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**ANALYSIS OF RELIGIOUS TOURISM DEVELOPMENT (A CASE STUDY: THE TOMB OF SYEKH MAULANA IBRAHIM ASMOROQONDI IN TUBAN REGENCY)**

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**Abstract**

This study aims to describe the development of religious tourism from the perspective of Shariah Enterprise Theory that has been carried out by the manager of the tomb. The approach used in this research is descriptive qualitative with a case study—data collected through observation, interviews, and document review. The informants are Tourism Managers, Tourism Offices, Caretakers, Community Traders, Parking Attendants, and Visitors. The analysis shows that the religious tourism management strategy in developing shariah tourism based on SET (Shariah Enterprise Theory) has gone well. Strategy can be seen from the existence of plans, programs, and activities to achieve a tourism development goal. That is to realize the objects and attractions of cultural tourism, nature, and special interests, realize the professionalism of tourism services and understand tourism products that support efforts to improve people's welfare. Religious tourism managers carrying out the duties and functions of carrying out regional tourism planning and development have been systematically carried out and continue to achieve the target.

**Keywords:** Tourism Development, Religious Tourism, Shariah Enterprise Theory (SET), Tomb SyekhMaulana Ibrahim Asmoroqondi.

**INTRODUCTION**

Religious tourism and spiritual motivation have become widespread and become popular in recent years. Religious tourism is one form of tourism rarely examined in tourism research (Timothy & Olsen, 2006). Significant and consistent growth in a regular situation in the market has become a new trend in the tourism industry. The direction of religious travel is no longer considered a new phenomenon. To travel on a spiritual tour is a fundamental motive and is usually the oldest form of economic travel.

The concept of sharia, which does not contradict the values and ethics of sharia, is related to the idea of halal and haram in Islam. Halal is defined as justified, while haram is specified as prohibited. Sofyan's opinion (2012) defines Islamic tourism more broadly than religious tourism, namely tourism, based on Islamic sharia values as recommended by the World Tourism Organization (WTO). Tourism is a journey, but not all trips can be said to be tourism, in other words, to travel means to travel but to visit is not necessarily a tour (Suyitno, 2006: 8).

The development of world tourism has sparked Indonesia's enthusiasm to develop existing Islamic tourism potential. Indonesia already has a better base capital than other countries with the largest Muslim population in the world, so it is very conducive to welcoming Muslim

tourists. Indonesia has a diversity of religions and cultures, historical heritage, and traditions that are interconnected and cannot be separated from society's religious aspects and religious practices. That does not rule out Indonesia's significant destination for foreign Muslim tourists (Sugiarti, 2015). Cultural and religious heritage with a variety of ethnicity, language, and customs diversity is a good potential in tourism development. In general, the majority of Indonesia's people are Muslim, of course, having the diversity and uniqueness that characterizes the Indonesian nation with a variety of existing tourism destinations, such as the palace, mosque, heirlooms, graves, to various culinary (Jaelani, Setyawan, & Hasyim, 2016).

Research Octifani Winarti (2017) argues that Indonesia, as a non-Muslim country by the nation's ideology, tries to highlight the pure spirit of Islam. As a culture that attracts more tourists and applies it in physical practices with more tourism friendliness, such as Halal Hotels, Halal certification provides less or even non-alcoholic drinks and only serves food based on halal food. The popularization of Muslim and non-Muslim cultures and religious practices has attracted tourists and has become known as religious tourism. The term religious tourism has increased with the development of the global Islamic economy; then, over time, it has changed to the term sharia tourism. This term is used simultaneously in writing, because it has the same substance and dimensions of religion or the name halal as part of 5 types of Islamic law (mandatory, sunnah, mubah, makruh, and haram) in principle derived from the term sharia (Jafari & Scott, 2014).

The global economy again showed an increase in 2016 as a factor driving the tourism sector from the demand side. An increase in Muslim tourists from year to year is an opportunity and challenge for the tourism sector to develop halal tourism. Many countries (both Muslim and non-Muslim majority) strive to promote halal tourism (Satriana et al. 2018). However, judging from the existing concepts and principles of halal tourism, these countries generally only try to create a Muslim-friendly atmosphere. It is estimated that almost 240 million people per year go on pilgrimage.

