

Negotiating Religious Values in Sustainable Tourism: A Literature Review from the Perspective of Mandalika Destination Development

Baehaki¹, Lutviyah Rizqiyani²

¹UIN Sunan Kalijaga, E-mail: hakkib045@gmail.com

²Mutah University, E-mail: Lutviyahrizqi87@gmail.com

Abstract:

The relationship between religion and tourism has commonly been discussed through the perspectives of halal tourism, tourism impacts, and destination management. However, limited attention has been paid to how religious values are negotiated within the process of sustainable tourism development. This article aims to develop a conceptual understanding of religious value negotiation and to propose a conceptual model that explains the interaction between religious values and sustainable tourism. This study employs a qualitative library research approach by reviewing and synthesizing literature on the sociology of religion, sustainable tourism, community participation, and destination governance. The analysis identifies recurring concepts, patterns, and relationships to construct an integrated conceptual framework. The findings demonstrate that religious value negotiation is a dynamic social process through which communities maintain religious principles while responding to social, cultural, economic, and institutional changes associated with tourism development. Four forms of negotiation are identified, namely adaptive, selective, collaborative, and transformative negotiation. Furthermore, the study proposes a conceptual model showing that sustainable tourism is shaped by the interaction of religious values, economic interests, local culture, and destination governance through continuous negotiation among stakeholders. This article contributes a conceptual framework that enriches sustainable tourism studies by positioning religious value negotiation as a key mechanism for achieving socially inclusive, culturally responsive, and sustainable tourism development.

Key words: Community Participation, Destination Governance, Religious Value Negotiation, Sociology Of Religion, Sustainable Tourism.

Abstrak:

Hubungan antara agama dan pariwisata umumnya dikaji melalui perspektif pariwisata halal, dampak pariwisata, dan pengelolaan destinasi. Namun, perhatian terhadap bagaimana nilai-nilai agama dinegosiasikan dalam proses pembangunan pariwisata berkelanjutan masih relatif terbatas. Artikel ini bertujuan mengembangkan pemahaman konseptual mengenai negosiasi nilai-nilai agama serta menawarkan model konseptual yang menjelaskan interaksi antara nilai-nilai agama dan pembangunan pariwisata berkelanjutan. Penelitian ini menggunakan pendekatan *library research* kualitatif melalui penelaahan dan sintesis berbagai literatur mengenai sosiologi agama, pariwisata berkelanjutan, partisipasi masyarakat, dan tata kelola destinasi. Analisis dilakukan untuk mengidentifikasi konsep, pola, dan hubungan antarkonsep guna membangun kerangka konseptual yang terintegrasi. Hasil kajian menunjukkan bahwa negosiasi nilai-nilai agama merupakan proses sosial yang dinamis, di mana masyarakat mempertahankan prinsip-prinsip keagamaan sekaligus merespons perubahan sosial, budaya, ekonomi, dan kelembagaan yang menyertai pembangunan pariwisata. Penelitian ini mengidentifikasi empat bentuk negosiasi, yaitu negosiasi adaptif, selektif, kolaboratif, dan

transformatif. Selain itu, artikel ini menawarkan model konseptual yang menunjukkan bahwa pariwisata berkelanjutan dibentuk melalui interaksi antara nilai-nilai agama, kepentingan ekonomi, budaya lokal, dan tata kelola destinasi yang berlangsung melalui proses negosiasi berkelanjutan di antara para pemangku kepentingan. Artikel ini memberikan kontribusi konseptual dengan memperkaya kajian pariwisata berkelanjutan melalui penempatan negosiasi nilai-nilai agama sebagai mekanisme penting dalam mewujudkan pembangunan pariwisata yang inklusif secara sosial, responsif terhadap budaya, dan berkelanjutan.

Kata kunci: Destinasi Berkelanjutan; Manajemen Pariwisata; Pendekatan Terintegrasi; Tata Kelola Kolaboratif; Keberlanjutan

A. Introduction

The tourism sector has become one of the important pillars of global economic development owing to its capacity to create employment, increase investment, strengthen local economies, and drive regional development (*World Tourism Barometer* | *UN Tourism*, n.d.). Within the framework of the Sustainable Development Goals (SDGs), tourism is positioned as an instrument that supports inclusive economic growth, cultural preservation, and sustainable resource management (*The Sustainable Development Goals Report 2024* | *DESA Publications*, n.d.). UN Tourism data indicate that in 2024 the tourism sector contributed approximately 3.5% of world Gross Domestic Product (GDP) and provided employment for approximately 173 million people, or nearly one in every twenty jobs worldwide. This condition confirms that tourism is no longer understood merely as a recreational activity, but has developed into a strategic sector that simultaneously influences economic, social, cultural, and environmental dimensions (*World Tourism Barometer* | *UN Tourism*, n.d.).

As the sector's contribution has increased, the paradigm of tourism development has also undergone a fairly fundamental shift. Whereas in the past the success of a destination was largely measured by the number of tourist visits or the amount of foreign exchange generated, development orientation has now shifted toward the concept of sustainable tourism. This paradigm emphasizes that destination development must be able to create a balance between economic growth, environmental preservation, protection of local culture, and improvement of community welfare. Consequently, development success is determined not only by economic indicators but also by a destination's capacity to maintain social and ecological sustainability in the long term (Butler, 1999).

The development of the sustainable tourism paradigm shows that sustainability is no longer understood merely as an effort to maintain a balance between economic growth and environmental preservation. Recent literature positions sustainability as a multidimensional

concept that also encompasses social justice, community participation, protection of cultural heritage, and strengthening of local capacity in facing change. From this perspective, the success of a destination cannot be measured solely through an increase in the number of tourists or the magnitude of its contribution to regional income, but also through its capacity to maintain the community's social identity, strengthen community cohesion, and create a harmonious relationship between economic development and the value systems that develop at the local level. Tourism development is thus no longer positioned merely as an economic process, but as a process of social transformation that affects the overall structure of community life (Higgins-Desbiolles, 2020).

