWA	SEA-WA	SWA-WA
Southeast Asia (SEA)	243	132.88	Df	2	Mann-Whitney U	829.000	314.000	7.500
Southwest Asia (SWA)	13	71.35	Asymp. Sig.	0.005	Z	-3.225	-.466	-1.745
West Asia (WA)	3	150.83	a. Kruskal Wallis Test		Asymp. Sig. (2-tailed)	.001	.641	.081
Total	259		b. Grouping Variable: Domicile		a. Grouping Variable: Domicile			

In the following discussion, the two groups of tourists also showed differences in some traveling motivations. The highest domestic motivation is traveling to admire the greatness of God (mean 4.58, SD 0.76), whereas foreigners prefer activities to enjoy natural and cultural attractions (mean 4.27, SD 0.81). Furthermore, there are significant differences in the 4 motivations bolded in Table 2. Indonesian tourists have a higher motivation for leisure / leisure activities, enjoy nature and culture, and admire the greatness of God. Unlike the case with foreign tourists whose motivation is higher in shopping.

Table 2. Different Tests of Archipelago and Foreign Tourist Motivation.

Motivation	Mann-Whitney U	Z	Asymp. Sig. (2-tailed)
Following Trend	5630.5	-0.553	0.580
Recreation/Vacation	4626.0	-2.898	0.004
Enjoying Nature & Culture	4796.0	-2.505	0.102
Learning New Things	5045.5	-1.842	0.065
Admire God through His Creation	3696.5	-5.074	0.000
Shopping	4637.5	-2.581	0.10

2. Preferences of Halal Tourism Standard

Halal tourism standards can be seen from the aspect of facilities, services, and certification by the authorized institutions. On the facility side, indicators seen were the availability of worship facilities, the separation of recreational facilities, and halal food. Next, service aspects can be seen from the provision of religious tourism information, employee uniforms, and checking procedures for guest

couples. Finally, the indicator aspect, seen from the importance level of halal certification.

First, on the aspect of the importance of standard facilities in Halal Hotels, domestic and foreign tourists have different views (Table 3). Of the total facilities assessed, foreign tourists tend to give a smaller importance. Statistically, this difference was significant (Mann-Whitney Test) on 6 of the 7 facility standards, at Asymp. Sig. in the amount of 0,000 (<0.05). The only facility that is considered important by both is the provision of halal food and drinks.

Table 3. Difference Test of Importance of Hotel Halal Facilities Standard between Nusantara and Foreign Tourists.

Standard of Facilities	Mean		Mann-Whitney U	Asymp. Sig. (2-tailed)
	Domestic	Foreign		
Qibla directions & prayer equipment	4.81	4.03	4163.0	0.000
Muslim-friendly washroom	4.62	4.07	4589.5	0.002
Convenient prayers room/ Mushola	4.69	3.85	3564.0	0.000
Separate facilities for men and women	4.33	3.39	3494.0	0.000
Pornography & gambling free	4.41	3.25	3635.5	0.000
Halal food and beverages (alcohol free)	4.61	4.31	5233.0	0.090

Preferred facility standards, from the perspective of the two groups of tourists, were in fact only minimum facilities for worship such as Qibla directions, prayer and purification places, and halal food. Other facilities such as the separation of entertainment facilities between men and women are considered not too important because it might reduce the satisfaction of social interaction both to fulfil the motivation of recreation, enjoy the beauty of nature, admire the greatness of God, and shop. Separation of activities between men and women, especially if close relationships, such as family or friends, can certainly reduce the expected portion of communication. Without an adequate portion of communication, tourism activities undertaken can end unpleasantly.

Next, the tendency of foreign tourists to give lower scores is also seen in aspects of service standards with real differences in each indicator (Table 4). In fact, checking procedures for guests who come in pairs, men and women, are considered not important at all by foreign tourists. This happens because of the understanding that being alone with someone both mahram and non-mahram has entered into someone's private domain, so it is not beautiful if the guests who come have to go through a series of checks. It is also understood that if clashed with religious law, then let the guest be directly responsible to his own God.

Table 4. Difference Test of Importance of Hotel Halal Facilities Standard between Nusantara and Foreign Tourists.

Standard of Services	Mean		Mann-Whitney U	Asymp. Sig. (2-tailed)
	Domestic	Foreign		
Information on religious events	4.19	3.07	3269.500	0.000
Polite uniforms covering "awrah"	4.44	3.22	2687.000	0.000
Information on prayer times	4.62	3.64	3603.500	0.000
Information about Halal Restaurant	4.60	4.14	4961.000	0.026
Islamic tour package	4.36	3.56	3993.500	0.000
Checking procedure for couples	4.31	2.97	2710.500	0.000

Finally, a similar thing happened in the evaluation of aspects of the importance of a hotel certification. Foreign tourists underestimate the importance of halal certification that must be owned by a hotel or tourist destination. This is significantly different from the assessment given by domestic tourists, with a Mann-Whitney U value of 3,607.5 with Asymp. Sig. 0,000 <0.05).

Looking at the three results of the analysis, of course, tourism managers should consider both the preferences of domestic and foreign tourists. If you want to follow the desires of the two groups, then the implementation of halal tourism no longer has to stick to the standards currently set by the government. Maybe, it could be, just by providing Muslim-friendly facilities, without having to impose the will of sharia, will be more acceptable to both groups of tourists.

3. Perception toward Halal Tourism' Value

Benefits or values are concepts that are difficult to define. Product value from the user's perspective can be defined as a general evaluation of the product seen from the benefits obtained by the customer [20]. Some researchers divide the benefits of the product into five dimensions, including functional value, emotional value, social value, condition value, and epistemic value [21]. However, researchers with a rationalist perspective, dividing product value into 2 dimensions, namely tangible and intangible [22]. Tangible dimensions include product attributes such as price value and quality value. On the other hand, the intangible dimension focuses more on emotional components. Product value analysis in this study is based on the second perspective, so that 3 types of values are identified, namely price, quality value, and emotional value of halal tourism products which are explained as follows.

