

The Influence of The Tourism Sector on Attitude And Religious Obligations Of The People Of Java Island, North of Jakarta

Mulki Siregar, Maryam Sulaeman, Yuli Marlina, Cahyono

Universitas Islam Jakarta Indonesia

maryamsulaeman@yahoo.co.id

Article History

Received : February 18th 2023

Revision : March 19th 2023

Publication : May 30th 2023

ABSTRACT

People's attitudes and religious observance in accordance with Islamic teachings can demonstrate altruistic behavior, do not isolate religious issues from world affairs, and do not consider religion as a ritual and symbol. Good luck, Java. Jakarta. The descriptive quantitative approach was utilized to produce measurements, assisting in recognizing the basic influence between empirical observations and quantitative data outcomes. The findings of this study have a beneficial impact, namely: a) Dressing, speaking, conduct, lifestyle, culture, and customs have no effect on tourist visits. b) Does not interfere with the discipline of praying in congregation, which is reflected in daily morals, is able to foster brotherhood relations, fosters obedience to worship and religious skills in life and life, which is reflected in the management of nature, can control attitudes, speech, actions, and deeds, increases the level of faith of the local community, and does not interfere with the discipline of praying in congregation, which is reflected in daily morals.

Keywords: Tourism, Attitude, Religious Observance

INTRODUCTION

The Thousand Islands have great potential for the development of marine tourism, considering that they are very strategically located, namely close to DKI Jakarta, so that this area has good opportunities for tourism development. The beauty of the sea in the Thousand Islands is a natural attraction for tourists. Panorama like at sunrise and sunset is the main attraction. The area of the Thousand Islands stretches from the north coast of Jakarta up to 100 nautical miles to the north reaching 11.81 km² with a sprinkling of small islands totaling 110 islands, which includes 11 residential islands, 99 other islands. The Thousand Islands are one of the 10 National Tourism Strategic Areas (KSPN) or 'New Bali' developed by the government. Planned infrastructure development includes arrangement of island tourism areas, provision of raw and clean water, waste management, construction of a communal Wastewater Treatment Plant (IPAL), to repair of residents' dwellings.

Untung Jawa Island is in the Thousand Islands region, only 4.67km from Tanjung Pasir (Banten) and 12.5km from Kali Adem or Muara Angke (Jakarta) making it one of the island's most popular tourist destinations visited by tourists. Untung Jawa Island has 11 transportation accesses from Tangerang, Jakarta and Bekasi making it easier for tourists to visit the island and has become the Thousand Islands Regency in 1999 and regulated in Law 34 of 1999 dated 31 August 1999 concerning the Special Government of the Republic of Indonesia Capital City Jakarta which has various kinds of tourism potential.

There are many marine tourism activities that can be carried out within the national park area, including scuba diving at several dive spots (there are 26 dive spots), snorkeling, fishing, educational tours (planting seagrass, mangroves, and rehabilitation of corals, turtles' scales, bondol eagles), sunbathing on the beach, camping, and others. Several islands within the National Park area have been developed into tourist resorts, with tourism facilities including the construction of a pier by the DKI Jakarta provincial government, floating restaurants and inns built by the private sector and the surrounding community and one of them is Untung Jawa Island.

The development of the tourism industry is a dynamic and sustainable process leading to a higher level of value, its survival is largely determined by the good and bad attitudes and behavior of the community. The development of the tourism industry is a sector that is no different from other sectors because in the development process it can also have an impact on people's attitudes and behavior such as religious/worship observance, protecting the environment, increasing the welfare of the surrounding community, building WWTPs etc. Tourism is one of the priority sectors that has an important role in the community economy. Therefore, tourism development must pay attention to the maintenance of people's behavior attitudes.

Currently there is a new paradigm in the field of tourism which used to be able to improve people's welfare by opening up employment opportunities, but in fact it has been proven to cause havoc on social, cultural and environmental life, many tourism developments have had an impact on changing the values of human life, including: 1) changes in behavior and low religious observance, namely selfishness, fond of rah-rah etc. 2) secularism, namely the attitude that separates religion and world affairs. Religion is only seen as a ritual process that sometimes conflicts with the pleasures of the world.