Religious tourism has become synonymous with the growth of tourism in modern times. Indonesia experienced an increase in tourism from 9.3 million in 2014 to 10.4 million in 2015 (up 2.9%), and in 2016 it was able to penetrate the figure of 12 million foreign tourist visits. The concept of halal seen from a religious perspective regulates the laws of food consumed by Muslims according to their beliefs. This concept has consequences for consumer protection. Meanwhile, from an industrial perspective for food producers, this halal concept can be interpreted as a business opportunity. For the food industry whose target consumer is predominantly Muslim, a guaranteed halal product is needed to increase its value in the form of intangible value (Hamzah dan Yudianta, 2015). Compared to other countries in ASEAN, Indonesia is ranked fourth below Thailand, Malaysia, and Singapore. Based on citizenship data, Singapore, Malaysia, and China are the three most significant contributors to foreign tourists. Whereas from outside Asia, there are Australia, England, and the United States (Bappenas, 2016).

Development is a planned effort by the organization to increase the knowledge, skills, and abilities of employees. Construction places more emphasis on raising awareness to do work in

the future, carried out using an integrated approach to other activities to change work behavior (Hariandja, 2002). Tourism development is an effort to develop or advance a tourist object so that the purpose is better and more attractive in terms of the place and facilities in it to attract tourists who visit. The development of sharia tourism requires a clear introduction to the sharia tourism market to attract tourism business players to be directly involved in the industry. Also, the diversity of tourism attractions in Indonesia supports sharia tourism even though the attractions here are still focused on religious tourism and other tourism, which are also supported by religious facilities such as mosques (Priyadi, 2016).

The requirements given by sharia tourism can be very broad or narrow, depending on the tolerance of the individual and society in carrying out religion or travel habits carried out by Muslim tourists. Henderson (2009) also said the conditions that tourism providers need to provide could include consuming food that is free of prohibited things such as pork and alcohol, to foods that are makruh (whose unclear status is unclear).

The development of halal tourism becomes an alternative for the tourism industry in Indonesia, along with the popularity of halal tourism, which is part of the global Islamic economic sector (Samori et al. 2006). According to him, the dynamics of world tourism in the last three years affect the number of trips between countries and economic growth, especially in the Asia Pacific region. Total world tourists in 2014 reached more than 1,110 million foreign trips or grew 5% compared to the previous year. In 2014 more than 300 million (27.1% of total world tourists) traveled to Asia, and 96.7 million entered Southeast Asia. While in 2015, amid a global situation that was not conducive, world tourist travel grew by 4.5%, so tourism continued to experience significant growth.

In general, tourism is a trip to get pleasure, satisfaction, and knowledge. So, religious tourism is a journey undertaken to increase religious practice so that the whole community will felt the desired da'wah strategy. As part of preaching activities, religious tourism must offer tourism both on objects and tourist attractions with the nuances of good religion. It can arouse public awareness for Almighty God Almighty and religious knowledge (Fathoni, 2007). Shariah Enterprise Theory is a refinement of the theory underlying the previous enterprise theory. The essential actions that underlie the establishment of the concept of Shariah Enterprise Theory are God as the source of the primary mandate and resources owned by stakeholders. These resources are attached to a responsibility in the uses, methods, and objectives set by the Trustee. This Shariah Enterprise Theory teaches that essentially the central ownership is the power of God. At the same time, humans are only given the right to manage (good) (Haryadi, 2010). Humans are required to be responsible for all activities to God vertically, and then this is further translated into horizontal accountability to other human beings and the natural environment. Humans must be able to realize essential justice for themselves, society as a whole, nature and the environment, as well as justice for God as the supreme owner in this world and the hereafter.

## **LITERATURE REVIEW**

The following section highlights some of the previous literature on the development of sharia tourism and religious tourism.

