THE DEVELOPMENT STRATEGY OF THE SHARIA TOURISM PARK THROUGH ISLAMIC EDUCATION AS A CENTER FOR ISLAMIC LITERACY AND EDUCATION IN TELAGAH PAMAH SIMELIR VILLAGE LANGKAT REGENCY

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ABSTRACT

This study aims to analyze the evelopment strategy of Islamic education-based Sharia Tourism Park in Telagah Pamah Simelir Village, Langkat Regency, as an Islamic literacy and education center, with a focus on potential, effctive strategie and supporting and inhibiting factors. Theintegration of Islamic values in tourist destinations is considered important becauseit streng thens Islamic identity whileproviding positive conomic, social and spiritual impacts for the community. This research usess a qualitative method with a phenomenological approach, utilizing primary and secondary data through observation, interviews, and document studies. Data analysis was conducted through reduction, presentation, and conclusion drawing, with validity measures including credibility, transferability, dependability, and confirmability. Theresults showed: first, thepotential of the park includes the natural beauty of the mountains, educational facilities such as halls, miniaturemosques, Islamic history centers, and literacy and religious learning programs involving local communitie. Second, effectivestrategies includein frastructure development according to sharia principles structured Islamic literacy programs, Islamic value-basedd promotions, multi-stakeholder partnerships, and increforeign human resourcecapacity. Third, supporting factors include government support, collaboration of Islamic educational institutions, Islamic tourism interest, community involvement, and stunning natural potential, while in hibiting factors includelimited human resources, ineffective promotion, consistency of sharia principles limited program variations, and environmental management constraints. Overall, the deveopment of this park is in line with the goals of national education and sustainable development because it integrates religious, social, cultural, and economic value, as well as being a means of recration, learning, character building, and preservation of Islamic value.

Keywords: Development Strategy, Sharia Tourism Park, Islamic Education, Islamic Literacy and Education

INTRODUCTION

Islamic education is basically a fundamental pillar in shaping humans who are not only intellectually intelligent, but also spiritually and ethically strong Anwar, K., Rifa'i, dkk. This education does not only teach theological aspects and worship, but also fosters morality, character, and critical thinking rooted in Islamic teachings. Abidin emphasizes that the core of Islamic education is the process of purifying the heart and soul, so that humans are able to understand, internalize, and practice Islamic values in everyday life as a whole (Abidin 1998). In this framework, Islamic education must be able to cover the integrated cognitive, affective, and psychomotor dimensions, in order to produce pious, wise, and balanced Muslim individuals in living the life of the world and the hereafter. The superiority of Islamic education lies in its holistic approach that touches the mind, heart,

and actions. Therefore, in the face of increasingly complex social dynamics, Islamic education needs to be placed as the foundation of the transformation of the civilization of the people.(Harsoyo and Alim 2022)

However, a major challenge arises when Muslim youth are confronted with the swift flow of globalization that brings with it the influence of Western culture that tends to be liberal, materialistic and hedonistic. Information technology, social media and popular lifestyles have become the main channels for spreading values that contradict Islamic principles. This phenomenon has caused many young people to lose their spiritual direction, experience an identity crisis, and view Islamic values as something foreign in modern life. In fact, in many cases, religious practice is considered a burden or mere formality without deep meaning. Therefore, it is necessary to reconstruct the approach to Islamic education so that it can be more adaptive and relevant to the needs of the times and the sociocultural conditions of today's students.(Mohsin, Ramli, and Alkhulayfi 2016) Islamic education should not be stagnant in its conventional form, but should be able to innovate in methods, media, and learning environments.

This condition demands the birth of a new approach that is able to present Islamic education in a contextual, applicable, and evocative manner. It is not enough to rely on formal institutions such as schools and Islamic boarding schools, but alternative learning spaces are also needed that are able to touch the emotional aspects and direct experience of students. One approach that is developing and showing effectiveness in answering this challenge is the integration between Islamic education and the concept of sharia tourism. Educational tourism based on Islamic values not only provides recreational space, but also becomes a contextual and fun educational tool. In this context, sharia tourism comes as an alternative solution that is able to synergize between spiritual needs and modern society's desire for entertainment. This tourism includes various elements such as the provision of representative worship facilities, halal food, activities that do not conflict with sharia, and educational programs designed to strengthen Islamic values.(Noviantoro and Zurohman 2020) With such an approach, strengthening religious understanding no longer has to be monotonous and theoretical, but can be packaged through inspiring and meaningful tourism experiences. Through educational tourism, students not only learn in a narrow sense, but also experience, feel, and reflect on Islamic values in a real context.

One location that has great potential for the development of Islamic education-based sharia tourism is Telagah Pamah Simelir Village in Langkat Regency. This village is endowed with natural beauty that is still beautiful and relatively untouched by massive development, making it an ideal location for the development of educational tourism parks. This potential is not only limited to the economic aspect through increasing the local tourism sector, but can also be developed into an Islamic literacy and education center that has a broad social and spiritual impact. In this sharia tourism park, various educational programs can be developed ranging from learning the history of Islamic civilization, introducing local and global Islamic culture, to life skills training based on Islamic ethics. The concept of experiential learning packaged in a recreational atmosphere will provide a stronger and longer lasting influence on the internalization of religious values, especially for the younger generation.(Syaripuddin 2020)

More than that, learning experiences carried out directly in the midst of nature can strengthen ecotheological awareness, namely the understanding that nature is God's

creation that must be respected and used as a means to get closer to Him. Environmental values, spirituality, and togetherness that grow in Islamic tourism activities can form a more caring, tolerant, and responsible person. In this context, Islamic tourism parks act not only as a place of recreation, but also as a vehicle for social and spiritual transformation.(Hasna Firdaus et al. 2025) With the right approach, this tourist park can become a social laboratory for the development of a non-formal curriculum that is contextual, participatory and value-based. This is in line with the paradigm of Islamic education that places experience as part of the process of tazkiyah (self-purification) and tahdzib (moral development). Visitors not only come for a vacation, but also leave with a new understanding, stronger spiritual motivation, and inspiration to apply Islamic values in real life.

