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# Welcome to My Home: Muslim Residents' Perceptions of Western Tourists

## Abstract

Religion influences people and their perceptions. This paper examines Muslim hosts' perception of Western mass tourism using the tourist island of Gili Trawangan in Indonesia. The study's primary purpose is to show how the beliefs and practices of the Islamic religion of the local community influence the perception of the impacts of tourism. A quantitative method was employed among locals. The results show a certain tolerance and acceptance of Western tourism by the local Muslim community, characterized as having a strong religious belief and a practice level that varies from one individual to another.

*Keywords*: hosts' perception, Islamic beliefs and practices, social exchange theory, socio-cultural impacts, sustainability

## 1. Introduction

Indonesia has a Muslim population of 208 million, accounting for 87% of the total Indonesian population (United Nations Department of Economic and Social Affairs [UN DSA], 2019). No less than 13% of Muslims worldwide live in Indonesia (Pew Forum, 2010), making it the world's largest Muslim country. The Indonesian Ministry of Tourism targeted 20 million foreign tourists in 2019 (Asdhiana, 2017, as cited in Halim, 2017), 4 million more than in 2018, which indicates a substantial interest in further developing mass tourism on its remote islands.

Hitherto, scant literature has examined Western-dominated tourism in Muslim countries (Zamani-Farahani & Musa, 2008; Basri et al., 2019; Egresi & Kara, 2018). Thus, this paper investigates how this encounter between Muslim hosts and Western guests occurs in a specific tourist destination, which is the 340 hectares-island of Gili Trawangan. Gili Trawangan, with an estimated 1500 permanent residents, has experienced increasing domestic and international tourists (Halim, 2017). Visitor numbers have grown continuously since 2013, from 1.4 million to 1.6 million in 2014 and around 3 million in 2017 (Halim, 2017). The primary purpose of this research is to identify how Islamic religious beliefs and practices influence locals in their perception of the impacts of tourism on the island.

Small island tourism development research shows that the main challenge derives from their dependence on foreign investment, the lack of structures for equal income distribution, and the increased costs of their imported products (Weaver, 2017). These islands, therefore, face problems related to their geography and

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their fragile environmental characteristics (Weaver, 2017). Although they can benefit economically from the tourism industry, side effects such as social and cultural challenges, particularly concerning culture and tradition, can arise. This can also influence the long-term sustainability of the tourism sector on the islands.

For this reason, the authors believe that more work is needed on tourism's political and social impacts in the local host communities because tourism's economic benefit prevails over other considerations. This is particularly pertinent in the case of Muslim communities participating in tourism. While the financial and political aspects are relevant, this paper focuses on the local community's participation at the social and cultural level concerning tourism and, in particular, the aspect of religion, a predominant factor in the country.

# 2. Literature review

The socio-cultural impacts of tourism result from the unique interaction between tourists, a destination, and its population (Small et al., 2005). These impacts reflect changes in the social value system, way of life, modes of expression, and community structures (Page et al., 2001). Individuals' cultural context will influence their behavior and reaction to the values of society, history, national philosophy, and religion in a socio-cultural system (Bakir et al., 2017). Therefore, culture can be a source of cooperation, cohesion, progress, conflict, disintegration, and loss (Harris, 1989).

In the past few decades, anthropologists have become interested in tourism as an area of study (Owsianoska & Banaszkiewicz, 2018; Stronza, 2001), as it involves face-to-face encounters between people with different socio-cultural backgrounds. The socio-cultural impacts of tourism may include the change or loss of Indigenous identity and values, cultural shocks, or ethnic problems (Canavan, 2016). Changes deriving from tourism development incite both negative and positive impacts on local people. The benefits include urban revitalization, a rising image of the destination, economic benefits, intercultural appreciation, and tourism infrastructure development (Kim & Petrick, 2005). On the other hand, the negative impacts entail the destruction of host identity, social instability, crime (Brunt & Courtney, 1999), and changes in the law, social order, and traditional values (Amalu et al., 2019). This indicates how challenging it is to study the socio-cultural impacts of tourism (Stronza, 2001) and confirms the relevance of the present study.

As a result of the globalization of travel, today's tourism industry contains inter-cultural and inter-religious particularities that may influence travelers' behavior and the interactions between hosts and guests. Additionally, tourism has long been linked to religion, such as pilgrimages or trips to sacred places. Nevertheless, very few studies focus on religion and its perception in the local population or the impacts of tourism from a religious point of view of the hosts. This study attempts to fill that gap.

