

Reading the Struggle of Moral Values in the Glamour Life of Batu City Tourism Society

Hipolitus Kristoforus Kewuel ^{a,1*}, Sigit Prawoto ^{b,2}

^{ab} Universitas Brawijaya, Indonesia

¹ hipopegan@ub.ac.id *; ² prowoto@ub.ac.id

* correspondence

Informasi artikel

Received: 16 Mei 2021;

Revised: 21 Mei 2021;

Accepted: 2 Juni 2021

Kata-kata kunci:

Masyarakat Pariwisata;

Kehidupan Glamour;

Nilai-nilai Moral;

Norma Hidup Sosial.

: ABSTRAK

Kota Wisata Batu telah terkenal di tingkat nasional dan internasional. Berbagai tempat wisata ada di sana dengan berbagai fasilitas pendukung seperti hotel, kehidupan malam, dan lainnya. Situasi ini dapat dipahami sebagai konsekuensi dari predikat Batu sebagai kota wisata. Namun, masyarakat Kota Batu juga merupakan masyarakat yang religius yang kuat dengan nilai-nilai kehidupan beragama dan norma-norma tata kelola sosial. Masyarakat mengalami gejolak yang datang mewarnai kehidupan sosial keagamaan mereka. Penelitian ini mengungkapkan sejauh mana hal-hal ini telah diproses oleh masyarakat dan lembaga-lembaga penanggungjawab terkait. Dengan menggunakan metode etnografis kualitatif, hasil penelitian menunjukkan bahwa lembaga seperti Perhimpunan Hotel dan Restoran Indonesia (PHRI), Dinas Pariwisata, Forum Kerukunan Umat Beragama (FKUB), Majelis Ulama Indonesia (MUI), dan lembaga keagamaan lainnya telah menerapkan prinsip moral dalam proses pariwisata di Kota Batu. Namun, dampak kehidupan glamour di dunia modern rupanya telah menjadi pengalaman pariwisata yang tidak terelakkan di luar kendali dan kerja keras mereka dan itu akan terus menjadi bagian perjuangan mereka dalam menghidupi pariwisata di Kota Batu.

ABSTRACT

Batu Tourism City has been famous at the national and international levels. Various tourist attractions are there with various supporting facilities such as hotels, nightlife, and others. This situation can be understood as the consequence of Batu City as a tourist town. However, the community of Batu is also strong with the values of religious life and social governance norms. People must experience the turbulence that colors their religious social life. This study reveals the extent to which the community, especially related institutions, have processed these things. Through a qualitative method of ethnographic, the results show that institutions such as The Indonesian Hotels and Restaurants Association, Department of Cultural and Tourism, Interfaith Harmony Forum, Indonesian Council of Ulama, and other religious institutions have applied moral principles in tourism in Batu. However, the life impact of glamour in the modern world is in the experience of tourism beyond their control and hard work. It will continue to be part of their struggle for supporting tourism in Batu City.

Keywords:

Tourism Society;

Glamour Life;

Moral values;

Norm of Social Life.

Copyright © 2021 (Hipolitus Kristoforus Kewuel & Sigit Prawoto). All Right Reserved

How to Cite : Kewuel, H. K., & Prawoto, S. (2021). Reading the Struggle of Moral Values in the Glamour Life of Batu City Tourism Society. *Jurnal Moral Kemasyarakatan*, 6(1), 26-33. <https://doi.org/10.21067/jmk.v6i1.5529>



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/). Allows readers to read, download, copy, distribute, print, search, or link to the full texts of its articles and allow readers to use them for any other lawful purpose. The journal hold the copyright.

Introduction

The development of tourism nowadays has given so many advantages for the lives of the people. Research of Segui-Amortegui (2019), which focused on analyzing the relationship between tourism, sustainability, and its competitiveness, has reached 808 publications and 409 publications for the research of the relationship between those three matters with the tourism destination object. Data shows that the phenomena of the tourism industry have a significant and strategic role in people's lives, proven by the number of studies conducted upon it.

Moreover, the people's economy rapidly grows along with the development of the tourism industry. It allows the socio-cultural aspect to improve and widely benefit its people as a sign of continuous growth of humankind. In terms of economy, Suhel (2018) showed that the tourism industry has significantly impacted the local community economy. Urbanus (2017) has mentioned the factors that promote growth in the tourism industry in social life. The factors are behavior, policy and planning, and the ever-changing structure of people's patterns of life, work, and so on. Handayani (2020) emphasized that those factors have a positive effect not only on the tourism business people but also on the local community.