To lead to the attainment of attitudes and behavior as well as religious observance of the community in accordance with the provisions of Islamic teachings, namely being able to show attitudes and behavior that are not selfish, do not separate religious affairs from world affairs and do not see religion as a mere ritual and symbol. then attitudes and behavior as well as religious observance of the community as the right way to foster positive attitudes and behavior and increase

obedience in carrying out the teachings. In an effort to increase "The Influence of the Tourism Sector on Religious Attitudes and Observances of the People of Untung Jawa Island in Jakarta", a research is planned to look for ways out and breakthroughs that can be made in preparing the tourism sector to shape mature attitudes and behavior and increase the adherence of the various people of Untung Jawa Island. The specific objective of this research is to describe the influence of the tourism sector on attitudes and religious observance of the people of Untung Jawa Island, Jakarta.

Tourism as a source of foreign exchange for the Indonesian government. Local tourism is a regional potential owned by each region, which can be in the form of natural tourism, artificial tourism, or special tourism. Every area that has various local or regional tourism potential will be managed or developed to meet the needs of the community, both economically and non-economically. Therefore, the Indonesian government continues to pay attention to the tourism sector. The existence of tourism development can help the government reduce unemployment and open new jobs. The tourism sector is one of the development sectors in the economic sector which is expected to contribute to the country's economy.

Tourism development is not just an increase in foreign exchange earnings for the State but is further expected to play a role as an agent of development. (Maryam Sulaeman¹, n.d.) Today's society is struggling to face the era of universality, namely the era of globalization which is filled with the fast flow of communication, information and transportation. Various information is connected so quickly, so that events in other parts of the world can be listened to. Circulation, transportation that is so fast, carries a cycle of human movement in the world which recognizes changes in people's attitudes and behavior, and their adherence to religion which results in the rotation of the value system of human life itself.

In Islam, tourism travel is highly recommended to witness the signs of His greatness. Even in the Al-Qur'an there are many commands of Allah related to the function of these signs. Particularly about sight-seeing, there are no less than seven verses that directly link the command to witness it with traveling. Allah SWT has said in the letter At-Taubah verse 112 which means: "They are people who repent, worship, praise (Allah), wander (for the sake of knowledge and religion), bow down, prostrate, order to do good and prevent from unjust and who keeps the commandments of Allah. And rejoice those who believe. (Q.S. at Tsubah 112), (Indonesia, 2007)

The verse above implies that the concept of tourism in the perspective of the Qur'an is an internalization of values in every tourism activity through an educational process based on faith. Signs in the Koran about the process of education through tourism activities can be found in several terms, including:

1. "as-Sairu fi al-Ardh" in SQ. al-An'âm/6: 11 "Say (Muhammad), "Travel the earth, then see how the end of those who deny it." , and QS. Luqman /31: 31, "Have you not

noticed that the ship actually sails on the sea with the grace of Allah, so that He will show you some of His signs (greatness)".

2. "adh-Dharbu" in an-Nisâ'/4: 94, 101 and al-Mâidah /5: 106,
3. "fasîhû fî al-Ardh in at-Taubah/9:2,
4. "as-siyâhah" in at-Taubah/9:112;
5. "al-Misyyatu" or "Famsyû fî manâkibihâ" in al-Mulk/67:15; And
6. "rihlah" in Quraysh/106: 2

The internalization of Qur'anic values in tourism is carried out referring to the cues in the Qur'an as well as an order to humans to pay attention to the universe which is a sign or signs that must be considered, researched, thought about and preserved so that humans know the secrets that exist in it. behind these signs and can carry out the mandate of a nature conservator and a source of inspiration as a basis for tourism activities. This is a concept offer for Indonesian Muslims as adherents of the largest Islamic religion in the world, as a religion with the main source of its teachings is the Qur'ân indicating strongly to become the basis of tourism education as well as being the ideological basis of Muslims to strengthen faith and build human ecological relational awareness with nature in harmony. (Jaenudin, 2020)