## 2.1. Residents' attitudes towards/perception of tourism/tourists

Locals promote tourism when it changes their quality of life. According to social exchange theory, the changes due to tourism by the community are accepted if it perceives profits in exchange for the inconveniences caused (Ward & Berno, 2011). Social exchange theory explains how people respond to the perception of injustice in the way they are treated (Pritchard, 1969). For instance, equal treatment in a Muslim community should imply respect for Islam in itself as it is the community's religion (Zamani-Farahani & Musa, 2008). Thus, it is a question of acceptance of tourism; the locals first estimate the costs and benefits they receive in return from tourism and only encourage or discourage tourism development. Therefore, a positive relationship between the benefits and costs of tourism and the encouragement of tourism development can be established.

These benefits and costs are evaluated by the locals and vary from one context to another. The initial evaluation model developed by Jurowski (1994) estimated that the locals' perceptions of tourism are influenced by

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the economic, social, and environmental impacts, the use of resources attracting tourists, and the preservation of the environment. Subsequently, Gursoy et al. (2002) added two impacts: Locals' perception of the local economy and the level of concern for their community. Although all these elements can potentially add value and increase locals' encouragement of tourism, the expectations of economic benefits offer the most significant positive effect (Garau-Vadell et al., 2018).

Research has examined the positive relationship between acceptance and support of tourism in terms of the socio-cultural impacts it generates (Besculides et al., 2002). In a study by Stronza (2001), the locals' perceptions were used to improve tourism but failed to consider the residents' attitudes and ideas towards foreigners. However, there has been a more recent shift in research targeted at locals' perceptions. Buzinde et al. (2014) carried out a study in Tanzania with the perception of social-cultural order that could explain this respect to their well-being and how they think tourism influences their well-being.

In tourism, the locals are considered the principal players in what is happening; therefore, their participation is essential for tourism success (Cheng et al., 2017; Chong, 2020). The impact of tourism on locals and their environment was analyzed by Doxey (Diedrich & García-Buades, 2009) in the study on the hosts' evolving perceptions of tourism. According to Doxey, the assessment of locals' perception of the tourism industry occurs in four stages: Euphoria (tourists are welcome, with a little control); empathy (tourism is taken for granted, relations become more formal and commercialized, the tourism becomes a product that is marketed); annoyance (the industry is saturated and locals have doubts about the role of tourism, infrastructures increase rather than limit growth), and antagonism (locals show their irritation towards tourists and tourism). Thus, the locals' perceptions become increasingly negative over time when they witness their traditional ways of life decreasing as the effects of tourism increase.

The locals' opinion is essential if tourism stakeholders want to avoid tourism's direct consequences on the host culture. Indeed, the phenomenon of acculturation refers to situations where the host community adopts the social, cultural, and behavior patterns of tourists (Li et al., 2019). Berry (2005) defined the concept of acculturation as the moment when "groups of people and their individual members engage in intercultural contact, producing a potential for conflict, and the need for negotiation in order to achieve outcomes that are adaptive for both parties" (p. 700). While the interaction between hosts and tourists can certainly generate potential conflicts, "does acculturation always involve conflict and result in negative outcomes for both groups involved?" (Berry, 2005, p. 700). Since one of the tourism industry's founding principles is a conflict-free environment, the interacting groups may mutually construct a non-problematic relationship. At the same time, acculturation requires two or more groups that interact with each other. One may question whether international tourists of diverse cultural origins can be considered a single cultural group that interacts with the relatively homogenous locals' host culture.

## 2.2. The influence of "religiosity" (beliefs and practices) on residents' attitudes

As religion is an essential socio-cultural factor influencing behavior, previous literature has studied the links between the impact of tourism and the host country's local religion (Basri et al., 2019; Egresi & Kara, 2018). In these studies, religion is seen from the lens of religious tourism, i.e., tourism motivated by faith and religion. Zamani-Farahani and Musa (2012) examined religion's influence and, particularly, Islam on locals' perception concerning tourism in Iran. They concluded that Muslim locals are not against the development of tourism in their country. Their belief and practice of Islam had no impact on their perception of tourists and tourism overall.

Similarly, Egresi and Kara (2018) found that local Turkish Muslims support the tourists visiting their mosques; nevertheless, demographics and cultural backgrounds influence their level of support. Nevertheless, the interpretation, practice, culture, and traditions of Islam differ in Muslim countries. Hence, it would be reductive

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to apply the perception of Muslim Iranians, Egyptians, and Turks to a local Indonesian since the historical and political development of tourism in Iran, Egypt, and Turkey differs from that in Indonesia. Therefore, studying religious tolerance (or intolerance) in diverse tourism settings has become a critical area for future studies (Jafari & Scott, 2014).