However, it is important to realize that the development of Islamic tourism parks based on Islamic education is not without challenges. One of the main obstacles is the limited supporting facilities and adequate educational infrastructure, especially in rural areas such as Telagah Pamah Simelir Village. In addition, the low level of local community participation and the lack of integration between tourism managers, educators and religious authorities are obstacles that must be overcome strategically. Therefore, careful and participatory planning is needed in designing an Islamic educational curriculum that suits the needs of the community as well as community-based *tourism* management. With the active involvement of local communities, the park will not only be a place for temporary visits, but also a center for sustainable learning and economic empowerment of local residents.(Iflah 2020) It is also important to look at the spiritual aspect of this development through a theological approach. The Qur'an in Surah Al-Mulk verse 15 emphasizes that the earth was created to be utilized and explored, as well as a means to understand Allah's power. In this context, Islamic tourism that is based on Islamic education can be a way to rejuvenate the spirit of tadabbur nature and deep spiritual reflection.(Y. Yusuf, 2022).

Departing from the urgency and opportunities, this research aims to examine the development strategy of sharia tourism parks in Telagah Pamah Simelir Village as a center for Islamic literacy and education that is responsive to the challenges of the times. The main objective of this research is to formulate an integrative model that is able to combine Islamic value-based non-formal education with the available natural tourism potential. With this approach, sharia tourism parks not only become an alternative space for strengthening religious understanding, but also play a role in shaping character, morality, and a strong Islamic identity in the younger generation. Furthermore, this initiative is expected to contribute to strengthening the image of Islam as a religion of peace, inclusiveness and rahmatan lil 'alamin in an increasingly plural and competitive world. If this development strategy is successful, the sharia tourism park in Telagah Pamah Simelir Village can become a national model in the integration between Islamic education and the value-based tourism sector, while strengthening the position of Islam in responding to the needs of the times in an elegant, relevant and visionary manner. Thus, this success will not only have an impact on improving the welfare of the local community, but also become an inspiration for other regions in developing tourism rooted in spiritual values and environmental sustainability.
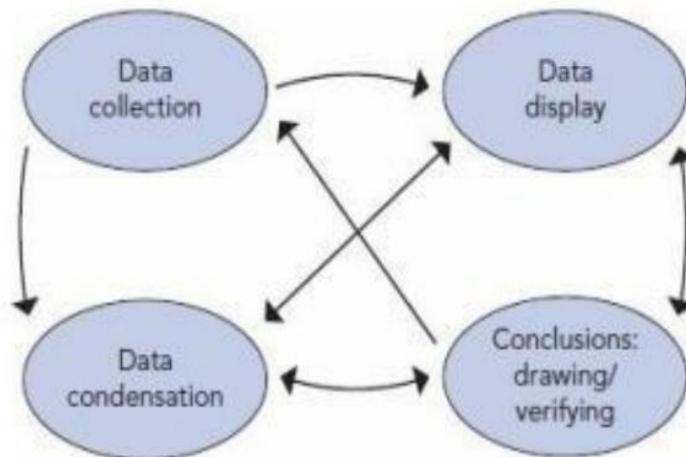
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This research uses a qualitative approach with a phenomenological design to examine in depth the development strategy of Islamic education-based sharia tourism parks in Telagah Pamah Simeilir Village, Langkat Regency. The phenomenological approach was chosen because it is able to reveal the subjective meaning of the experiences of social actors of religious leaders, tourism managers, educators, youth, and visitors in integrating Islamic values into educational tourism practices. As explained by Iskandar, phenomenology aims to understand the essence of human life experiences in the social, cultural, and spiritual contexts that they live daily. With this design, researchers not only record what appears on the surface, but dive into the internal experience and collective consciousness of the local community from an emic perspective, namely from within the field actors themselves (Iskandar, 2021).

This research was conducted in Telagah Pamah Simeilir Village, Sei Bingai District, Langkat Regency, North Sumatra. This location was chosen purposively because it has unique characteristics as a village that is building a sharia tourism park concept based on Islamic educational values. The beauty of nature, the strong religious culture of the community, and the local initiative in designing Islamic educational tourism make this village very relevant as a research location. The research was conducted for nine months, from November 2024 to July 2025, including the initial exploration stage, observation, interviews, documentation collection, to the analysis and validation process. Natural locations allow researchers to directly observe social reality without intervention, and capture the nuances of meaning and values that live in the midst of society with a naturalistic approach.

In collecting data, three main techniques were used: participatory observation, in-depth interviews, and documentation studies. Observations were conducted to capture the dynamics of tourism activities, the Islamic symbols that emerged, and the interactions between actors (Hasyim Hasanah,2017). In-depth interviews were conducted with key informants, including the village head, park manager, ustaz/ustazah, Islamic literacy facilitator, village youth, and visitors. Meanwhile, the documentation study included a review of strategic plans, activity reports, institutional MoUs and tourism promotion media. The data collected was narrative, visual and reflective, recorded in the form of field notes, interview transcripts and digital documentation as part of the *audit trail*.

The main instrument in this research is the researcher himself, as is characteristic of qualitative research. The researcher plays an active role as an observer as well as a participant who builds relationships with informants, reflects on the meaning of the data, and constantly adjusts the focus based on the dynamics found in the field. Data validity was maintained through triangulation of techniques and sources, member *checks, peer debriefing*, and the application of Guba & Lincoln's four criteria of *trustworthiness credibility, transferability, dependability*, and *confirmability* (Y. S. Guba, E. G., & Lincoln,1989). Furthermore, in this study, data analysis was carried out in four stages using Huberman's interactive data analysis, namely: *data collection, data display, data condensation, and conclusions drawing / verifying* which the author will further describe as follows: (J. Miles, dkk, 2014).

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Figure 1: Components of Data Analysis: Interactive Model

Based on the picture above, the author concludes that the interactive model of Miles, Huberman, and Saldaña views qualitative analysis as an interrelated and ongoing cycle between data collection, data condensation, data presentation, and conclusion drawing and verification. The four components do not run linearly, but feed back to each other. Initial findings from the field are immediately reprocessed, organized, and retested so that meaning develops gradually as the analysis cycle turns.