This shift in orientation has also influenced the development of academic studies on tourism. Whereas early-generation research placed greater emphasis on the economic impacts and marketing of destinations, contemporary research has begun to broaden its attention to social issues such as community empowerment, collaborative governance, community resilience, cultural identity, and institutional sustainability (Ginting et al., 2024). This shift indicates that local communities are no longer viewed merely as beneficiaries of development, but as actors who possess knowledge, experience, and value systems that determine the success of destination development (Partelow, 2021). Consequently, analysis of tourism sustainability requires an approach that not only considers economic and environmental aspects but is also able to explain how communities interpret, respond to, and negotiate the changes occurring within their social spaces (Higgins-Desbiolles, 2020).

Indonesia is one of the countries that has actively adopted this paradigm through the development of national priority destinations. The government has positioned the tourism sector as one of the drivers of regional development by developing various National Strategic Tourism Areas, including the Mandalika Special Economic Zone (SEZ) in West Nusa Tenggara Province. The development of this area is directed not only at enhancing Indonesia's tourism competitiveness, but also at driving regional economic growth through investment, infrastructure development, strengthening of the local economy, and the hosting of various international events. At the same time, the government has also emphasized the importance of developing tourism that is oriented toward sustainability and the empowerment of local communities.

Nevertheless, the development of tourist destinations is fundamentally not merely a matter of providing infrastructure or increasing the number of tourists. The development of the tourism

industry always creates a space of encounter between local communities and tourists who bring diverse cultural, religious, value, and lifestyle backgrounds. The intensity of such interaction has the potential to generate social change that affects the way communities interpret their identity, traditions, and everyday practices. Destination development therefore needs to be understood as a process of social transformation involving the encounter of various value systems, rather than merely as an economic activity (Higgins-Desbiolles, 2020).

In this context, religion occupies a highly important position because it functions as a source of values that shapes social norms, ethics, and the way communities respond to change. The sociology of religion perspective views religion not only as a belief system, but also as a social institution that influences individual and collective action in facing societal dynamics (Poggi, 2000). When tourism development presents both economic opportunities and social change, communities are not always positioned to either accept or reject it absolutely. Instead, they undertake various forms of adjustment to the values they hold so that change can be accepted without eliminating the religious identity that has become deeply rooted in social life (Casanova, 2019).

This phenomenon shows that the relationship between religion and tourism can no longer be explained through a dichotomous approach. Religion is not merely a factor that impedes modernization, but can also function as social capital that strengthens community cohesion, builds legitimacy for development, and directs more responsible tourism practices (Higgins-Desbiolles, 2020). The relationship between the two is thus more accurately understood as a process of value negotiation, namely a process in which communities reinterpret religious values in facing the changes brought about by the development of tourist destinations (Ammerman, 2020; Hefner, 2019).

Research on sustainable tourism has developed rapidly over the past few decades. Most studies have focused on destination management, environmental conservation, economic impacts, community involvement, and development governance (Higgins-Desbiolles, 2020). Meanwhile, research on halal tourism has focused more on marketing strategies, the preferences of Muslim tourists, halal certification, and the provision of supporting facilities (Daniswara & Sinambela, 2025; Ghalih & Dewayani, 2025). Although both groups of studies have made significant contributions to the development of tourism knowledge, they have relatively rarely discussed how communities actively negotiate religious values when

confronted with the social transformation triggered by the development of tourist destinations (Cifci et al., 2023).

This condition indicates a gap in the literature. To date, discussions of religion have tended to position it merely as a destination attribute or as a factor influencing tourist behavior (Rasoolimanesh et al., 2023). In fact, religion is also a social mechanism that shapes community responses to change, influences patterns of adaptation, and determines the level of acceptance of development (Ammerman, 2020; Casanova, 2019). In other words, relatively little research has explained the relationship between religious values, economic interests, local culture, and development policy within a single, integrated analytical framework.

Based on this gap, this article aims to construct a conceptual synthesis of religious value negotiation in the context of sustainable tourism through a library research approach. Unlike previous studies, which have tended to discuss the relationship between religion and tourism partially, this article offers a typology of religious value negotiation and explains the factors that shape it. As a conceptual reflection, the resulting synthesis is used to understand the dynamics of Mandalika destination development as an example of tourism development that seeks to balance economic growth with the preservation of local values. Through this approach, the article is expected to enrich the study of the sociology of religion and sustainable tourism while also providing a conceptual perspective for formulating more inclusive and sustainability-oriented destination development policies.

B. Research Methode

This study employs a qualitative approach using the library research method. This approach was chosen because the aim of the research is not to collect field data, but to understand, compare, and synthesize various research findings on the relationship between religious values and sustainable tourism development. Through this approach, the study seeks to identify the conceptual patterns that have developed in the literature and to construct an analytical framework for the process of religious value negotiation within the context of tourist destination development (Snyder, 2019).

The data sources for this study consist of scholarly literature, including reputable international and national journal articles, academic books, book chapters, and policy documents related to sustainable tourism, the sociology of religion, destination development, halal tourism, and community participation. Literature was selected based on its relevance to the research focus, namely discussions concerning the interaction between religion, society, and tourism

development. To ensure the currency of the study, scholarly articles published within the last ten years served as the primary references, while classic works were retained as a theoretical foundation.

The literature collection process was carried out by searching various academic databases, such as Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis Online, Google Scholar, and accredited national journal portals. The search was conducted using combinations of keywords, including religion and tourism, religious values, value negotiation, sustainable tourism, community participation, halal tourism, and tourism development, as well as their Indonesian equivalents, such as *pariwisata berkelanjutan* (sustainable tourism), *nilai agama* (religious values), *negosiasi nilai* (value negotiation), and *wisata halal* (halal tourism). The literature obtained was then selected based on thematic relevance, publication quality, and its contribution to the objectives of the study.

Data analysis was carried out using content analysis combined with narrative synthesis. The first stage involved reading and identifying the main ideas of each piece of literature. The second stage consisted of coding themes related to the relationship between religion and tourism, forms of community adaptation, factors influencing the negotiation process, and their implications for destination development. The third stage involved comparing various research findings to identify similarities, differences, and tendencies emerging in literature. The final stage consisted of conceptual synthesis, producing a typology of religious value negotiation and a conceptual model explaining the interrelationship between religious values, economic interests, local culture, and destination governance in supporting sustainable tourism (Qualitative Inquiry and Research Design, n.d.; Snyder, 2019).

