

# Wisata religi

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## Development of Religious Tourism in Bekasi: As a Means of Emotional Healing and Recreation

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### Abstract

*Religious tourism has its own position apart from being a recreational medium, but also a medium for reflection and getting closer to God. Thus it is important to research further and identify the potential for religious tourism in Bekasi as a means of deepening religious knowledge, emotional healing and recreation. So this study aims to examine the opportunities for developing religious tourism in Bekasi. This research took place in Bekasi, West Java, especially areas that have religious sites. The forms and strategies used in this study are descriptive qualitative. Sources of research data are in the form of: 1) Archives and documents: such as research results, articles and books related to religious sites in Bekasi; 2) Informants: The technique used in determining the informants is purposive sampling, namely the caretakers at religious sites, culturalists, historians, community leaders around religious sites, and the community around religious sites; 3) Event Place can be used as a data source because it is directly related to the object to be studied. So based on the research, it can be concluded that Bekasi has quite good development potential when viewed from its population. However, management that is unprofessional and not profit-oriented makes the appearance of tourist sites less attractive, so that a centralized, monitored and evaluated management is needed by the government so that the existing potential can be developed for the better.*

**Keywords:** Religious tourism, Emotional healing, Recreation, Bekasi.

### INTRODUCTION

Referring to his opinion (Pendit 2002) said that religious tourism or pilgrim-image tourism is more or less associated with customs, religion and beliefs of people or groups in society (Syarif et al, 2021). Regarding the pendit's statement, it is in accordance with the potential that exists in Bekasi. The potential to develop religious tourism in Bekasi is enormous because Bekasi has a variety of tigers relics of religious sites ranging from pre-literate, classical and Islamic periods.

Tourism greatly influences people's income (Yoeti 1995). Tourism has an impact on the socio-cultural and economic life of the surrounding community (Pendit 2002). Thus the development of religious tourism will indirectly have an impact on the distribution of

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people's income. With the concept of developing religious tourism, it will empower the community around the site to be developed more (Untari and Satria, 2021; Untari, 2019).

In addition, the purpose of tourists traveling is not only motivated to seek pleasure, but also to seek knowledge (Untari and Satria, 2019). for example "to increase knowledge about foreign destinations" (Muljadi 2014). Meanwhile, according to (Kotler and Armstrong 2012; Untari, 2020), there are six models of purchasing decisions made by tourists, namely choice of product or service, choice of brand (brand), choice of visit channels, choice of time visits, number of visits, and method of payment. It seems that what was conveyed by Muhammad and Puad as well as Kotler and Armstrong can be related to the phenomena that exist in Indonesia, that the Indonesian people have different motivations for traveling, namely packing tourist trips in the form of religious travel (Untari et al, 2017).

The large amount of potential that exists is also overshadowed by the emergence of problems, for example there are still many religious sites that are in a state of disrepair and many are damaged by the ignorant hands of irresponsible individuals and many caretakers do not understand the history of religious sites (Untari et al, 2020). Among the general public there are many who do not understand the history and values that exist in religious sites so that it has an impact on the sustainability of these religious sites. In addition, many religious sites whose existence has not been inventoried are also an obstacle to the development of religious tourism. Referring to these potentials, opportunities and problems. The development of religious tourism is very important and urgent to do not only because of the importance of equal distribution of income for the people of Bekasi but also the mission of conservation and sustainability of religious sites so that they can be enjoyed by future generations, especially the character values contained in these religious sites.

Based on this background, it is important to research further and identify the potential for religious tourism in Bekasi as a means of deepening religious knowledge, emotional healing and recreation. So this study aims to examine the opportunities for developing religious tourism in Bekasi.

## **RESEARCH METHODS**

This research took place in Bekasi, West Java, especially areas that have religious sites. The forms and strategies used in this study are descriptive qualitative. Sources of research data are in the form of: 1) Archives and documents: such as research results, articles and books related to religious sites in Bekasi; 2) Informants: The technique used in determining the informants is purposive sampling, namely the caretakers at religious sites, culturalists, historians, community leaders around religious sites, and the community around religious sites; 3) Event Place can be used as a data source because it is directly related to the object to be studied.

Data collection techniques include: 1) In-depth interviews are used to obtain oral statements through conversations and face to face with people who can provide information to researchers (Sugiyono 2009). In conducting interviews using several instruments, namely interview guides, note-taking devices in the form of block notes and ballpoints, voice recorders, cameras, and video recording devices; 2) Observation techniques are carried out by observing ongoing activities. What was observed in this study were historical places or sites that have religious values in Banyuwangi Regency; 3) Document study technique is data collection by collecting and analyzing documents, both written documents and electronic documents. Documents used include research results, articles and books.