Data condensation is defined as the process of selecting, focusing, simplifying, abstracting and transforming raw data into meaningful information. This process includes summarizing, coding, writing analytical memos, developing themes, and forming coherent categories. Irrelevant information was weeded out to maintain the focus of the analysis, while a trail of analytical decisions was maintained to ensure traceability. Condensation took place throughout the research so that the structure of codes, themes and categories could be updated as new evidence emerged. Data presentation is the organization of the condensed results into a form that facilitates the drawing of meaning and action. This can take the form of a flowing narrative, comparison matrix, summary table, theme map, flowchart or schema of relationships between concepts. The main purpose of presentation is to clearly display patterns, interrelationships, and trends so that researchers can assess the adequacy of the data, recognize anomalies, and determine the need for additional data collection. A good display is communicative, concise, and directly supports the research question. Drawing and verifying conclusions is the process of drawing meaning from the data display and then testing the robustness of that meaning. Provisional conclusions are formulated from patterns and relationships that appear, then verified through tracing back to the original data, comparing across sources, consistency with theoretical frameworks, and applying validity techniques such as triangulation, member checks, peer discussions, and audit trails. If the findings are not sufficient, the researcher returns to the condensation and presentation stages until stability of meaning is achieved.

The end result is therefore a conclusion that is specific to the problem formulation, logical, and firmly rooted in the data that has been systematically analyzed. Conclusions are presented in an argumentative and traceable description, showing how each analytic decision is born from the iterative interaction between data collection, condensation, display, and verification. By maintaining the circularity of this process, qualitative analysis

produces knowledge that is methodologically sound and relevant to the development of science and practice (Miles,M.B, Huberman, 2020).

RESULTS AND DISCUSSION
RESULTS

The development of the Sharia Tourism Park in Telagah Pamah Simelir Village is a clear representation of how Islamic values, education and local wisdom are internalized into the social practices of rural communities. This process does not take place instantly, but through a collective experience born from the interaction between the managers, the community, and the Islamic educational institutions involved. This park develops not only as a tourist destination, but also as a lively Islamic literacy and educational space where every tourist activity contains learning values, da'wah, and ecological awareness. In the context of this research, the discussion focuses on three important things: the potential of sharia tourism parks as centers of Islamic literacy and education, effective development strategies to optimize these values, and supporting and inhibiting factors in implementing these strategies in the field. All three are intertwined in the dynamics of park management, which shows a balance between spirituality, community empowerment, and environmental sustainability. Through a value-based approach, the park not only displays its natural beauty, but also builds a moral and productive social character. The process of internalizing Islamic values in tourism governance makes people not just beneficiaries, but active actors in sustainable social transformation. Thus, this discussion describes the sharia tourism park as a laboratory of life, where religious, educational and economic values come together to form a harmony between faith, knowledge and charity.

The Potential of the Tourism Park in Telagah Pamah Simelir Village to be Developed as an Islamic Literacy and Education Center

The research findings show that the Sharia Tourism Park (TWS) in Telagah Pamah Simelir Village, Langkat Regency has tremendous potential to be developed into an Islamic literacy and education center that is integrated between spiritual, social and ecological values. This potential arises from a combination of soothing natural wealth, Islamic values that live in the local community, as well as institutional support and strong social participation. In this context, the tourist park is not only positioned as a place of recreation, but as a learning space that represents Islamic practice in the form of real experiences involving nature, knowledge, and religious behavior in harmony.

Field experience shows that every element in this park contains deep educational meaning: the beauty of the landscape, thematic layout, literacy activities, and social interaction of the community. This park is not just a physical symbol of sharia tourism, but a mirror of the internalization of Islamic values in the context of modern rural life. Thus, the potential of this park can be analyzed through five main aspects, namely: natural conditions and supporting facilities, Islamic literacy programs, the role of the local community, the challenges faced, and visitors' perceptions of this park as an Islamic learning center which the author will further describe as follows:

Natural Conditions and Supportive Facilities as an Islamic Education Center

The environment of Taman Wisata Syariah (TWS) in Telagah Pamah Simelir, located in a cool hilly area, is a major asset in creating a contemplative and peaceful Islamic learning atmosphere. The fresh air, shady trees, and gurgling river water provide a calmness that supports the process of reflection and spiritual strengthening. This natural beauty is combined with an educational layout that places each garden zone as part of the Islamic learning process. The miniature Kaaba serves as a place for manasik training, a row of replicas of historic mosques in the Islamic world serves as a means of historical education, while green open areas are used for natural tadabbur and Islamic outbound activities.

"We want every visitor to go home not just with photos, but with knowledge. Children can learn while playing, parents can deepen their religion. This is the main purpose of this park." (Iskandar 2025b)

The above statement shows that the park not only acts as a recreational space, but also a spiritual space that fosters religious awareness through direct experience. Field data shows that many visitors who initially come for a vacation end up engaging in educational activities such as manasik simulations or Islamic history tours. This phenomenon indicates a shift in the meaning of tourism from entertainment to faith learning. Phenomenologically, the nature and facilities at TWS function not only physically, but also symbolically to move the heart, calm the soul, and instill Islamic values naturally. The park is a *living* example of *education*, where the interaction between humans, nature, and Islamic values merge into a complete and internalized religious experience.

Islamic Literacy Development Program at Taman Wisata Syariah

The Islamic literacy program is the main spirit that emphasizes the character of TWS as a non-formal educational institution based on Islamic values. This program does not stop at ritual religious activities, but includes efforts to build Islamic awareness and character through various interactive, fun and applicable activities. Activities in this park are designed to reach all levels of society, from children, teenagers, to adults. They range from tafsir studies, training in reading and memorizing the Qur'an, moral classes, Islamic seminars, Islamic digital literacy training, to creative activities such as children's da'wah competitions and nasyid festivals. Through this activity, the park serves as a forum for da'wah bil hal, which is Islamic education delivered through direct experience and active involvement of participants.

