

# Religious Tourism and Community Economic Development Potential

(Luar Batang Mosque cases in DKI Jakarta, Indonesia)

Sari Narulita, Rihlah Nur Aulia, Izzatul Mardhiah  
 Islamic Studies Department Social Sciences Faculty  
 Universitas Negeri Jakarta  
 Jakarta, Indonesia  
 Sari-Narulita@unj.ac.id

Embang Syasyadin  
 Human Resources Management, Post-graduate Program  
 Universitas Negeri Jakarta  
 Jakarta, Indonesia  
 Embang-Syasyadin@mahasiswa.unj.ac.id

**Abstract**—Recent study data from the Ministry of Tourism of Indonesia revealed that the interest in religious tourism visits in Indonesia reached 12% of all tourist visits. This article attempts to examine more in-depth into the economic development potential of Luar Batang community, which is living close to the Mosque and Tombs of Luar Batang which are visited by many tourists both local and overseas tourists. The study was conducted in early 2018 with an observation of the economic potential that exists around the destination and the variety of management that can improve the economic development of the surrounding community. The results show that with the division of management, the various potential economic development of communities around religious tourism destination can be optimized properly.

**Keywords**—religious tourism; Luar Batang tomb; economic development potential

## I. INTRODUCTION

Indonesia has various potential to become a tourist country. In addition to its abundant resources, Indonesia with the majority of its Muslim community also has religious tourism destinations that are frequently visited.

Every region in Indonesia has Muslim figures who influence the spread of Islam and the empowerment of local communities. Many people visited the tomb of the Islamist disseminator. Besides aiming to pray for the character, he also hopes to get blessings for his visit.

The purpose of the tomb pilgrimage is, 1) to take lessons and remind will the afterlife, with conditions do not do actions that make God is angry, like asking for blessings and prayers from the person who died. The to take advantage of remembering the death of people who have died and made a lesson for people life that they too will experience as they experience, namely death. The last is to make pilgrims benefit by saying prayers and greetings to the deceased so that they get forgiveness through the prayers delivered [1].

Religious pilgrimage is a type of religious tourism (pilgrimage tour) or motivated spiritual tours carried out by a person or group so to get closer to God Almighty and gain blessings in life. Religious tourism is also interpreted as a

tourist activity to places that have particular significance for religious people, usually some places of worship that have advantages. These advantages such as viewed from the side of history, the myths and legends about the place, or the uniqueness and structural advantages of the building. In the study it was found that when a person can engage in an activity on his religious tour, he/she will be more motivated to improve the character of religiosity, which is, 1) Strengthening in religious practice, 2) Strengthening in religious belief, 3) Strengthening in religious knowledge, 4) Strengthening on the religious feeling, and 5) Strengthening the religious effect in self [2]. The data is in line with Umi Khumaeroh's research which illustrates that the respondents in the research felt their attitude change to others after many religious tourism visits [3].

The Improvement of religious characters 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. 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 [4].

The high interest in religious tourism destination visits, especially in Jakarta is also a response to the negative impact of modernism. A form of the meaning of modern spirituality is, 1) the Meaning of Life, which is shown by the understanding of good relations between the 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 and also 3) The growth of human values (empathy, courage, justice, and love) [5].

The arrival of visitors from various regions, especially those far or even from abroad, has an impact on the surrounding community. In addition to certain days related to ritual pilgrimages such as Thursday night, even on national holidays, religious tourism destinations are visited by tourists, both domestic and foreign. The arrival of many visitors will trigger the arrival of impromptu traders or hawkers who peddle various merchandise to visitors. This also brought economic changes to the community around the tomb that became the

tourist attraction. The crowds of the visitors have brought blessings to the local people and even being able to become an economic wriggle capable of bringing about changes in the local socio-cultural economy can at least increase the income and economic welfare of the local community.

With the increase of religious tourism visits in an area, it has the potential to develop the economy of the local community. In general, tourism can boost an area from backwardness and make it a major source of income. The positive side of the number of tourist visits to an area is the creation of jobs and increased income of local people if they can be managed properly.

