

Shariah Tourism Based on Local Wisdom: Religious, Income, Motivation, Demand and Value of Willingness to Pay (WTP)



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ABSTRACT: This study aims to analyze local wisdom-based shariah tourism in Indonesia on the level of income, motivation, demand and willingness to pay. The location of this research is in the City and Regency of Cirebon, West Java, Indonesia. This research is qualitative and quantitative. We are collecting data through surveys and determining the survey sample using the purposive convenience sampling method. The sample is at least 100 people randomly. The study results show that the high demand for religious tourism in all respondents of religious groups can manifest a vital dimension of spirituality in every human, regardless of the spiritual teachings carried out in his life. Income levels have a weak or insignificant correlation to the potential demand for religious tourism, which can be exciting and prospective if viewed from a marketing perspective. There is no significant relationship between motivation and income with the respondent's demand for responsible religious tourism activities. No correlation in the level of income with demand for religious tourism can indicate that this type of tourism activity has the potential to be marketed to consumers at all income levels, from low-income to high-income earners. The value of willingness to pay significantly correlates to religious tourism demand.

KEYWORDS: Shariah Tourism; Local Wisdom; Religious; Income; Motivation; Demand; Willingness to Pay (WTP)

INTRODUCTION

Indonesia is famous for being a religious country (Madakir et al., 2022). Cirebon is a strategic city located on the eastern tip of the north coast of West Java, Indonesia (Darmansyah et al., 2014). Cirebon is a unique tourist destination in various aspects such as religion, culture, and history. Cirebon is good from historical and cultural elements. The tourism industry in Cirebon is inseparable from the historical aspects of urban growth and development as a silk line in the spread of Islam, commerce and acculturation so that ethnic diversification is a major part of tourism activities (Jaelani, 2016; Kustiari, 2017). Cirebon is the first area for the spread of Islam in West Java (Hariyanto, 2016), this has been becoming one of the motivations of both domestic and foreign tourists to visit Cirebon, where the tomb sites of Sunan Gunung Jati and the palace are the main and most visited destinations (Afghoni & Busro, 2017).

During a very long period of time, religion and spirituality played an important role in the development of human civilization (Van Buren et al., 2020). Various facts and history about the magnitude of the role of spirituality in building political and economic and spurring the level of economic growth and the success of development have been conveyed in several studies, among others McCleary & Barro (2006), Grier (1997), Noland (2005). However, the way spirituality influences economic growth further is still unclear, whereas various debates about economic influence on spirituality is far from complete, leaving much research for deepening studies in this field.

Rinschede's study found that in many ways tourism is seen as an important phenomenon of the human lifestyle and religion being motives inseparable from carrying out a religious journey. Timothy & Olsen (2006) states that religious travel is not a new phenomenon. This shows that people are always interested in filling the spiritual aspects of life, so they judge the meaning of holiness in it. While Vukonic explained that religion can be a personal belief, a level of belief in one dogma or another, or in the sense of ritual and the search for meaning can be seen by involving travel to holy places and taking part in existing rituals. Therefore, it can be concluded that religion significantly influences the form of tourism, and religious tourism occurs due to religious factors.

Based on the report of the Central of Statistics Cirebon City, tourist visits in 2017 were around 1,033,642 people, while in 2016 were around 841,152 people (Cirebon, 2018), there was an increase in visits of both domestic and foreign tourists. A similar thing also happened in Cirebon Regency. Based on reports from the Central of Statistics Cirebon Regency, tourist visits in 2017 were

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around 713,591 people, while in 2016 were around 639,136 people (Al Athas, 2020). It impacts increasing industrial sectors, especially hotels and shopping places, not to mention the development of local economy-based areas, such as various types of culinary and cultural arts rich in local traditions.

Cirebon has many potential aspects in developing a creative economy managed by the community. The creative economic potential of Cirebon includes tourism, especially religious tourism, cultural tourism, and various culinary and handicrafts that can be developed into a creative economics sector. This study aims to analyze local wisdom-based shariah tourism in Cirebon, Indonesia on the level of income, motivation, demand and willingness to pay (WTP).

LITERATURE REVIEW

Richardson classified boundaries about tourism components, namely (1) the existence of an element of travel, human movement from one place to another; (2) the element of residence while in a place that is not a normal place to live; and (3) the main purpose of the human movement is not to seek livelihood / work in the destination. The studies related to this research can be traced, for example:

1. Jaelani, A. (2017), in a study, found that halal tourism in Indonesia had an excellent economic outlook as part of the national tourism industry. This halal tourism was not exclusive but inclusive of all visitors. The essence of halal tourism emphasizes the principles of shariah in the management of tourism and polite and friendly service for all tourists and the surrounding environment.
2. Karnowahadi et al. (2015), in a study on the economic valuation of preserving the cultural heritage of Surakarta, found first that cultural heritage conservation utility was influenced by several factors, namely bid, gender, age, and level of education. Some factors that have little influence include income, marital status, frequency of visit, type of work, and region origin. Second, some attributes of cultural heritage influence the preservation of cultural heritage. The condition of objects of cultural heritage is one of the determinants of the high and low levels of WTP.
3. Pratiwi (2016) studied the development of the shariah tourism market in Yogyakarta. The study results show that Yogyakarta has excellent potential to be developed as a shariah tourist destination by maximizing product quality and destination services, such as adding the necessary attributes and conducting large-scale marketing with the proper promotion.

