

Study of Maqashid Sharia and Tourist Preferences in Religious Tourism in Klaten District

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Abstract

The development of Islamic economics is an interesting discourse from the global economy. One of the sectors is religious tourism which is currently in great demand by tourists. The presence of Maqashid Syariah can be the basis for the development of one of the Islamic economic sectors, namely religious tourism. This study aims to examine the implementation of management from the perspective of maqashid sharia as well as references for tourists coming to religious tourism. Data collection uses primary data in the form of observation, interviews, and documentation. This study uses a sociological-normative approach, through an analytical descriptive method with the maqashid sharia theory and Max Weber's social action. The results in this study indicate that the implementation of religious tourism management has fulfilled the maqashid sharia values, namely hifdz al-din, hifdz al-nafs, hifdz al-'aql, hifdz al-nasl, and hifdz al-maal. In the perspective of social action theory, tourists choose to visit religious tourism for several reasons, including increasing insight into the history, studying existing culture, religious values, belief values, satisfaction values, habits.

Keywords: religious tourism management, maqashid syariah, preferences.

A. INTRODUCTION

Indonesia is a country that has tremendous opportunities and potential to become a destination country for other nations, where Indonesia has natural beauty and various other attractions. Not only that, geographical location, historical background, inter-religious harmony present a unique characteristic of each region in Indonesia (Hariyanto, 2016). This unique characteristic is what makes local and foreign tourists interested in visiting tourism in Indonesia. Tourism is currently a human need, both tourists (people who travel) and people who live around tourist areas. The tourism sector is one of many sectors that are able to provide foreign exchange earnings and are able to produce contributive effects in other fields, including increasing the income of local people, fostering the preservation of local culture and national culture, and being able to expand and create jobs (Ethika, 2016).

Klaten Regency as an area that has natural beauty, diverse cultures and people, also has potential in the tourism sector. Tourism in Klaten Regency is quite numerous and varied, including in the form of temples, mountain tourism, water, culinary, artificial to religious tourism, all of which have quite good potential in increasing the income of the community and the government. But the author wants to examine more in relation to the issue of religious tourism. Religious tourism has its own selling point among tourists,

spiritual values, history, and tolerance among inter-religious communities as a way of life.

The potential that Klaten Regency has regarding religious tourism is quite a lot, among the examples that are well known to the wider community, in general, are the Sunan Bayat Ki Ageng Pandanaran tomb, Ki Ageng Gribig tomb, Panembahan Romo tomb, Prambanan temple, Klaten Raya mosque, Al Aqsha Klaten mosque and many more. much more. This is because Klaten used to be a stopover place for Javanese saints in spreading the teachings of Islam, so many relics are still being visited today. The number of relics and historic buildings has special meaning for tourists. Moreover, tourists who come to Klaten Regency to visit religious tourist attractions come from all over Indonesia, not only the island of Java. Considering Indonesia also has the largest Muslim population in the world according to a report by The Royal Islamic Strategic Studies Center (RISC) with a population of Muslim Strategic Studies Center (RISC), the Muslim population in Indonesia is estimated at 237.56 million.

However, the potential for religious tourism that is owned must certainly pay attention to good governance systems. The management of religious tourism must be a serious concern so that visiting tourists can enjoy religious tourism well, and comfortably and have a distinct impression after visiting it. It doesn't stop there, the management of religious tourism is also synonymous with halal tourism which should pay attention to the principles of Shari'a. The cases that occur in the field have a lot of tourism potential, especially religion, which is still not maximal in managing it, especially when viewed in the concept of maqoshid sharia.

Meanwhile, in Purbalingga Regency there is religious tourism at the grave site of Sheikh Wali Prakosa, where the management is appropriate and has carried out management functions but has not been managed proportionally (Mutiah, 2020). (Kusworo, 2019) states that for a goal to be achieved effectively, efficiently, and economically, management is needed that is managed professionally and proportionally. Then the research (Mar'atussolihah, 2021) only discusses the implementation of sharia tourism practices from a review of maqoshid sharia which concludes that the implementation of halal tourism practices in this study pays attention to several ethics, including maintaining religion, soul, lineage, and mind and property. Meanwhile, the author examines the management of religious tourism based on maqosid sharia and reveals that it is related to the preferences of tourists who prefer to visit religious tourism.

