

CHAPTER V

CONCLUSION

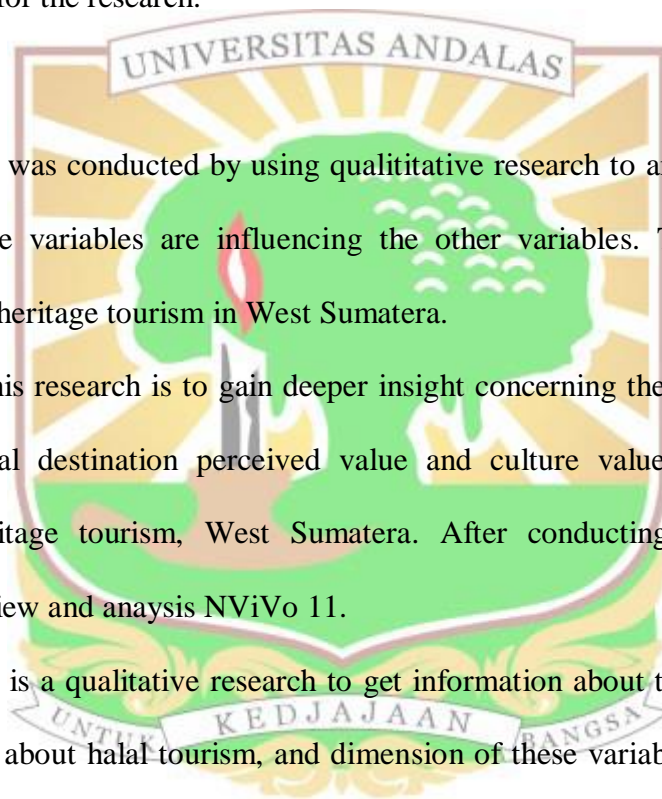
This chapter will be providing the conclusion from the findings and discussion of the research which has been shown in the previous chapter which followed by the assessment of the potential limitation in this study and implication for the possible future directions for the research.

5.1 Conclusion

This research was conducted by using qualitative research to analyze the effect that one or more variables are influencing the other variables. The survey was conducted to the heritage tourism in West Sumatera.

The aim of this research is to gain deeper insight concerning the application and influence of halal destination perceived value and culture value on destination selection in heritage tourism, West Sumatera. After conducting test in Semi-Structured Interview and analysis NViVo 11.

This research is a qualitative research to get information about the identification of understanding about halal tourism, and dimension of these variable. The data has been conducted to Heritage Tourism in West Sumatera that know about halal tourism. The data used in this research are primary data. Primary data is gathered by information that interview to tourist ever visited heritage tourism in West Sumatera. The conclusions that could be taken from the research are:



5.1.1 Halal Tourism

Tourism religious and spiritual motivation has become widespread and became popular in recent decades, occupies an important segment of international tourism and has grown substantially in recent years. Religious tourism to be one of the less studied forms of tourism in tourism research (Timothy and Olsen, 2006). Studies about this halaltourism to explore the meaning of cultural tourism that is integrated with cultural tourism as a spiritual experience of modern society.

Conclusions in this halal tourism context, Halal tourism is an activity that is supported by a wide range of facilities and services provided communities, businesses, governments, and local governments that comply with shariah Halal tourism used by many people because of the characteristics of the products and services that are universal. Products and tourist services, attractions and tourism destinations in the shariah are the same with the products, services, attractions and tourism destinations generally, do not conflict with the values and ethics of shariah. So halal tourism is not limited to religious tour.

Halal tourism development is important because the benefits are not only felt by Muslim travelers. Halal tourism is open to everyone. The Ministry of Tourism will stir halal tourism in the hotel, restaurant, and spa. Halal tourism can expect to make Indonesia as a friendly destination for Muslim travelers and requires standardization. Halal tourism serves a variety of halal products are safe for consumption by Muslim travelers. However, that does not mean non-Muslim tourists can not enjoy halal tourism.

5.1.2 Perceived Value

1. Quality Values

Sweeney & Soutar (2001) emphasized that quality is the utility derived from the perceived quality and expected performance of the products. Within the major theme of Halal perceived Value are eight major themes, which were summarized from the 33 comments respondents made related to this theme.

Table 5.1 : Result Quality Values



Quality Values	1. Tour guide & Education
	2. Knowledge
	3. Crowded
	4. Minangkabau Culture
	5. Unique Experiences
	6. Cultural Preservation
	7. Hospitality / Service
	8. Halal Destination Zone

From this table above, from 33 interviews some of them perceived the value of quality as a necessary value for knowledge and education. Knowledge and education here leads to tour guides in cultural tourism. as we know, for tour guides in heritage tourism itself today there is still a lack of knowledge and education about history and its special Minangkabau culture. There are many freelancers who work as tour guides so they lack knowledge and education about culture.