METHODS

The location of this research is in the City and Regency of Cirebon, West Java. This research is qualitative and quantitative, a qualitative method to describe the results of quantitative analysis. We are collecting data through surveys and determining the survey sample using the purposive convenience sampling method (Etikan et al., 2016). The sample is at least 100 people randomly. The technique for analyzing the data tool (questionnaire) is to test the validity (validity) and test reliability (reliability).

The method of analyzing this study uses the Contingent Valuation Method (CVM) (Venkatachalam, 2004). Estimated Average WTP is calculated by the formula:

$$EWTP = \frac{\sum_{i=1}^n W_i}{n}$$

Where:

EWTP = Alleged average WTP

W_i = The first WTP value

n = Number of respondents

i = The respondent who is willing to pay ($i = 1, 2, \dots, n$)

RESULTS AND DISCUSSION

Profile of Respondents

Respondent samples obtained showed a comparable proportion of gender (40.5% women), and concentrated in the age categories of adolescents to adults (74.6% were in the age range of 12-45 years). Percentage of respondents with a higher education background (both diploma and university) which reached 38.8% showed that the education level of spiritual tourism practitioners was quite good. The characteristics of the respondent sample can also be seen in Table 1.

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Table 1. Profile of Respondents

Characteristics	Percentage (%)		
	Muslim Respondents	Respondents have other religions	Muslim Respondents
Gender			
Man	69.9	52.8	59.5
Women	30.4	47.2	40.5
Age Category			
Teenagers (12-25 years old)	33.0	38.6	36.4
Adult (26-45 years old)	40.9	36.4	38.1
Elderly (46-65 years old)	24.3	21.6	22.7
Seniors (65- up)	1.7	3.4	2.7
Level of education			
No school	6.1	0.6	2.7
Elementary school	25.2	3.4	12.0
Junior high school	12.2	13.1	12.7
High school	32.2	34.7	33.7
Academy / Diploma	4.3	14.2	10.3
University	20.0	34.1	28.5
Monthly Income Rate			
Low (<Rp 2,045,000)	51.9	44.8	48.3
Medium (Rp.2,045,000 - Rp. 6,135,000)	38.7	36.6	37.7
Height (> Rp. 6,135,000)	9.4	18.6	14.0

Most of the respondents are in the low to moderate monthly income category. Nearly half of the respondents (48.3%) even had lower income than the Regency and Cirebon regional minimum Income 2019 of Rp. 2,045,000 / month. Relatively low income of the respondents in this study is consistent with some result related studies in Cirebon.

Number of Religious Tourism Requests

Research results shows that Cirebon community respondents have an average participation rate of religious tourism activities of 5 visits each person per year. Description spiritual travel demand respondents from Cirebon community groups as well as the level of Income level confidence shown in the Table 2.

Table 2. Number of Religious Tourism Requests

Income level	Muslim Respondents		Respondents have other religions		Overall Respondents	
	Sample (%)	Visits (times / year)	Sample (%)	Visits (times / year)	Sample (%)	Visits (times / year)
Low (<Rp 2,045,000)	51.9	5.4	44.8	4.0	48.3	4.6
Medium (Rp. 2,045,000 - Rp. 6,135,000)	38.7	5.8	36.6	4.6	37.7	5.1
Height (> Rp. 6,135,000)	9.4	3.0	18.6	5.5	14.0	4.9
Total	100.00	4.7	100.00	4.7	100.00	4.9

In the context of belief, it is known that the demand for religious tourism in the Cirebon group of respondents is Muslim, and other than Islam is not significantly different ($p = 0.517 > \alpha = 0.05$). The value of religious tourism in Muslim respondents is equivalent to 5 visits/year; it consists of pilgrimages to ancestral heritage sites and spiritual figures four times/year, as well as visits to various iconic houses of worship building one time/year. This value is the same as the average religious tourism demand for religious respondents other than Islam, namely several five visits/year, consisting of visits to iconic worship houses three times/year, as well as to ancestral and spiritual figures two times/year.

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The high demand for religious tourism in all respondents of religious groups can manifest a vital dimension of spirituality in every human, regardless of the spiritual teachings carried out in his life. From a marketing perspective, this also indicates the potential for a sizeable religious tourism market and is not limited to groups of followers of specific religions.

Correlation of Religious, Income, Motivation and Demand Levels

Correlation analysis is performed on the respondents' income variables and religious tourism requests to find out the relationship between these two variables. In addition, the motivation variable is taken into account in the analysis considering that motivation is the main driver behind everything done by a particular person or group, including the decision to carry out religious tourism activities. The results of the correlation analysis between income levels and motivation for requests for religious tourism in Cirebon community respondents are shown in Table 3.