### **Shariah Enterprise Theory (SET)**

Shariah Enterprise Theory (SET) is an appropriate theory for analyzing the implementation of social responsibility. Because, in the Shariah Enterprise Theory, Allah is the primary source of trust. At the same time, the resources owned by the stakeholders are a mandate from Allah SWT, which is inherent in a responsibility to carry out the goals and ways that have been determined by the Supreme Provider of Trust (Meutia, 2010).

The principle of human balance as *Abd' Allah* and *a representative of God* represent monotheism in every human being to attain Allah's ideology. *Abd' Allah* is the dimension of accountability in terms of submission and obedience in carrying out Islamic sharia. Concrete form, every welfare distribution must meet the criteria for halal, functional, and usury reduction (Mulawarman, 2009).

Triuwono stated that the diversification of economic power in the concept of sharia is highly recommended, considering that the sharia prohibits the circulation of wealth only in certain circles. However, enterprise theory is further developed to have a form that is closer to sharia. Development is carried out in such a way until finally obtained sort of an approach known as the Shariah Enterprise Theory SET) (Triuwono, 2007).

### **Development of Sharia Tourism**

According to Mangkuprawira (2004), development is an effort to increase knowledge that will be used soon or for future interests. The concept developed by Sunaryo (2013) states that the framework of developing tourism destinations must at least include several main components: Attractions, Accessibility, Amenities. According to Kurniawan (2015), elements of tourism development include Attractions, Transportation, Accommodation, Service Facilities, Infrastructure. Tourism must be by effective planning to benefit the community in terms of economic, social, and cultural aspects (Yoeti, 2008).

Development strategy has the function of formulation and considering internal and external factors the company (David, 2004). The policy's wording is the development of a long-term plan for effective management of environmental opportunities and threats seen from the company's strengths and weaknesses. The strategies formulated are more specific, depending on the functional activities of management (Hunger and Wheelen, 2003).

### **Sharia Tourism**

Henderson (2010) said that the understanding of religious tourism was developed with a variety of marketing efforts and product development directed at Islamic states. Farahani and Henderson (2009) concluded that Islamic tourism could be defined as the travel activity of Muslims when moving from one place to another. When they live outside an area, they are usually less than one year old and carry out Islamic motivation activities. It should be noted that Islamic movements must be by generally accepted principles of Islam halal.

### **Religious Tourism**

Religious tourism shows the existence of travel activities with motivation or spiritual goals carried out by religious people (Muslims, Christians, Hindus, Buddhists). General motivation usually prays ancestors, or beg for the blessing of the ancestors. The specific motivations include benefit, asking, or asking for something from the ancestors (Mujib, 2013). Also, these activities

are supported by various facilities in the destination area according to their needs and desires (Ridwan, 2012).

The motive for religious tourism is to fill leisure time and have fun, relax, study, and spiritual activities to give Islamic values. All activities can also provide benefits for the perpetrators physically and psychologically and are temporary and long-term (Chaliq, 2011). Every person who visits a country outside his residence will be encouraged by one or several needs without intending to earn income at the place visited. The duration of the visit is no more than 12 months (UNWTO, 2014).

### **OBJECTIVES**

This study's objectives are as follows: (1) to analyze the Development of Religious Tourism in the perspective of Shariah Enterprise Theory in the Tomb of Sheikh Ibrahim Asmoroqondi District, Tuban, East Java, Indonesia. (2) to analyze the supporting and inhibiting factors in carrying out the development of religious tourism in the Tomb of Sheikh Ibrahim Asmoroqondi District, Tuban, East Java, Indonesia.

### **RESEARCH METHOD**

The approach used in this research is descriptive qualitative. The method used is a case study. This research aims to develop religious tourism carried out by the manager of the tomb in Tuban, East Java. Interviews were conducted to bring information closer by asking questions directly to informants, namely Tourism Managers, Tourism Officer, Parking Spurs, Traders, and Visitors. Direct observations were made to collect data by recording carefully and systematically. Researchers carry out direct observation by logging information in the form of information related to the manager responsible for handling the development of religious tourism. Documents are used to recheck data and to expand data that has been found. Document data sources are obtained from the field in books, archives, magazines, and even official documents related to the research focus. Data analysis used in this research is interactive model analysis, namely data collection, data display, data reduction, and conclusion: drawing or verification, as well as data in the domain (infield) and outside the area (out of the field). In this study, researchers used triangulation techniques, namely techniques by checking data to the same source with different methods. Researchers also use source triangulation to complement the data if inequality is obtained.

