

# An Analysis of Citizens' Understanding on Sharia Tourism in Pekanbaru City, Indonesia

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*Abstract:* This study examines one aspect of global economic development, seven sectors of the Islamic economy have increased significantly in the past years, one of these is sharia tourism, which carries the "halal" concept in every product. In Pekanbaru City, sharia tourism has experienced remarkable development due to the vision of Pekanbaru City as "a city of Madani". Thus, this study aims to determine the extent of Pekanbaru citizens' understanding on sharia tourism. The theoretical framework used in this study suggests that citizens' understanding can be assessed by defining, describing, identifying, mentioning, and declaring the object, purpose, target, guide, facility, culinary, relation, and agenda applied in sharia tourism. The qualitative descriptive method with qualitative research type is the methodology used in this study. The total population in this study includes 1,038,118 people. Samples were taken from the entire population of 100 people using a sampling technique that utilizes Slovin's formula. Results show that about 83.86% of the Pekanbaru citizens have "very strong / know well" understanding (81% to 100%) of sharia tourism.

*Key-Words:* halal, knowledge, pekanbaru city, sharia tourism

## 1 Introduction

Sharia economy is an important part of the global economy, and in fact seven sectors of the sharia economy have shown considerable improvement. These sectors include sharia banking, non-sharia banking, finance institution, sharia investment, cosmetics, fashion, and culinary and tourism, in which every sector carries the "halal" concept in every product. According to a report of the Indonesian Ministry of Tourism on sharia tourism, in 2015, lifestyle products and sharia tourism experienced remarkable growth respectively in the economic as well as tourism sectors of Islam. As a smokeless industry, tourism continues to experience remarkable development from conventional ones (e.g., mass, entertainment and sightseeing), leading to a lifestyle fulfillment. The trend of sharia tourism, as a fulfillment of current lifestyle, is also a world tourism demand that has developed rapidly in recent years.

The development of the concept of sharia tourism originated from the type of pilgrimage and religious tourism. In 1967, the World Tourism Organization (UNWTO) conducted a conference in Cordoba, Spain under the title "Tourism and Religions: A Contribution to the Dialogue of Cultures, Religions, and Civilizations". The concept of pilgrimage tourism includes tourism activities based on the motivation of certain religious values, such as Hinduism, Buddhism, Christianity, Islam, and others. Over time, the tourism phenomenon was no longer limited to certain types of pilgrimage or religious tourism but evolved into new forms of universal values, such as local wisdom, social benefits, and learning elements. It results many influences in the emergence of Muslim tourists, which became part of a rapidly growing segment of world tourism. The following figure 1 shows the graph of increasing numbers of tourists who visited Indonesia in 2015–2016 [1].