In qualitative data validity used is the triangulation technique, which includes: 1) Data triangulation is carried out by: comparing observed data with interview results,

comparing what people say in public with what is said privately, comparing what is said about the research situation with what was said all the time, comparing the results of interviews with the contents of a related document (Bungin 2009). Researcher triangulation (Investigator Triangulation) uses a number of researchers or evaluators in research. Then the results of research that are relevant to the problems to be studied will be compared; 3) Theory triangulation is carried out using patterns, relationships, and includes explanations that emerge from the analysis to look for themes or comparison explanations with theories based on the assumption that facts cannot be checked for the degree of belief with one theory without multiple perspectives and 4) Methodological triangulation (methodological triangulation): Similar data collected by different methods are compared and data conclusions are drawn that have stronger validity by checking the degree of confidence in research findings, data collection techniques, and data sources.

## RESULTS AND DISCUSSION

Based on the results of the pre-research conducted, there are 6 religious tourism products that have the potential to be developed. These tourism products are;

1. Al-Barkah Great Mosque. This mosque is located in the center of the city of Bekasi, which is close to Bekasi station, making it easier for us to reach this place. The building of the Great Mosque of Al-Barkah adopts the architecture of a Middle Eastern-style mosque building by juxtaposing four towers soaring high. The mosque, which was founded in 1890, has a strategic location, which is in the main square of Bekasi City
2. Conscience Mosque. The Conscience Mosque is located in Kranji, with easy-to-reach places, only 1.5 km from the Kranji station, one of these mosques you must visit. Nurani Mosque is one of the most beautiful mosques in Bekasi. This can be seen in the Middle Eastern-style architecture on the dome and the Andalusian architecture on the shape of the windows which are covered with a modern touch in the form of a cube-shaped mosque with a domination of bright colors.
3. Al-Azhar Great Mosque. The Great Al-Azhar Mosque was inaugurated on Tuesday, November 26 2013 by PT Summarecon Agung Tbk together with the Mayor of Bekasi, YPI Al Azhar Center and the Syiar Bangsa Foundation. This mosque was built on a land area of 3000 square meters with a total building of 1320 square meters. Because of its location adjacent to the Al Azhar Islamic School, this magnificent mosque is also used as a moral laboratory and a space for religious education for students. The mosque, which was designed by West Java Governor Ridwan Kamil, has a uniqueness that is different from mosques in general because it takes inspiration from the Kaaba building in Baitullah Mecca.
4. Eat Mbah Kandong. According to some statements, Mbah Kandong was a figure of a scholar who spread Islam in the Bekasi area. Many also say that Mbah Kandong's name is Sheikh Su'ud or Sheikh Sarifudin. The location of his grave is at Jalan Makom No 10, RT 001 / RW 004, Jatikramat, Jatiasih District, Bekasi City, West Java.
5. Mbah Keneng's grave. Mbah Keneng was a charismatic cleric who was born in 1857 and died in 1972. This can be seen in the inscription on his tombstone. The local community also considers that Mbah Keneng is a waliyullah and has many karomahs. It is said that he also has a lineage that continues to the Prophet Muhammad SAW. The location of his grave is located at Jalan Manunggal Kp Ceger No 37, RT 004 / RW 018, Jaka Setia, Kec. South Bekasi Bekasi City, West Java.
6. Tomb of KH Noer Ali. KH Noer Ali is one of the great scholars in Bekasi who is very influential for Islamic civilization in his area and one of the national heroes in Bekasi who has the nickname Lion Karawang Bekasi. KH Noer Ali was buried at the Attaqwa Putri boarding school in Ujung Harapan Village, Babelan District, Bekasi

Based on the results of observations and interviews with religious tourism managers, it can be identified that the existence of religious tourism in Bekasi is as follows;

1. Managerial; the majority of the management of religious tourism destinations is still managed independently by non-profit managers or organizations so that the management orientation is only oriented towards the needs and meeting the needs of the people.
2. Promotion; Regarding promotion, currently the Bekasi City government does not yet have a special website to promote a variety of religious tourism in Bekasi, currently the available web is only in the form of blogs that are not oriented so that religious tourism in Bekasi has a good brand followed by an increase in the number of visitors.
3. The shape and appearance of the tourist site. Many of the tourist sites do not have good access so they are not attractive to tourists, and some do not even have adequate parking areas
4. Availability of information on the location of tourist sites. This is very minimal, so tourists often have difficulty finding tourist sites. Because not all religious tourism sites are on roads that can be accessed easily.

## **CONCLUSION**

Based on the research results, there are many locations in Bekasi that have the potential to be developed into sites and even religious tourism destinations. But the problem is that currently the management of the majority is still very simple, many of which are managed only by the family as heirs, or are managed by non-profit religious organizations, so what happens is that the appearance and management are not optimal. Just follow the needs and serve the people only. The promotional media used is also very simple, so information related to whereabouts is still difficult to find, this makes tourists often less interested or even don't visit because of the difficulty in finding these tourist sites. Further coordination is needed with stakeholders, especially the Government, to provide training or centralized governance assistance so that the potential that currently exists can be better developed.

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