The value of education does not stop at memorization or lectures, but rather the process of internalizing values: learning by feeling, interacting, and doing. Children, for example, not only listen to the story of the Prophet, but walk through a replica of a historic mosque while listening to the story of the struggle of the scholars. Teenagers are invited to utilize digital technology to preach, while parents get Islamic family coaching.

"Islamic literacy here is not just reading, but understanding and practicing. We want this park to be a tourist spot that provides benefits in this world and the hereafter." (*Iskandar, 2025*). *"After the study, the children immediately practiced reading the Qur'an at the replica of the Prophet's Mosque. The digital class also allows them to preach through polite content."*(Ustadzah Nuraini 2025)

The narrative above shows that the Islamic literacy program at TWS functions as a transformative learning process, where visitors not only acquire religious knowledge, but also live and practice it in real life. This experiential learning makes the park a living da'wah space where Islamic values are not taught dogmatically, but rather internalized through activities that touch emotions, thoughts, and actions.

A phenomenological analysis of the findings shows that literacy learning at TWS creates a new awareness for visitors, especially the younger generation, of how Islam can be learned in a contextual and fun way. This process marks a shift from "textual education" to "contextual education", where faith is not simply spoken, but lived out in behavior and work. Thus, the park is not only a center for religious activities, but also a social laboratory that fosters a smart, creative and moral Quranic generation.

The Role of Local Communities in Supporting Sharia Tourism Parks as Islamic Education Centers

The success of TWS in building its image as an Islamic literacy center cannot be separated from the involvement of the local community. The concept of *community-based tourism* makes the community the main subject in the management and sustainability of the park. They are not only workers, but active partners in every program, from planning, managing, to implementing activities. Village youth act as educational guides who explain the history of miniature mosques to visitors, mothers manage halal MSMEs such as culinary and Islamic handicrafts, while students help with digital promotion and the creation of dakwah content on social media. Village government support is also very significant, especially in tourism facilitation and promotion. This cross-generational collaboration forms a strong social network and shows how the values of gotong royong and ukhuwah Islamiyah are the foundation of the park's sustainability. The community feels that they own this park as part of their identity.

> *"The residents here feel that this park belongs to them. They take care of it, give ideas, and help with promotion. Without the community, this park would not be alive.* (Hasanuddin 2025) *"Being a guide is not only about helping guests, but also about learning. We learn Islamic history and speak in public with confidence.* (Rizky Maulana 2025)

The interview narrative above shows that community involvement is not just a form of collective work, but a process of social and spiritual learning. The community undergoes a transformation from mere actors of activities to agents of change who instill Islamic values in their daily practices. Their active role in maintaining, managing and developing the park is a concrete manifestation of the implementation of the teachings of *ukhuwah Islamiyah*, *amanah*, and *ta'awun* (helping) which are at the core of Islamic social ethics. Phenomenological analysis of these findings shows that community participation in TWS is not only functional, but also symbolic. Through their involvement, Islamic values such as sincerity, responsibility and cooperation are naturally internalized. The community not only contributes to the sustainability of the park, but also experiences a process of religious and social character building. TWS, in this context, acts as a social space that

fosters the community's collective awareness of the importance of managing local potential with spiritual values. This awareness forms a *sense of belonging* and moral responsibility for the sustainability of the park. Just as the literacy program participants experienced a shift from learning to appreciation, the community also experienced a transition from practical involvement to religious meaning where working, serving, and preaching became a unity of charity worthy of worship.

Thus, the involvement of the local community is not only a technical supporting factor, but also the core of the successful development of TWS as an Islamic literacy and education center. Through mutual cooperation and faith-based participation, the park has grown to become a real model for the implementation of Islamic value-based tourism rooted in togetherness, blessings, and social sustainability.

Challenges Faced in the Development of Taman Wisata Syariah as an Islamic Literacy and Education Center

Every form of development comes with challenges. In the context of TWS, the biggest challenges come from limited human resources, infrastructure and funding. Some facilities are starting to experience wear and tear due to intensive use, while the need for indoor space for large activities remains unmet. In addition, dependence on the weather is an obstacle as most activities are conducted in open areas. Sustainability issues also arise from fluctuations in visitor numbers and variations in their motivations. Some visitors come for education, but many are more interested in the aesthetic side of the park. Another challenge is the gap in the ability of managers and volunteers in large-scale activity management and digital management.

> *"The need to expand educational facilities is growing, but our funds are limited. We need more assistants for different age groups.* (Iskandar 2025a)
> *"When the Quran memorization competition was raining heavily, we moved to a small room that was inadequate. From there I realized the importance of a covered hall."*(Ustadzah Nuraini 2025)

However, it is from these challenges that new innovations emerge such as training event management volunteers, partnerships with schools and campuses, and the development of online platforms for Islamic digital literacy activities. Challenges become a momentum for the growth of social and spiritual creativity. The innovations born from these limitations show that the spirit of the community and TWS managers is not only oriented towards meeting technical needs, but also towards strengthening the value of meaningfulness and exemplarity. The emergence of young volunteers, collaboration across educational institutions, and the utilization of digital media are proof that this park has evolved from just a tourist space to a sustainable learning and empowerment space.

Phenomenologically, the challenges faced actually strengthen TWS's identity as a dynamic spiritual ecosystem where Islamic values are not only taught, but lived through real action. The community's resilience in facing limitations is a reflection of *mujahadah* and *istiqamah* in maintaining the sustainability of da'wah. Thus, every obstacle that arises is no longer a barrier, but part of the educational process that shapes the collective character of a resilient, creative and faithful society.

Visitors' Perception of Sharia Tourism Park as an Islamic Education Center

Visitors' perceptions indicate that the park has succeeded in changing the conventional tourist paradigm into a pleasant religious-educative experience. The clean, comfortable and Islamic atmosphere creates a strong positive impression. Many visitors come with their families to learn and worship in a relaxed atmosphere. Activities such as tawaf simulations, Qur'an memorization competitions, or interactive studies are the main attractions that make visitors directly involved in the learning process. This experience fosters spiritual awareness and pride in Islam.