First, related to the price value obtained from Halal Hotels, the two groups of tourists disagree with regard to the reasonableness of the price of halal hotels compared to conventional hotels. In fact, both of them are both prefer to stay in a star-rated hotel than to stay in a halal hotel. Staying at a five-star hotel tends to provide more certainty of standards that will be obtained when buying a product. Domestic tourist gave a value of 3.67 (agreed), and foreign tourist gave a value of 3.51 (agreed).

Next, in terms of quality, the indicators assessed are service quality, cleanliness, worship comfort, environmental friendliness, and the provision of halal food. Domestic tourists agree that halal hotels provide satisfying services through meeting cleanliness and comfort standards in practicing worship. They believe that Conventional Hotels do not necessarily provide halal food from the menu it offers. However, different perceptions were given by foreign tourists with a significant level of 0.05 on several statements (Table 5). Tourists tend to underestimate the value of halal hotels in terms of providing excellent service, high standards of cleanliness, and comfort in worship.

Table 5. Test the Difference Between Halal Hotel Quality Value Between Nusantara and Tourist Overseas.

	Excellent service	Cleanliness standard	Pleasure & serenity	Environmental friendly	Provide halal food
Mann-Whitney U	4328.000	4567.000	4309.000	5057.500	5150.000
Z	-3.277	-2.812	-3.387	-1.744	-1.583
Asymp. Sig. (2-tailed)	.001	.005	.001	.081	.113

Finally, on the emotional value, both domestic and foreign tourists, both agree that by staying at Halal Hotels, they feel more obedient to God and more comfortable in carrying out worship. Statistically, there was no significant difference between the perceptions given by the two groups with the Mann-Whitney test results indicating the significance of the two groups was above 0.05.

Looking at the overall results of the analysis on the product value of halal hotels, that if you want to maximize the value perceived by customers, then there are several things that must be considered. The perceived price value must be able to compete with conventional hotels while maintaining service standards and comfort in carrying out religious obligations. Based on these explanations, raising the selling price with halal hotel branding will actually have the potential to reduce the value of prices in the eyes of customers.

4. Correlation of Standard and Product Value toward Intention to Stay

In the case of Halal Hotels, through statistical tests, it is known that the importance of the standardization of Halal Hotels has a significant association with the perception of the value of Halal Hotel benefits to be obtained (Table 6). This significant relationship is indicated by the Approx. value. Sig. which is less than 0.05. Perception on hotel standards, services, and certification is positively correlated with the value of benefits assessed by respondents.

Table 6. Relationship of Importance Value to Value of Halal Hotel Benefits through Somers' Test.

No	Independent Variable	Dependent Variable	Somers'd	Approx. Sig	Influence
1	Important of Facilities	Value of Money	0.420	0.000	Moderate
		Value of Emotional	of 0.434	0.000	Moderate
		Value of Quality	0.437	0.000	Moderate
2	Important of Service	Value of Money	0.378	0.000	Moderate
		Value of	of 0.444	0.000	Moderate

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		Emotional			
3	Important of Certification	Value of Quality	0.440	0.000	Moderate
		Value of Money	0.327	0.000	Moderate
		Value of	0.394	0.000	Moderate
		Emotional			
		Value of Quality	0.419	0.000	Moderate

Judging from the value of the benefits, the Somers'd Test is also conducted to see the associative relationship between the value of benefits and the desire to stay at the Halal Hotel. The test results can be seen in Table 7. The value of benefits is proven to have an associative relationship with the desire to stay at a Halal Hotel. Of the 3 benefits obtained from Halal Hotels, the perceived value of quality and emotional benefits is perceived to have a "strong" positive correlation. That is, the higher the perceived value of benefits correlates with the increasing desire to stay at a Halal Hotel.

Table 7. Relationship of Value of Benefits to the Desire to Stay at Halal Hotels Through Somers' Test.

No	Independent Variable	Dependent Variable	Somers'd	Approx. Sig	Influence
1	Value of Money	Intention to Stay	0.324	0.000	Moderate
2	Value of Emotional	Intention to Stay	0.521	0.000	Strong
3	Value of Quality	Intention to Stay	0.527	0.000	Strong

Judging from the associative relationship between halal tourism standard preferences and intention to stay, it is very important for the government to really pay attention to halal tourism standards to be set in formal rules. It is intended that standards that have been made do not burden the halal tourism providers by providing facilities or services that are not needed or even unwanted by tourists. If the standard setting is very strict on Islamic sharia regulations, as stated by tourist respondents, that some of the rules are considered not important so that the provision of these services can interfere and reduce travel satisfaction.

In accordance with the results of studies and analyses that have been carried out, the application of halal standardization of tourism may be able to adopt the concept of Muslim-friendly tourism, a concept that seeks to provide ease of worship to Muslim tourists but without forcing every tourist to follow the rules of religious sharia. This concept can be applied by providing minimal facilities that provide comfort in worship.

E. CONCLUSION

Judging from the associative relationship between halal tourism standard preferences and intention to stay, it is very important for the government to really pay attention to halal tourism standards to be set in formal rules. It is intended that standards that have been made do not burden the halal tourism providers by providing facilities or services that are not needed or even unwanted by tourists. If the standard setting is very strict on Islamic sharia regulations, as stated by tourist respondents, that some of the rules are considered not important so that the provision of these services can interfere and reduce travel satisfaction.

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