### **RESULT**

#### **Development of Sharia Enterprise Theory-Based Religious Tourism in the Tomb of Sheikh Maulana Ibrahim Asmoroqondi**

##### **Vertical Accountability to Allah SWT**

The relationship to Allah is always considered an effort by the manager to fulfill the sharia principles. Religious Tourism Development Activities relating to facilities and infrastructure:

1. Implement the activities of Khaul Sheikh Maulana Ibrahim Asmoroqondi or often referred to as a memorial on the day of death, because these activities include activities in the religious field.
2. Provision of parking lots in the east which is close to the entrance and the west.

3. Public toilets are repaired, enlarged, and painted to make them more beautiful inside the tomb area and several private baths owned by residents who are also provided for visitors.
4. The mosque inside the tomb area was repaired, and the mosque in the parking area was also rebuilt.
5. Build of homestays and stalls in the parking area.
6. The emergence of several stalls that provide halal food and beverage needs are scattered in the western parking area.
7. The existence of a boarding school building that is inside the tomb area was also repaired.
8. The construction of the eastern gate was also repaired to make it look beautiful and beautiful, but it did not diminish the history and stories.

The development of religious tourism is carried out to make tourism progress and develop towards a better direction in terms of the quality of facilities and infrastructure, facilitate access anywhere, create economic benefits for the surrounding community. Tourism development is not a stand-alone system but is closely related to other development planning. Based on the description above, the manager of religious tourism has fulfilled its responsibility to God Almighty in terms of the quality of facilities and infrastructure to provide comfort to visitors according to the guidelines for Islamic values and principles with Islamic themes adopted by the surrounding community. The various facilities and infrastructure that have been built are the result of the willingness of visitors and assistance from government and private agencies.

#### **Horizontal Accountability: Direct Stakeholders**

##### **Horizontal Accountability to Visitors**

The relationship to the tomb visitors gives considerable attention because one of the fundamental values applied by the manager of the religious tourism of the Tomb of Sheikh Maulana Ibrahim Asmoroqondi is to focus on visitors. Visitors are indicated by the financial performance of religious tourism always increasing every year. The development is a continuous effort that provides an opportunity or space for visitor aspirations and learning media for visitors about sharing for the benefit of the people.

##### **Horizontal Accountability to Employees**

The manager realizes the importance of employees as one of the stakeholders by ensuring that each employee has adequate competence with the demands of his work through conducting training to improve knowledge and skills, provide health facilities and improve the behavior of each employee. In line with the direction of the business that continues to grow, managers of religious tourism need to ensure that every employee must have good health and adequate competence with the demands of his work. Therefore, managers provide learning opportunities for employees to support them in their work and develop their knowledge.

##### **Horizontal Accountability: Indirect Stakeholders**

The attention of the tomb core managers to social responsibility, specifically in the merchant community segment, can be observed about the empowerment of micro and small businesses. The existence of this empowerment at least shows that the core manager of the tomb has more

attention to micro and small companies as one of the indirect stakeholders. This concern is manifested in the form of providing capital assistance and working facilities. Through the sympathy program, the people are revealed by improvement programs in the health sector and social programs.

### **Horizontal Accountability: Nature**

The grave managers' attention to the environment is shown in the form of planting mangroves on the beach. In collaboration with the Tourism Office, the Village Head of Gesikharjo participates in environmental preservation.