This research uses field research, namely research conducted by collecting data and information obtained directly from respondents. In this case the research was carried out in the religious tourism area of Klaten Regency. The method used is a qualitative research method, namely research that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 1991). In compiling this research, the authors used a sociological normative approach with the maqoshid sharia theory and the theory of social action initiated by Max Weber as the

analytical knife. This approach will make it easier to obtain information and data regarding the practice of managing religious tourism in the maqoshid sharia concept and tourist preferences for religious tourism in Klaten Regency.

In order to explore and obtain objective data in the field, data were collected through interview techniques with 10 respondents from 5 samples of religious tourism in Klaten Regency, observation techniques by directly visiting the intended tourist attractions and documentation. The data obtained were then analyzed using three lines of Miles and Huberman's analysis activities, which run simultaneously and interactively, namely data reduction, data presentation and concluding.

Therefore, departing from the phenomena and problems regarding the management of religious tourism that often occur, the author wants to examine the management of religious tourism in Klaten Regency based on maqoshid sharia and questions why tourists prefer religious tourism, what is the background to this choice.

B. RESULTS AND DISCUSSION

1. The practice of managing religious tourism in Klaten Regency in the concept of maqoshid sharia

(Poerwodarminto, 1983) stated that management is substantive of managing. While managing is an action that starts from planning, organizing, and implementing to the last form of supervision. Tourism management is a series of processes that are carried out to utilize existing resources properly, efficiently, and effectively to fulfill tourist service facilities and facilities by the goals and expectations of tourists. One of the management of tourism is the management of religious tourism, where religious tourism is often associated with sacred places, religions, customs, and other beliefs that develop in the community. The management of religious tourism referred to here is the management of religious tourism such as the tombs of saints and historical figures, other places of worship such as mosques which have become icons of Klaten Regency, to general heritage sites in Klaten Regency.

Religious tourism is synonymous with the application of sharia principles which creates a consequence for all activities carried out, without exception to tourism. On the other hand, the management of religious tourism must follow the rules that develop in the community and must also follow the rules or provisions of God that have been stated in the Al-Quran and Sunnah. The presence of maqoshid sharia in the management of religious tourism can strengthen the meaning and identity of religious tourism, and so that tourists who come can carry out tourism activities with sharia provisions and protect tourists from polytheism, immorality that often occurs among the community. Imam Syatibi mentioned that sharia is determined along with its goals, including maintenance of religion (hifdzud-din), soul (hifdzun nafs),

offspring (hifdzun nasl), property (hifdzun maal), and finally maintenance of reason (hifdzun 'aql). In line with the goals of sharia (maqoshid sharia), the practice of managing religious tourism in Klaten Regency in general has adopted the goals of sharia principles, along with some of these goals.

Maintenance of Religion, in the management of every religious tourism in Klaten Regency always provides services in the form of facilities and infrastructure such as places of worship (masjib, prayer room) and other places of worship that can be used as places of worship for tourists on vacation. Then there are recommendations for reading prayers and maintaining etiquette in entering religious tourism areas, both recommendations in the form of pamphlets and suggestions directly uttered by the caretakers at the tourist spot as a form of respect. The appeal is also related to the prohibition of tourists from carrying out activities that lead to shirk activities.

Maintenance of the soul, in the form of comfort, order, and security, is a form of management carried out by religious tourism managers in the Klaten Regency. The manager ensures that tourists when visiting whether it's a vacation or even for those who want to worship are always comfortable, safe, and orderly. Some examples of management carried out include the provision of motorcycle taxi services that take tourists to visit religious places so that it does not cut off hopes for those who are old or have a history of illness to continue to be able to enjoy religious tourism with solemnity and maximum. Provision of a place that is clean, and comfortable and there is no terror when tourists make religious tourism visits. Some tours are also equipped with a security team (security guard) which indirectly provides a sense of security for tourists

Care of Offspring, in its management the management of religious tourism in Klaten does not provide a service facility that can damage the offspring or human lineage, a simple example is an absence or not allowing unmarried couples to spend the night or stay in one inn room. The majority of services and facilities are also fairly harmless for those visitors who are pregnant (pregnant).