When considering the influence of religion, though, it is essential to remember that people with different beliefs and/or religious practices will interpret hospitality differently, which will not only facilitate or hinder interreligious interactions but also influence the relationship between tourists and locals. Jafari and Scott (2014) posited, "this inclusion of the local context is important: while Islam is a global religion and its historical spread has meant that its adherents are found in many countries affected by international tourism, each Muslim community has been affected by local issues of discourse, conflict, and power. It is vital to understand this context as clearly diverse, and multiple effects have influenced the path of tourism's development in each country" (p. 10). Hence, even those people with the same religious affiliation may have quite different interpretations of the type, level, and necessity of relationships between tourists and locals. Further, for the purpose of this study, one may ask if the tourists' religious affiliation aids or hinders their understanding of the locals' religious practices.

While religion influences potential tourism impacts, there are varying reactions and perceptions toward certain beliefs regarding the promotion of tourism. An essential element of Islam is its promotion of tourism for Muslim people. People travel for historical, social, and cultural encounters to obtain experience and knowledge. Furthermore, tourism helps Muslims connect with others, extend God's word, and appreciate God's creations (Timothy & Iverson, 2006). According to Henderson (2003), "cultures in which religion plays a fundamentally different role may clash at destinations. The arrival of non-Muslim inbound tourists may be more disruptive for local religious codes which are manifest in daily lives and which may be violated by tourists knowingly or accidentally" (p. 449). In response, some countries have opened tourism to Westerners by separating (as much as possible) the Western way of life from the locals, as in Tunisia (Said, 2011). Other destinations condemned the increasing impacts of Western tourism collectively through mediated resistance while accepting it on an individual basis due to its economic benefits (Joseph & Kavoori, 2001). Thus, tourism can be promoted but may not be tolerated; locals may resist tourism on a large scale yet profit individually. In short, the tourism debate has only begun.

In this study, the religious perception of the hosts on tourism impacts will be measured. Perception is the act of knowing through intuition, intelligence, or understanding (Larousse, 2016). The measure of tourists' experience and perception is primarily covered by previous literature, which concentrated on the tourist experience rather than the local hosts' point of view (Lin et al., 2019; Ward et al., 2001). This study attempts to fill that gap by focusing on the locals' perceptions of tourism and its effects on their traditional lifestyle.

## 2.3. Religious beliefs and food and drink

How members of society feed themselves reflects their culture and meaning. For Nandy (2004), "food in some cases…carries the reflections of personal and collective milestones and traumata" and "diets reflect the lifestyles of cultural groups inhabiting different parts of the world" (p. 17). Different cultural groups "enjoy certain cuisines but avoid other food items" (Chon & Yu, 2012, p. 235). Indeed, Western tourism in Muslim countries can be problematic regarding food and drink. According to Hong (1985), alcohol and halal foods are the first issues that come to mind. Halal is the concept that guarantees that Muslims consume healthy food that benefits the soul and mind (Farid & Basri, 2020). For example, eating pork is forbidden among Muslims since it is considered haram; therefore, it does not appear in any form in Muslim gastronomy. Chon and Yu (2012) provided some precisions: "Pork is avoided by Muslims, and they also restrict the consumption of by-products made of gelatin from pigs, such as marshmallows and gelatin products" (p. 328). Hong (1985)

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pointed out some delicate situations when hotel managers did not consider the fact that Muslim personnel cannot handle nor prepare haram food, even for the guests.

In the Muslim religion, haram food is not the only taboo; the Qur'an also forbids alcohol consumption and all alcohol activities, such as its production, purchase, sale, or service (Evered & Evered, 2015). It is possible to conclude that, despite the ban, alcoholic beverages are served in many Muslim countries with high tourism activity. Afifi (2015) reported a case that took place: A person sought an Islamic jurisprudence opinion on working in an alcohol-serving restaurant though not handling it. The reply given was, if the work involves alcohol, then it is unlawful as it is a form of cooperation on evil and transgression. However, "if alcohol was not included in the job, then it is permissible" (p. 3). However, as Afifi and Ghareeb (2015) pointed out, total obedience to the Qur'an among Muslims in terms of alcohol would be false because "this is not to say that all Muslims always adhere to religious strictures regarding drink. Muslims do use and abuse alcohol" (p. 17).

Furthermore, alcohol generates revenue (Shakeela & Weaver, 2017), which explains its availability to tourists in various Muslim countries. In conclusion, alcohol and haram food remains taboo in Muslim countries, and these dietary practices shape the religion and Muslims' daily lives. Nevertheless, the relationship between the Muslim food and beverage side of hospitality has not been explored extensively in the academic literature.