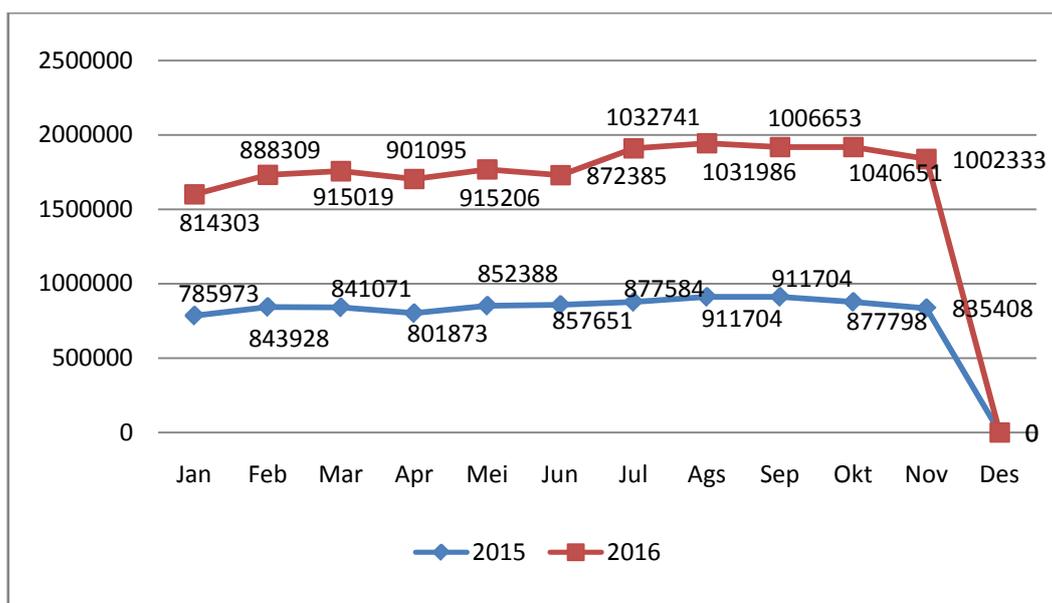


Fig.1 Graph of the Increasing Number of Travelers Who Visited Indonesia In 2015–2016

The data in figure 1 show that tourism in Indonesia has increased over the years. In November 2016, the number of foreign tourists who visited Indonesia reached 1,002,333, which is higher than that recorded in November 2015. Indonesia is currently the largest Muslim-majority country in the world, with a population of 207,176,162 [2]. Therefore, the Indonesian ministry of Tourism should find ways to further develop the sharia tourism sector. Sharia tourism is perceived as a new way of developing Indonesian tourism, which upholds Islamic culture and values. The

development of sharia tourism includes four tourism components: hospitality, restaurant, bureau or travel, and spa services. Sharia tour is previously considered as part of ritual to receive reward or merit for futher life. However, Islamic tourism is not noly interpreted as such, but also natural, cultural, or artificial tours are framed with Islamic values. At present, Indonesia offers those attractions for tourism, therefore, according to the Global Muslim Tourism Index, Indonesia has been one of the top 10 Muslim tourist destinations in the world.

Table 1. Top 10 Muslim Tourist Destinations in the World (OIC, 2015–2016)

| No | Destination Country  | GMTI Rating 2015 | Score | Rating GMTI 2016 | Score |
|----|----------------------|------------------|-------|------------------|-------|
| 1  | Malaysia             | 1                | 83.8  | 1                | 81.9  |
| 2  | United Arab Emirates | 3                | 72.1  | 2                | 74.7  |
| 3  | Turkey               | 2                | 73.8  | 3                | 73.9  |
| 4  | Indonesia            | 6                | 67.5  | 4                | 70.6  |
| 5  | Qatar                | 5                | 68.2  | 5                | 70.5  |
| 6  | Saudi Arabia         | 4                | 71.3  | 6                | 70.4  |
| 7  | Oman                 | 7                | 66.7  | 7                | 70.3  |
| 8  | Morocco              | 9                | 64.4  | 8                | 68.3  |
| 9  | Jordan               | 8                | 66.4  | 9                | 65.4  |
| 10 | Bahrain              | -                | -     | 10               | 63.3  |
| 11 | Brunei               | 10               | 64.3  | -                | -     |

Table 1 shows that Indonesia occupies the fourth position of GMTI in 2016, jumping up two spots from the previous year's ranking. The central and local governments as well as other stakeholders, such as the tourism industry sector, have all attempted to improve a tourism destination development strategy [3], which included the following:

1. Increasing the attractiveness of sharia tourist destination areas and develop a sharia-based, family-friendly vacation destination;
2. Increasing the number of foreign Muslim visitor arrivals via national tourism marketing;
3. Developing a tourism industry that pushes the standard of sharia tourism facility, such as hotels, restaurants, travel agencies, and spas, and increase the choice of accommodation options for sharia tourists; and
4. Developing the human resources of sharia tourism and enhance efforts to realize the ease of communication.

The Ministry of Tourism identified nine areas (e.g., West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, East Java, Makassar, and Lombok) with great potential for sharia tourism and initiated the development of Islamic tourism in the country [4]. In Indonesia, sharia tourism has enormous potential in many areas terms of natural and cultural tourism. These include the tourism objects announced by Indonesian President: Mandalika in Lombok, Labuan Bajo in East Nusa Tenggara, Wakatobi in Southeast Sulawesi, Lake Toba in North Sumatra, Kepulauan Seribu in Jakarta, Borobudur Temple in East Java, and Tanjung Lesung Belitung in Bangka Belitung.