"My children can play while learning Islamic history. The tawaf simulation and adhan competition made them enthusiastic." (Ridwan 2025)
"The place is quiet and clean. We hope there will be short training such as digital da'wah workshops or cooking Middle Eastern halal menus."(Maya 2025)
"Many people initially just took pictures, but after participating in the study they changed their views and said they wanted to come again."(Hendra 2025)

This response shows that TWS has been able to internalize Islamic values in the form of an educational and entertaining tourism experience. The positive perception of visitors is an indicator of the success of the *experiential Islamic education* strategy, as well as evidence that this park has great potential to continue to grow as a sustainable religious tourism destination. Telagah Pamah Simelir Langkat Regency is a real manifestation of the integration of religious values, education, and sustainable tourism. Supportive nature, complete educational facilities, lively literacy programs, strong community involvement, and positive perceptions of visitors form a participatory and transformative Islamic education ecosystem. TWS not only functions as a religious tourism site, but also as a social laboratory where Islamic values are realized in the concrete actions of learning, sharing and giving. The great potential of this park shows a new direction of spirituality-based village development, where tourism becomes a means of da'wah, literacy becomes a medium of empowerment, and the community becomes the main actor of sustainable change.

The visitors' positive assessment confirms the park's success in building emotional and spiritual connections between place, experience and Islamic values. The interaction that occurs in the park is not just between visitors and facilities, but also between humans and divine values that are realized through educational activities. In a phenomenological context, this perception shows that religious learning at TWS does not take place in a verbalistic manner, but rather through direct spiritual experience. In addition, visitors' appreciation of the cleanliness, comfort and Islamic atmosphere shows that the park has successfully realized the principle of *rahmatan lil 'alamin* in practice. Tourism here is not just entertainment, but a means of da'wah that fosters religious awareness while strengthening social values. The park's success in building a positive image also shows the *transformation of the meaning of tourism* from consumptive activities to educational and spiritual activities.

Conceptually, visitors' perceptions reflect that Islamic values can be conveyed universally through fun and inclusive public spaces. TWS has become a concrete example of how tourist attractions can be a medium for value internalization, without patronizing,

but by providing an inspiring experience. Thus, TWS is not just a religious destination, but a space where faith, knowledge and charity meet in the collective consciousness of modern society.

The Potential of the Tourism Park in Telagah Pamah Simelir Village to be Developed as an Islamic Literacy and Education Center

The development of Islamic tourism parks based on Islamic education is not just presenting a comfortable physical space or interesting activities, but a strategic journey that weaves various elements into a harmonious unity that is able to touch the soul, open horizons of knowledge, and strengthen Islamic values in the midst of the dynamics of modern society.(Anwar, K., Rifa'i, S. A.,Dkk, 2025) Sharia Tourism Park in Telagah Pamah Simelir Village has tremendous potential as an educational medium and spiritual recreation area that bridges between natural beauty and the depth of religious values. However, to realize this potential into an effective reality, a mature and effective strategy is needed. This strategy not only acts as a map of development directions, but also as a bridge between the park's grand vision and the real needs of visitors and the surrounding community.

An effective strategy in this context must be able to accommodate various important aspects: ranging from the development of infrastructure in accordance with sharia principles, innovation of interesting and meaningful educational programs, evocative promotional methods with a touch of Islamic values, to synergistic collaboration with various relevant stakeholders. Moreover, strengthening human resources as the spearhead of service and management is key to making the whole process dynamic and sustainable. With a comprehensive and integrated approach, this sharia tourism park will not only be able to survive in tourism competition, but also strengthen its identity as a center for learning and developing Islamic values that are relevant to the times. Effective strategy is the main foundation so that this tourist park is not just a destination, but an inspiration and a place for community transformation towards a better and Islamic life.

As part of the in-depth study in this research, five main types of strategies were identified as crucial elements that need to be studied and implemented to address the challenges and optimize the potential of the tourism park. Each strategy was analyzed based on interviews with competent key informants to obtain a comprehensive picture of its effectiveness and implementation in Telagah Pamah Simelir Village. The five strategies include: (1) Sharia infrastructure and facility development strategy, (2) Islamic education and literacy program strategy, (3) Islamic value-based promotion and marketing strategy, (4) collaboration and partnership strategy with stakeholders, and (5) human resource capacity building and management strategy, as further described by the author as follows:

Sharia Infrastructure and Facility Development Strategy

Telagah Pamah Simelir Sharia Tourism Park is not only a natural destination, but a space that integrates spiritual values in every aspect of its management. The manager's efforts to expand the mosque, provide Islamic education space, and present a religious playground are a form of commitment to an inclusive and educational vision of sharia. These facilities not only support worship activities, but also serve as a platform for Islamic character building through hands-on experience.

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"We built this facility with the aim of enhancing visitor comfort and experience. We want to ensure that every visitor can enjoy the facilities while receiving Islamic education."(Iskandar 2025b)

This quote reflects the value-based development paradigm: physical facilities are no longer seen as mere facilities, but media for da'wah and learning. The support of the village government also reinforces the planned direction of development.

"We as the village government are committed to supporting the development of this Sharia Tourism Park, both in terms of land, permits, and budget support."(Hasanuddin 2025)

In addition, community participation confirms that spiritually-based development is not possible on its own. Ms. Azizah, a resident, stated:

"Since this park developed, there have been many positive changes. Children and parents have a useful learning space."(Azizah 2025)

Phenomenologically, the construction of sharia facilities in this park shows the synergy between the material and spiritual dimensions. Physical facilities are a representation of the values of tranquility, purity, and education that are internalized through the travel experience. Infrastructure is not just a building, but a symbol of social piety that is integrated into people's lives.

Islamic Education and Literacy Program Strategy

A living Islamic education is one that is felt, lived and practiced. The literacy program at TWS affirms this principle by presenting interactive and applicable learning, ranging from Qur'an recitation training, thematic studies, to Islamic digital literacy.

"We focus on providing a fun learning experience so that visitors take home spiritual and intellectual lessons."(Iskandar 2025a)
"We hold Qur'an recitation training and regular studies, as well as social media literacy so that visitors can preach in a good way." (Hartono 2025)

Phenomenological analysis shows that this program represents *experiential Islamic learning* education based on direct spiritual experience. Every activity is a bridge between knowledge and charity, theory and appreciation. TWS makes learning Islam not a burden, but a joy that stays with visitors.