In the tourism context it has meaning, First, learning how to know: The ability to learn means building, changing and updating knowledge within the ever-changing tourism industry. Second, learning how to do: namely not only the ability to apply knowledge and skills but also to adapt, be flexible, solve problems, participate by renovating tourism in the wider social and environmental environment. Third, learning how to live together, the ability to communicate orally and in writing, collaborate, lead, be sensitive to different cultures, and the larger environment. Fourth, learn to be learning how to be, have an attitude: curious, open-minded, take initiative, manage yourself, find self-esteem and meaning, and be confident in contributing in tourism and non-tourism contexts. (Jaenudin, 2020)

The above description is inseparable from human attitudes as the main view for daily behavior, although there are other aspects, namely the environment and one's beliefs. The attitude here gives style to the behavior of the person concerned. By knowing attitudes, one can predict how the response will be taken by the person concerned to a problem faced by him. However, not all attitudes can influence and determine one's actions (Syamaun, 2019)

In attitude, there is a combination of cognitive, affective, and conative, which is a brief evaluation of everything based on cognitive, emotional and behavioral information that has a very important role in one's success. Humans can explore their potential more deeply and broadly with a positive attitude, as well as positive and negative evaluations of a certain object that is expressed with a certain intensity. (Palupi & Sawitri, 2017)

Attitude also has several important characteristics, namely object, direction, level and seriousness, intensity, continuity, trust, and ownership of structure and traits. The object of attitude can be abstract or real. The abstract, for example, is an idea. For example, the attitude towards the eradication of drugs. The attitude object can also be individual, such as attitude towards a restaurant. The attitude object can also be specific, for example attitudes towards food and drink. (Mulyanti & Fachrurrozi, 2016). Thus, attitudes can predict behavior, so that they can provide an important role as a person's efforts to take preventive action and protect the environment. (Palupi & Sawitri, 2017).

Humans as individual beings are equipped with various potentials, which differ from one individual to another, have different characteristics, attitudes, behaviors, and motivations. The existence of individual differences is basically caused by differences in the environmental situation faced by each. Every individual since childhood has started to establish a psychological relationship with their social environment. Including culture which is the main factor in social development foster attitudes and behavior in the practice of religion. (Syamaun, 2019). Thus, the behavior of the people of Untung Jawa Island related to their knowledge of the tourism sector is shown through optimistic behavior by being positive in dealing with tourism progress which is displayed in everyday life. (Meher, 2021) .

As explained by Hamali, "Religious attitude is a condition that exists within a person that encourages him to behave according to his form of belief. This means that attitude is an interaction of human psychological components in a complex way with their environment. cognition, affect and conation. (Hamali, 2011)

Sheikh Abdul Qadir Al-Jailani Rahimahullah once said in his advice, "All attitudes and behavior of a believer must reflect three things, namely obeying Allah's commands, leaving Allah's prohibitions, or accepting Allah's decrees. No matter how simple his attitude and behavior, at least reflects one of these three things. Therefore, the heart must always be guarded against these three things, advising oneself to practice them, and directing all members of the body in all their attitudes and behavior towards these three things." (<https://islam.nu.or.id/khutbah/ajaran-rasulullah-about-three-hal-yang-need-didindingi-bafyr>, accessed January 23, 2023, at: 16.45.WIB)

Religious attitude as a form of human belief in something that is transcendental has values for human life as individuals and groups related to social life. This is clear evidence that religion cannot be separated from human life, both individually and as a group. Religion as a way of life (way of life). which guides humans so that their lives are not chaotic and functions to maintain human integrity in *hablun min Allah wa hablun min annas* and with nature.

Religion has a very important role in regulating the joints of human life and directing it towards the common good. Religion and religion are one unit but have different meanings, because it is a teaching of godness that guides humans back to

their human nature. Thus, being able to be religious means that we try to learn to practice religious teachings in every aspect of life, so that beautiful and harmonious relationships are established between each other, the universe and with God.