Beyond the issues of alcohol and haram food, existing literature identifies other problems that may arise with Western tourism in Muslim countries. Islam and the Qur'an in Muslim countries entail a way of life guiding believers towards predefined behaviors in their professional lives as well (Aziz, 1995). However, in these spheres, some incompatibilities such as dress codes, holy places to worship, public displays of affection, sexual attitudes, or daily worship practices appear (Henderson, 2010), and, potentially, divide tourists and the locals. Stephenson and Ali-Knight (2010) revealed that the Emiratis represent 20% of Dubai's population; nevertheless, 90 to 95% of jobs are held by foreign workers. The Emiratis do not wish to interfere in the hotel industry. They prefer to give jobs to foreign workers, mostly from South-East Asia, involving direct contact with a Western customer to avoid any problems related to religion and gender. Additionally, some tourist sites are close to historical centers and religious monuments; therefore, any evidence of foreign promiscuity could be poorly perceived by locals causing strong resentment.

Although Islam's doctrine encourages travel and welcoming behavior, it has little influence on how tourism development took place in Muslim countries. Indeed, most of the tourism planning and development has been inspired by the West; hence, it is pertinent to explore the impacts of tourism on local Islamic traditions and cultures. Therefore, this paper seeks to understand how Muslim hosts perceive Western tourism and what impacts such tourism activity might have on locals' religious beliefs and practices.

### 2.4. Hypotheses

Following the literature review, the present study tests two hypotheses:

Hypothesis 1 - Iman – The degree of belief in Islam influences the perception of locals concerning the impacts of tourism

Hypothesis 2 - Amal – Following the main practices of Islam influences local people's perception of the impacts of tourism.

## 3. Methodology

A 31-item questionnaire was conducted among the local residents who met two main criteria: to be a Muslim and live on Gili Trawangan. Results were analyzed in SPSS. The questionnaire was divided into three parts. The first part assessed the degree of religiosity of the respondents. It was further divided into two sub-parts,

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with the difference between belief in Islam (Iman) and the practice of Islam (Amal) as recommended by Marddent (2009) and Zamani-Farahani and Musa (2012).

Belief in Islam was measured with four questions (α=.839). Respondents answered questions such as "In my personal life, religion is really important" and "Islam provides me a better life," on a 5-point Likert scale (from 1: I strongly disagree to 5: I strongly agree). We summed up the four questions to obtain the Belief in Islam measure. The practice of Islam was measured with six closed questions ("yes" or "no" questions), such as "I pray five times a day,"; "I fast during Ramadhan,"; and "I don't drink alcohol."

The locals' perception concerning tourism impacts was addressed in 15 questions, measuring respondents' opinions on the socio-cultural impacts of tourism, using a 5-point Likert scale (from 1: I strongly disagree to 5: I strongly agree). Questions such as; "Tourism allows me to live more comfortably than before"; and "The behavior of some tourists (alcohol, party or clothes) disturb the local community" were asked. These 15 questions allowed us to assess the positive (7 questions, α=.654) and negative impact of tourism (8 questions, α=.752).

The third part gathered the respondents' demographic details, such as gender, age, status, and degree of contact with tourism. The questionnaires were distributed in hotels and restaurants to staff and in the village where many locals live.

# 4. Results

A total of 104 valid questionnaires were collected, representing 6.9% of the island's total population (63 men and 41 women with an average age of 28). The majority is not yet married (48.1%), followed closely by married people (44.2%), then divorced (4.8%), and widowed (2.9%). Most of the respondents felt they had contact with tourism daily.

The four questions measuring the degree of belief show a strong belief in Islam among the respondents (M=4.688, SD=.554), while the degree of practice is much lower. Overall, most respondents practice Islam: 62.5% of the respondents pray five times a day, 83.7% fast during Ramadhan, 52.9% go to the Mosque for Friday prayers, 56.7% do not drink alcohol at all, and 62.5% read the Qur'an regularly. Although Islam's belief is considered very strong among all respondents, with respondents agreeing and strongly agreeing to all statements, the religious practice remains more challenging to ascertain. The religiosity of the respondents is, therefore, firm in belief and moderate in practice.

To identify the impacts of tourism, we assessed the positive impacts related to improving the locals' living conditions and the negative impacts concerning Islam (by summing up, respectively, the seven questions assessing the positive impact and the 8 assessing the negative impact). In terms of positive impacts, the mean score was 4.286 (SD=.663). It can be concluded that respondents agree that tourism improves their standard of living. For the negative impacts, the average rating for the eight questions was 3.218 (SD=1.175).