The social atmosphere becomes dynamic due to the circulation and encounters of massive and unavoidable visitors. Since the number of encounters keeps growing day by day, many people grasp it at one once as an opportunity to develop their lives, both the visible and the invisible aspects. Trisilowaty (2017) showed that through the online network (Power Grid), the people now are more connected for more intensive meetings, which sometimes allow them to build business relations with more people.

The visible aspects are related to the economy, development, and tourism, and many more. All of them are growing rapidly, needed, and attempted by many people as well as seen by the eyes and reasoned by intelligence. They are chased and dreamed of by a lot of people. Research by Arianti (2016) found a significant effect on the tourism sector in developing people's economies.

Meanwhile, the invisible aspect is related to so much interesting and captivating, but not necessarily hope for many. Many parties want it, but many other parties mock it. The people who dearly hold religious values and norms are always casting it out. It refers to the glamorous, loud, and frenetic aspects of tourism supporting activities (Panjaitan, 2018). Such atmosphere will continuously exist as an integral part of the meeting nuances of many people. However, its existence is shady and unwanted by many. Some examples are massage parlors, karaoke, clubs, or even hostels prone to misuse as brothels.

In short, glamorous life has always been a never-ending discussion because of the value contradictions held by many parties. The agreeing parties see glamorous life solely from the point of view of the tourism business. They believe in the main business principle, where the law of supply and demand will never cease in society. On the other side, the disagreeing parties are excluded from the 'slice' of the business, but they also defend the life values. For them, any business that comes from supply and demand does not necessarily become a thing that runs without a moral burden. There are many things appropriate for business, but a few others are not. The term 'appropriate' and 'inappropriate' here are not referring to the products being sold, but they are related to the appropriate and inappropriate business despite the physical or the benefit of the business.

Therefore, a business ethic must be enforced. Some values must be considered in the tourism business activities, such as courteous value and other values highly upheld in religions. But who is most responsible for managing such ambiguous business materials like this? The government is indeed responsible, but all of us are the extension of the government's hand in managing and developing the country. Nevertheless, this study organized a discussion with some institutions or communities directly or indirectly involved in preserving morals and ethics in the tourism business. Some of the institutions are the Department of Cultural and Tourism, The Indonesian Hotels and Restaurants Association (PHRI), Interfaith Harmony Forum (FKUB), Indonesian Council of Ulama (MUI), and some other community organizations.

Cooperation between institutions fight for the establishment of values and morals in people's lives. Value means something important and useful for humanity, allowing men to touch the essence of humanity. Moral refers the teachings of good and bad related to deeds, attitudes, obligations, and so on, such as morality, ethics, morals, and others (Suseno, 1987).

Department of Cultural and Tourism is a formal institution that enforces and manages the tourism business in each city/regency. On one side, they have fundamental jobs and functions to create and push the tourism business as a development parameter of their city/regency. Implicitly, the development of the tourism business equals more job opportunities for society. On the other side, as faithful and human citizens, they are morally pushed to consider the types of tourism business and the excess of such a tourism business. This study aimed at investigating both of the poles within the work of the Department of Cultural and Tourism.

The Indonesian Hotels and Restaurants Association (PHRI) is also one of the institutions whose opinion is needed in this study. They have a complex working area that provides and manages resorts. Still, they are also responsible for providing various facilities needed by their guests, from the viable, prevalent, and open to the impractical, unusual, and closed business. This study tried to find out how they manage the tension between the two poles of tourists' necessity. Are there any moral considerations that they upheld, or do they surrender such a situation for their guests' hedonism? In the field, PHRI has maintained consistent coordination with the government to enforce a better and more conducive tourism atmosphere at Batu City. For instance, to support halal tourism, PHRI uses its hotel management to apply Muslim-friendly principles by providing qibla direction in the bedrooms and other common areas.

Furthermore, FKUB, as a community formally initiated and supported by the government, has also become an integral part of this study. Upon this forum, the government expects to help the regional leaders guard the interfaith harmony among the people. The forum is expected to prevent any situations that contradict the values of life and religious morals.