To enhance the credibility of the study's findings, the research applied the principle of source triangulation by drawing on literature from various disciplines, including the sociology of religion, tourism studies, anthropology, and public policy. Comparisons across sources were carried out to reduce interpretive bias while obtaining a more comprehensive understanding of the dynamics of religious value negotiation in tourist destination development (Patton, 2015).

The results of the analysis are then presented in a descriptive-analytical manner, emphasizing a critical interpretation of the findings of previous research. This approach allows the study not only to summarize existing literature, but also to produce a conceptual synthesis offering a new perspective on the relationship between religious values and sustainable tourism, which is

subsequently reflected upon within the context of Mandalika destination development (Snyder, 2019).

C. Result and Discussion

1. From Religious Tension to Value Negotiation in Sustainable Tourism

The study of the relationship between religion and tourism has undergone significant development over the past two decades. In its early phase, most research viewed religion and the tourism industry as two entities with the potential to conflict with one another. Tourism was frequently associated with modernization, cultural commercialization, lifestyle change, and increasing cross-cultural interaction, which were feared to diminish the authority of local values. Religion, by contrast, was understood as a normative system that functions to maintain social stability through a set of moral rules governing both individual behavior and collective life (Ammerman, 2020). This difference in orientation gave rise to the assumption that the development of tourist destinations tends to generate tension with communities possessing a strong religious identity (Griera et al., 2021).

The shift in perspective on the relationship between religion and tourism did not occur suddenly, but developed alongside paradigmatic changes in the social sciences. In its early stage, modernization was often understood as a process that would diminish the influence of religion in public life (Ammerman, 2020; Casanova, 2019). Tourism, as one manifestation of modernization, was regarded as bringing new values with the potential to displace traditional social practices. This perspective caused the relationship between religion and destination development to be more frequently explained through a framework of conflict between tradition and change (Casanova, 2019).

Research developments over the past two decades reveal a different tendency. Various studies show that communities do not lose their religious identity when confronted with modernization, but instead develop new ways of integrating religious values into economic, cultural, and social life (Griera et al., 2021). This shift indicates that religion possesses an adaptive capacity that allows religious values to remain relevant amid rapidly occurring social change. The relationship between religion and tourism is thus more accurately understood as a process of social transformation rather than as a permanent form of opposition.

As research on sustainable development has advanced, this view has begun to change. Various studies show that local communities do not respond to tourism development in a dichotomous manner through attitudes of acceptance or rejection. Community responses are in fact more complex, being influenced by economic needs, social experience, cultural identity, and religious values that develop in everyday life. In other words, communities are not merely objects that receive the impacts of development, but actors who actively interpret change according to the social context they face (Dredge, 2022; Scheyvens & Biddulph, 2018).

The conflict paradigm has made an important contribution in explaining various problems arising from tourism development, particularly when change occurs rapidly and does not involve communities in the decision-making process (Higgins-Desbiolles, 2020). However, this paradigm has limitations because it tends to position communities merely as groups that react to change. Communities possess the capacity to interpret, adjust to, and even direct change in accordance with the values that develop within their communities (Scheyvens & Biddulph, 2018).

A negotiation-oriented approach offers a more comprehensive explanation because it positions communities as active actors (Partelow, 2021). Through processes of dialogue, reinterpretation of norms, and the formation of social agreements, communities are able to create a balance between development needs and identity preservation. This perspective does not disregard the possibility of conflict, but views conflict as part of the negotiation process that can produce new forms of adaptation when managed participatorily (Dredge, 2022).

This shift in perspective has given rise to a more dynamic approach to understanding the relationship between religion and tourism. In this approach, religion is viewed as a source of values that continuously interacts with various forms of social change (Ammerman, 2020; Casanova, 2019). Religious values are not always maintained in a rigid form, but undergo a process of interpretation and adjustment when communities are confronted with economic opportunities, changing patterns of interaction, or destination development policies. It is this process that is understood in this article as religious value negotiation (Griera et al., 2021).

Religious value negotiation is not intended as a form of compromise with religious teachings, but rather as a social mechanism that allows communities to maintain fundamental principles while adjusting life practices to occurring changes. In the context of tourism, this process is evident when communities begin to set boundaries on tourism activities, develop forms of service in line with local values, or integrate religious traditions as part of a destination's

identity. The relationship between religion and tourism is thus no longer understood as confrontational, but as a process of interaction that produces various forms of social adaptation (Hefner, 2019).

The synthesis of various studies also shows that negotiation takes place through the interaction of four main dimensions. The first dimension is religious values, which provide a moral framework for communities in responding to change. The second dimension is economic interests, which drive community involvement in tourism activities. The third dimension is local culture, which serves as a medium for the expression of identity as well as a destination resource. The fourth dimension is development governance, namely the policies and institutional practices that determine the space for community participation in the decision-making process (Partelow, 2021). These four dimensions do not operate separately, but influence one another, thereby producing different forms of adaptation in each tourist destination.

Based on this synthesis, this article argues that the concept of religious value negotiation provides a more comprehensive analytical framework than approaches that merely position religion as a factor supporting or impeding tourism development. The negotiation perspective allows the relationship between religion, development, and society to be understood as a dynamic, contextual process that continues to change in line with social developments. The sustainability of a destination is thus determined not only by the success of economic and infrastructure development, but also by the capacity of all stakeholders to build a space for dialogue that respects the values living within society (Ammerman, 2020; World Tourism Barometer | UN Tourism, n.d.).

In the perspective developed in this article, religious value negotiation is understood as a mechanism of social adaptation that allows communities to maintain the continuity of their identity amid change. This adaptation takes place through processes of collective learning, the formation of new norms, and the adjustment of social practices that remain grounded in religious principles (Ammerman, 2020; Hefner, 2019). Negotiation is therefore not merely a process of compromise, but also a form of value reproduction that allows communities to maintain social cohesion while responding to the demands of development.