Islamic Value-Based Promotion and Marketing Strategy

In the digital era, sharia tourism promotion does not rely on aesthetic images, but must emphasize spiritual meaning. TWS managers use social media to share Islamic educational content, display da'wah activities, and build an active religious community.
"We ensure that every promotional strategy reflects Islamic values, not just tourism, but also learning." (Iskandar 2025b)

"We utilize social media to share study content, da'wah videos, and activity information to inspire the public." Hartono.

This approach shows that Islamic promotion is not just a marketing tool, but a form of digital da'wah that builds public spiritual awareness. Phenomenologically, this promotional strategy creates a bridge between cyberspace and the values of faith, making TWS a borderless learning center. Furthermore, this Islamic value-based promotion has established an inclusive and sustainable da'wah ecosystem. Social media is no longer just an information channel, but a living da'wah space where Islamic values are practiced through communication, content and community participation. The success of this strategy is not only measured by the increase in the number of visitors, but by the extent to which moral and spiritual messages are conveyed and change people's perspective on tourism.

Collaboration and Partnership Strategy with Stakeholders

Collaboration is key to the sustainability of TWS. Synergistic relationships between managers, Islamic educational institutions, local government and Islamic boarding schools make the park a living social laboratory.

"We collaborate with MTS, MA, and pesantren for Islamic learning programs and literacy activities."(Iskandar 2025b)

Phenomenological analysis reveals that this collaboration creates harmony between formal and non-formal institutions, between learning spaces and public spaces. TWS becomes a social arena where the value of *ukhuwah Islamiyah* and *ta'awun* (helping each other) is realized. Furthermore, this form of collaboration shows that the successful development of Islamic education-based tourism parks depends not only on internal resources, but also on the ability to build solid social and spiritual networks. Through inter-institutional synergy, TWS not only functions as a space for social interaction, but also as a place for moral and intellectual transformation.

Strategies for Improving HR and Management Capacity

The quality of service reflects the quality of faith. TWS managers place human resource capacity building as a fundamental strategy. Managerial training, sharia-friendly services, and Islamic ethics are carried out on an ongoing basis.

"We are committed to improving our managerial and service skills to truly reflect Islamic values."(Iskandar 2025b)
"The training we receive teaches us to serve politely, kindly and with adab."(Ridwan 2025)

The phenomenological analysis shows that HR training at TWS is not just about technical improvement, but the formation of *morals* in service work. HR does not just work for the system, but for worship. This approach emphasizes that people are at the core of the success of an institution, especially one based on spiritual values. The training

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applied at TWS not only targets functional skills, but also builds spiritual awareness in work. Each employee is directed to understand his or her work as part of worship serving visitors with a smile, sincerity, and responsibility as a form of devotion to Allah.

In the context of Islamic education, this strategy represents the concept of *tarbiyah al-nafs* (soul education) where the process of improving the quality of human resources is not only focused on worldly expertise, but also on fostering morals, intentions, and spiritual awareness. Thus, every individual who works in this park is not only a tourist servant, but also a *da'wah agent* who conveys Islamic values through concrete actions. Phenomenologically, the work experience at TWS becomes a means of internalizing values. Every interaction with visitors, every activity carried out, becomes a reflective moment that strengthens faith and professionalism simultaneously. This *service-oriented* training *with spirituality* fosters a work culture based on sincerity, discipline, and moral responsibility.

Furthermore, strengthening the capacity of human resources at TWS also shows a balance between the dimensions of *professional competence* and *personal piety*. Employees are not only required to understand procedures, but also to emulate Islamic morals such as honesty, fairness, patience, and respect for others. This is a real form of integration between faith and charity in the context of modern work.

Thus, the strategy of improving human resources at TWS is not merely an administrative effort, but rather a process of *tazkiyatun nafs*, purifying oneself through responsibility and service. TWS is a clear example of how sharia tourism institutions can build a management system that is not only professional, but also spiritual. Through human resources who are faithful, knowledgeable, and civilized, this park is transformed into a sustainable Islamic management model where service becomes worship, work becomes da'wah, and work becomes a field of reward.

Supporting and Obstacle Factors in the Development Strategy of Telagah Pamah Simelir Sharia Tourism Park
Supporting Factors in the Development of Sharia Tourism Parks

The successful development of Telagah Pamah Simelir Sharia Tourism Park (TWS) cannot be separated from the various supporting factors that form a collaborative ecosystem between the government, the community, educational institutions, and the natural environment. This synergistic support makes the park not just a place for recreation, but a vibrant Islamic literacy center. One of the main factors is local government support, which is realized through strategic policies and assistance in management, promotion, and infrastructure provision. The Langkat Regency Government considers TWS in line with the vision of tourism development based on Islamic values and local wisdom.

> *"As a local government, we strongly support the Telagah Pamah Simelir Sharia Tourism Park, because this park is in line with our vision to develop tourism based on Islamic values. We not only provide support in terms of budget, but also in the provision of facilities and promotion so that this park is recognized nationally." (Nur Elly Heriani Rambe, Head of the Langkat Regency Tourism Office, 2025)*

In addition to structural government support, collaboration with Islamic educational institutions is a factor that strengthens the educational dimension of the park. Surrounding Islamic boarding schools and madrasahs are actively involved in religious activities, Qur'anic literacy training, and Islamic seminars that broaden the impact of learning.

"Our collaboration with educational institutions such as MTs Nurul Iman and MA Al-Furqon has had a tremendous impact. Students not only learn in the classroom, but also experience learning in an Islamic garden."(Iskandar 2025a)

This phenomenon shows that the garden has become a meeting space between the world of formal education and non-formal spiritual experiences. The synergy expands access to Islamic learning in a relaxed, interactive and reflective atmosphere. Furthermore, the growing public interest in Islamic tourism also strengthens TWS's position as a destination relevant to modern spirituality trends. Travelers now seek religious experiences that are both fun and educational.

