



## **Family and Creative Economy in Sunan Gunung Djati Religious Tourism Area, Cirebon, Indonesia**

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### **Abstract**

This study aims to determine efforts to create a harmonious family, to identify activities, and to determine the factors that influence the income level of creative economy actors. This study employed a qualitative approach to examine the role of families in the creative economy and minimize business weaknesses and factors that influence the income of around 350 service and business sectors. This study found that first, efforts to create a harmonious life for creative economy actors, namely creating household conditions that are communicative and warm, as well as instilling an attitude of acceptance and instilling a sense of trust in married couples. Second, tourism is a labor-intensive sector that includes services and the business world. Third, the main factors that influence the level of creative economy income are internal and external factors. This research provides new insights into a comprehensive review of the family and creative economy of religious tourism at the Sunan Gunung Djati Cemetery, Cirebon.

**Keywords:** Family, creative economy, religious tourism

### **Abstrak**

Tujuan dari penelitian ini adalah untuk mengetahui upaya mewujudkan keluarga harmonis, mengidentifikasi kegiatan, dan mengetahui faktor-faktor yang mempengaruhi tingkat pendapatan pelaku ekonomi kreatif. Penelitian ini menggunakan pendekatan kualitatif untuk mengkaji peran keluarga pelaku ekonomi kreatif dan meminimalisir kelemahan usaha serta faktor-faktor yang mempengaruhi pendapatan sekitar 350 sektor jasa dan usaha. Penelitian ini menemukan bahwa pertama, upaya menciptakan kehidupan harmonis bagi pelaku ekonomi kreatif, yakni menciptakan kondisi rumah tangga yang komunikatif dan hangat, serta menanamkan sikap menerima dan menanamkan rasa percaya pada pasangan suami istri. Kedua, pariwisata merupakan sektor padat karya yang meliputi jasa dan dunia usaha. Dan ketiga, faktor utama yang mempengaruhi tingkat pendapatan ekonomi kreatif adalah faktor internal dan eksternal. Penelitian ini memberikan wawasan baru tentang ulasan komprehensif keluarga dan ekonomi kreatif wisata religi di Makam Sunan Gunung Djati Cirebon.

**Kata Kunci:** Keluarga, ekonomi kreatif, wisata religi

### **Introduction**

The role of tourism in developing the country at a macro level can be reviewed in three aspects, namely first, the economic aspect including sources of foreign exchange and taxes.<sup>1</sup> second, the social aspect regarding creating job vacancy.<sup>2</sup> Third, the cultural aspect which is the introduction of local culture to tourists.<sup>3</sup> From an economic point of view, tourism income is expected to obtain a high multiplier rate that exceeds the multiplier rate in various other economic activities. Therefore, the tourism sector is considered so essential that according to

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<sup>1</sup> Abdulahanaa Abdulahanaa, "A Review of Islamic Economic Law on Religious Tourism Arrangements in South Sulawesi," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 1 (2021). Astriwati Biringkanae and Rahma Gusmawati Tammu, "Pengaruh Pajak Hotel, Pajak Restoran, Pajak Hiburan Terhadap Pendapatan Asli Daerah Kabupaten Tana Toraja," *Journal I La Galigo: Public Administration Journal* 4, no. 1 (2021), p. 19–25.

<sup>2</sup> Muhammad Yasir Yusuf, et.al., "The Determinants of Tourists' Intention to Visit Halal Tourism Destinations in Aceh Province," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 2 (2021). Sukarno Wibowo, et. al., "Pengembangan Ekonomi Melalui Sektor Pariwisata Tourism," *Jurnal Kepariwisata: Destinasi, Hospitalitas Dan Perjalanan* 1, no. 2 (2017), p. 93–99.

<sup>3</sup> Baharudin Baharudin, et.al., "Authenticity of Traditional Houses, Islam and Cultural Tourism Products and Services," *Ulumuna: Journal of Islamic Studies* 27, No. 1 (2023). Sugiyarto Sugiyarto and Rabith Jihan Amaruli, "Pengembangan Pariwisata Berbasis Budaya Dan Kearifan Lokal," *Jurnal Administrasi Bisnis* 7, no. 1 (2018), p. 45–52.

Soebagyo,<sup>4</sup> Indonesia's tourism growth is constantly higher than economic growth in general and even greater than oil and gas revenue. Thus, projects and investments in the tourism sector are encouraged to be increased.

