

CHAPTER I

INTRODUCTION

A. Background Study

Tourism is a phenomenon involving travel activities undertaken by a group of people to a particular destination to fulfill their needs. These journeys are carried out using various means of transportation available at the destination to satisfy their needs and desires.¹ Tourist attractions undoubtedly have an impact on the communities around tourist areas. The effects of tourism are diverse, ranging from social to economic aspects, particularly for attractions that are popular due to their preservation and appeal to visitors.²

In its development, tourist attractions can stimulate positive activities, both socially and economically. The economic aspect refers to traders who seek to conduct business around these tourist attractions.³ Therefore, the large number of visitors can serve as customers for local traders, which can help improve the economy of nearby MSME traders. The influx of visitors to tourist destinations acts as an economic driver for the surrounding community. Recently, there have been several the types of tourism include cultural tourism, social tourism, marine tourism, nature reserve tourism, and religious tourism.⁴

The development of tourism in religious tourism destinations can create highly positive activities, both socially and economically, for the community, especially for

¹ Ridwan, M., *Perencanaan & Pengembangan Pariwisata*. (Jakarta: PT Sofmedia 2012), P. 1-2.

² Muhammad Iqbal Alfany, "Analisis Dampak Pengembangan Pariwisata Islami Terhadap Perekonomian Masyarakat Sekitar Kompleks Wisata Religi Sunan Drajat Lamongan," *Komputer, Jurnal Ilmu Jikem, Manajemen* Vol 2, No. 2 (2022), p. 2770–2784.

³ Nurul Mutiani, "Dampak objek wisata religi terhadap pendapatan dan peluang usaha." *Rabit : Jurnal Teknologi Dan Sistem Informasi Univrab* Vol 1, No. 1 (2019), p. 5.

⁴ *Ibid*, p. 25-26.

producers looking to sell goods around these destinations.⁵ The large number of tourists is utilized as an opportunity for business, enabling traders to earn income and improve their economic condition.

Indonesian society has a diverse tradition of pilgrimage to gravesites, but in essence, the impact of pilgrimages to gravesites (such as those of Walisongo) provides traders with opportunities to gain profit. This includes vendors selling t-shirts featuring the Wali being commemorated or bearing the city's unique characteristics, along with a variety of snacks and other souvenirs.⁶

The presence of tourists is a source of income for traders. However, income is not the only indicator of welfare for the trading community, as welfare indicators, according to previous researchers were studied by Dias Rizqi Wardani dan Siti Inayatul Faizah.⁷ These: income, expenditure, assets and family wealth, access to education and healthcare services, social participation, and economic sustainability. Welfare in Islam is holistic, encompassing both material and spiritual well-being. Material welfare refers to fulfilling needs such as food, clothing, and shelter, while spiritual welfare involves a deep understanding of oneself, social relationships, the environment, and only God.⁸ This holistic welfare, when applied through an approach that combines economic policies and spiritual values, can help communities face challenges such as pandemics while achieving a balanced life.

⁵ Gladis Nabilah Widya Dana and Ach Yasin, "Perekonomian Pedagang Sekitar Wisata Religi Troloyo Pada Masa Pandemi Covid-19," *Independent: Journal of Economics* Vol 1, No. 3 (2021), p. 32–46.

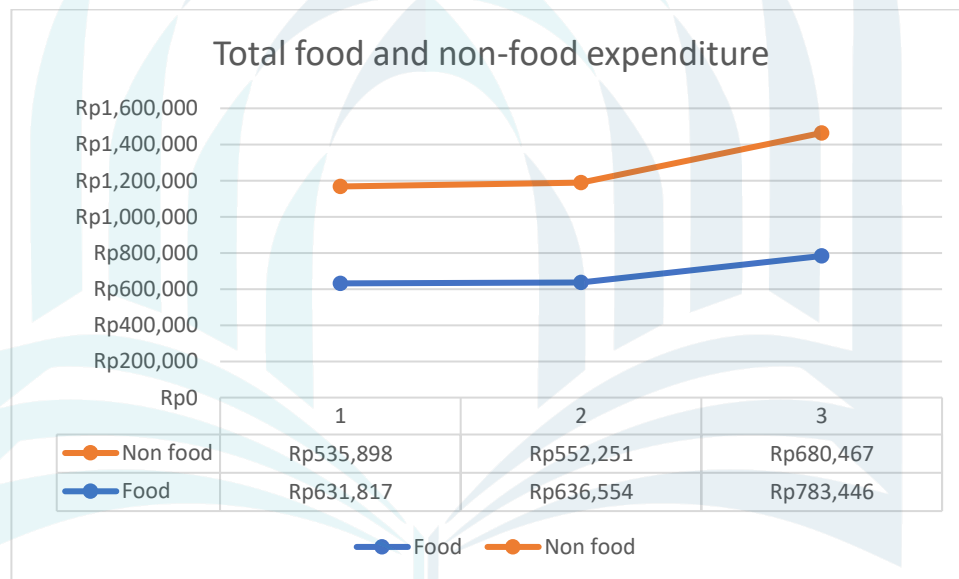
⁶ Niswatun Hasanah, "Analisis Keberadaan Wisata Religi Terhadap Peningkatan Kesejahteraan Masyarakat Pelaku Usaha," *Jurnal Qiema (Qomaruddin Islamic Economics Magazine)* Vol 6, No. 2 (2020), p. 164–190.