Attention to the environment is not a priority for the core manager, although it may recognize that environmental damage is critical in the continuity of religious tourism as God says:

{ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ، وَإِذَا قِيلَ لَهُم لَّا تُفْسِدُوا أَرْضًا زُيِّنَّا لِلْحَرِّ شَرًّا قَالُوا إِنَّمَا كُنَّمُ صَالِحِينَ }

"And when it is said to them:" Do not cause mischief on the face of the earth,

"they answered:" Surely we are the ones who made repairs. Remember, they are the ones who make mischief, but they are not aware" (Q.S. al-Baqarah: 11-12). Likewise, according to the Shariah Enterprise Theory (SET), nature is one of the stakeholders that must receive attention and have the right to prosperity. However, the attention of the core managers of life is not much implemented in distributing donations.

The involvement of all parties in the management of tourism is significant to improve the community's welfare. Optimal empowerment of local communities through increased public understanding and education about tourism development and customer service is ongoing, providing assistance and forming forums.

### **Factors Inhibiting the Development of Religious Tourism**

Several factors hamper the development of religious tourism as follows:

#### **Lack of Compliance with Regulations**

Neglect or non-compliance of tourists with applicable regulations. In the place of religious tourism in the tomb is an inhibiting factor in the development of religious tourism. The obstacle is due to the lack of awareness of tourists about existing procedures and frequent violations. For example, female tourists occupy the place of male tourists because they think they are one group and their husbands. So, it is true that it is her husband, but other female tourists will emulate it.

#### **Lack of Knowledge about Instructions**

Many tourists ignore the tourism guidelines already available in several places due to limited knowledge and lack of awareness to read various regulations even though. The manager himself has posted some clear instructions in the tourist area; this is also an inhibiting factor in the development of religious tourism.

#### **Limited Places**

The limited available tourist spots are among the inhibiting factors in the development of religious tourism, especially on holidays or Khaul Shaykh Maulana Ibrahim Asmoroqondi. On

that day, many visitors come to visit the pilgrimage so that the available places are insufficient for tourists who come. Thus many female tourists occupy the position of male tourists.

### **Supporting Factors of the Development of Religious Tourism, Sheikh Maulana Ibrahim Asmoroqondi.**

The Supporting Factors for the Development of Religious Tourism are as follows:

#### **Management Responsibilities**

As a form of religious tourism accountability to the city government, in this case, the Tuban District Tourism Office, every three months, the core manager reports the number of tourists and the latest developments in religious tourism development.

#### **Islamic Environment**

Provision of separate places for male and female tourists, including supporting factors for religious tourism development. The goal is one of the steps to prevent the mixing of male and female tourists who are not mahrams—emphasized by the rules of Islamic law regarding the prohibition of the association of men and women who are not mahrams. Thus religious tourism provides a separate place between men and women.

#### **Provision of Facilities and Infrastructure**

In tourism, one thing that must be considered is satisfying facilities. Travel advice and infrastructure as natural resources and tourists need human-made resources in their travels in tourist destinations, such as electricity, water, lodging, ablution, bathing places, mosques, Etc. For the readiness of tourist objects to be visited by tourists, it is necessary to build tourist facilities and infrastructure that adjust to the location and conditions of the tourist objects concerned.

### **DISCUSSION**

#### **Analysis of the Development of Religious Tourism Based on Shariah Enterprise Theory at the Tomb of Sheikh Maulana Ibrahim Asmoroqondi.**

The religious tourism management strategy in developing SET (Shariah Enterprise Theory) based sharia tourism has been going well. It can be seen from the existence of plans, programs, and activities to achieve a tourism development goal: realizing tourist objects and attractions of culture, nature and special interests, realizing professionalism in tourism services, and realizing tourism products in a broad sense. This plan is a medium-term tourism development stage to realize the ideals of dedication, namely recognizing tourist objects and attractions that can support efforts to improve community welfare.

The strategy of religious tourism management to develop regional tourism is by formulating strategies and plans for developing tourism products, spatial development, accessibility development, institutional development, human resources, marketing development, and promotion. The development of tourism depends on the tourism industry's production, which includes tourist attractions, ease of travel, facilities, facilities, and advertising. Religious tourism managers carrying out their duties and functions have carried out the planning and development of regional tourism, which is carried out systematically. It is carried out gradually and



continuously; both programs and activities are funded with development budgets, routines, and breakthrough funds, and also businesses to achieve the target (Yoeti. 2008).