The region of Sumatra, especially in Riau Province, has an advantage in the area of cultural-based tourism. The culture of Riau society, which is highly populated by Malays, is a tourism sector breakthrough. Several cultural events that have been implemented in several districts in Riau have managed to increase the number of local and foreign tourists visiting the area. Here, the government acts as a business stakeholder to expand its tourism business. In consequence, many economy sectors in Riau develop continuously. Located in strategic position, it makes Riau become an inter-provincial hub in Sumatra and an ideal destination developed by the government. Riau Province has 12 regencies and cities, with Pekanbaru City—the largest city in the province—as its administrative center. The Province's trade and service sectors include cities with high growth, migration, and urbanization rates with a population of 1,038,118 Muslims and about

85.94% of them comprise the total population of Pekanbaru City [2]. Although the majority of the City's population are Muslim, many of them still do not know about sharia tourism. Sharia tourism or halal tourism is a tourism system that is reserved for both Muslims and non-Muslim tourists, and its implementation is in compliance with sharia rules.

Understanding is the result of the perception of man or the outcome of knowing a person based on his or her senses (e.g., visual, aural, and so on). The production of knowledge is strongly influenced by the intensity of attention and perception of the object through the senses. A person's knowledge is mostly acquired through the sense of sight, that is, the eyes [5]. Soerjono Soekanto defined "society" as a unit of human life, in which people interact with one another in a continuous system of customs, and they usually have common identity. Society is a social unit that has a close bond of love. Individuals in a society is a unit that interacts with one another to form life with a soul. The soul of this society is potentially derived from its major elements, including institutions, statuses, and social roles [6].

In Sanskrit language, term of "Wisata" means "repetition", whereas in Arabic language, the term "tour" similar to *as-siyahah*, which is taken from the expression of *saha al-maa 'siyahah* (water flows and melts). The expression is used to refer to flowing water on the surface of the land. The word "*as-siyahah*," which means traveling on the surface of the earth in the framework of worship to promote piety or without any purpose, is subsequently used for the human context. According to Law No. 9/1990 on Tourism, a tour is defined as a travel activity that is performed voluntarily and temporarily, and the journey is partly or wholly aims to enjoy the object and tourist attraction. In the other hand, the tourism means all things including the exploitation of objects and tourist attractions and other related businesses in the field of tourism. Although tourism is only often considered as an economic frame, it affects the combination of global economy, environments, and socio-cultural forces [7].

The term "sharia" comes from the word *syara'a al-syai*, which means explaining something. Sharia is taken from the word *al-syir'ah* and *al-syari'ah*, which means unbroken water springs. Lexically, it means "road to watering," "road to follow," or "past water in the river." To date, Arabs use the last meaning provided to describe "Sharia" [8]. Sharia means the way through which water is obtained. The word *sharia* is also used to refer to *madhhab* or religious teachings. Furthermore, sharia means rules and laws. A rule is called *sharia*

because it is very clear and it consists of many things. The *sharia* rule is analogised as a water source which will be visited by many people to take the advantages of it.

Sharia tourism can be defined as an activity consisting of travel or recreational efforts to find happiness in a way that does not violate the principles of Islamic teachings and aims to admire the greatness of God's creation. In addition, travelling with a specific purpose is also intended as a travel *syi'ar*, at least by reciting the holy verses or glorifying and admiring the beauty of the natural surroundings and other positive practices in

accordance with Islamic teachings, providing benefits for human life and the environment [9]. Similar to the definition of religious tourism, that of sharia tourism is also very broad. Essentially, sharia tourism is a tour based on Islamic sharia values. Consumers are not limited to Muslims but may also include non-Muslims who want to enjoy local wisdom, as recommended by the World Tourism Organization (WTO).

All components of sharia tourism are framed with Islamic values. Table 2 shows a comparison of Islamic, religious, and conventional tourism.