"As the awareness of Muslims to travel with religious values increases, park visitors continue to grow, especially during Islamic events such as literacy festivals and adhan competitions."(Hartono 2025)

Phenomenologically, this condition illustrates the transformation of public spiritual awareness from mere entertainment to a contemplative medium that strengthens faith and morality. Another important factor is the support of the local community, which is an integral part of the park's sustainability. Telagah Pamah Simelir residents play an active role in social, economic and digital promotion of the park.

"As part of the community, we feel we own this park. We take care of it, promote it, and get involved in Islamic activities such as literacy festivals and halal bazaars."(Maya 2025)

Phenomenologically, community support reflects the principles of *ukhuwah Islamiyah* and *ta'awun* that are alive in social practice. Collective participation makes the park not only a tourism project, but also a reflection of the spiritual mutual cooperation of the village community. Finally, the extraordinary natural potential is the ecological carrying capacity of the park. The cool and beautiful beauty of the Telagah hills creates an ideal contemplative space for visitors to feel spiritual presence in harmony with nature.

"The natural beauty around this park is our biggest attraction. The peaceful and cool atmosphere makes visitors more solemn in worship and study." (Iskandar, 2025)

A phenomenological analysis of these factors reveals that the success of TWS is not just due to policy structures or facilities, but to the integration of the spiritual, social and ecological. Government and community support combined with the value of faith that is

internalized in every activity. The park becomes a social laboratory where people learn about Islam through direct experience, social interaction and natural reflection.

Obstacles to the Development of Sharia Tourism Parks

Behind these potentials, there are a number of obstacles that need to be overcome so that the TWS development strategy can run optimally. These obstacles stem from internal limitations such as human resources, to external challenges in the form of promotions, programs, and natural preservation. The first factor is limited human resources (HR). Although training has been conducted, managers still lack professionals in sharia-based services.

"Human resource capacity building is our biggest challenge. We still lack experienced experts and instructors for certain trainings."(Iskandar 2025a)

The phenomenology shows that HR management at TWS is not just technical management, but a process of forming *morals* through service. HR works not only for the system, but also for charity as worship, emphasizing the concept of Islamic work that combines professionalism and spirituality. The second factor is the challenge of tourism promotion and competition. The lack of effective publicity means TWS is not yet widely recognized at the national level.

"Many people don't know about this park. We have to strengthen promotion so that the Islamic values we bring can be known more widely."(Hartono 2025)

This approach shows that Islamic promotion is not just a marketing tool, but a form of digital da'wah that builds public spiritual awareness. Phenomenologically, this promotional strategy creates a bridge between cyberspace and the values of faith, making TWS a learning center that reaches beyond borders. Furthermore, there is the challenge of maintaining harmony with sharia values. Managers must strike a balance between modern tourist attractions and strict Islamic principles.

"We often face a dilemma between providing modern facilities and maintaining sharia values. Consistency is our biggest challenge." (Hartono 2025)

Phenomenological analysis shows that this challenge is a spiritual test for managers: how to translate the principle of *halalan thayyiban* in modern tourism governance. TWS becomes a space for ethical training, where faith awareness is tested through professional work. The fourth factor is the lack of program diversity. Activities that are too limited make some visitors feel less challenged to come back.

"The program is good, but I hope there are Islamic art classes or halal skills workshops to make it more varied."(Ridwan 2025)

The phenomenology reveals that the variety of programs is not just a matter of entertainment, but a means of *tazkiyatun nafs* (purification of the soul) through sharia-

compliant creative activities. By expanding Islamic educational and recreational activities, parks can create a more holistic and dynamic spiritual experience. The final factor is uncertainty in natural resource management. The park's dependence on natural ecosystems demands wise and sustainable conservation strategies.

> *"We want the park to remain a center of Islamic education as well as an example of sustainable environmental management."*(Iskandar 2025b)

The phenomenology shows that nature management in TWS is not only an ecological matter, but also *an ecological worship*, a form of implementation of Islamic teachings about protecting the earth as a mandate from Allah. Every tree that is cared for and every river that is protected reflects an ecological spirituality that links humans to the Creator. In this context, conservation actions become part of *good deeds* that bring transcendental awareness: that protecting nature is the same as maintaining the balance of God's creation. Thus, environmental management at TWS is not only oriented towards physical sustainability, but also towards the cultivation of tawhidic values that emphasize the vertical relationship between humans and God, as well as the horizontal relationship between humans and nature. TWS is a clear example of how Islamic tourism can integrate the spiritual, social and ecological dimensions in one harmonious system, creating a balance between environmental sustainability and faith sustainability.

The Sharia Tourism Park (TWS) in Telagah Pamah Simelir Village is a strategic initiative that aims to develop the economic potential of the community through the tourism sector based on Islamic sharia principles. The existence of this tourist park is not only oriented towards recreational functions, but also acts as a medium for internalizing Islamic values in everyday life. By combining the concepts of Islamic entertainment and education, TWS becomes a bridge between recreation and spiritual learning, presenting a paradigm of tourism that is full of religious values while being oriented towards community empowerment. One important aspect of the development of this sharia tourism park is its role as an Islamic literacy and education center that not only provides religious insight, but also becomes a practical means for visitors to understand and practice Islamic teachings. Various educational activities such as Islamic studies, Islamic history exhibitions, sharia value-based skills training, and Islamic digital literacy have become the hallmark of this park. This approach places the park as a socio-religious laboratory that combines theory with Islamic practice, enriching the spiritual experience of visitors from various age and educational backgrounds.

In the context of this research, the main focus is directed at knowing the development strategy of Islamic education-based sharia tourism parks that are effectively implemented in Telagah Pamah Simelir Village, Langkat Regency. The discussion of the research results is divided into three main parts according to the formulation of the problem, namely: (1) the potential of the park as a center of Islamic literacy and education, (2) effective strategies for developing Islamic education-based sharia tourism parks, (3) supporting and inhibiting factors for implementing these strategies in the local context.