The success of tourism development is inseparable from the hard work of all parties, both the Community Tourism Office, the private sector and cooperation with agencies both vertically and horizontally both inside and outside the tomb area. According to Majang Palupi et al. (2017), support the development of the halal tourism industry in Indonesia by making regulations governing the halal tourism industry in Indonesia.

Support from the private sector and the community must also be involved in tourism development. The community is expected to be the main actor in tourism in the field and face many tourists. Supported by Hafsah (2000) opinion, development is an effort made by the government, the business world, and providing guidance and strengthening assistance to grow and increase the ability of small businesses to become healthy and independent businesses.

As stated by Aan Jaelani (2017) that the core of halal tourism emphasizes the principles of sharia in the management of tourism and services that are polite and friendly for all tourists and the surrounding environment. Therefore, to realize Indonesia as a global halal tourism center, its development strategy aims to fulfill the tourism competitiveness index as its leading indicators, including reforming infrastructure and promotion, especially the preparation of human resources. Tri Budi Astuti et al. (2019) stated that sharia tourism has the potential for the development of Indonesia. However, many problems will be faced to support various parties, especially from the surrounding communities and the local government. In contrast, the management party itself must have an open attitude and be able to accept criticism from outside parties because the tourist object is shared. Analysis related to the implementation of the Development of Religious Tourism in the Tomb of Sheikh Maulana Ibrahim Asmoroqondi has used the triple P approach of profit, people, and the planet. Based on the analysis results, religious tourism is not merely pursuing benefits by ignoring the surrounding community, but ethical tourism managers have also fulfilled aspects of social and environmental activities.

Shariah Enterprise Theory, according to Triyuwono (2007), places God as the highest stakeholder. The statement aims at raising the divine awareness of its users. It can be concluded that the manager of religious tourism has implemented a vertical accountability item, namely accountability to Allah. They are furthermore related to horizontal accountability to visitors. The ethical tourism manager has fulfilled the implementation compared to horizontal accountability, namely visitors. Almost all items have been fulfilled, but some have not been met, which can give considerable attention because one of the fundamental values applied by the manager of tomb tourism is the focus on visitors. One of the visitors said,

"The collection of fees from the manager is not a benchmark for pilgrims, even though there is still a process of building a gate and widening in the parking area, from the manager only saying sincerely and thank you for the alms. Hopefully, the Almighty will return more".

The implementation of the Development of Religious Tourism conducted by the manager of religious tourism is quite good. The manager has also fulfilled the application related to horizontal accountability, namely to employees, and carried out several items associated with the implementation of responsibilities towards employees and their families. The caretaker said,

"Yes, the employees here are equipped with training and procedures for managing this religious tourism. Before the employee enters, the ethical tour manager describes the tasks that must be done so that visitors feel safe, comfortable, and safe. We are required to double as cleaners, so the grave area becomes beautiful. Moreover, we are also given facilities for health checks to prepare mentally and in conditions when the increase in visitors".

There is also a lack of horizontal accountability in employees, including no effort to improve the quality of employees' families. The availability of counseling services is limited to medical checkups that are only applied to employees aged over 40 years. From the credibility test results using the Triangulation method as a whole, the tour manager has carried out his obligation to meet the employees' horizontal implementation items well.

The religious tourism manager has fulfilled the implementation related to horizontal accountability to the merchant community. Price suitability is included in the development of religious tourism, which aims to avoid competition. Besides price, the halal label is also a priority for the management because this tour is religious tourism, which refers to the spiritual field. A merchant said,

"If there is a price issue, there is an agreement between the merchant and the manager. Prices of merchandise have been determined to the public so that there is no competition between traders. Here, the merchandise should be halal and cannot contain haram. Drinks should not contain alcohol so that visitors will feel safe and halal".