The statement is in line with research which concludes that there are religious tourism destination has a huge influence on business development for improving the economy of the community. The increase in the economy or income will feel quite significant when there is a special event conducted by the manager. Another significant impact on the lives of surrounding communities is to create new jobs for residents around tourist attractions both for families and for others [6].

Research in religious tourism destinations at the Sunan Giri Tomb shows some influence on the surrounding community. The social impact that occurs is increasing the skills of the surrounding community in making souvenirs, both *songkok*, sarong, and tasbih. Impacts The transformation of livelihood structures also occurred. People who were unemployed could open a business; as for those who used to work in the industry, now they have been able to open their businesses by selling food and beverages and souvenirs. Economic impacts encourage the surrounding community to entrepreneurship to increase the income of the surrounding community from the results of their business [7].

The above research shows economic development in several religious tourism locations. But what about the economic development of religious tourism around the Luar Batang mosque, which is located in the middle of the Jakarta capital? The question is the topic discussed in this article.

## II. METHOD

This research was conducted in Luar Batang Tomb and Mosques in North DKI Jakarta, Indonesia. Selection of Luar Mosque because this location is visited by many tourists, both local tourists, and foreign tourists

This research approach is qualitative with data collection techniques from observations of economic activities around Luar Batang and in-depth interviews with the management of the Luar Batang mosque during early 2018.

This paper is prepared by method exploratory, discussion, and study of library materials.

Activities begin with observing and review the library material relating to the economic development of the community and its relation to religious tourism to later conclude the potential for economic development of the community around the religious tourism sites of the Luar Batang mosque.

## III. FINDINGS AND DISCUSSION

The management of the place determines economic Potential in religious tourism destinations Luar Batang. There are three specific locations in the destination with three different managements, namely the location of the tomb, the location outside the tomb but still in the environment outside the mosque and the location outside the mosque.

### A. Luar Batang Tombs

The Alydrus clan manages all activities at the Luar Batang Tomb. In the tombs environment, some religious experts will be prepared to provide guidance and advice when visitors need it. Funds received in the charity box that are put around the tomb are addressed to relatives in need.

### B. Luar Batang Mosque

Activities around the Luar Batang Mosque are managed by the mosque management. All mosque facilities and mosque employee salaries come from the mosque's charity box income and other administrative costs. Administrative costs of each visit are calculated per bus, which is Rp. 50,000. Every week, the Mosque Management reports financial results and expenditures which are then displayed on the sheet and posted in the mosque.

The mosque manager also provides a special charity box for orphans whose results are given to those who deserve it. The orphan who get the charity is an orphan who lives around Luar Batang mosque with a recommendation from the local RT or RW.

The mosque manager also manages traders who sell in the courtyard of the mosque. Every trader must report to the mosque security so that the mosque manager gets the data of the traders. The mosque security committee does not charge fees to the traders, except the cost of cleaning which is addressed to the garbage officer. However, some policies must be obeyed by traders, including those not allowed to sell heavy meal, not to contaminate the courtyard of the mosque, and also to always keep clean the place and food sold. There is no specific limit as to how many traders are allowed to trade in the courtyard of the mosque, as long as there are still places available.

The culture of entering mosques which require visitors to take off their footwear is also a separate economic potential. Outside the door of the mosque, teenagers around the mosque were coordinated to tidy up and maintain visitors' footwear. In general, visitors provide funds of IDR 2000 for a pair of footwear deposited. The money collected will be shared equally among the teenagers. This activity is considered better for teenagers in filling their time, than just wasting time with useless activities. The management of the sandals manager also increased; starting from the existence of the sandal's management uniform. Those who are on guard will wear green stalls uniforms that confirm that they are part of the mosque's Luar Batang management.

The outside mosque environment is inseparable from beggars, ranging from small children to grandmothers. The mosque security cannot prevent the coming of beggars,

especially young children. This phenomenon happens because they tried to carry out the will of the late Habib Husein Alaydrus to not expel the beggars who came, especially young children.

With the crowds of visiting, the need for special souvenirs outside the mosque is increasing. But unfortunately, the need is not well coordinated. However, there are still traders who sell souvenirs, such as posters of Habib, religious scholars, and Islamic leaders in Indonesia.