Concerning our first hypothesis, we observe that belief in Islam was significantly correlated (r=.256, p<.01) with the negative impacts of religion. However, the correlation between the degree of belief and the beneficial impacts of tourism was not significant (r=.183, p=.06).

To test our second hypothesis, an ANOVA test was completed for each practice to assess their relationships on perception concerning the impacts of tourism. Results (see Table 1) show that respondents are more likely to perceive the negative aspects of tourism if they pray five times a day ($F_{(1, 102)}=16,197$, p<.001), practice Ramadhan ($F_{(1, 102)}=7. 061$, p<.01), pray at the Mosque every Friday ($F_{(1, 102)}=4,603$, p<.05), respect the ban on drinking alcohol ($F_{(1, 102)}=13,576$), p<.001), and they regularly read the Qur'an ($F_{(1, 102)}=5,354$, p<.05). On the other hand, going to Mecca has no significant effect on the perception of tourism's negative aspects ($F_{(1, 102)}=2,540$, ns.).

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**Table 1**
*Mean scores (standard deviation) for positive and negative impacts of tourism depending on religious practices*

| | | | Positive impact of tourism | Negative impact of tourism |
|---|---|---|---|---|
| | | n | M *(SD)* | M *(SD)* |
| Pray five times a day | No | 39 | 4.384 *(.421)* | 2.878 *(.618)* |
| | Yes | 65 | 4.226 *(.348)* | 3.421 *(.692)* |
| Practice of Rahmadhan | No | 17 | 4.420 *(.414)* | 2808 *(.664)* |
| | Yes | 87 | 4.259 *(.373)* | 3,297 *(.698)* |
| Go to the Mosque every Friday | No | 49 | 4.279 *(.416)* | 3.061 *(.698)* |
| | Yes | 55 | 4.290 *(.355)* | 3.356 *(.703)* |
| I do not drink alcohol | No | 45 | 4.336 *(.405)* | 2.938 *(.627)* |
| | Yes | 59 | 4.247 *(.364)* | 3.430 *(.706)* |
| I go to go to Mecca when possible | No | 5 | 4.342 *(.296)* | 2.725 *(.582)* |
| | Yes | 99 | 4.282 *(.388)* | 3.242 *(.712)* |
| I read the Qur'an | No | 39 | 4.373 *(.398)* | 3.012 *(.639)* |
| | Yes | 65 | 4.233 *(.367)* | 3.340 *(.731)* |

Regarding the perception of the positive aspects of tourism, only the practice of praying seems to have a significant effect (see Table 1). Thus, respondents are less likely to perceive the positive aspects of tourism if they pray five times a day ($F(1, 102)=4,284$, $p<.05$).

# 5. Discussion

The two dimensions of measuring Muslim worshipers' relationship with their religion were belief in Islam and Islam's practice. These two dimensions confirmed Marddent's work (2009) which differentiates Iman from Amal. The impacts of tourism have also been divided into two parts: First, the impact of tourism has been linked to the improvement of the quality of life of the locals; hence, a positive financial aspect has been identified thanks to tourism. Secondly, the tourism impact can be linked to tourism-related problems and the religious order that it can engender.

The relationship of the locals with their religion was examined in this study. We found that respondents believe firmly in Islam but do not tend to practice the religion regularly. This can be further related to Zamani-Farahani and Musa (2012). They explained that in today's modern world, young people are more open-minded, and their relationship with various socio-cultural values, including the importance of religious practice, has evolved. Therefore, according to the authors, "the value of religious practice in Islamic societies has declined in comparison to religious beliefs" (Zamani-Farahani & Musa, 2012, p. 810). The question could be raised: Does tourism contribute to the decline of religious practices in a host country, or are there other reasons to explain this shift? If tourism is responsible, how can its effects be mitigated to allow locals to pursue their traditional religious beliefs and practices? After all, one is not exclusive from the other.

The present study shows that respondents' belief in Islam is correlated with the negative perception impacts of tourism on religious beliefs and practices. This can be explained by the fact that the belief in Islam incorporates a set of cultural, political, social, and religious values established in both the private and public spheres of believers. When tourism flourishes, these values are put into question and, in some instances, have clear repercussions on the host country. Thus, belief in Islam strongly influences individuals, even in their perception of tourism's socio-cultural impacts, so the first hypothesis is validated.