Formally, FKUB holds formal duty and function regulated under the Joint Decree of Minister of Religious Affairs and Minister of Home Affairs Year 2006. However, in many aspects, the reality on the field forces FKUB to focus on their formal duties. Still, they must also be brave enough to cross their lines to more closely address the people from different life issues and dynamics. FKUB may take the other path by broadly and sharply interpretation. Therefore more issues within the society can be included in their formal working area. Both are essentials since the core of FKUB is to answer the issues of the people at any level and difficulty. FKUB is responsible for catering and guarantee a harmonious society at any level of diversity.

The glamorous tourism community at Batu City is one of the issues that hardly connected to the duty and function of FKUB. However, in the two contexts mentioned above, FKUB must take action for the sake of the quality of many people's lives. It is forbidden for FKUB members or activists to close their eyes and avoid these matters. Formally, such expression could be right, but moving only within the formal order is not realistic because the regulations and reality are continuously evolving. Therefore, those two matters should be adjusted from time to time. This study aimed at portraying the reality that regulations must be adaptive to the development and dynamics of people's lives.

MUI is also one of the informants in this study. MUI is invited because of its dominance in enforcing the values of religious morals. Do they realize that the spread of the tourism business also promotes other supporting tourism activities that violate religious norms? What are their responses, and how do they act on that reality? What are the challenges they face during moral enforcement? These questions were the focus of researchers to collect deeper information from MUI.

Methodology

The study employed an anthropological method and approach in data collection. The field findings are presented in the form of an ethnography description. Through observation, in-depth interviews, and literature studies, the results of this study have earned a reliable validity.

An in-depth interview allowed researchers to collect relevant information based on the interviewee's expertise. Through observation, researchers strived to collect implicit messages from interviewees' to reveal all of the information. Furthermore, the literature study allowed researchers to gain illustrations of academics content to interpret the data. With such methods, researchers are able to provide research results in the form of coherent and understandable descriptions.

Results and Discussion

The results are presented in the form of an ethnography description of parties responsible for nurturing moral values. The two groups are: 1) the group that is given direct duty and function to nurture and preserve moral values, and 2) the group that indirectly deals with nurturing religious and moral values. The first group consists of religious organization (MUI) and government institution (FKUB). The second group consists of professional organizations that must also be responsible for the effort of protecting the religious and moral values in the middle of business and tourism responsibility, they are the Department of Cultural and Tourism and The Indonesian Hotels and Restaurants Association (PHRI). Description of each group's effort will be followed with discussion and comparative analysis with previous studies to show the originality and distinctiveness of this study.

Abdulah Tohir, Chairman of MUI Batu City, said that the duties and functions of MUI Batu City had been adjusted to protect the lives of the people to stay safe and conducive. To realize such circumstances, MUI has always put effort into maintaining communication between members of social communities. He said their duty is to nurture *silaturahmi* or good relationship/friendship. They will try to be a medium and protector for any emerged issues. They are present not to judge but to make people calm and safe.

It means MUI Batu City, in conducting its vision and mission, is referring to its function and purpose as a catalyst in a diverse community. With an emphasis on "maintaining friendship." MUI Batu City shows more of a nurturing role as a religion with the majority adherents.

Hamzah (2017) revealed that the role of MUI through their fatwa is put in the context of responding to socio-cultural adjustments within the society. Such a response is important because socio-cultural changes are not often raising tension in society. Hamzah mentioned several causes of socio-cultural change in Indonesia, including; changes in the way of thinking as a result of rapid development of science and technology; population growth rate that is difficult to contain; open access to interaction with other communities and nations; discoveries that continue to develop; the development of technology that demands a quick and varied response; and the phenomena of disasters and conflicts that demanded spontaneous reactions from the community.

Therefore, it is suitable for Islam, as the religion with the most significant number of adherents, to initiate responses to these socio-cultural changes. This initiative and response are an integral part of the efforts to implement MUI's moral responsibility in upholding values in life together. Sukino & Fauzan (2020) underline this in a very real context, namely changes in society resulting from rapid industrial development.

Moreover, about the program or circulating issues of halal tourism in Batu City, Abdul Tohir emphasized that the halal tourism concept in MUI is different from the concept of halal and haram as taught in Islam teachings. The concept of halal tourism is concentrated on general matters and properly applies to everyone. It is more on the provision of facilities and infrastructure at common space that must pay attention to the need of either locals or tourists, such as at hotels, gas stations, and tourist destinations are advocated to provide praying facilities. Since most locals and tourists are Islam, those places can be equipped with praying facilities and other related facilities. The concept of halal tourism in Batu Tourism City is that convenient.