⁷ Dias Rizqi Wardani and Siti Inayatul Faizah, "Kesejahteraan Petani Penggarap Sawah Pada Penerapan Akad Muzara' Ah Dengan Pendekatan Maqashid Syari' Ah Di Tulungagung," *Jurnal Ekonomi Syariah Teori dan Terapan* Vol 6, No. 7 (2020), p. 45-50.

⁸ Muhammad Suffian Efendi and Muhamad Said Fathurrohman, "Dampak Zakat Terhadap Kesejahteraan Material Dan Spiritual Mustahik (Studi Kasus Baznas Microfinance Desa Sawojajar)," *Jurnal Ekonomi Syariah Teori dan Terapan* Vol 8, No. 6 (2021), p.686.

The Ministry of Finance of the Republic of Indonesia revealed that Indonesia's economic growth rate before the Covid-19 pandemic in 2019 was quite high, above 5%, but it experienced a sharp decline to 2.97% in 2020. After the pandemic, in 2022, the economy began to recover, and by the end of the first quarter of 2023, the growth rate had increased again to 5.03%, according to the Central Statistics Agency's records.⁹

The welfare of the people in East Java Province has increased in terms of food and non-food expenditures, especially in the Gresik area, as shown in the data below:



Figur 1, BPS (2021-2022) Total food and non food expenditure.

Based on data on average expenditure for basic needs from 2021-2022, there was an increase of 0.23%, and from 2022-2023, it rose by 7.16%. For non-essential expenditures, there was an increase of 0.93% in 2021-2022. In 2023, it increased by 7.24% compared to 2022. This indicates that the income of Gresik residents has

⁹ Arya Putra, "Menilik Tingkat Kesejahteraan Rakyat Di 78 Tahun Indonesia Merdeka," *Kementrian Keuangan Republik Indonesia*, <https://www.djkn.kemenkeu.go.id/>

increased, in line with Keynesian theory.¹⁰ Keynes stated that an increase in consumption indicates that income also rises (income = expenditure). He argued that the government could use fiscal policies, such as increasing government spending or lowering taxes, to boost public income, thereby encouraging higher consumption.¹¹

The Gresik Regency Tourism and Culture Office shows the number of tourist visits to several religious tourism destinations in Gresik City as follows:



Figur 2 Disparbud (2021-2024) Number of Religious Tourism Visitors in Gresik

Based on data from Disparbud (2021-2024). The line chart illustrates the number of religious tourists visiting three well-known tombs in Gresik: Sunan Giri's Tomb, Sunan Maulana Malik Ibrahim's Tomb, and Siti Fatimah Binti Maimun's Tomb. The data shows the trend of visitor numbers, highlighting that Sunan Giri's Tomb remains

¹⁰ Badan pusat statistik, "Statistik Kesejahteraan Rakyat Provinsi Jawa Timur 2023," *Badan Pusat Statistik*.

¹¹ John maynard keynes, *The General Theory of Employment, Interest and Money*. (1936), p.1–7.

the most popular religious tourism destination, attracting the highest number of visitors.¹²

This is similar to the increase of income and the rise in the number of tourists. Recognizing the potential of religious tourism at the Sunan Giri tomb, the Gresik Regency government has implemented a retribution tax since 2009. This policy aims to develop regional income, in line with the Republic of Indonesia Law Number 28 of 2009 concerning Regional Taxes and Retributions, which states that retribution taxes are one of the sources of regional income.¹³ In this context, the retribution tax from visitors to the Sunan Giri tomb is expected to make a significant contribution to the economy of Gresik Regency, supporting the development of infrastructure and services around the religious tourism site.