Next, the religious tourism manager has performed the obligation in horizontal accountability to the merchant community well. The manager has fulfilled the implementation of horizontal accountability to nature, among others, shown in the form of mangrove forest planting on the beach. However, many things have not been implemented, such as financing policies that consider environmental issues, reasons for financing that can potentially damage the environment, and raise environmental awareness among employees and internal systems that support energy-saving and conservation programs. One of the parking officers said,

"Conservation of our environment is often greening so that the natural environment will be damaged and make nature so cool, beautiful. The second Conservation is because the majority of the people who trade are the problem, yes, plastic waste, where people are not aware of the natural damage arising from the plastic".

Triuwono (2007) also believes that the Shariah Enterprise Theory was developed based on the zakat metaphor with a balanced character. Implicit balance contains egoistic-altruistic, material-spiritual, and individual-pilgrim values. The consequence of this balance is that Shariah Enterprise Theory has a concern for broader stakeholders, namely God, humans, and nature. Based on the result of Shariah Enterprise Theory analysis, it is clear that the implementation of religious tourism development consists of vertical accountability to God and horizontal responsibility to visitors, employees, communities, and nature that have been carried out by ethical tourism managers.

**Analysis of Factors Inhibiting the Development of Religious Tourism in the Tomb of Sheikh Maulana Ibrahim Asmoroqondi**

The factors inhibiting religious tourism development are as follows:

**H.R. Awareness**

Tourists

This impact is due to the lack of awareness of tourists to cooperate with the management. Many regulations are often violated because many women still follow men for reasons of one group and their husbands.

Core Manager

The core manager is still focused on traditional management, where the management system is produced based on a hereditary system from the previous manager. There are many other tourist objects whose control is less optimal and growing, such as the lack of promotion in print and electronic media. These risks have an impact on income in religious tourism itself.

**Inadequate Facilities**

The limited tourist spots are among the inhibiting factors in the development of religious tourism, especially on holidays or on the day of Khaul Shaykh Maulana Ibrahim Asmoroqondi come to visit the pilgrimage so that the available places are insufficient for tourists who come. Thus many female tourists occupy male tourists but not otherwise.

**Analysis of Supporting Factors for the Development of Religious Tourism, Sheikh Maulana Ibrahim Asmoroqondi**

The development Supporting factors are:

**Islamic Environment**

The rules must be made because religious tourism is one of the religious tourism destinations that is guided by Islamic law, as an effort to avoid mixing male and female tourists who are not mahram.

**Preparation of Facilities and Infrastructure**

In religious tourism, objects pay attention to the facilities and infrastructure. For the time being, it has undergone changes starting from the existence of electricity, water, telecommunications, lodging, places of ablution, bathing places, mosques, and so forth. In addition to location facilities, signboards, and signs that read three languages, namely Indonesian, Arabic, and English, they are also available as guides for tourists from various foreign countries.

**CONCLUSION**

Based on the results of this study, the following conclusions can be drawn:

The development of religious tourism in the tomb includes the development of tourism cooperation, the development of tourism facilities and infrastructure, the development of marketing, the development of the tourism industry, the development of arts and culture, and human resource development.

Analysis related to the implementation of the Development of Religious Tourism has used the triple P approach, namely profit, people, and the planet. Based on this analysis, religious tourism is not merely pursuing benefits by ignoring the surrounding community. Still, the manager of spiritual tourism has also fulfilled aspects of social and environmental activities.

The manager of religious tourism has carried out a vertical accountability item, namely accountability to Allah SWT. The next thing is related to horizontal accountability to visitors, employees, the community, and nature. The religious tourism manager has fulfilled the implementation related to parallel execution. Almost all items have been fulfilled, but some have not been met.

The implementation of the H.R. items that have been implemented by the Religious Tourism Managers is quite good. Supporting factors in developing this religious tourism object come from the community or government agencies from the Tourism Office and the management of the tombs with adequate facilities and infrastructure, a relaxed, natural atmosphere, safety, comfort, and unique objects currently still rarely found elsewhere. The inhibiting factor is the lack of information to the outside community and promotion from managers.

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