Regarding Islam's practice, the present study highlights the fact that practice is weaker than belief, although most Indonesian respondents practice Islam to some degree. Concerning this study's variables on religious

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practices, it follows that people who pray five times a day, participate in Ramadhan and the Hajj (or would like to), and refrain from consuming alcohol have different opinions than non-practitioners on the impacts of tourism. Although differences have been observed, the results are generally optimistic that the socio-cultural impacts do not cause many religious problems. The results deriving from the practitioners point to a slightly lower tolerance toward and a more negative perception of tourism's effects concerning religion. Hence, this confirms the second hypothesis of the study: Religious practice of the locals influence, albeit weakly, the perception of locals concerning the negative impacts of tourism.

In general, the socio-cultural impacts of tourism are positively received by all respondents. By comparing the average scores between the impacts favoring the locals' living conditions and those considered problematic for religion, the locals have a favorable view overall regarding tourism. However, the scores of the two impacts are different. Indeed, the impacts of tourism are considered somewhat positive by the locals because they provide a more satisfactory living environment, more enjoyable living conditions, or financial benefits. The impacts of tourism that promote development and financial benefits are more accepted and favored by locals than the negative impacts of religion. The fact that locals believe that tourism allows them to live in better conditions, offers them work and better financial conditions, or allows interreligious links, joins Kim and Petrick's study (2005) that found that tourism has positive impacts on the well-being of local populations via economic benefits and intercultural appreciation. The results also confirm Berry's theory on acculturation that interaction between culturally diverse groups can result in a conflict-less relationship between hosts and guests (2005).

On the other hand, the impacts of the problems that respondents encounter between tourism and religion reveal that the locals are more neutral in their responses, although their opinions vary. As mentioned by Zamani-Farahani and Musa (2012), Muslim communities are often heterogeneous, and different sections of the community have different reactions concerning tourism impacts; thus, it is not surprising that opinions would vary between practitioners and non-practitioners on this topic.

Based on the findings of this study, the locals' expectations of economic benefits show the most significant positive effect (Garau-Vadell et al., 2018). This is also consistent with the social exchange theory, whereby the community accepts changes to tourism if they receive benefits in return for the inconvenience (Ward & Berno 2011). Consequently, the hypothesis posited that the benefits of tourism resulting from social exchange theory prevail over the respect of the locals' Muslim traditions is validated. This echoes Henderson's (2004) supposition that "some Islamic countries and individuals or group of Muslims may therefore find tourists more acceptable than others, partly depending on the degree of liberalism as well as personal gains and losses" (p. 449).

As mentioned in the literature review, the gastronomic aspect of tourism was a potential challenge when accepting tourism. A popular tourist restaurant manager noted that the sale of alcohol was indeed haram (forbidden) by his religion and, therefore, inappropriate. However, when sold to tourists, this did not create a problem. He concluded that tourists' alcohol consumption was tolerated since most of these tourists were not Muslims. However, he recognized that some locals mimic tourists' behavior, including drinking alcohol. This effect of "mime" was theorized by Elgammal and Willbert (2013) as the locals' penchant to mimic tourists' behavior - behaviors they would never have had the idea to adopt without having seen them among tourists.

For instance, some locals said that wearing a bikini did not mean those women were disrespecting their religion. On the other hand, if it were on other, non-touristic islands, it would be impossible to see women in such outfits. Locals believe that on the island of Gili Trawangan, these tourist behaviors are exceptions to bring tourists from Bali, and thus make the economy of the island run. Without the touristic development of the island, many local people would be without work. Locals believe that having become a tourist destination, this island became special and devoted to Western tourism and that certain tourist behaviors were put into

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perspective and tolerated by locals. The 'segregated tourist area' by Timothy and Iverson (2006), which describes areas reserved exclusively for tourism and accepted by local communities, resonates in this study's example.

# 6. Conclusions

The present study argues that tourism-related gains for the locals triumph over religious inconveniences caused by the tourists. The limit of the sample is that some residents are directly, others are indirectly related to tourism. Although some aspects of the negative impacts on religion were documented by those surveyed, in general, all participants recognized that tourism ultimately respects their Muslim religion. This may seem contradictory at first glance because many have condemned the presence of tourists' behavior, the sale of alcohol, music from bars, or lack of respect for the local lifestyle during Ramadhan.

This contradiction can be explained by connecting Doxey's theory, where locals' perception of tourists changes over time (Diedrich & Garcia-Buades 2009). In our study, Doxey's stage of empathy comes closest to tourism on the island of Gili Trawangan since tourism is not only welcome but also taken for granted: Relationships among stakeholders have become more formal, commercialized, and planned. At this stage, the benefits of tourism are still quite positive as the financial aspect justifies the acceptance of tourism, even if socio-cultural inconveniences exist.