Religion is not just a belief but a medium that allows humans to feel the presence of God. Religious views must be internalized and practiced in everyday life. In practice in modern life, people's perspectives are different in interpreting religion, there are people who view religious beliefs as something that must be practiced in ritual worship. Modern life challenges a society that is spoiled by technology, a crisis of meaning causes religion to become a necessity but only a formality. In anticipating all forms of faith erosion, everyone has a different way of determining their life goals, so that different attitudes emerge in interpreting religion. (Sari, 2019)

Religion for KH A Dahlan is a guideline for humans to regulate how a human being lives, gets along with others, regulates nature, which has been ordained by Allah through His prophet and as well as instructions to be a happy person in the world and prepare for happiness in the afterlife. (Sulaiman, 2019) When viewed from the side of its meaning and function, it means that religion cannot be separated from the life of mankind who are always looking for eternal happiness. Religion is a natural need for human beings for their true glory and happiness. (Miskahuddin, 2017)

Religious obedience is a concept that describes a person's condition in practicing all of Allah's commands, avoiding Allah's prohibitions in a way that has been exemplified by His Majesty Rasulullah SAW, which in religious language is called piety, as a reflection of faith and the person is called a Muttaqin.

Thus, religious obedience does not only concern the relationship of the servant to his Lord, but also the relationship of a person to other people as well environment. Because the religious dimension itself does not only regulate the relationship between the servant and his God, as described above. So, it is clear that religious observance can have a positive impact on development, because experience proves that the more obedient a person is in religion the more positive his attitude towards improving the welfare of the people, being obedient to religion will increase one's immunity to worship and be optimistic about achieving a balanced and orderly life between world affairs and the hereafter. (Rosada & Partono, 2020).

Each religion contains teachings related to the interests of society. Even in Islam, apart from being ordered to obey Allah and His Messenger, a Muslim is also ordered to obey the government as long as the government does not plunge its people into disobedience and misery.

Religious obedience is a manifestation of one's acceptance and obedience to the teachings of his religion. Religious adherence can change (up, down) because of the factors that influence it. Islam is the main source in increasing the integrity of religious observance of society. Religious obedience can prevent people from

committing sins. The higher the level of religious obedience of a community, the lower the behavior free from sin or immorality. Conversely, the lower the employee's level of religious obedience, the higher the free behavior of committing sin or immorality. (Wahyudi, 2016)

Islam as a religion concerns "minhaj al-hayat" which contains the complete dimensions of aqidah, worship, morals, and muamalah. That essentially Islam is a way of life and a philosophy of life that is fundamental and full of meaning, not just the outer shell let alone a lifestyle.

The essence of substantive religion is embodied in self-respect and social piety, preserving nature, building community welfare through the development of tourist villages, tolerance, and mutual assistance. Therefore, Muslims must emphasize the importance of the essence and substance of Islam, not on the elements of lifestyle and appearance. Religion is substantively necessary today. Religion that still fulfills the formal law of the Shari'a, but enters the dimension of essential meaning and function, so that individual and social piety is built. (Haedar Nasir).

METHOD

To find information about existing symptoms, this study uses a quantitative descriptive method that aims to make measurements, assisting in seeing the fundamental influence between empirical observations and the results of quantitative data. (Sugiyono, 2018).

The steps of the quantitative research method are as follows: Determine the problem. Every research must depart from a clear problem, identify, and limit the problem. Next, make a problem statement written in the form of a question sentence. To determine the theoretical basis, a relevant search was performed. Formulate hypotheses as temporary conjectures to look for theories that match problem solving in research.

As for data collection, it was carried out through observation, questionnaires, structured interviews and standard instruments which were first tested for the validity and reliability of the instruments. Then data analysis was carried out to answer the hypotheses that had been made using descriptive statistics and inductive statistics, the results of the data analysis were then presented and discussed. The last stage is to conclude the results of hypothesis testing whether accepted or rejected, written briefly, concisely and clearly. (Sugiyono, 2015).