Table 2. Comparison of sharia tourism with conventional and religious tourism

| No | Items for Comparison | Conventional Tourism  | Religious Tourism  | Sharia Tourism  |
|----|----------------------|---|--|---|
| 1  | Object               | Nature, culture, heritage, culinary   | Place of worship, historical heritage                                  | All   |
| 2  | Purpose              | Entertaining  | Increase spirituality  | Increase the spirit of religiosity by entertaining  |
| 3  | Guide                | Understand and master information to attract tourists to visit the tourist attraction. To master the history of figures and locations that become tourist attraction. | To make tourists interested in the object, as well as in spirituality. | Explain the function and role of sharia in shaping happiness and inner satisfaction in human life             |
| 4  | Targets              | To satisfy the senses merely for the sake of entertainment.   | The spiritual aspect that can soothe the soul.                         | Solely seeking inner peace to meet desires and pleasures as well as to cultivate religious awareness          |
| 5  | Facilities           | Worshipping is just a complement  | Become a part that blends with a tourist object                        | Become a part that blends with the object of tourism, the ritual of worship becomes part of the entertainment |
| 6  | Culinary             | General   | General  | Specifically halal  |
| 7  | Community Relation   | In complementary tourism object and merely pursuing profit  | Interaction based on religious value                                   | Interaction based on sharia principles  |
| 8  | Travel Agenda        | Ignoring time   | Caring for travel time   | Paying attention to time  |

In the context of religious tourism, Indonesians are more familiar with religious (for Muslims) and spiritual tourism (for Christians or non-Muslim tours), in which historic religious objects, such as churches, monasteries, and temples considered sacred by non-Muslims, are visited.

Religious tourism is considered as such because the motive of a person is not purely recreational or travel journey. Everyone has a different motive in pursuing a recreational trip. If the intention in his heart is an Islamic goal that is accepted by Allah and in line with religion, then the journey can be called

religious tourism. Moreover, the targeted objects are historic and closely related to Islam.

Muslim or Islamic tours have a similar concept to religious tourism. Its basis, purpose, and intentions are none other than those outlined by the principles and teachings of Islam. The context of Muslim tourism in the field of tourism development refers to the subject or the main participants (Muslims). This term is used and constrained on object restriction (i.e., Muslim participants). In the context of sharia tourism, many tourism objects found here or in other Islamic countries. Therefore, the inevitable development of sharia tourism is a necessity that cannot be denied. The direction of Islamic tourism development provides service and inner satisfaction to the tourists in general and to Muslim tourists in particular. If the normative or historical values of Islam are represented or observed in the objects of tourism offered, then the automatic sharia tourism has been formed [9].

An example of sharia tourism will not provide entertainment venues that are contrary to religious sharia, such as a nightclub full of alcohol and free relationships between men and women, as well as other activities and entertainment that invite lust and encourage disobedience. In contrast to the tourist *sekuler*, where lust is emphasized such that man is no longer controlled by religious norms. The fore mentioned exposure shows that sharia tourism is a complete tour because it includes conventional and religious tourism. Furthermore, sharia tourism is a more complex tour than conventional and religious tourism, because Islamic tourism emphasizes halal products and is in accordance with Islamic sharia. Sharia tourism not only emphasizes tourism in the sense of travel alone, but exceeds such an objective as well.

Tourism ministry and MUI mentioned the four main components of sharia tourism, namely, culinary, Muslim fashion, cosmetics–spa, and hospitality. The four components must be halal-certified by LPPOM-MUI. Other supporting components consist of sharia financial services (e.g., banking, insurance, pawnshops, and leasing), sharia travel bureau, and sharia flights. Therefore, sharia tourism has a wide scope [1], including the Muslim fashion, cosmetics–spa, and hospitality industries.

According to Chookaew, standards are followed to ensure the effective administration and management of Islamic tourism with distinct characteristics as follows [10]:

a) Service to tourists should be compatible with Islamic principles as a whole.

- b) Guides and staff should be disciplined and must have respect for the principles of Islam.
- c) All activities must be organized so as not to go against Islamic principles.
- d) Buildings must conform to Islamic principles.
- e) Restaurants must follow international standards of halal service.
- f) Transportation services must have security protection system.
- g) Places where all Muslim travelers can perform religious activities should be reserved.
- h) Travel should also be done to places that do not go against Islamic principles.