Similarly, the fact that locals consider that tourists respect their religion may be partly related to the phenomenon of acculturation, whereby the host community adopts the social, cultural, and behavioral patterns of tourists (Li et al., 2019). Although Muslim and practicing Muslims for some, the locals may become accustomed to the presence of tourists and even adopt some of their behaviors.

To conclude, and to answer the study's research question, the Muslim hosts are tolerant of tourists and believe that tourists respect them despite some inappropriate behavior from time to time. Local people are aware that tourists are not always well-informed about proper behavior in compliance with Islam; nevertheless, during the period when this study was conducted, the locals felt no offense. Consequently, these tourists' improper behaviors were excused mainly due to the perceived benefit that tourism provides.

# 7. Implications and future studies

This study shows that religiosity, encompassing belief in Islam and its practice, influences the local community's perception of Western mass tourism on the island. The perception, although weakly influenced by religiosity, is positive and does not condemn tourism. This ties in with Aziz's (1995) thinking that the Muslim religion is not against tourism development on its land. Therefore, it is not a conservative and anti-Western religion, as mentioned by Din (1989). The Muslim religion did not impact the form of tourism in the countries where it is practiced, which is the case on Gili Trawangan island, where the local community shows tolerance and accepts tourism. However, it is not always in perfect agreement with their Muslim values.

Tourism on the island of Gili Trawangan is still in the growth phase, particularly after the 2018 earthquake. At this stage, this paper shows that locals favor tourism since they are aware of its benefits and confirm the principles of social exchange theory. Indeed, the changes due to tourism are accepted by the local community because the latter benefit from it in exchange for tourists' inconvenience (Ward & Berno, 2011). With tourism rapidly evolving on the island, it is legitimate to wonder if this study's claims will not have changed in a few years. Indeed, tourism on the island and the perception of locals, according to the growth of tourism, may evolve to the level where the local community is less enthusiastic about developing the tourism industry. It could also reach a development level shortly where locals might start perceiving tourists and tourism, in general, more negatively. Or, due to tourism degrowth caused by the COVID-19 pandemic, Muslim host populations may reconsider entirely how tourism is managed in their neighborhoods.

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Future studies should be interested in how Muslim host populations cope with international tourism dynamics, particularly in relation to western tourism, in the short, medium, and long term, predominantly in the post-Covid period where previous tourism practices, such as safety and restrictions, among others have been modified. In addition, since religious identity has become more and more omnipresent in post-modern societies, the authors believe that there is a need to understand how religiosity impacts future tourism dynamics in the scope of more sustainable practices in the industry.

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# Appendix

## Questionnaire - translation English/Bahasa

| English | Bahasa |
|---|---|
| This questionnaire is only reserved for Indonesian Muslims living in Gili Trawangan. | Daftar pertanyaan ini hanya diperuntukkan bagi umat Islam Indonesia yang tinggal di Gili Trawangan. |
| The purpose of this survey is to evaluate the views of the Muslim community of tourism on the island of Gili Trawangan. | Tujuan dari survei ini adalah untuk mengevaluasi pandangan komunitas Muslim pariwisata di pulau Gili Trawangan. |
| By answering this questionnaire you will contribute to the understanding of the interraction between local Muslim traditions and tourism and a possible better form of tourism in respect with the local culture. | Dengan menjawab daftar pertanyaan ini anda akan memberikan kontribusi pada pemahaman tentang interaksi antara tradisi Muslim lokal dan pariwisata dan bentuk kemungkinan yang lebih baik dari pariwisata sehubungan dengan budaya lokal. |
| We ask you to fill this questionnaire carefully, the quality of the information gathered and your opinion is very important for the investigation we are conducting. This questionnaire will take no more than 5min to complete. | Kami meminta anda untuk mengisi daftar pertanyaan ini dengan hati-hati, kualitas informasi yang dikumpulkan dan pendapat anda sangat penting bagi penyelidikan kita sedang melakukan. daftar pertanyaan ini akan mengambil tidak lebih dari 5 menit untuk menyelesaikan. |
| The data is absolutely anonymous, you can express your opinion freely. | Data ini benar-benar anonim, anda dapat mengekspresikan pendapat anda secara bebas. |
| Please tick, for each question, the answer that best suits you. | Silahkan centang, untuk setiap pertanyaan, jawaban yang paling sesuai dengan anda. |