Table 3. Correlation between variables

Level of income of respondents	Correlation between variables					
	I * M		I * Q		M * Q	
	Rs	p	Rs	p	Rs	p
Low (< UMR)	0.004	0.935	-0,007	0.926	0.262	0,002 **
Medium (1-3 x UMR)	-0,053	0.712	0.144	0.212	0.288	0.001 **
Height (> 3 x UMR)	-0.213	0.178	0.236	0.182	0.451	0.003 **

I = income;

M = motivation;

Q = the number of spiritual tourism visits in the last year;

Rs = Spearman correlation coefficient;

p = significance value;

** = significant at 95% confidence level;

* = significant at 90% confidence level

The results showed that there was no significant correlation between motivation and earnings respondent's demand for responsible Activity religious tourism.

Value of Paying Willingness (WTP) for religious tourism

The amount of demand to participate in religious tourism activities can be reflected in the value of willingness to pay / WTP for a certain amount of money to carry out religious tourism activities. Based on the results of the study, it can be seen that the value of the WTP of Cirebon people to carry out religious tourism activities at each visit is relatively high when compared to their monthly average income. This is an indication that religious expenditure / consumption occupies a significant portion of the structure of respondents' household expenditure.

Table 4. Value of Paying Willingness

Level of income of respondents	Average WTP Value (Rp. / Person / Visit)	
	To Cirebon area	To other domestic destinations
Low (< UMR)	149,673	392,210
Medium (1-3 x UMR)	229,426	731,966
Height (> 3 x UMR)	439,867	1,036,800

The high willingness to pay for religious tourism activities at every level of society shows that religious commodities are an important need among the community. When associated with Maslow's hierarchy of needs theory, spiritual tourism can be considered fulfilling four of these five levels of need.

On the importance of these needs, it is not surprising that based on the results of the analysis, and it is known that willingness to pay (WTP) for religious tourism travel correlates significantly with the size of community income, both in the context of local religious tourism trips in Cirebon ($r_s = 0.286$; $p = 0.000$), or religious tourism trips to other domestic areas outside the Cirebon area ($r_s = 0.266$; $p = 0.000$). A positive sign on the correlation coefficient shows that an increase in people's income will be followed by the rise in the value of the WTP to the cost of a religious tour in the same direction.

Optimizing tourist expenditure/expenditure values during religious tourism activities is essential because, in general, the pilgrimage destination is an open access object for visitors who come spontaneously (without prior confirmation) (Pratiekto,

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2016). Almost no object of local pilgrimage visits that apply the mechanism of registered access, as well as collecting tariffs for access to entry and services provided (Mujib, 2016). In this case, the demand management theory approach designed for secular and commercial tourism is not always suitable to be applied to non-profit religious tourism activities (Pratiekto, 2016). Furthermore, a location or object of pilgrimage has a variety of functions and more social responsibility than its commercial functions. Thus, although the competition between visit locations in the context of religious tourism is not very important, the managers of the pilgrimage site must continue to strive to implement a more professional management and marketing pattern to optimize the benefits for the local community. It is building the image of regional tourism destinations in a broader context. Therefore, the need for optimal marketing, according to Dhamera et al., (2021), marketing performance has an impact on the success of a business. In this digital era, it is expected that marketing strategies use technology (Hidayat et al., 2022).

In addition to developing Cirebon religious tourism, it also maintains traditions or cultures that have taken root in society (Jubaedah & Fajarianto, 2021). Cirebon is a tourist destination that can be enjoyed by all levels of society, both domestic and foreign. Sultan Sepuh XIV PRA Arief Natadiningrat stated that he intentionally prepared to welcome tourists from Europe with something traditional. Natadiningrat (2014) illustrated the response of the court and confirmed Cirebon as the following tourist destination:

“Beginning of the vehicle that was boarded to the palace, until the dance presentation and food, we prepared a traditional one. Cirebon has historical evidence of the oldest sultanate in Indonesia that is still intact, namely the palace. The facilities and facilities of Kasepuhan Palace's environmental infrastructure need to be improved. Rest, cleanliness, environmental comfort, and even toilets become an assessment.”

CONCLUSIONS

The study results show that the high demand for religious tourism in all respondents of religious groups can manifest a vital dimension of spirituality in every human, regardless of the spiritual teachings carried out in his life. Income levels have a weak or insignificant correlation to the potential demand for religious tourism, which can be exciting and prospective if viewed from a marketing perspective. There is no significant relationship between motivation and income with the respondent's demand for responsible religious tourism activities. No correlation in the level of income with demand for religious tourism can indicate that this type of tourism activity has the potential to be marketed to consumers at all income levels, from low-income to high-income earners. The value of willingness to pay significantly correlates to religious tourism demand. That creates opportunities for marketers to build religious tourism products with various levels of quality that can be adjusted through market segmentation based on the ability and willingness to pay consumers indicated through their income level. Therefore, all facilities that can support these tours must be adjusted to the ability to pay tourists, for example, hotel or lodging prices, culinary, and other facilities that vary from cheap to high prices, while considering *halal* and everything that does not come out of religious rules.

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