On the social side, tourism is one of the key sectors in Indonesia.<sup>5</sup> This sector contributes in developing the local economy in regions through accommodation services<sup>6</sup>, travel agencies, transportation, and other businesses that contribute to raising the local economy<sup>7</sup>. Thus, the goal of development in the tourism sector is to increase community income which will have an impact on increasing welfare.<sup>8</sup> In terms of culture, tourism has quite a lot of influence and benefits, namely generating foreign exchange<sup>9</sup>, expanding employment opportunities, preserving nature, and developing local culture and wisdom.<sup>10</sup> This is inevitably beneficial for Indonesian children and grandchildren so they can enjoy the beauty of local culture in the future.<sup>11</sup>

As the role of tourism is quite significant as described above, article 3 Law Number 10 of 2009 concerning Tourism states that the function of tourism is to fulfill tourists' physical, spiritual, and intellectual needs every time through travel and recreation, and to increase state income in order to create community prosperity.<sup>12</sup> Referring to article 3 of Law Number 10 of 2009, one of the functions of tourism is

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<sup>4</sup> Soebagyo Soebagyo, "Strategi Pengembangan Pariwisata Di Indonesia," *Liquidity* 1, no. 2 (2012), p. 153–58.

<sup>5</sup> Emy Puspita Yuendini, et. al., "Analisis Potensi Ekonomi Sektor Pertanian Dan Sektor Pariwisata Di Provinsi Bali Menggunakan Teknik Analisis Regional," *Jurnal Geografi: Media Informasi Pengembangan Dan Profesi Kegeografian* 16, no. 2 (2019), p. 128–36.

<sup>6</sup> Kristian Buditiawan, "Strategi Pengembangan Destinasi Pariwisata Kabupaten Jember," *Jurnal Kebijakan Pembangunan* 15, no. 1 (2020), p. 37–50.

<sup>7</sup> Muhammad Riadhussyah, "Pengembangan Sumber Daya Manusia Di Bidang Wisata Halal Dalam Menghadapi Revolusi Industri 4.0," *Jurnal MSDA (Manajemen Sumber Daya Aparatur)* 8, no. 1 (2020), p. 1–13. Abdul Manan, et.al., "Halal Tourism: A Proposed Sharia Model for Implementation," *Jurnal Ilmiah Peuradeun* 11, No. 1 (2023).

<sup>8</sup> Hisam Ahyani and Memet Slamet, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *al-Ihkam* 16, No. 1 (2021).

<sup>9</sup> S Rabiyyathul Basariya and Ramyar Rzgar Ahmed, "The Influence of 'Adventure Tourism Activities' in Promoting Tourism Business in Mountain Stations," *Journal of Hospitality and Tourism Management* 8, no. 2 (2019), p. 1–10. Benny Irwan Towoliu, et.al., "Can the Chinese Cultural Attraction Become an Icon of Tourism Cultural Heritage? (A Case in China Village, Manado)," *Jurnal Ilmiah Peuradeun* 8, No. 3 (2020).

<sup>10</sup> Elya Kurniawati and Muhammad Aliman, "Participation of Green Environmental Group and Ulur-Ulur Local Wisdom on Buret Lake Ecotourism Management in Karst Area of Tulungagung, Indonesia," *Geo Journal of Tourism and Geosites* 30 (2020), p. 889–95.

<sup>11</sup> Muhammad Mutawali, "The Dialectics of Customary Law and Islamic Law: An Experience from Dou Donggo Customs of Bima, Indonesia," *Ahkam* 21, No. 1 (2021), p. 48

<sup>12</sup> Fakhruudin and Ahmad Sidi Pratomo, "Bank Wakaf Mikro dan Pemberdayaan Usaha Mikro Kecil dan Menengah di Indonesia Perspektif Maqashid Syariah," *De Jure* 13, No. 2 (2021), p. 323-336.

to meet tourists' spiritual needs, which is implemented into religious tourism. Religious tourism has different functions from tourism in general, such as psychological benefits or psychological revitalization,<sup>13</sup> spiritual relevance, cultural heritage preservation,<sup>14</sup> restoration and so forth.<sup>15</sup>

According to Callista<sup>16</sup>, which quotes Frankli's opinion, religious tourism is a journey away from the everyday, mundane world of work and home to specific sacred sites formalized, recognized, and maintained by major religions. Thus, religious tourism has some benefits as it is closely related to religious values such as places of worship, tombs of ulama, or ancient sites that have historical values for the Indonesian community.