This understanding carries important implications for the study of sustainable tourism. The success of destination development is determined not only by the capacity to provide infrastructure or enhance tourist attractions, but also by the community's capacity to build

adaptive mechanisms that bring together economic, cultural, and religious interests. The stronger a community's adaptive capacity, the greater the likelihood of creating development that gains social legitimacy and can be sustained over the long term (Scheyvens & Biddulph, 2018; The Sustainable Development Goals Report 2024 | DESA Publications, n.d.).

This shift in perspective from conflict to negotiation also forms the basis for the typology of religious value negotiation discussed in the following section. This typology is the result of a synthesis of various studies on community responses to tourist destination development and is thus expected to provide a more systematic conceptual framework for understanding the relationship between religion and sustainable tourism.

2. A Typology of Religious Value Negotiation in Sustainable Tourism

Analysis of various studies shows that community responses to tourism development are not uniform. Differences in social and cultural characteristics, levels of religiosity, and destination governance produce diverse patterns of adaptation in responding to change (Dredge, 2022; Scheyvens & Biddulph, 2018). Although each destination has a different context, the synthesis of the literature reveals a tendency toward patterns that can be classified into four forms of religious value negotiation, namely adaptive, selective, collaborative, and transformative negotiation. This typology is constructed as a conceptual framework to explain how communities build a balance between religious values and the demands of tourism development.

2.1. Adaptive Negotiation

Adaptive negotiation describes a situation in which communities accept the development of the tourism sector as an opportunity to improve welfare without relinquishing the religious values that guide their lives. In this pattern, change is viewed as something that can be accommodated if it does not conflict with the fundamental principles held. Communities therefore adjust their forms of economic participation, ways of interacting with tourists, and management of tourism businesses while continuing to maintain religious practices that have long been part of everyday life (Ammerman, 2020; Hefner, 2019).

This form of negotiation shows that religion is not always positioned in opposition to modernization. On the contrary, religious values become an ethical guide that directs the adaptation process, enabling communities to obtain economic benefits without losing their social identity (Casanova, 2019; Hefner, 2019).

Adaptive negotiation does not arise spontaneously, but is influenced by a community's capacity to read the opportunities and risks generated by tourism development. Literature on community-based development shows that adaptive capacity is generally supported by the level of social trust, local leadership, and the existence of shared norms that can serve as a guide in facing change (Ammerman, 2020; Scheyvens & Biddulph, 2018). In such situations, religious values are not positioned as an obstacle to innovation, but as an ethical framework that guides communities in determining forms of participation deemed appropriate to their beliefs (Partelow, 2021). This adaptation enables communities to obtain economic benefits without having to sacrifice religious practices that have become deeply embedded in social life.

An implication of adaptive negotiation is increased community resilience. Communities capable of integrating religious values with economic activity tend to have a greater capacity to withstand market fluctuations, changes in tourist numbers, and social pressures resulting from modernization. Adaptation is thus not merely a form of accepting development, but also a strategy for maintaining social sustainability through the strengthening of local identity (Higgins-Desbiolles, 2020).

2.2. Selective Negotiation

Selective negotiation is characterized by a community's capacity to distinguish between changes that can be accepted and changes considered to conflict with religious or local cultural norms. In this pattern, communities do not reject tourism development as a whole, but instead undertake a process of filtering the practices that develop in tourist areas (Ammerman, 2020; Hefner, 2019).

The literature shows that communities tend to accept activities that provide economic and social benefits, while maintaining boundaries against activities perceived as disrupting the moral order or communal life. Negotiation thus takes place through an evaluative process that weighs the benefits of development against the potential social consequences that may arise (Higgins-Desbiolles, 2020; Partelow, 2021; Scheyvens & Biddulph, 2018).

Selective negotiation shows that communities possess the capacity to filter the various forms of change brought about by the tourism industry. This filtering is not based solely on religious considerations, but also takes into account cultural values, historical experience, and collective community interests. Acceptance of development therefore does not occur wholesale, but

through an evaluative process that continues to change in line with social and economic dynamics (Griera et al., 2021).

From a sociological perspective, this selection process reflects a community's capacity to maintain cultural boundaries without closing itself off from change (Lamont & Molnár, 2002). These boundaries function as an identity-protection mechanism that allows communities to remain open to economic opportunities while retaining control over practices considered inconsistent with local norms (Ammerman, 2020; Casanova, 2019). Selective negotiation thus functions as a mechanism balancing openness and identity preservation.

2.3. Collaborative Negotiation

Collaborative negotiation emerges when the process of adjustment is undertaken not only by the community, but also involves the government, industry actors, religious leaders, traditional leaders, and civil society organizations. These various actors interact to formulate forms of destination management capable of accommodating development interests while respecting the community's social and cultural character (Ansell & Gash, 2008; Li & Fay, 2026).

Various studies have shown that a collaborative approach strengthens policy legitimacy because decisions are not produced unilaterally (Ansell & Gash, 2008; Li & Fay, 2026). Dialogue among stakeholders allows for the emergence of shared understanding regarding the boundaries of development, the management of public space, the preservation of tradition, and the provision of facilities that support the needs of both communities and tourists. Collaboration is therefore one of the important prerequisites for destination sustainability (Dredge, 2022).

The success of collaborative negotiation is greatly influenced by the quality of communication among stakeholders. Various studies on collaborative governance show that destination development is more readily accepted when communities have a space to voice their aspirations, obtain adequate information, and become involved in the decision-making process. In this context, religious and traditional leaders play a strategic function as bridging actors who connect the interests of government, business actors, and communities (Ammerman, 2020; Li & Fay, 2026).

Collaboration also demonstrates that resolving various development problems does not always require a formal approach. Dialogue, deliberation, and local mechanisms often serve as more effective instruments for building trust among actors. Destination sustainability therefore

depends not only on the quality of government policy, but also on the capacity of all parties to build relationships grounded in mutual trust and mutual respect (Higgins-Desbiolles, 2020; Partelow, 2021).

