

The Role of Students in Religious Tourism Development in DKI Jakarta

Sari Narulita, Embang Syasyadin

Jakarta State University

Sari-narulita@unj.ac.id

ABSTRACT

Recent data from the Ministry of Tourism show interest in religious tourism visits in Indonesia which reaches 12% of total tourist visits. Religious tourism is generally synonymous with a visit to a mystical tomb. This article tries to reveal the role of students in religious tourism development based on the aspect of rationality. In addition to descriptive data, interviews, and observations with students who can optimize their religious tourism visits, especially pilgrimage tourism in DKI Jakarta enriched this article.

Keywords: Student, Religious Tourism, Pilgrimage Tourism

INTRODUCTION

In Indonesia, the tourism industry is a medium of economic development that does not require too much investment in the long run before it can provide benefits. In the next few years, it is predicted that the Tourism Industry in Indonesia will bring the country's number one source of revenue compared to other fields.

The tourism sector has a critical role in supporting the realization of the tourism industry, which can reduce the poverty level because of its characteristic as follows,

1. Consumers come to the destination to open opportunities for local people to market a variety of commodities and services
2. Opens opportunities for efforts to diversify the local economy that can touch marginal areas
3. Opens opportunities for small and medium-sized labor-intensive enterprises reached by the poor; and
4. Not only depends on capital but also depends on cultural capital and cultural capital and natural capital which are often assets owned by the poor.

When we aimed to develop the tourism industry, we have to understand that the development means "helping" tourists to realize the motivations in making tourist visits, both with the tendency of the form of service and cultural performances. Through this line, the role of the student becomes very important, especially in realigning the understanding that tourism is more aimed at draining the nutrients of tourism, as well as build and maintain tourism to continue to grow sustainably by providing exciting and accountable information to attract tourists back visit

Straightening and providing reliable information also applies to improve religious tourism. Indonesia has excellent religious tourism potential. Indonesia is known as a religious country. Many buildings or historical places that have special meaning for religious people. Also, the large number of religious people of Indonesia is a potential for the development of religious tourism.

However, unfortunately, religious tourism, especially pilgrimage tours are widely viewed as a form of negative tourist visit; visits that are contrary to religion because they lead to *shirk*; ascribing a partner or rival to Allah in Lordship, worship or His names and attributes.

DISCUSSION

Indonesian Law Number 10 the Year 2009 on Tourism states that Travel is a travel activity undertaken by a person or group of persons by visiting a specific place for recreational purposes, personal development, or studying the unique attractions of the visited tourist in the interim period. Recent research data from the Ministry of Tourism revealed that the interest in religious tourism visits in Indonesia reached 12%. The data shows the high potential of religious tourism in Indonesia. The potential is marked by the number of buildings or historical places that have special meaning to the community and are considered sacred and provide a positive impact on the continuity of community daily worship. The building and the place are interesting to visit; other than because of the culture attached to it; there is also a historical value embedded in it.

The form of religious tourism is by doing visiting the places of Islamic heritage or pilgrimage to the grave of Islamic scholars, kyai or community leaders. In other hand, the

usual form of religious tourism visited is the mosque which is used to worship, prayers, i'tikaf, prayer calls, and iqama and have a full Islamic history. In addition to mosques, religious tourism is also a visit to the tombs of the guardians, people who have *karamah*, or religious leaders who influence life. Pilgrimage in Islamic tradition is part of religious ritual and has become a culture in a society. Culture itself has the understanding way of life of a society or all aspects of human thinking and behavior that are inherited from one generation to another through the learning process (Taufiq Rahman, 2011: 42)

The high interest in religious tourism visits, especially in Jakarta is also a response to the negative impact of modernism. The revival of urban spirituality as an icon of modern society is characterized by the passion and passion of the people to follow a variety of activities that are characterized by spirituality. (Narulita, 2018). A form of the meaning of modern spirituality shown by

1. the Meaning of Life, which is shown by the understanding of good relations between self and the Almighty
2. Peace of heart, body, and mind acquired through contemplation, and recitation of scriptures and spread to the mind and manifested in attitudes or behaviors.
3. The growth of human values (empathy, courage, justice, and love)

Religious tourism is not just recreation and seeking entertainment, but more important is to broaden the horizons to know and understand the greatness of God that is on this earth. Through religious tourism is expected to be an effort to increase the value of spirituality in a person and the value of spirituality is not only limited but also should be maintained that is regarding the quality of worship, heart and feelings, and good manners.