### C. Outside the Luar Batang Mosques

While activities outside the mosque, the management is the responsibility of RT and RW. Among them is the management of visitor parking vehicles. The more visitors, the more parked vehicles. Every motorcycle owner pays IDR 5000, and every car user pays a parking fee of IDR. 10,000. RW administrators coordinate parking attendants. The RW chief collects all parking income, and part of it is used to pay the parking attendant's honorarium and security officers.

In addition to parking, the activity of buying and selling outside the mosque environment is one of the things managed by the local RW management. Traders who carry out their activities outside the mosque must report to the Management of RTs and RWs. Traders must pay rent at a predetermined price. Also, traders are charged a cleaning fee of up to IDR 150 thousand per month, as well as electricity costs to the management. Traders are generally indigenous people outside the trunk.

The prices offered by sellers in the Luar Batang tourism destinations both in the grounds of the mosque or outside the courtyard of the mosque have a standard price; namely not too expensive and still accessible to the community. This is because they try to make it easier for visitors to make pilgrimages. The normal price in question includes the price of a chicken set at IDR 22,000 and the price of ice drink at a price of IDR 5,000.

Every Thursday night, merchants selling more than usual, because, on that day, the visitor quota increased. Even not infrequently, many people come to visit not just because they want to make a pilgrimage, but because they want to shop around the Luar Batang mosque deliberately. Merchandise offered include perfume, clothes, socks, sandals, and so on. In addition to Thursday night, there were several times where visitors were booming, including during Haul activities, *Isra*

*'Mi'raj, Maulid Nabi*, and before the closing of the pilgrimage which is usually held one week before the month of Ramadan.

## IV. CONCLUSION

The economic development potential of the Luar Batang community is very promising. The high number of tourists visiting Luar Batang mosque and tombs, a religious tourism destination makes the surrounding communities able to increase their income by meeting the needs of tourists, such as by providing parking spaces, selling food, drinks, and souvenirs, to tidying footwear. But unfortunately, the souvenirs provided are not yet a special souvenir that reminds them of their visit. Not infrequently some tourists are somewhat disturbed by the number of beggars.

## ACKNOWLEDGMENT

We want to show the gratitude and the appreciation to the Ministry of Research and Higher Education and Universitas Negeri Jakarta who has aided and support in conduction the research. lastly, thanks to the religious tourism research team who played a role in enriching this study.

## REFERENCES

- [1] Z.Z. Abidin, Alam Kubur dan Seluk Beluknya. Solo: Rineka Cipta, 1991.
- [2] S. Narulita, R. Aulia, N.F. Wajdi and U. Khumaeroh, "Pembentukan Karakter Religius melalui Wisata Religi," Seminar Nasional Tahunan FIS UNM (pp. 159-162). Medan: Universitas Negeri Medan Indonesia, 2007.
- [3] U. Khumaeroh, S. Narulita, and R.N. Aulia, "The Improvement of Intrapersonal Communication through Religious," Tourism. International Conference on Media Studies (pp. 419-425). Kedah: UUM Malaysia, 2017.
- [4] N.I. Sari, F. Wajdi, and S. Narulita, "Peningkatan Spiritualitas melalui Kunjungan Wisata Religi," Jurnal Studi Al-Qur'an, pp. 44-58, 2018.
- [5] S. Narulita and D. Anggaeni, "Spiritualitas Modern melalui Wisata Religi" Annual Conference for Muslim Scholar," Surabaya: Kopertais 4 Surabaya, pp.904-912, 2018.
- [6] R. Widagdo and S. Rokhlinasari, "Dampak Keberadaan Pariwisata Religi Terhadap Perkembangan Ekonomi Masyarakat Cirebon" Al Amwal, vol. 9, no. 1, pp. 59-61, 2017.
- [7] M.F. Anwar, D. Hamid and Topowijono, "Analisis dampak pengembangan Wisata religi Makam Sunan Malik Ibrahim dalam kehidupan Sosial dan Ekonomi Masyarakat Sekitar," Jurnal Administrasi Bisnis (JAB), vol. 44, no. 1, pp. 186-193, 2017.