2.4. Transformative Negotiation

Transformative negotiation is a form of negotiation that goes beyond the process of adjustment. At this stage, the interaction between religion, culture, and tourism produces new practices that strengthen a destination's character. Religious values are not merely maintained, but are also integrated into social innovation, the development of cultural attractions, the organization of festivals, and models of tourism service that reflect local identity (Richards, 2021). This transformation shows that religion can function as a source of social innovation in destination development. Religious identity is not positioned as an obstacle to change, but as social capital that enhances a destination's distinctiveness while strengthening its competitiveness amid the development of the tourism industry.

These four typologies show that religious value negotiation constitutes a spectrum rather than rigidly separate categories. In practice, a single destination may exhibit more than one form of negotiation depending on the actors involved, the policies implemented, and the social dynamics that develop (Dredge, 2022). This typology is therefore not intended as an absolute classification, but as an analytical tool for understanding variations in community responses to tourism development.

This conceptual finding shows that the sustainability of a destination is determined not only by economic growth or infrastructure quality, but also by the capacity of communities and stakeholders to build adaptive mechanisms that simultaneously respect religious values, local culture, and development interests. Religious value negotiation can thus be understood as a social process that bridges change, maintains community cohesion, and supports the creation of more inclusive tourism development.

Transformative negotiation represents the most advanced form of development because it produces social innovation arising from the interaction between religious values, local culture, and development needs (Ansell & Gash, 2008; Li & Fay, 2026; Richards, 2021). At this stage, communities no longer merely adjust to change, but begin to create new practices that strengthen a destination's identity. Such innovation may take the form of culture-based tourism product development, the organization of festivals highlighting local traditions, the

strengthening of the creative economy, or the provision of tourism services that address tourists' needs without disregarding the character of the local community (Higgins-Desbiolles, 2020).

This transformation shows that religious values have a productive function in development. Religion not only maintains social stability, but also fosters the emergence of collective creativity that strengthens a destination's competitiveness (Ansell & Gash, 2008). From the perspective of sustainable development, this condition serves as an indicator that the negotiation process has developed from mere adaptation toward the creation of new value that benefits communities while enhancing the quality of the tourism experience (Ammerman, 2020).

Based on this synthesis, this article argues that the success of sustainable tourism development is determined not by the dominance of any single form of negotiation, but by a community's capacity to move flexibly among various forms of negotiation according to the context it faces (Ansell & Gash, 2008; Li & Fay, 2026; Richards, 2021). This flexibility allows communities to maintain religious identity and local culture while responding to continuously evolving development demands. Religious value negotiation is thus a dynamic mechanism that strengthens a community's adaptive capacity in realizing destinations that are inclusive, resilient, and sustainable (Ammerman, 2020; Higgins-Desbiolles, 2020; The Sustainable Development Goals Report 2024 | DESA Publications, n.d.).

3. A Conceptual Model of Religious Value Negotiation in Sustainable Tourism

The synthesis of various studies shows that religious value negotiation in tourism development cannot be explained through a single factor alone. Community responses to destination development are the result of the interaction of various mutually influencing dimensions. Based on the literature analysis, this study identifies four main dimensions that shape the negotiation process, namely religious values, economic interests, local culture, and destination governance (Higgins-Desbiolles, 2020). These four dimensions do not operate independently but form a system that determines how communities respond to the changes brought about by tourism development.

The first dimension is religious values. The literature shows that religion provides a moral framework that serves as a basis for communities in assessing various forms of social change. These values function as an ethical guide that determines the boundaries of acceptable practice

while also serving as a source of legitimacy in social life. Religion therefore not only influences individual behavior but also shapes the community's collective orientation in responding to tourist destination development (Ammerman, 2020; Casanova, 2019).

The second dimension is economic interests. The development of the tourism industry opens opportunities for communities to increase their income through various economic activities, such as the provision of services, trade, accommodation businesses, and the creative industry. The literature shows that economic benefit is often the primary reason communities accept tourism development. However, this interest does not stand alone, as community decisions to participate remain influenced by the values they hold (Scheyvens & Biddulph, 2018).

The third dimension is local culture. Culture functions not only as community identity, but also as a primary resource in tourist destination development. Traditions, arts, rituals, and local wisdom form part of the attraction that distinguishes one destination from another. At the same time, culture constitutes the space in which religious values are actualized in everyday life. The relationship between religion and culture is therefore mutually reinforcing in shaping a destination's character (Griera et al., 2021; Sharpley, 2022).

The fourth dimension is destination governance. Various studies show that government policy, community participation, and the roles of religious leaders, traditional leaders, and industry actors are highly determinative of the success of tourism development. Participatory governance creates a space for dialogue in which various actors can voice their aspirations and resolve differences in interest. Conversely, top-down development tends to increase the potential for resistance because it reduces the space for community participation in decision-making (Ansell & Gash, 2008; Li & Fay, 2026; Richards, 2021).

The four dimensions in the proposed conceptual model do not operate linearly, but form a reciprocal relationship. Religious values provide a normative orientation that influences how communities interpret economic opportunities, while economic experience gained from the tourism sector can give rise to new interpretations of the social practices developing within the community (Ammerman, 2020; Partelow, 2021). This relationship shows that the negotiation process takes place dynamically through a continuously changing interaction between the value system and the social reality faced by communities.

Local culture serves as a meeting space between religious values and economic activity. Various traditions, rituals, and cultural practices become the medium through which

communities can express their religious identity while participating in tourism activities. In this context, culture functions not only as a tourist object, but also as a social mechanism that maintains the continuity of local values amid increasing human mobility, information flows, and lifestyle changes. The sustainability of local culture is therefore an important factor determining the quality of the religious value negotiation process (Griera et al., 2021).

On the other hand, destination governance functions as an enabling factor that influences the effectiveness of the relationship among the other three dimensions. Inclusive governance provides a space for dialogue for government, business actors, religious leaders, traditional leaders, civil society organizations, and local communities to voice their interests and build shared understanding regarding the direction of destination development. Conversely, governance that is less participatory has the potential to widen gaps in interest, thereby turning the negotiation process into social conflict. The quality of governance thus determines not only the successful implementation of policy, but also the level of community trust in development (Dredge, 2022).