In another hand, Religious tourism visits are considered capable of improving the character of religiosity (Narulita Dkk, 2017) with the following description,

1. Strengthening in religious practice; because the activities undertaken during religious tourism is generally dominated by religious rituals either praying or reading al-Qur'an. Therefore, the involvement of a person in religious tourism activities will make him accustomed to performing many rituals and worship
2. Strengthening in religious belief; because people who do religious tourism generally are those who have confidence in God; and getting stronger when he saw many

people doing the same thing even more. When he saw how many general audiences are willing to spend the night to pray, then that is when his conviction stronger

3. Strengthening in religious knowledge; occurs because someone who does religious tourism is generally involved in religious studies that lead him to religious tourism visits. Therefore, with the more frequent religious tours, the more studies and religious insights it gets.
4. Strengthening on the religious feeling; which is because someone who is accustomed to doing religious tourism, it will have a strong bond with his religion. At night, when he is a learner, the attachment to his religion becomes more pronounced. At that moment, he will feel the calm and peace when he prayed with focus '*khusu*' when most people fell asleep at night.
5. Strengthening the religious effect in self; because people who do religious tourism become more able to interact well with each other in general. The data is in line with Umi Khumaeroh's research which illustrates that the respondents in his research felt his attitude change to others after many religious tourism visits (Khumaeroh Dkk, 2017)

Improvement of religious characters above in religious tourism can only be obtained if the tour is not just a visit, But it is also accompanied by active involvement and participation in various activities organized by mosques or managers of places visited. In fact, sometimes, the religious feeling will be more felt in the darkness of night, when he/she is performing prayer. Some mosques that always facilitate the visitors with night activities is the Luar Batang Mosque and also the Sunda Kelapa Mosque. (Narulita Dkk, 2017).

The high potential of religious tourism in Indonesia is in fact not directly proportional to the high information that tourists get about religious tourism ever visited. Tourists only know the extent of whatever tourists hear and see, so that information is limited. Herein lies the role of students in developing religious tourism. Students with academic ability can provide useful information related to religious tourism object.

Researchers collect student teams and involve them in various religious tourism studies and participate in religious tourism visits. The team conducted various activities such as by reviewing the motivation and the tendency of adolescents in making religious tours. The team presented the results obtained in a national seminar at UIN Syarif Hidayatullah.

The research team also visited various mosques and tombs of Kramat in DKI Jakarta. Also, the team also get enrichment of insight by experts History, namely Humaidi.

The research team also made a map of religious tourism based on the QR Code that is connected with particular web related information that can be obtained from religious tourism object. For the first step, a tourist map that makes more focus on pilgrimage tours. Religious tourist objects listed in map version 1 are as follows,

1. In North Jakarta
 - ✓ Kampung Bandan Tomb
 - ✓ Luar Batang Tomb
 - ✓ Mbah Priuk Tomb
 - ✓ Mangga Dua Tomb
2. In West Jakarta
 - ✓ Mufti Betawi Tomb
 - ✓ Pangeran Jayakarta Tomb
 - ✓ Al Hawi Condet Tomb
3. In South Jakarta
 - ✓ Habib Kuncung Tomb
 - ✓ Habib Munzir Tomb
 - ✓ Muallim K.H Syafi'i Hadzami Tomb
4. In Central Jakarta
 - ✓ Syaikh Salim bin Sumair Tomb
 - ✓ Habib Cikini Tomb
 - ✓ Habib Ali Kwitang Tomb
5. In West Jakarta
 - ✓ -Tomb Muara Angke

Based on the joint discussion, conclude that the things that students can do as an effort to develop local religious attractions such as,

1. Invite students who have done religious tours well and correctly to share their experiences on social media to be able to motivate other youth to do the same.

2. Invite students who want to make religious tours to utilize social media with useful things such as join WhatsApp group, telegram, line, and other online social media that discuss the benefits of religious tourism, religious tourism wisdom, spiritual tourism advice, and religious tourism procedures.

The students then advise when someone wants to do religious tourism, he/she should first understand what things need to be done. The pilgrims can take advantage of websites that discuss such as web, <http://www.santrius.com/2016/05/ziarah-kubur.html>, <http://www.aktual.com/tata-cara-melakukan-zarah-grave/>, <https://dalamislam.com/info-islami/tata-cara-ziarah-kubur>, <http://rukun-islam.com/doa-ziarah-kubur/>. The web can be accessed to know or understand anyone who wants to make a religious tour, so the visit is not just passing, but also involved in existing activities until he can get excellent benefits in his/her visit.

CONCLUSION

The involvement of students becomes very important if it is expected to realize the development of sustainable tourism. With the development of the tourism industry, it will open employment and also increase the welfare around tourist destinations; and it shows that students have participated in the development of the Indonesian state.

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