## 2 Problem Formulation

Based on the previous background, it can be stated that the problem formulation of this study: how is the understanding of Pekanbaru citizens on sharia tourism? The purpose of this study is to find out the understanding of Pekanbaru citizens on sharia tourism. Benefits of this study is expected to add information and references related to knowledge in the field of tourism businesses, especially sharia tourism, add insight and literature references on science in the field of sharia tourism among the wider community and increase knowledge for academics, the general public and institutions related to sharia tourism in Pekanbaru City.

Descriptive research is used in this study to provide a systematic description of the scientific information derived from the subject or object of research [13]. This study was conducted in Pekanbaru City, Riau Province, and the research was conducted from July 2017 to October 2017 (four months). The subject of this research is the people of Pekanbaru City living in a specific area in the City. The object of this study is the understanding of Pekanbaru citizens regarding sharia tourism.

Population is the whole set of elements that exhibit certain features, which can be used to make a conclusion [13]. The population in this study is from Pekanbaru City. In 2015, its population reached 1,038,118 people [2]. Samples were taken from the entire population of 100 people using a sampling technique that utilized Slovin's formula. To complete the data required in this research questionnaires were used as the data collection method, which provided a set of statements or written questions for the respondents to answer. A questionnaire is an efficient data collection technique when researchers are certain of the variables to be measured and what is expected of the respondents. In addition, the questionnaire is

suitable when the number of respondents is large and spread throughout a large area. Questionnaires can include closed or open statement or questions and can be given to the respondents directly or sent by post or Internet [11].

The data in this study were collected using the Guttman Scale, accumulative scale used to analyze answers that are clear and consistent, similar to the right-wrong answer. The Guttman

scale can be made of multiple choice form or checklist form. Respondents' answers can be the highest (1) and lowest scores (0) [12].

True = Score 1

False = Score 0

Data are processed from the questionnaire in tabular form. Then, they are interpreted on the basis of the score so that we can determine the level of understanding possessed by Pekanbaru citizens [12].

Table 3. *Level of understanding Possessed by Pekanbaru citizens Regarding Sharia Tourism*

|                    |               |
|--------------------|---------------|
| 0%–20%             | = Very weak   |
| Figures 20% - 40%  | = Weak        |
| Figures 41% - 60%  | = Enough      |
| Figures 61% - 80%  | = Strong      |
| Figures 81% - 100% | = Very strong |

The percentages were calculated to answer the hypothesis in this study using descriptive data analysis. Data were processed using SPSS for Windows version 23.0.

### 3 Problem Solution

This study is a descriptive research, which aims to provide a systematic description of scientific information derived from the subject or object of research [13]. The following results are obtained from the s23-point statement through the questionnaires handed out to the participants.

Table 4. *Summary of Questionnaire Results on the Level of understanding Possessed by Pekanbaru citizens Regarding Sharia Tourism*

| No | Frequency |    |            |    | Score |
|----|-----------|----|------------|----|-------|
|    | True<br>1 | %  | False<br>0 | %  |       |
| 1  | 73        | 73 | 27         | 27 | 73    |
| 2  | 84        | 84 | 16         | 16 | 84    |
| 3  | 81        | 81 | 19         | 19 | 81    |
| 4  | 75        | 75 | 25         | 25 | 75    |
| 5  | 65        | 65 | 35         | 35 | 65    |
| 6  | 63        | 63 | 37         | 37 | 63    |
| 7  | 90        | 90 | 10         | 10 | 90    |
| 8  | 83        | 83 | 17         | 17 | 83    |
| 9  | 93        | 93 | 7          | 7  | 93    |
| 10 | 96        | 96 | 4          | 4  | 96    |
| 11 | 98        | 98 | 2          | 2  | 98    |
| 12 | 63        | 63 | 37         | 37 | 63    |
| 13 | 95        | 95 | 5          | 5  | 95    |
| 14 | 95        | 95 | 5          | 5  | 95    |
| 15 | 89        | 89 | 11         | 11 | 89    |
| 16 | 86        | 86 | 14         | 14 | 86    |

|                                   |    |    |    |    |       |
|-----------------------------------|----|----|----|----|-------|
| 17                                | 96 | 96 | 4  | 4  | 96    |
| 18                                | 95 | 95 | 5  | 5  | 95    |
| 19                                | 73 | 73 | 27 | 27 | 73    |
| 20                                | 66 | 66 | 34 | 34 | 66    |
| 21                                | 88 | 88 | 12 | 12 | 88    |
| 22                                | 88 | 88 | 12 | 12 | 88    |
| 23                                | 94 | 94 | 6  | 6  | 94    |
| <b>Total score of respondents</b> |    |    |    |    | 1.929 |