This interaction shows that religious value negotiation is a process that continues to move in accordance with community dynamics. Policy changes, increasing investment, growing numbers of tourists, and the development of digital technology can alter the pattern of relationships among religion, culture, and the economy. This conceptual model therefore views negotiation as an adaptive and contextual process rather than a fixed condition. It is this flexibility that allows communities to maintain their religious identity without losing the capacity to innovate in facing change (Higgins-Desbiolles, 2020).

The interaction of these four dimensions gives rise to a dynamic negotiation process. In some contexts, communities exhibit a pattern of adaptation to change because the economic benefits obtained are considered consistent with the values they hold. In other contexts, communities filter various tourism practices in order to maintain a balance between development needs and prevailing social norms. Meanwhile, there are also situations in which dialogue among stakeholders produces forms of innovation capable of integrating religious values into destination development strategy (Dredge, 2022; Partelow, 2021). Religious value negotiation is thus an ongoing process that continues in line with changing social, economic, and policy conditions.

Based on this synthesis, this study proposes a conceptual model explaining that tourism sustainability is the result of the interaction between religious values, economic interests, local

culture, and destination governance. These four dimensions influence the form of negotiation that develops within a community, whether adaptive, selective, collaborative, or transformative negotiation. The negotiation process subsequently determines the level of community acceptance of development, strengthens social cohesion, and supports the creation of sustainable tourism. This model positions communities as the primary actors who actively build a balance among various interests, so that destination development is oriented not only toward economic growth, but also toward social and cultural sustainability and the values that live within society.

The conceptual model proposed in this article contributes to the development of the study of the sociology of religion and sustainable tourism by integrating perspectives that have thus far tended to be studied separately. Tourism studies generally position religion as merely one characteristic of a destination or as a factor influencing tourist preferences. This article, by contrast, positions religion as a social mechanism that shapes the process of community adaptation to development. This shift in perspective broadens the understanding that destination sustainability is determined not only by economic, environmental, and institutional aspects, but also by a community's capacity to manage the value system that develops within social life (Higgins-Desbiolles, 2020).

Furthermore, this model offers an analytical framework that can be applied to various contexts of tourist destinations, whether coastal areas, mountainous regions, tourism villages, or special economic zones. Although each destination has different social and cultural characteristics, the interaction between religious values, local culture, economic interests, and development governance is an element that is almost always present in the process of tourism development. This conceptual model thus holds not only theoretical value as the result of a literature synthesis but also has the potential to serve as an analytical tool in empirical research examining the relationship between religion and tourism development in various regions.

This conceptual finding also opens up opportunities for the development of theory concerning the relationship between religion and development. To date, much research has focused attention on the socioeconomic impacts of tourism or on religion-based tourism practices. This article shows that a focus on the process of value negotiation provides a more comprehensive explanation of how communities build a balance between change and sustainability. Religious value negotiation can thus be regarded as an analytical concept that bridges the study of the

sociology of religion, development, and sustainable tourism within a single interconnected framework (Higgins-Desbiolles, 2020).

This conceptual model offers the perspective that the success of destination development is not determined solely by the magnitude of investment or the increase in the number of tourists. Rather, such success is greatly influenced by the capacity of all stakeholders to create a space for dialogue that allows various value systems to develop harmoniously. Religious value negotiation can thus be understood as a social mechanism that strengthens the legitimacy of development while serving as a foundation for realizing inclusive and sustainable tourism. Furthermore, the following illustrates the conceptual framework for the negotiation of religious values in sustainable tourism:

Figure 1. Conceptual Framework of Religious Value Negotiation in Sustainable Tourism



This framework shows that tourism development serves as the primary context that drives the process of religious value negotiation within society. The development of tourist destinations brings about various social, cultural, economic, and institutional changes that require communities to adjust the values they hold without losing their religious identity. From this perspective, religious value negotiation is understood as a social process that enables dialogue, adjustment, and the search for common ground between religious values and the needs of tourism development.

This negotiation process is influenced by four main dimensions, namely religious values, economic interests, local culture, and destination governance. Religious values function as a

normative guide in determining the boundaries of acceptance of change, while economic interests drive communities to take advantage of the opportunities generated by the tourism sector. At the same time, local culture serves as a space for the preservation of community identity and tradition, while destination governance plays a role in creating mechanisms for coordination, participation, and the resolution of interests among stakeholders.

The ongoing interaction among these four dimensions forms a negotiation process that ultimately determines the direction of tourism development. When the negotiation process takes place participatorily, inclusively, and with respect for local values, tourism development has the potential to produce sustainable tourism that is oriented not only toward economic growth, but also toward the sustainability of the community's social, cultural, and religious life. This conceptual model thus positions religious value negotiation as the central mechanism bridging the relationship between tourism development and the realization of sustainable tourism.

4. Reflections on Religious Value Negotiation in the Development of Mandalika

The conceptual model developed in this study offers the perspective that the development of tourist destinations is determined not only by the success of investment, infrastructure provision, or an increase in the number of tourists. Such success is also influenced by the capacity of various actors to build a balance among economic interests, cultural identity, religious values, and development governance (Higgins-Desbiolles, 2020). In this context, the development of the Mandalika Special Economic Zone (SEZ) serves as a relevant example for reflecting on how the process of religious value negotiation can be understood within the framework of sustainable tourism.

As one of the national priority destinations, Mandalika has undergone very rapid transformation through infrastructure development, increased investment, the hosting of international sporting events, and the expansion of tourism-based economic activity. This transformation has brought positive impacts in the form of increased employment opportunities, the growth of community businesses, and the opening of broader economic access for the surrounding region (Hamid et al., 2025). At the same time, however, this change has also expanded the space for interaction between local communities and tourists, investors, and various actors with diverse social and cultural backgrounds.

The acceleration of tourist area development fundamentally brings not only economic opportunities, but also social consequences that need to be managed carefully. The literature on destination development shows that increased flows of tourists, investment, and commercial activity are often accompanied by changes in patterns of social interaction, shifts in the use of public space, and the emergence of new values originating from outside the local community. Such changes do not always give rise to direct conflict, but can generate a gradual process of adjustment within community life (Higgins-Desbiolles, 2020).