The population of this research is the people of Untung Jawa Island, Thousand Islands. The target of this research is the teenagers of Untung Jawa Island, Seribu Islands. The approach used in determining the sample is random sampling which is based on the regional approach to the tourism sector.

This study uses a quantitative descriptive analysis method, the analysis technique used is SEM (Structural Equation Modeling) and the sample of this study is 100

students of the Yogyakarta City State Madrasah Aliyah. In testing the reliability and validity of the sample as follows.

RESULTS AND DISCUSSION

1. Age of Respondents

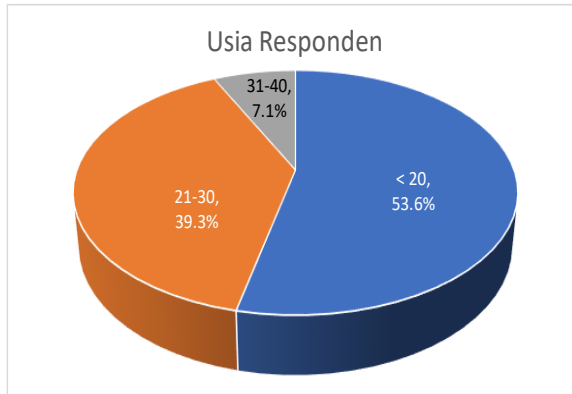


Figure 1. Shows the age of the respondents with the following details: Respondents aged under 20 years = 53.6%. Respondents aged between 21 - 30 years = 39.3% and 31-40 years amounted to 7.1%

2. Gender of Respondents

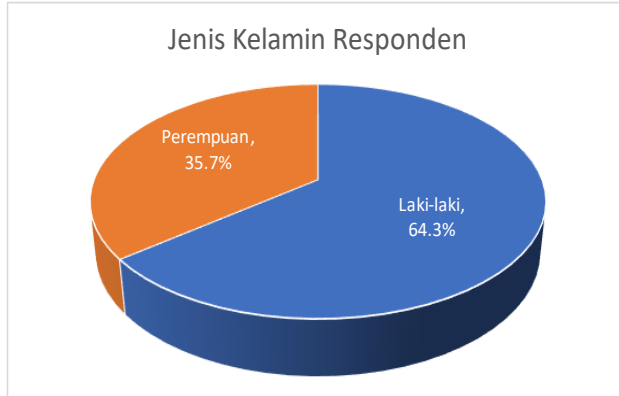


Figure 2: Shows the gender of the respondents with the following details: 64.30% male and 35.7% female.

3. Respondent's education

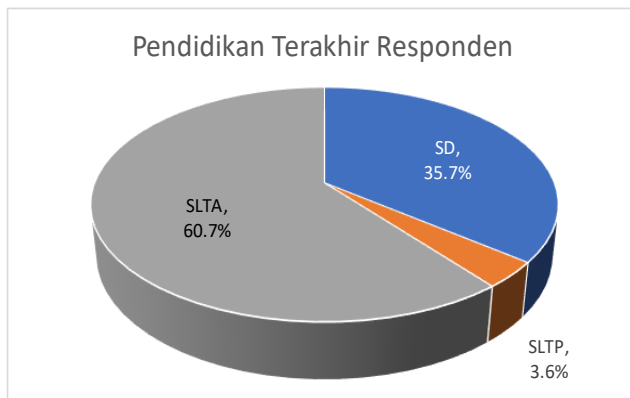


Figure 3: The last education of the respondents is as follows: Elementary school graduates amounted to 35.7% and junior high school graduates amounted to 3.6% and high school graduates amounted to 60.7%