The tabulation can be interpreted based on the scores to determine the level of understanding possessed by Pekanbaru citizens regarding sharia tourism. The scores were interpreted using the following criteria:

- 1) 81%–100% - Very strong;
- 2) 61%–80% -Strong;
- 3) 41%–60% - Strong enough;
- 4) 21%–40% - Weak; and
- 5) 0%–20% - Very Weak.

Table 4 shows that the score obtained from the respondents is 1.929, whereas the ideal score (highest score) =  $23 \times 1 \times 100 = 2300$ . Hence the understanding of Pekanbaru citizens about sharia tourism is classified as "Very Strong" ( $1.929 / 2,300 \times 100\% = 83.86\%$ ). Several dimensions in this research are described below.

### 3.1 Based on the Object Dimension

Based on the findings of object dimension, it found that:

- a) In questionnaire number 1, 73 people (73%) answered correctly and 27 people (27%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism offers natural attractions in its products.
- b) In questionnaire number 2, 84 people (84%) answered correctly and 16 people (16%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism offers a cultural attraction in its products.
- c) In questionnaire number 3, 81 people (81%) answered correctly and 19 people (19%) answered incorrectly. Thus, the average number of respondents who answered "yes" know that sharia tourism offers a historical attraction in its products.
- d) In questionnaire number 4, 75 people (75%) answered correctly and 25 people (25%)

answered incorrectly. Thus, the average number of respondents who answered correctly know that Islamic tourism offers religious tourism in its products, which can be observed in the people of Pekanbaru City, where majority of the population are Muslims who are highly religious.

- e) In questionnaire number 5, 65 people (65%) answered correctly and 35 people (35%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism offers culinary attractions

### 3.2 Based on Goal Dimension

Based on the findings of goal dimension, it found that:

- a) In questionnaire number 6, 63 people (63%) answered correctly and 37 people (37%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism aims to entertain tourists based on sharia principles.
- b) In questionnaire number 7, 90 people (90%) answered correctly and 10 people (10%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism aims to improve the spirituality of tourists.
- c) In questionnaire number 8, 83 people (83%) answered correctly and 17 people (17%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism aims to admire the greatness of Allah SWT.

### 3.3 Based on the Target Dimension

Based on the findings of target dimension, it found that:

- a) In questionnaire number 9, 93 people (93%) answered correctly and 7 people (7%) answered incorrectly. Thus, the average number

of respondents who answered correctly know that sharia tourism can satisfy tourists seeking pleasure.

- b) In questionnaire number 10, 96 people (96%) answered correctly and 4 people (4%) answered incorrectly. Thus, the average number of respondents who answered correctly know Islamic tourism can increase the religious awareness of tourists.
- c) In questionnaire number 11, 98 people (98%) answered correctly and 2 people (2%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism can provide peace of mind to the tourists.
- d) In questionnaire number 12, 63 people (63%) answered correctly and 37 people (37%) answered incorrectly. Thus, the average number of respondents who answered correctly know that Islamic tourism is intended for Muslims and non-Muslims, which can be seen in the absence of limitations in visits during the Islamic tour.

### 3.4 Based on the Guide Dimension

Based on the findings of guide dimension, it found that:

- a) In questionnaire number 13, 95 people (95%) answered correctly and 5 people (5%) answered incorrectly. Thus, the average number of respondents who answered correctly know that the main features of Islamic tourism are used to make tourists interested in sharia tourism.
- b) In questionnaire number 14, 95 people (95%) answered correctly and 5 people (5%) answered incorrectly. Thus, the average number of respondents who answered correctly know that the object of sharia tourism can evoke the religious sense of tourists.
- c) In questionnaire number 15, 89 people (89%) answered correctly and 11 people (11%) answered incorrectly. Thus, the average number of respondents who answered correctly know that the role and function of sharia on the tourist attraction can lead to happiness and satisfaction among the tourists.