In the context of Mandalika, this challenge can be understood as part of the dynamics of development in an area that is still growing. Communities are confronted with the need to take advantage of economic opportunities while also maintaining the religious and cultural values that have become the foundation of social life. The main challenge of development is therefore not merely to enhance a destination's attractiveness, but to ensure that the process of transformation takes place through mechanisms that respect local identity and provide space for communities to actively participate in determining the direction of development (Higgins-Desbiolles, 2020).

From the perspective developed in this study, such change does not automatically give rise to conflict between development and religious values. On the contrary, communities possess the capacity to build various mechanisms of adjustment through a negotiation process that takes place in everyday life. This process can be seen in the way communities continue to maintain religious practices and local traditions while also participating in the economic activities developing in the tourist area. Development is thus not always understood as a threat to religious identity, but as a space that fosters the emergence of new forms of social adaptation (Scheyvens & Biddulph, 2018).

The conceptual model developed in this study has implications for the formulation of tourism development policy. It is not sufficient for the government to act merely as a regulator that provides infrastructure and promotes investment; it also needs to serve as a facilitator of dialogue among various stakeholders. The involvement of religious leaders, traditional leaders, local communities, business actors, academics, and civil society organizations is important to ensure that every policy gains social legitimacy and reflects the needs of the local community (Ansell & Gash, 2008).

In addition, the process of destination development planning should integrate social and cultural aspects from the earliest stage. The assessment of development success should be

based not only on economic indicators, such as the number of tourist visits or the value of investment, but also on indicators that reflect social sustainability, including the level of community participation, the preservation of local culture, the strengthening of social cohesion, and the community's capacity to maintain the values that constitute its identity. This approach would strengthen the principle of inclusive and sustainable tourism development.

Reflection on the development of Mandalika also highlights the importance of participatory governance. The literature on sustainable destination development consistently emphasizes that the involvement of communities, government, business actors, religious leaders, and traditional leaders is a prerequisite for development that possesses social legitimacy (Dredge, 2022). Such participation allows the decision-making process to take place more inclusively, so that various interests can be accommodated without disregarding the values that live within society.

On the other hand, local culture and religious values can be positioned as social capital that strengthens a destination's character. The identity of the Sasak community, religious traditions, and various cultural practices that have developed on the island of Lombok not only serve a social function for the local community, but also have the potential to become a source of destination differentiation amid competition within the tourism industry (Sharpley, 2022). The preservation of local values should therefore be understood as part of a development strategy, rather than as an obstacle to modernization.

Reflection on the development of Mandalika offers lessons that can be applied to various other tourist destinations in Indonesia. Each region has different social, cultural, and religious characteristics, yet all destinations face relatively similar challenges, namely how to balance the need for economic development with the preservation of community identity (Scheyvens & Biddulph, 2018). The process of religious value negotiation explained in this article is therefore relevant not only to Mandalika, but can also serve as an analytical framework for understanding the dynamics of development in various other tourist areas.

An important lesson that can be drawn is that the success of destination development depends not only on the magnitude of investment or the quality of infrastructure, but also on the capacity to build trust among government, communities, and industry actors. When communities feel involved in the development process and have space to maintain the values they hold, the likelihood of achieving sustainable development becomes greater. Conversely, development that disregards social and religious dimensions has the potential to generate resistance that ultimately impedes the success of destination development (Ansell & Gash, 2008).

Based on this reflection, the conceptual model proposed in this article shows that sustainable tourism development requires the integration of four main dimensions, namely religious values, economic interests, local culture, and destination governance. The interaction of these four dimensions forms a negotiation process that determines the level of community acceptance of change. When the negotiation process takes place participatorily and with respect for the value systems developing within society, destination development has a greater opportunity to create economic welfare while maintaining social cohesion and cultural identity.

Reflection on the development of Mandalika thus shows that destination sustainability is not merely related to the achievement of economic indicators or success in attracting tourists. Sustainability is also determined by development's capacity to build a balanced relationship among the state, the market, and society through respect for religious values and local culture (Higgins-Desbiolles, 2020). This perspective affirms that religious value negotiation is not a temporary response to change, but a social mechanism that continues to develop in line with the dynamics of tourism development.

D. Conclusion

This article aims to explain how religious values interact with tourism development through the perspective of social negotiation. Based on a synthesis of various literature, this study shows that the relationship between religion and tourism can no longer be adequately understood through a dichotomy of acceptance and rejection of development. Instead, communities actively build various forms of adjustment to the social, economic, and cultural changes that arise as a consequence of tourist destination development. This process takes place through a negotiation mechanism that allows religious values to remain a moral foundation without impeding community participation in development.

The main contribution of this study is the construction of a typology of religious value negotiation, consisting of adaptive, selective, collaborative, and transformative negotiation. This typology is then integrated into a conceptual model explaining the interrelationship between religious values, economic interests, local culture, and destination governance in shaping the negotiation process. This model offers the perspective that tourism sustainability is determined not only by the success of physical development or economic growth, but also by the capacity of stakeholders to build a space for dialogue that respects value systems, cultural identity, and community participation.

Reflection on the development of Mandalika shows that this conceptual model has relevance for understanding the dynamics of tourist destination development in Indonesia. The development of tourist areas requires an approach that is oriented not only toward investment and competitiveness, but also attentive to social legitimacy through the involvement of communities, religious leaders, traditional leaders, government, and business actors. Religious values can thus be positioned as social capital that strengthens community cohesion while supporting more inclusive and sustainable destination development.

This study has limitations because the entire analysis was constructed through a library research approach, meaning that the resulting conceptual model has not yet been tested empirically within the context of a specific destination. Future research is therefore recommended to employ qualitative field approaches, comparative studies across destinations, or mixed methods to test the validity of the proposed conceptual model. The development of empirical research is also needed to explain how the process of religious value negotiation takes place among communities with differing social, cultural, and development policy characteristics, so that this conceptual framework can be refined and applied more broadly.

E. Acknowledgments

The author thanks everyone who has supported and helped with this research. Thanks to other researchers who have written studies related to this research, making it easier for the author to find research and supporting data.