He believes that the wrong perception has spread amongst society. It is as if MUI wants to make everything, especially tourism, fit Islamic teaching standards. He emphasized that MUI did not intend to be as alleged. What they are trying to do is halal in a proper concept. According to Hamida (2020), the application of halal tourism in Batu City is possible even though with different implementation and style from what the Ministry of Tourism intended.

A representative of Buddhist from FKUB Batu City, Suwono, said that many technical issues prevent them from working maximally during the pandemic. He said the development of Batu Tourism City is viewed from two sides. The positive side is that the development of Batu Tourism City holds massive potential for the people. The problem is whether the people want to involve in that development or not. If not, then they will be troubled. But if they involve, then many challenges await to be faced by each of the individuals. They must adjust themselves to the developments. For example, they have to enhance their skills and creativity in developing what they have. That way, they can compete in the advancement of Batu Tourism City.

Suwono said that this situation might create a gap between the rich and the poor. The rich can live better not only because of their wealth but also because they can adjust to rapid advancement. On the opposite, the poor become more depressed because they do not want to fight in the progress that keeps pressing.

These two sides can be misinterpreted since there are the rich who come from a wealthy background, and there is the poor who come from a poor background. In relation to the rapid development of the tourism business in Batu Tourism City, Suwono admitted that he is worried because the efforts to maintain public morale are sometimes hindered by business problems.

He emphasized that the spreading of nightclubs, hostels with affordable facilities, allows people to do morally unacceptable businesses. These issues raise ambiguity in FKUB, because if FKUB takes action against it, it crosses people's privacy. But if FKUB lets them be, it bothers and harmful for the younger generations. As a member of FKUB, Suwono said that he could not do much since his duty and function are not directly related to that issues. As a religious leader, he mentioned that they can only go back to their community and pray for this situation. He wishes that God's power will work even more for a better society through a lot of prayers. Kewuel (2020) confirmed that such circumstances happen because the duty and responsibility of FKUB members are not directly related to the issues in the profane field.

Radianto et al. (2019) stated that moral dilemmas frequently appear in almost all tourism development sectors. In the tourism development of North Maluku, Radianto et al. face the dilemma between economic development and degradation of mangroves forest preservation. Therefore, in different fields, moral issues may occur. It needs the work of value or moral activists that can work interdisciplinary and the stakeholders of tourism business either the government or the private parties.

Department of Cultural and Tourism is the tourism actors and the responsible party to preserve tourism objects and take care of the values. It can be seen in the effort of the Department of Cultural and Tourism Batu City to apply the halal tourism concept in this city. In dealing with the manual of halal tourism implementation (Kementrian Kebudayaan, 2019), the Batu City government, through Department of Cultural and Tourism, carefully measuring their action in applying the halal tourism concept. Many people consider the manual as the foundation of sharia tourism implementation. However, sharia tourism is completely different from halal tourism. Certainly, the religious majority has power in the development process of a country (Feneer & Fountain, 2018), but the broader context should also be considered. Sharia tourism is based in Islamic sharia law (Saputram, 2019). It becomes vague since tourism is general, across ethnicities, religions, races, and classes. Many parties support this policy, but most provinces and regencies/cities reject this idea to prioritize pluralism in governance in their regions. Noviantoro (2020) states that the halal tourism business in Indonesia has a promising opportunity in the Industrial Revolution 4.0 because of the massive market share of Muslims. Haerisma (2018) reminds us that a good and useful halal tourism business needs to be balanced by applying professional business ethics.

Batu Tourism City is one of the cities in Indonesia that has chosen to apply the concept of halal tourism in a generally accepted way, which is committed to preparing Muslim-friendly facilities in public places such as hotels with qibla direction, tourist attractions, gas stations, and crowd centers with prayer room facilities and separate toilets for men and women. Therefore, the Batu City government aims at implementing the halal tourism concept without following the halal tourism designed by Ministry of Tourism. In reality, Batu City consistently receives awards as Ten Superior Halal Tourism Destinations together with Malang City and Regency. By some parties, it is seen as a mere formality to seize the position of Batu City, which has great potential as Indonesia's leading tourist city.