Other quality values that are also perceived by Muslim tourists are the value of quality in terms of experience. This is interpreted, some tourists get a quality value that is in the form of experience when traveling. Besides they traveled, they were also given education on the history and culture that existed in the cultural tourism itself. So that this made a perceived value of quality for Muslim tourists, because besides traveling they had a unique experience when visiting cultural tourism.

The perception of other Muslim tourists, namely, to increase the value of quality in this heritage tourism destination is required for a halal destination zone. For some Muslim tourists who give their perceptions, they want a zoning for cultural tourism. So, this halal destination zone provides clarity and direction for its visitors. so that every visitor knows Islamic norms and values the quality of Islam to non-Muslim visitors.

2. Price Value

Sweeney & Soutar (2001) emphasized that the price as the utility derived from the products and services due to the reduction of its perceived short term and long term costs. The variable price is a critical role in influencing customer satisfaction level (Bolton & Lemon, 1999; Ananthanarayanan Parasuraman & Grewal, 2000; Varki & Colgate, 2001).

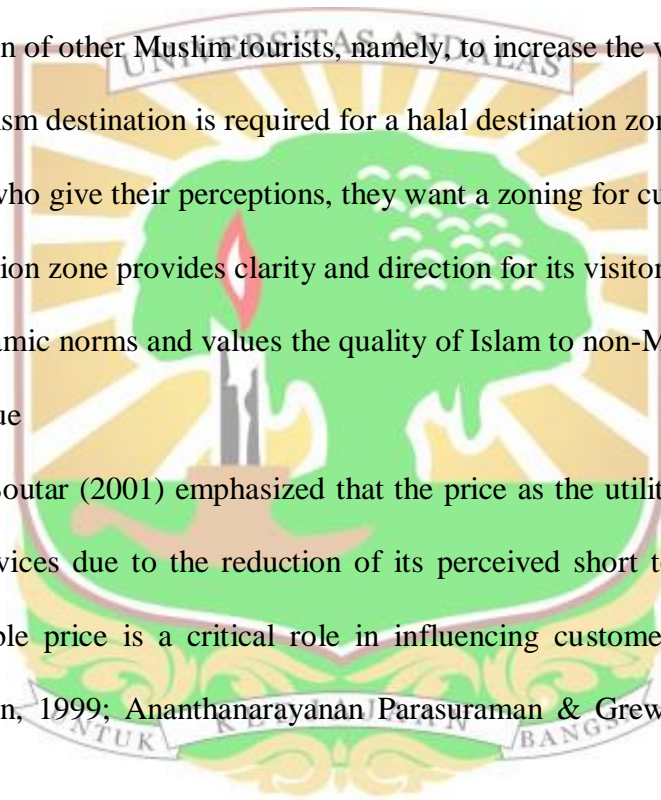


Table 5.2 : Result Price Values

Price Values	1. Riba'
	2. Reasonable Price
	3. Pricelist
	4. The Suitability of price label and product
	5. The Suitability of price and experiences

Based from this table above, at this price value, most Muslim tourists classify their perceptions of Riba', clarity of prices, and prices issued according to the experience or product they get or what they want. This price value, because in this context it is halal tourism in heritage tourism. So, tourists perceive this price value in accordance with Islamic rules and teachings which are interpreted as Riba'. Riba' here referred to as the absence of fraud in prices means clarity of prices or price transparency that should be given an explanation to the tourists the price they spend in accordance with Islamic teachings, in the sense that the traders or agencies that manage these tourist attractions allocate income according to the tourists giving. As well, the construction of mosques or for certain events related to Islam. Or another example, tourists want the price they spend according to the product they get. so there is no price gap between one visitor and another visitor.

3. Emotional Value

The variable of emotions means the utility derived from the feelings or affective state generated by a product and it is a fundamental factor in increasing tourist's

satisfaction; such as relaxation, family, togetherness, excitement, fun, and safety are important(Sweeney & Soutar, 2001; Yoon & Uysal, 2005).

Table 5.3 : Result Emotional Values

Emotional Values	1. Safety
	2. Excitement
	3. Relax
	4. Happy
	5. Get reward while travelling
	6. Religious
	7. Curiosity
	8. Learning Experiences
	9. Religion learning / education

In this part, the conclusion for emotional value is that Muslim tourists perceive emotional value as feeling safe, happy, relaxed, etc. when visiting heritage tourism. Other things, because this is based on the halal tourism concept, tourists provide other perceptions such as getting reward when traveling on cultural tourism. In conclusion, the existence of a good emotional environment can provide a sense of security, comfort and peace when Muslim tourists do tours, and by visiting tourist attractions that provide halal zoning for tourism, making tourists feel the reward they get. by recognizing the religion of Islam and knowing the norms of Islam and behaving in accordance with the teachings of Islam provides a very beneficial thing for visitors.