Refrence:

- Ammerman, N. T. (2020). Rethinking religion: Toward a practice approach. *American Journal of Sociology*, 126(1), 6–51. <https://doi.org/10.1086/709779>
- Ansell, C., & Gash, A. (2008). Collaborative governance in theory and practice. *Journal of Public Administration Research and Theory*, 18(4), 543–571. <https://doi.org/10.1093/JOPART/MUM032>
- Butler, R. W. (1999). Le tourisme durable: Un état de la question. *Tourism Geographies*, 1(1), 7–25. <https://doi.org/10.1080/14616689908721291>
- Casanova, J. (2019). Global religious and secular dynamics: The modern system of classification. *Brill Research Perspectives in Religion and Politics*, 1(1), 1–74. <https://doi.org/10.1163/25895850-12340001>
- Cifci, I., Akova, O., Rasoolimanesh, S. M., & Ogretmenoglu, M. (2023). Residents' perception of tourism impacts and their support for tourism development: a study of a Bektashi faith destination in Türkiye. *Journal of Heritage Tourism*, 18(5), 691–709. <https://doi.org/10.1080/1743873X.2023.2212170>
- Daniswara, N., & Sinambela, A. T. P. (2025). Transformation of traditional space: Negotiating economic–cultural capital in the development of the Canggu, Bali tourism destination. *Journal of Islamic Tourism Halal Food Islamic Traveling and Creative Economy*, 5(2), 266–284. <https://doi.org/10.21274/ar-rehla.v5i2.11549>
- Dredge, D. (2022). Regenerative tourism: transforming mindsets, systems and practices. *Journal of Tourism Futures*, 8(3), 269–281. <https://doi.org/10.1108/JTF-01-2022-0015>
- Ghalih, M., & Dewayani, E. K. U. (2025). Ritual, sacredness, and sustainability. *Advances in Tourism Studies*, 3(2), 62–71. <https://doi.org/10.53893/ats.v3i2.57>
- Ginting, N., Gardiner, S., Rahman, N. V., Saragih, S. N., & Author, C. (2024). Towards a conceptual framework for sustainable tourism governance: A literature review. *Environment-Behaviour Proceedings Journal*, 9(28), 329–338. <https://doi.org/10.21834/E-BPJ.V9I28.5859>
- Griera, M., Martínez-Ariño, J., & Clot-Garrell, A. (2021). Banal Catholicism, morality policies and the politics of belonging in Spain. <https://doi.org/10.3390/rel12050293>
- Hamid, A., Satiadji, A. R., & Zuraida, L. (2025). Strategi pengembangan sport tourism di KEK Mandalika dalam mewujudkan sinergi dengan masyarakat lokal Desa Kuta, Mertak, Sengkol Kecamatan Pujut, Kabupaten Lombok Tengah. *Jurnal Ilmiah Global Education*, 6(3), 1459–1473. <https://doi.org/10.55681/JIGE.V6I3.4030>

- Hefner, R. W. (2019). Whatever happened to civil Islam? Islam and democratisation in Indonesia, 20 years On. *Asian Studies Review*, 43(3), 375–396. <https://doi.org/10.1080/10357823.2019.1625865>
- Higgins-Desbiolles, F. (2020). Socialising tourism for social and ecological justice after COVID-19. *Tourism Geographies*, 22(3), 610–623. <https://doi.org/10.1080/14616688.2020.1757748>
- Lamont, M., & Molnár, V. (2002). The study of boundaries in the social sciences. *Annual Review of Sociology*, 28(Volume 28, 2002), 167–195. <https://doi.org/10.1146/ANNUREV.SOC.28.110601.141107/CITE/REFWORKS>
- Li, M. (Emma), & Fay, D. L. (2026). Institutionalized enforcement of administrative compliance: State regulator use of noncompliance burdens. *Journal of Public Administration Research and Theory*. <https://doi.org/10.1093/JOPART/MUAG023>
- Partelow, S. (2021). Social capital and community disaster resilience: post-earthquake tourism recovery on Gili Trawangan, Indonesia. *Sustainability Science*, 16(1), 203–220. <https://doi.org/10.1007/S11625-020-00854-2/TABLES/6>
- Patton, M. Q. (2015). Four triangulation processes for enhancing credibility. *Qualitative Research and Evaluation Methods: Integrating Theory and Practice*, 1303–1333. <https://www.pdfdrive.com/qualitative-research-evaluation-methods-integrating-theory-and-practice-e195167575.html>
- Poggi, G. (2000). Durkheim. In *Durkheim*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780198780878.001.0001>
- Qualitative Inquiry and Research Design. (n.d.). Retrieved August 2, 2026, from <https://www.sagepub.com/shop/buy-a-book/qualitative-inquiry-and-research-design-4-246896>
- Rasoolimanesh, S. M., Valaei, N., & Rezaei, S. (2023). Guideline for application of fuzzy-set Qualitative Comparative Analysis (fsQCA) in tourism and hospitality studies. *Cutting Edge Research Methods in Hospitality and Tourism*, 137–156. <https://doi.org/10.1108/978-1-80455-063-220231009>
- Richards, G. (2021). Rethinking cultural tourism. Edward Elgar. <https://research.tilburguniversity.edu/en/publications/rethinking-cultural-tourism/>
- Scheyvens, R., & Biddulph, R. (2018). Inclusive tourism development. *Tourism Geographies*, 20(4), 589–609. <https://doi.org/10.1080/14616688.2017.1381985>
- Sharpley, R. (2022). Tourism and development theory: Which way now? *Tourism Planning and Development*, 19(1), 1–12. <https://doi.org/10.1080/21568316.2021.2021475>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/J.JBUSRES.2019.07.039>
- The sustainable development goals report 2024 | DESA Publications. (n.d.). Retrieved August 2, 2026, from <https://desapublications.un.org/publications/sustainable-development->

goals-report-2024?utm_source=chatgpt.com

World tourism barometer | UN Tourism. (n.d.). Retrieved August 2, 2026, from
<https://www.untourism.int/node/14904>