There are studies similar to the current research theme, such as the work of Hanik Fauziyah,¹⁴ Ibrahim Tohar,¹⁵ Sari Nur Indah,¹⁶ Sukaatmajdaa.¹⁷ Which shows that religious tourism can develop in enhancing religious values. Furthermore, there is research that Putri Elmaningtias.¹⁸ Regarding the contribution of Sunan Giri religious tourism to the welfare of the community, the focus of previous research was on the welfare of all layers of society around the tourism area. The aspects include the general

¹² Disparbud Kab Gresik, [13.00 WIB] <https://disparekrafbudpura.gresikkab.go.id> viewed on January 2024

¹³ Puteri Elmaningtias, "Kontribusi Wisata Religi Sunan Giri Terhadap Kesejahteraan Masyarakat Gresik Tahun 2009-2015," *Pendidikan Sejarah* Vol 5, No. 3 (2017), p. 677–685.

¹⁴ H Fauziah, "Strategi Pengembangan Wisata Religi Di Kabupaten Gresik (Study Kasus Pada Makam Maulana Malik Ibrahim Dan Makam Sunan Giri)," *PRAJA Observer: Jurnal Penelitian Administrasi Publik* (e- ISSN: 2797-0469) Vol 1, No. 1 (2021), p. 13–24.

¹⁵ Ibrahim Tohar and Darmansjah Tjahja Prakasa, "Studi Pengembangan Kawasan Wisata Religi Makam Sunan Giri Gresik Berbasis Kearifan Lokal," *Langkau Betang: Jurnal Arsitektur* Vol 10, No. 1 (2023), p. 58,

¹⁶ Nur Indah Sari, Firdaus Wajdi, and Sari Narulita, "Peningkatan Spiritualitas Melalui Wisata Religi Di Makam Keramat Kwitang Jakarta," *Jurnal Online Studi Al-Qur'an* Vol 14, No. 1 (2018), p.44–58.

¹⁷ I Putu Gde Sukaatmadjaa et al., "Machine Translated by Google Jurnal Manajemen Proyek Machine Translated by Google" Vol 6, No. 1 (2021), p.45–56.

¹⁸ Elmaningtias, "Kontribusi Wisata Religi Sunan Giri Terhadap Kesejahteraan Masyarakat Gresik Tahun 2009-2015." *Jurnal Ekonomi Syariah Teori dan Terapan* , (2019), p.1-5.

economic impact, social development, and cultural impact. This research tends to target the community as the main object of study, including non-trading residents, and employs a historical (history) method.

In contrast, this research focuses on MSME actors as the main subject of the study. The focus is on how the economic activities of MSME traders are influenced by the presence of religious tourism, in terms of income, business sustainability, and the challenges faced. The theory used in this research is the welfare theory according to Hernan Vallejo,¹⁹ which states that welfare is a dynamic state that encompasses an individual's quality of life throughout their life cycle, where welfare is influenced by various factors such as the life cycle, trends of change, and public policies. According to the researcher's perception, this is a new and interesting theory to explore further. This research uses a triangulation method, consisting of observation, interviews, and documentation. Therefore, this research discusses the economic welfare level of MSME traders around the Sunan Giri Gresik religious tourism site.

Furthermore, this research is conducted concerning the potential of religious tourism to study the welfare of MSME traders at the Sunan Giri tomb religious tourism site (Gresik).

B. Problem formulation

Based on the background of study, the research questions in this study are as follows:

1. What is the welfare level of MSME traders at the religious tourism site around the Sunan Giri tomb?
2. How does religious tourism significantly impact MSME traders around the Sunan Giri tomb?

¹⁹ Hern'an Vallejo, "*A Theory of Lifetime Welfare: Cycles, Trend, Span, and Policies*" (2024),p.1-7.

C. Research objective

1. To determine the Level of Well-Being of MSME Traders at the Sunan Giri Religious Tourism Site in Gresik.
2. To examine and analyze whether the presence of the religious tourism site significantly impacts the improvement of MSME traders' welfare.

D. Research benefits

1. Practically, this research is expected to be beneficial for the community in efforts to improve welfare through religious tourism and to understand the impact of religious tourism on the surrounding community.
2. Theoretically, this research is expected to serve as a reference for future researchers on the same topic from a different perspective and can also provide scientific insights for readers in general.