1. sangat tidak setuju
2. tidak setuju
3. tidak tahu
4. setuju
5. sangat setuju

## QUESTIONS

| A | Belief | | Likert Scale answers |
|---|---|---|---|
| 1. | In my personal life, religion is really important | Dalam kehidupan pribadi saya, agama adalah yang benar-benar penting | |
| 2. | Islam provides me a better life | Islam memberikan saya kehidupan yang lebih baik | |
| 3. | I believe Allah helps me in my everyday life actions | Saya percaya Allah membantu saya dalam tindakan kehidupan sehari-hari saya | |
| 4. | I strongly believe in Allah (SWT) | Saya sangat percaya pada Tuhan | |
| B | Practice | | Yes or No answers |
| 5. | I pray 5 times a day | Saya sholat 5 kali sehari | |
| 6. | I fast during Ramadhan | Saya berpuasa selama Ramadhan | |
| 7. | I go to the Mosque every Friday | Saya pergi ke masjid setiap hari Jumat | |
| 8. | I drink alcohol | Saya minum alkohol | |
| 9. | Going to Mecca is one of my goals if conditions permit it | Pergi ke Mekkah adalah salah satu tujuan saya jika kondisi mengizinkan | |
| 10. | I read the Coran regularly | Saya membaca Al-Qur`an teratur | |
| C | Tourism | | Likert Scale answers |
| 11. | Tourism offers work opportunities to local | Pariwisata menawarkan kesempatan kerja untuk lokal | |
| 12. | The sale of alcohol is inappropriate because it's haram | Penjualan alkohol adalah tidak pantas karena itu haram | |
| 13. | The tourism alcohol consumption has an effect on the local alcoholic consumption | Konsumsi pariwisata alkohol memiliki efek pada konsumsi alkohol pada lokal | |
| 14. | The presence of women in "bikini" or small outfits in the streets is inappropriate | Adanya perempuan dengan "bikini" atau pakaian kecil di jalan adalah tidak pantas | |
| 15. | The music coming from the bars and restaurants does not respect the calm and the call to prayer | Musik yang berasal dari bar dan restoran tidak menghormati ketenangan dan azan | |
| 16. | Personal living conditions of local are satisfying on Gili | Kondisi kehidupan pribadi dari lokal memuaskan di Gili | |
| 17. | The sale of pork on the island is inappropriate | Penjualan daging babi di pulau ini tidak pantas | |

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| 18. | The shops selling alcohol should close during Ramadhan to respect local life | Toko-toko yang menjual alkohol harus menutup selama Ramadhan untuk menghormati kehidupan lokal | |
| 19. | Tourism provides infrastructure development on the island | Pariwisata memberikan pembangunan infrastruktur di pulau | |
| 20. | Tourism leads to an increase in crime and prostitution | Pariwisata mengarah ke peningkatan kejahatan dan prostitusi | |
| D | Social exchange theory vs. Religious traditions | | Likert Scale answers |
| 21. | Tourism allows me to live more comfortably than before | Pariwisata memungkinkan saya untuk hidup lebih nyaman dari sebelumnya | |
| 22. | Tourism can create friendships between local and Western people | Pariwisata dapat membuat persahabatan antara masyarakat lokal dan Barat | |
| 23. | Tourism allows me to learn English | Pariwisata memungkinkan saya untuk belajar bahasa Inggris | |
| 24. | The behavior of some tourists (alcohol, party or clothes) disturb the local community | Perilaku beberapa wisatawan (alkohol, pesta atau baju) mengganggu masyarakat setempat | |
| 25. | Tourism has a positive financial impact for local and hardworking living on the island | Pariwisata memiliki dampak keuangan yang positif untuk hidup lokal dan pekerja keras di pulau | |
| 26. | Tourism respect the Muslim religion of the island local community | Pariwisata menghormati agama Islam dari masyarakat setempat pulau | |
| 27. | A code of conduct explaining to tourists Islam traditions would be useful | Sebuah kode etik menjelaskan kepada wisatawan tradisi Islam akan berguna | |

**Final 4 criteria**

**1. Sex** ☐ male ☐ female    **Sexe** ☐ pria ☐ Wanita

**2. Age** ☐ to fill    **Umur** ☐

**3. Status** ☐ single ☐ married    **Status** ☐ tunggal ☐ menikah

         ☐ divorced ☐ widow    ☐ bercerai ☐ janda

**4. Contact with tourism**

I have direct contact with tourism in my work

Saya memiliki kontak langsung dengan pariwisata di pekerjaan saya

☐ everyday    ☐ setiap hari

☐ every week    ☐ setiap minggu

☐ every month    ☐ setiap bulan

☐ I don't have contact with tourism in my work    ☐ Saya tidak memiliki kontak dengan pariwisata dalam pekerjaan saya

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