4. Social Value

The variable of social refers to the perceived utility derived from the ability of products and services in enhancing their self-image and become a famous products and services provider (Cengiz & Kirkbir, 2007; Sweeney & Soutar, 2001).

Table 5.4 : Result Social Values

Social Values	1. Islam as Identity
	2. Friendly local people
	3. Ethical and responsibility tourism based on islamic compliant

Muslim tourists perceive social value as a forum for Muslim tourists to be able to show how Islamic identity and ways of behaving and responsibility in traveling are in accordance with Islamic teachings.

5. Halal Physical Value

According to the Eid & El-Gohary (2015) variable of physical attributes derived from the value of the products and services offered by tourism Industry, such as all Halal food and drinks, utensils and equipment used by Muslim.

Table 5.5 : Result Halal Physical Values

Halal Physical Values	1. History and Culture
	2. The staff uses shari'a compliant islamic muslim clothing
	3. Worship place management
	4. Halal attributes associated to tourist signage

Muslim tourists perceive social value as a history, culture, management, sign and how to dress in Islam. It can be concluded that Muslim tourists perceive this as an example in other destinations not only cultural tourism. In order to be able to apply Islamic teachings to the elements of travel. Not only that directs the government to be able to do a good place management in tourist destinations in Indonesia, especially West Sumatra.

6. Non-Physical Value

The Non physical attributes are the intangible attributes that comply with the sharia's law, such as prayer space, separate swimming pool for Muslim, Separate Spa and Hair Saloon for Men and Woman.

Table 5.6 : Result Non-Physical Values

Non - Physical Values	1. Regulations related to islamic sharia compliant
	2. The certainty of tourist information
	3. Staff with their honest personality
	4. Free from non halal activities
	5. Islamic services care
	6. Halal tourism branding
	7. Destination and tourist information

At this value, tourists perceive the need for regulations on halal tourism, equipped with tourist information, staff who are honest and responsible in work, free of all non-halal activities, and strengthen halal tourism branding.

And also, for the bottom up approach extends and proves that the indicators produced in the perception of values are more varieties and dig deeper about what values are needed by Muslim tourists.

5.1.3 Culture Value

For culture here related to heritage tourism. Cultural heritage tourism is part, is defined as 'visits by persons from outside the host community motivated wholly or in part by interest in historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution'. This is a useful definition of the phenomenon as it recognises that the motivation of visitors to experience 'culture' in some way is what separates it from other forms of tourism.

So, Indonesian Muslim tourists perceive culture heritage tourism in West Sumatra that uses Minangkabau culture. Minangkabau culture, especially in Padang, has been very well known in any age group. both in terms of history, culture, norms, and so forth. This Minangkabau culture is very important to be used as a reference in terms of tourism development, especially cultural tourism in the west of Sumatra. Minangkabau culture itself which is still thick with the authenticity of its culture is stated to be able to increase the desire of Muslim tourists to visit cultural attractions. Not only that, this Minangkabau culture is very important to be able to provide a strength for cultural tourism to be able to maintain the purpose of managing this tourist place. then, for other Muslim tourists. Minangkabau culture itself is also a cultural identity of the Padang, which still has to be preserved so that the culture of Minangkabau itself does not just disappear and is still a tradition until the next generation.

5.2 Implications

And the theoretical contribution of these results explains that the use of risk perception dimensions helps explain the strength of the risk-forming elements in the tourism decision-making process of tourist behavior theory in tourism marketing science.

1. The results of a bottom-up approach contribute to tourism marketing disciplines, especially in the scope of perceived value and culture value in heritage tourism.
2. The results of the study sharpen the findings in the context of halal tourism, which attracts attention of academics and practitioners of Muslims and non-Muslims globally.
3. The results of this study contribute to the central government, provinces and municipal districts in Indonesia related to halal tourism regulations that can strengthen halal tourism management in Indonesia in an effort to increase the number of tourists.
4. The results of the study also have a positive impact on investors and other stakeholders who want to capture the potential market of halal tourists in Indonesia, where there are detailed Muslim tourist value needs for tourism, especially culture.

5.3 Limitations

This study has limitations on the object of research which is only represented heritage tourism in West Sumatera. Thus, the results of this study are very specific and unable to represent the halal perceived value and cultural value in heritage tourism by

perceive inbound Muslim tourists. Then the perspective used in this study is also limited, that only a handful of people visited heritage tourism are used as objects to study.

5.4 Suggestion

Suggestions for further research can focus on variables of personality and other factors that influence the decisions of Muslim tourists traveling in Indonesia. In addition, further research can dig deeper into other tourism contexts such as nature, marine and others.