4. Occupation of the respondent

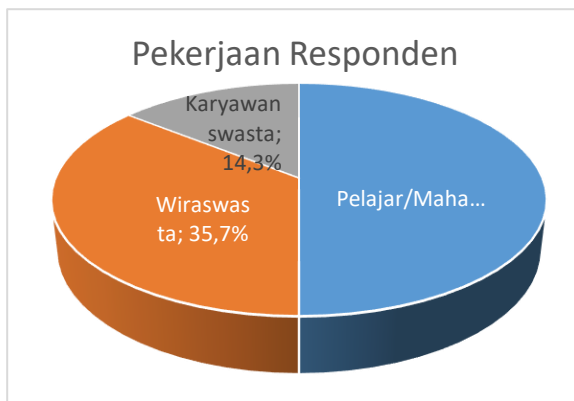


Figure 4: Respondent's work as follows: Students/students amounted to 50. %, tourists amounted to 35.7% and private employees amounted to 14.3%

5. Income of respondents

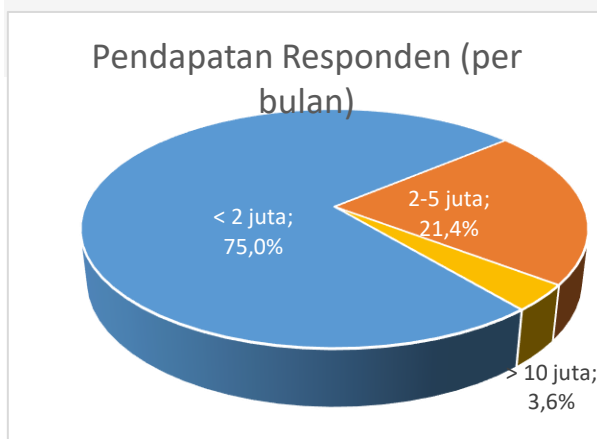


Figure 5: Respondents' monthly income as follows:

Income of less than 2 million is 75%, income of 2.5 million is 21.4%, and income is above 10 million per month: 3.6%.

Discussion

a. Community attitudes and behavior

The people of Untung Jawa Island, Seribu Islands, North Jakarta are of the opinion that 82.1% are not affected by the way tourists dress, and 82.2% of respondents answered that the way people speak is not affected by tourists. This is evident from the respondents' answers as much as 82.1% stated that community behavior was not affected, while the answers from respondents about lifestyle were 67.8, culture as much as 75% and customs as much as 71.4% were not affected by tourist visits to the island. Fortunately, Java, the Thousand Islands, North Jakarta.

b. Religious Obedience

The people of Untung Jawa Island, Thousand Islands, North Jakarta, as much as 67.8%, think that tourism activities do not affect the obedience of worshipping God. From the number of respondents, 100% said that tourism activities were able to foster brotherly relations among the people of Untung Island, Java, the Thousand Islands, North Jakarta.

From 67.9% of respondents stated that the presence of tourists was able to foster religious observance and skills in all fields of life and people's lives which were reflected in the management of nature and the utilization of their business results, 60.7% of respondents reported that the presence of visitors did not affect people's daily behavior, the results above explain that the presence of visitors does not affect the behavior of the people of Untung Island, Java, North Jakarta. While 57.1% of respondents answered that the religious observance of the people of Untung Island could control attitudes, speech, actions and deeds, and 71.4% of respondents answered that the presence of visitors could increase the level of faith in the local community.

As for respondents, as much as 96.4% thought that the presence of visitors did not interfere with the discipline of congregational prayers which is reflected in the daily morals of the people of Untung Jawa Island. This is evident from the respondents' answers as much as 82.1% answered that people's behavior was not affected by visiting tourists.

CONCLUSION

The tourism sector has a positive effect on people's attitudes as seen from the answers of respondents who stated that the community is not affected by the way tourists dress, as well as the way of speaking, behavior, lifestyle, culture and customs are not affected by tourist visits to Untung Jawa Islands. Thousands of North Jakarta.