The Batu City Government, from the beginning, had planned to attract as many Muslim tourists as possible to Batu. It means that the position of Muslims as the majority is not used to narrow the meaning of tourism but instead to support the development of tourism by increasing the number of visitors to tourism destinations. The intention was proven by holding the Batu International Islamic Tourism in 2016. In their collaboration with Nahdatul Ulama (NU), the Batu City government executed the event by presenting Seni Budaya Muslim NU (Moslem Art & Culture by NU). Guests from other countries were also invited to perform traditional Muslim performances from their respective regions (Jafari, 2013). A representative from the Ministry of Foreign Affairs Republic of Indonesia had the opportunity to attend and appreciated the creative event as an effort to increase the Muslim tourists in the context of Indonesia tourism. Satriana (2018) emphasizes that halal tourism is an interesting campaign to persuade more Muslim tourists to tourist attractions from economic and business development. Thus, the presence of Muslims as the majority becomes an asset for the tourism business. The House of Representatives and Batu City Government claim that the event will increase the Local Own-source Revenue (PAD). Mardianis & Syartika (2018) underlined that the designated National Tourism Strategic Area (KSPN) needs to conduct in-depth studies and development of tourist destination areas to support the PAD of the region concerned. The establishment of KSPN is an asset that needs to be developed and utilized.

Thus, Islamic nuances in tourism can be developed in many ways other than through halal tourism initiated by the Ministry of Tourism (Spillane, 1987). The Batu City government implements halal tourism while still paying attention to the situation and conditions of the plurality of society. So, the concept of halal tourism in Batu Tourism City is a concept that also applies the principles of religious tolerance. It means the principle of halal tourism considers the needs of Muslims as the majority, but at the same time provides a place and respect for tourists of other religions. In carrying out tourism, the Batu City government continues to strive professionally by providing equal service to every tourist. Particular treatment for most Muslim tourists is a tourist attraction that also needs attention and has been given a specific portion by the Batu City government.

Other stakeholders such as hotel management, PHRI, and leaders of minority religions become parties that directly and indirectly involve implementing halal tourism in Batu City. PHRI always maintains coordination with the government in every policy of the association. Likewise, hotel and restaurant managers as business actors cannot be separated from these roles. They determine the implementation of halal tourism in Batu City. The leaders of minority religions are parties who, with their wisdom in their respective communities, have built the great soul of their people to accept the social process which being intervened by the majority religion adherents and part of the natural process in social life. There should be appreciation for all of them, whether tangible or intangible in order to increase their self-confidence and better performance in the future. The realization of the great ideals of halal tourism with Islamic

concepts in Batu City with a strong sense of tolerance is the result of the collective work of all elements of society.

Conclusion

The moral struggle of the parties in Kota Wisata Batu varies greatly according to the substance, function, and responsibility. MUI Batu City is very selective and critical in carrying out its functions and responsibilities. In the midst of the issue of halal tourism, MUI places Batu City as a multicultural city. This attitude is processed in such a way that, on the one hand, still heeds the importance of halal tourism for the benefit of the majority of tourists, but on the other hand still provides a space of tolerance as evidence of the high awareness of multiculturalism. Department of Cultural and Tourism is directly responsible for the development of tourism in Batu City. Moral enforcement is a consequence of the participation inherent in its programs to support an improved and better quality of tourism services in the city. FKUB is responsible for assisting local governments in three ways; maintaining religious harmony, empowering FKUB, and building houses of worship. The scope of FKUB in tourism is related to its duty and responsibility to maintain religious harmony. It is essential as the foundation of proper and convenient tourism implementation for tourists. FKUB's struggle to maintain religious harmony is a typical contribution to maintaining the morale of the community. PHRI's duties are to carry out management duties to technically arrange what hotel and restaurant managers should do. In carrying out this task, PHRI collaborates with the government and all stakeholders at the level of lobby and policy discussion. In running their business, the tourism managers obey the regulations made by the government and collaborate with other stakeholders to build conducive tourism conditions, including considering moral matters.