### 3.5 Based on the Dimension of Worship Facilities

Based on the findings of worship facility dimension, it found that:

- a) In questionnaire number 16, 86 people (86%) answered correctly and 14 people (14%) answered incorrectly. Thus, the average number

of respondents who answered correctly know that the worship facility in the sharia tour is an integral part of the tourist attraction. Worship facilities on the sharia tour become the main part or the core of the sharia tour.

- b) In questionnaire number 17, 96 people (96%) answered correctly and 4 people (4%) answered incorrectly. Thus, the average number of respondents who answered correctly know that worship is included in the package of entertainment of sharia tour.

### 3.6 Based on the Culinary Dimension

Based on the findings of culinary dimension, it found that:

- a) In questionnaire number 18, 95 people (95%) answered correctly and 5 people (5%) answered incorrectly. Thus, the average number of respondents who said "yes" know that Islamic tourism provides culinary tours following the specifications of the halal concept.
- b) In questionnaire number 19, 73 people (73%) answered correctly and 27 people (27%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism forbids carrying alcoholic beverages or goods that are forbidden in Islam.

### 3.7 Based on the Dimension of Community Relation

Based on the findings of community relation dimension, it found that:

- a) In questionnaire number 20, 66 people (66%) answered correctly and 34 people (34%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tourism is based on the principles of sharia.
- b) On questionnaire number 21, 88 people (88%) answered correctly and 12 people (12%) answered incorrectly. Thus, the average number of respondents who answered correctly know that sharia tours set limits muhrim for tourists.

### 3.8 Based on the Dimension of the Travel Agenda

Based on the findings of travel agenda dimension, it found that:

- a) In questionnaire number 22, 88 people (88%) answered correctly and 12 people (12%) answered incorrectly. Thus, the average number of respondents who answered correctly know that the agenda of travel in sharia tourism does not interfere with the time of worship.

- b) On questionnaire number 23, 94 people (94%) answered correctly and 6 people (6%) answered incorrectly. Thus, the average number of respondents who answered correctly know that the route statement has been determined to run in accordance with the plans that have been set.

These research results show that the understanding of Pekanbaru citizens about sharia tourism is very strong, with a percentage of 83.86%. Such a finding is obtained by defining, deciphering, identifying, mentioning, and declaring the objects,

goals, targets, guides, culinary, relations, and agenda that are applied in sharia tourism

### 3.9 Hypothesis Testing

A test (t-test) that uses one sample is classified as a descriptive hypothesis. The descriptive hypothesis compares objectives, that is, whether the average of one population or several populations has remarkable differences. One sample in the test data can be used with different values or the same as the sample average.

Table 5: Hypothesis test results (one-sample test)

|                         | Test Value = 0 |    |                    |                        |  |       |
|-------------------------|----------------|----|--------------------|------------------------|--|-------|
|                         | T              | df | Sig.<br>(2-tailed) | Mean<br><br>Difference | 95%<br>Confidence<br>Interval of the<br>Difference |       |
|                         |                |    |                    |                        | Lower  | Upper |
| Citizens' Understanding | 44.958         | 99 | .000               | 19.290                 | 18.44  | 20.14 |

Table 5 shows the data analysis output by using one-sample test of SPSS. According to the data, it can be seen that the mean or average value is at 19.29 with standard deviation (SD) of 4,291 with the sample number of 100. The mean value can be used to determine the highest and lowest values of that-test results with 95% probability level. In the one-sample test table, the obtained t-value of 44.958 has a probability sig, (2-tailed) of 0.000. With a sample of 100 with probability  $\alpha$ , the 5% obtained t table value is 1.6605. The value of t arithmetic (44,958) > t table (1.6605), indicating that the hypothesis is supported. Thus, the understanding of Pekanbaru citizens about the sharia tour is within 61%–80% ("Strong").

## 4 Conclusion

The results discussed in the previous chapters present the analysis of the Pekanbaru citizens' understanding on sharia tourism. Based on the results of score interpretation and hypothesis, the understanding of Pekanbaru citizens about sharia tourism is very strong. Moreover, they know that sharia tour has eight dimensions, namely, objects, goals, targets, guides, worship facilities, culinary, community relations, and travel agenda.

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