The tourism sector has a positive effect on people's religious observance. This is evident from the answers of respondents who argue that tourism activities do not affect the observance of worship to Allah, are able to foster community brotherhood relations, are able to foster religious observance and skills in all fields of life and life which is reflected in the management of nature and the utilization of business results, does not affect behavior Every day, religious observance can control attitudes, speech, actions and deeds, and can increase the level of faith of the local community and the presence of visitors does not interfere with the discipline of congregational prayers which is reflected in daily morals and is evident from the behavior of the people who are not affected by tourists visiting the Untung Jawa Island, Thousand Islands, North of Jakarta.

REFERENCES

- Al-Qur'an dan terjemahnya / Kementerian Agama RI ; penerjemah, Yayasan Penyelenggara Penerjemah Al-Qur'an ; disempurnakan oleh Lajnah Pentashih Mushaf Al-Qur'an, Solo : Tiga Serangkai Pustaka Mandiri, 2018
- Alexis Thouki, The Role of Ontology in Religious Tourism Education—Exploring the Application of the Postmodern Cultural Paradigm in European Religious Sites, Management School, The University of Sheeld, Sheeld S10 2TN, UK; alexis.thouki@gmail.com . Article, Received: 1 September 2019; Accepted: 22 November 2019; Published: 26 November 2019.
- Hamali, S. (2011). Sikap Keagamaan Dan Pola Tingkah Laku Masyarakat Madani. *Al-Adyan*, 6(2).
- Indonesia, D. A. R. (2007). Al-Qur'an Terjemah Perkata. *Bandung: CV Haekal Media Center*.
- Jaenudin. (2020). Konsep Pendidikan Pariwisata dalam Perspektif Al-Qur'an. In *Disertasi*.
- Maryam Sulaeman1, Y. M. M. S. A. S. (n.d.). (2023) Sustainable River Tourist Destination Development in the Perspective of Education, Regulation and Environmental Friendliness. *International Journal of Social Science And Human Research*.
- Meher, C. (2021). Gambaran Perilaku Masyarakat Kota Medan Terkait Pelaksanaan Protokol Kesehatan COVID-19. *Jurnal Kedokteran Sains Dan Teknologi Medik*, IV(1).
- Miskahuddin, M. (2017). KONSEP AGAMA MENURUT AL-QUR'AN. *Jurnal Ilmiah Al-Mu'ashirah*, 14(1). <https://doi.org/10.22373/jim.v14i1.2240>

- Mulyanti, K., & Fachrurrozi, A. (2016). Analisis sikap dan perilaku masyarakat terhadap pelaksanaan program bank sampah (Studi Kasus Masyarakat Kelurahan Bahagia Bekasi Utara). *Optimal: Jurnal Fakultas Ekonomi Universitas Islam "45" Bekasi*, 10(2).
- Rosada, A., & Partono, P. (2020). SIKAP OPTIMIS DIMASA PANDEMI COVID-19. *Al-Insiyroh: Jurnal Studi Keislaman*, 6(2).
<https://doi.org/10.35309/alinsiyroh.v6i2.3889>
- Sari, D. A. (2019). Makna Agama dalam Kehidupan Modern. *Cakrawala: Jurnal Studi Islam*, 14(1). <https://doi.org/10.31603/cakrawala.v14i1.2483>
- Sugiyono. (2018). Sugiyono Metode Penelitian Kuantitatif Kualitatif. *Metode Penelitian Kuantitatif Kualitatif*.
- Sulaiman, M. (2019). Makna Agama Menurut K.H. Ahmad Dahlan. *Tajdida: Jurnal Pemikiran Dan Gerakan Muhammadiyah*, 17(1).
- Syamaun, S. (2019). PENGARUH BUDAYA TERHADAP SIKAP DAN PERILAKU KEBERAGAMAAN. *At-Taujih: Bimbingan Dan Konseling Islam*, 2(2).
<https://doi.org/10.22373/taujih.v2i2.6490>
- Wahyudi, R. (2016). Hubungan Perilaku Korupsi dengan Ketaatan Beragama di Kota Pekanbaru. *Integritas Jurnal Anti Korupsi*, 2(1).