References

- Feneer, R. M., & Fountain, P. (2018). Religion in the Age of Development. *Religions*.
- Haerisma, Alvien Septian (2018). Pengembangan Pariwisata Halal Di Indonesia Tinjauan Etika Bisnis Islam, Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Islam Vol. 3, No. 2, December 2018, p. 153-168.
- Hamida, Gautzi; Zaki Irham (2020). Potensi Penerapan Prinsip Syariah pada Sektor Kepariwisata Kota Batu, *Jurnal Ekonomi Syariah Teori dan Terapan*, Vol. 7 No. 1 January 2020: 70-86
- Hamzah, Muhamad Maulana (2017). Peran dan Pengaruh Fatwa Mui dalam Arus Transformasi Sosial Budaya di Indonesia. *Millah: Jurnal Studi Agama*, Vol. XVII, no. 1 (2017), pp. 127-154 DOI: 10.20885/millah.vol17.iss1.art7
- Handayani, Gracia Luciana; Sanjiwani, Putri Kusuma (2020). Pengaruh Aktivitas Eksklusif Sempadan Pantai Bagi Kehidupan Masyarakat Di Pantai Double-Six, *Jurnal Destinasi Pariwisata*, Vol. 8 No 2, 2020, p. 176-183
- Jafari, J., & Scott, N. (2013). Muslim World and Its Tourism. *Annals of Tourism*.
- Kementerian Pariwisata. (2019). *Panduan Penyelenggaraan Wisata Halal*
- Kewuel, Hipolitus Kristoforus (2020). A Long Way to Go for Diversity: The Fight Portrayed by Inter-faith Harmony Forum in Malang Raya, *Jurnal Moral Kemasyarakatan*, Vol. 5 No. 1 Year 2020, Hal. 1-9. DOI: <http://dx.doi.org/10.21067/jmk>
- Mardianis; Syartika, Hanibal (2018). Kontribusi Sektor Pariwisata Terhadap Pendapatan Asli Daerah (PAD) Di Kabupaten Kerinci, *Jurnal Ekonomi & Kebijakan Publik (E-ISSN: 2528-4673 P-ISSN: 2086-6313)* Vol. 09 No. 1 June 2018 p. 53-65
- Noviantoro, Kurnia Maulidi; Zurohman, Achmad (2020). Prospek Pariwisata Syariah (Halal Tourism): Sebuah Tantangan di Era Revolusi Industri 4.0, *EQUILIBRIUM: Jurnal Ekonomi Syariah* Volume 8, Number 2, 2020, p. 275-296.
- Radianto, Elia; Prabawa, Titi Susilowati, Therik, Wilson, M., A.; Sasongko, Gatot; Ndoen, Marthen Luther (2019). The Role of Tourism in Development: A Dilemma Between Economic Growth and Mangrove Forest Degradation (A Case Study of Regencies/Cities

- in North Maluku Province), *Jurnal Manajemen Hutan Tropika*, Vol. 25, No. 3, p. 185-198. DOI: 10.7226/jtfm. 25.3.185
- Saputram, Nuvanda Hamdan; Kholisiah Lusi; Nuraini, Erda, Potensi Dan Prospek Wisata Syariah Dalam Meningkatkan Ekonomi Daerah (Studi Kasus: Kota Bandung), *Baskara : Journal of Business and Entrepreneurship* Volume 1 No. 2 April Year 2019, p. 93-104
- Satriana, Eka Dewi; Faridah, Ayyun Durrotul (2018). Wisata Halal: Perkembangan, Peluang, Dan Tantangan, *Journal of Halal Product and Research (JHPR)* Vol. 01 No.02, May-November 2018, p. 32-43
- Segui-Amortegui, Luis (2019). Sustainability and Competitiveness in the Tourism Industry and Tourist Destinations: A Bibliometric Study, *Sustainability* 2019, 11, 6351; p. 1-30. doi:10.3390/su11226351
- Spillane, J. J. (1987). *Indonesian Tourism History and Prospects*. Yogyakarta: Canisius.
- Suhel (2018). The role of tourism toward economic growth in the local economy. *Economic Journal of Emerging Markets*. Volume 10 Issue 1, 2018, p. 32-39
- Sukino & Fauzan (2020), Islamic Education's Responses to Social Changes and Community Behaviour, *TARBIYA: Journal of Education in Muslim Society*, 7(1), 2020, 29-47. DOI: 10.15408/tjems.v7i1.16717
- Suseno, Frans magnis, 1987. *Etika Dasar: Masalah-masalah Poko Filsafat Moral*, Kanisius: Yogyakarta
- Trisilowaty, Dessy (2017). Eksistensi Dan Identitas Di Media Baru, *Komunikasi*, Vol. XI No. 01, March 2017: 86-92
- Urbanus, I Nyoman; Febianti (2017). Analisis Dampak Perkembangan Pariwisata Terhadap Perilaku Konsumtif Masyarakat Wilayah Bali Selatan, *Jurnal Kepariwisata Dan Hospitalitas* Vol. 1, No. 2, November 2017. p. 118-133