Maintenance of Intellect, in this regard the tourism manager always gives an appeal in the form of writing or other decision rules such as the prohibition to carry, trade, and drink liquor when in a religious tourism area. Likewise, the people who sell around have also participated in this embodiment by not selling intoxicating drinks.

Property maintenance, from this point of view, the management of religious tourism can provide security and protection for tourists' assets, indicated by the absence of fraud committed by managers, for example in the form of tourism promo fraud, elements of gambling, and all elements that can be detrimental to tourists. In some other religious tourist places, they also do not force tourists to pay a sum of money to enter the tourist area and prioritize a sense of

volunteering to give alms. Rarely do other crimes such as pickpocketing or theft of tourists' property occur.

2. Tourist preferences in deciding to choose religious tourism as a tourist destination

Each individual tends to decide to choose something that is preferred to achieve a goal. Tourists when they want to travel certainly have considerations in making their choices, which one they want to visit based on both emotional attraction and other rational reasons.

Social action according to Max Weber relates to the considerations and choices that the action expresses. That it starts with a choice that is considered by the human ratio and then followed up with real action. This action is a meaningful action that is the target of sociological research (Ritzer, 2012). The focus of this theory is the individual or actor, where the individual or actor acts based on a specific goal determined by value or choice. This means that the actor has a goal and his actions are directed at efforts to achieve that goal. Actors are seen as having choices or values, so it is a fact that actions are carried out to achieve goals that are by the level of choice.

In line with this theory, tourists as individuals must consider their options before carrying out a tour. From the perspective of social action theory, to examine tourist preferences in choosing religious tourism spots, it can be seen from all four basic types of social action conceptualized by Max Weber based on rationality, namely instrumental rational action and value rational action. And irrational actions, namely affective and traditional actions.

Instrumental rational action states that a person acts and behaves based on conscious considerations and choices related to the purpose of the action and the availability of the tools used to achieve it (Narwoko, 2015). In line with this type, tourists decide to choose religious tourism because of several things, namely wanting to increase insight into the history, both buildings and existing figures, and wanting to learn about the culture inherent in religious tourism spots in Klaten Regency. For example, the AA informant stated that his interest in choosing a religious tour was because he wanted to know more about the character of a saint. Likewise, the BA informant stated that he visited a religious tour in Klaten to see directly the cultural activities being carried out.

Apart from being based on rational considerations that are in line with the goals and media used, lecturer preferences in distributing zakat are also included in value rational actions. This action is strongly influenced by one's beliefs and attachment to a high order of values, such as religious values in the form of truth or belief in God (Narwoko, 2015). It cannot be denied that there are also values that are absorbed by tourists in deciding to choose to visit religious tourism, including religious values and belief values. As was stated by the informant MH

that he visited the saint's grave for pilgrimage according to what was recommended in religion. There are also CA informants who believe that the prayers made while on a religious tour such as the tomb of the guardian for tawasul, the prayers will be more efficacious and answered.

Then affective social actions are actions that are carried out because of emotional encouragement, of course these actions are carried out without going through rational thinking (Arisandi, 2015). Where there are several informants, among others, AF prefers to visit religious tourism because when visiting religious tourist attractions, he feels happy and calm in his heart. There was also a UZ informant who said that his interest in visiting religious tourism sites was because they reminded him of the majesty of God and death. Finally, traditional social action is an action that is usually determined by existing habits and is carried out from generation to generation (Muhlis Alis, 2016). There were several informants such as AF, CA where they decided to choose to visit religious tourism because it had become a habit. Likewise informants MN, and DF went to religious tourism because of commemoration days such as birthdays, distribution of apem and so on.

C. CONCLUSION

From the description of the research above it can be concluded that the practice of managing religious tourism in Klaten Regency in general has fulfilled the principles of maqoshid sharia starting from maintenance of religion (hifdzud-din), soul (hifdzun nafs), offspring (hifdzun nasl), assets (hifdzun maal), and finally maintenance of reason (hifdzun 'aql). Tourists have consideration in taking action, deciding and choosing an activity or goal that he wants to achieve.

From the perspective of social action theory, tourist preferences in choosing religious tourism as a tourist destination are included in 4 aspects of social activities, instrumental rational action, value rational, affective and traditional action. The considerations of tourists in choosing to visit religious tourism sites include increasing insight into the history, studying existing culture, religious values, belief values, satisfaction values, and habits.

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