The Potential of Sharia Tourism Parks as Islamic Literacy and Education Centers

The Sharia Tourism Park in Telagah Pamah Simelir has great potential as an Islamic literacy and education center that combines natural beauty with spiritual activities. Located in a cool mountainous area, surrounded by shady trees and clear streams, the park offers a contemplative atmosphere ideal for learning activities and religious reflection. Facilities such as a multipurpose hall, miniature historical mosques, an Islamic history education center, as well as open areas for Islamic studies and outbound strengthen the park's function as a structured and interesting learning tool.(Ramadhan, O. M., Hermawan, A. H., & Erihadiana 2021)

The literacy program in this park is designed for all ages and backgrounds, including tafsir studies, tahsin training, moral classes, sirah Nabawiyah, and Islamic digital literacy. The *learning by doing* approach is applied so that visitors not only hear but also experience the learning process directly through simulation, practice and spiritual reflection.(Rafidiyah, Humaera, and Supraptiningsih 2021) The role of the local community is an important element in the success of this park. Village youth act as educational guides, mothers manage halal MSMEs and Islamic handicrafts, while students contribute to the digital promotion of da'wah. This phenomenon shows the real implementation of *community-based Islamic tourism*, where the community becomes the subject of development, not just an economic object. Nevertheless, several obstacles still arise, such as limited funds and human resources, fluctuations in the number of visitors, and inadequate indoor facilities for educational activities in the rainy season (Husain et al., 2020). However, visitors' perceptions remain very positive. They consider the park to be able to provide a different experience from conventional tourism because it provides a space to learn and worship in a peaceful atmosphere. Masditou,(2024)**.** Overall, TWS has great potential to develop into a sustainable Islamic literacy center. Collaboration between managers, communities, and local governments is key in integrating recreation, education, and da'wah in a tourism ecosystem with spiritual and economic value.

Effective Strategies for Developing Islamic Education-Based Sharia Tourism Parks

In the context of developing Islamic education-based sharia tourism parks, an effective strategy must be comprehensive and integrative. This strategy includes aspects of infrastructure, educational programs, promotion, partnerships, and human resource capacity building.First, strengthening sharia infrastructure is the main foundation, such as providing representative worship facilities, study rooms, Islamic libraries, and educational facilities that support learning and reflection activities. Sharia-friendly physical facilities increase comfort and strengthen the park's religious atmosphere.Second, the strategy of Islamic education and literacy programs is directed at building the character and religious awareness of visitors. Through training in fiqh, tafsir, Islamic history, and Islamic morals, the park becomes a fun and meaningful non-formal learning space. This kind of program plays an important role in making tourism a medium for sustainable spiritual learning. Third, Islamic value-based promotions are carried out through social media and digital platforms as a means of public da'wah. Promotion is not only informative but also educative, highlighting the spiritual side of the park as a *digital da'wah tour*. This approach shows that Islamic promotion is not just marketing, but part of modern da'wah that instills faith awareness through positive visuals and narratives. Fourth, a cross-sector partnership

strategy with the government, Islamic educational institutions, and the private sector is key to the park's sustainability. Collaboration with Islamic boarding schools, madrasas, and universities opens up space for the implementation of integrated educational programs, while cooperation with the private sector supports logistics and the creative economy of local communities.Finally, human resource capacity building and sharia value-based management are carried out through managerial training and Islamic service ethics.

Supporting and Hindering Factors for Development Strategies

The success of the TWS is inseparable from the strong support of various parties. The local government plays an important role in providing budget, regulation and promotion. Collaboration with Islamic educational institutions, such as Islamic boarding schools and madrasas, creates a synergy between formal education and spiritual tourism. M N Agam (2025) The enthusiasm of the local community is also a great social capital in maintaining the sustainability of the park. However, this research also found various inhibiting factors, including limited professional human resources, lack of effective digital promotion, and limited program variations. Another challenge is maintaining consistency in the application of sharia principles in all aspects of park operations. In addition, environmental management that has not been fully integrated with the principles of sustainability is an important homework.

The phenomenology shows that nature management at TWS is not only an ecological matter but also ecological worship. implementation of Islamic teachings about protecting the earth as a mandate from Allah. Every tree that is cared for and every river that is maintained represents an *ecological spirituality* that links humans with the Creator. Nature management at TWS is a form of good deeds that brings awareness that protecting the environment is maintaining the balance of God's creation. Thus, TWS presents a faith-based sustainable tourism model, a harmony between spirituality, sociality and ecology. This approach shows that Islamic tourism development can be a vehicle for da'wah that is just, educational, and environmentally friendly

CONCLUSION

This research expands the understanding of the integration of Islamic values in education-based tourism development by highlighting Taman Wisata Syariah in Telagah Pamah Simelir Village as a real model of synergy between recreation, da'wah, and religious literacy. This park not only functions as a tourist space, but also as a medium for *living Islamic education*, where spiritual, social and ecological experiences blend in harmony. The peaceful natural atmosphere, support for educational facilities, and structured Islamic activities make this park an effective means of fostering religious awareness in the community. In this context, tourism is no longer seen solely as an entertainment activity, but as a way to contextualize, reflect and apply faith in everyday life. The results showed that the most effective Sharia Tourism Park development strategy is the total integration of sharia principles with modern tourism management. Strengthening Islamic value-based infrastructure, organizing participatory educational programs, and promoting digital da'wah are key strategies that can expand the social and spiritual impact of this park. Cross-institutional collaboration, both with local governments, Islamic educational institutions, and local communities, creates a

sustainable religious tourism ecosystem. Capacity building of human resources through service training based on adab and morals shows that professionalism and spirituality can go hand in hand, where friendly and polite service is a manifestation of faith that is internalized in concrete actions. In addition to its great potential, the park also faces challenges in the form of limited trained human resources, suboptimal digital promotion, and the need to strengthen the variety of programs based on Islamic values. However, supporting factors such as government support, community involvement, and increasing interest in Islamic tourism provide a strong foundation for its development. By overcoming these obstacles in a sustainable manner through innovation, collaboration, and spiritual guidance, Telagah Pamah Simelir Sharia Tourism Park has the potential to become a model of modern da'wah tourism that affirms the integration of Islamic education, community empowerment, and environmental preservation. Through this approach, the tourist park is not only a recreational space, but also a social laboratory that instills the values of faith, knowledge and charity in the lives of people in a real and sustainable manner.

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