Religious tourism in Indonesia has strategic potential so this tourism continues to grow.<sup>17</sup> According to Jaelani<sup>18</sup>, religious tourism and halal tourism can develop to be one of Indonesia's leading sectors in the future.<sup>19</sup> This is in line with the statement of Bhuiyan et al.,<sup>20</sup> that Indonesia has a great potential to develop its religious tourism as in Malaysia. Religious tourism in Indonesia has developed due to Indonesia's large population almost all of whom are religious people.<sup>21</sup> One of the religious tourism destinations in West Java that has potential is the religious tourism area of Sunan Gunung Djati Cirebon. This tourist area is wide enough for pilgrimages and has good facilities that support it as a tourist area. Pilgrimage is one of the Muslim traditions that is constantly experiencing development in its practice

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<sup>13</sup> Maximiliano Emanuel Korstanje, "The Lost Paradise: The Religious Nature of Tourism," in *Global Perspectives on Religious Tourism and Pilgrimage* (2018), 129–41.

<sup>14</sup> Amber Gul Rashid, "Religious Tourism—a Review of the Literature," *Journal of Hospitality and Tourism Insights*, (2018), 150–67. Khairul Hamim, "Travel in Islam (A Study of the Concept of Sīrū in the Qur'an)," *Ulumuna: Journal of Islamic Studies* 27, No. 2 (2023).

<sup>15</sup> Nigel Bond, et.al., "Exploring Visitor Experiences, Activities and Benefits at Three Religious Tourism Sites," *International Journal of Tourism Research* 17, no. 5 (2015), p. 471–81.

<sup>16</sup> E Callista, "Penilaian Wisatawan Dan Masyarakat Terhadap Fasilitas Objek Wisata Religi KH. Abdurahman Wahid. Bandung" (Tesis Program Studi PWK ITB, 2013).

<sup>17</sup> Marduati Mukhtar, et.al., "Involvement of Families as Owners of Cultural Heritage Improving Religious Tourism in Banda Aceh: Perspective of Maslahah Theory," *Samarah* 6, No. 2 (2022), p. 606.

<sup>18</sup> Aan Jaelani, "Halal Tourism Industry in Indonesia: Potential and Prospects," *International Review of Management and Marketing* 7, no. 3 (2017), p. 25–34.

<sup>19</sup> Abdul Kadir Jaelani, et.al., Halal Tourism Sector and Tax Allowance Policy: A Case Study Observed From Normative Problems To Effective Implementation, *Ijtihad* 23, No. 2 (2023).

<sup>20</sup> Md Anowar Hossain Bhuiyan, et. al., "Potentials of Islamic Tourism: A Case Study of Malaysia on East Coast Economic Region," *Australian Journal of Basic and Applied Sciences* 5, no. 6 (2011), p. 1333–40.

<sup>21</sup> Akhmad Mujahidin, "Peranan Kearifan Lokal (Local Wisdom) Dalam Pengembangan Ekonomi dan Perbankan Syariah Di Indonesia," *Juris* 15, No. 2 (2016).

and public interest. Pilgrims' activities have various aims and motivations such as salvation, health, blessing, healing, gratitude, and good fortune.<sup>22</sup>

The large number of tourists visiting the religious tourism area of Sunan Gunung Djati Cirebon creates business opportunities for local community to carry out creative economic activities that require innovative and creative human resources.<sup>23</sup> According to Suryana the creative economy is similar to the creative industry, an industry that is driven by creators and innovators so it can be useful for overcoming economic problems in Indonesia.<sup>24</sup> Thus, the creative economy that brings cultural diversity up needs to be developed to create business opportunities and job vacancies.<sup>25</sup> The local community makes use of this business opportunity by offering various services or goods to attract visiting tourists, such as selling goods that are particularly related to the religious tourism area, offering lodging, opening food stalls, and offering parking service.

Family plays an essential role in creative economy activities in the religious tourism area of Sunan Gunung Djati Cirebon which are carried out by the local community. Thus, there is a division of internal and external roles within the family in carrying out the creative economy activities.<sup>26</sup> A family is a group of people who have kinship due to marriage or blood ties.<sup>27</sup> As for the culture of families in Indonesia, the family is a nurturing place that protects newly grown children and cares for them,<sup>28</sup> as well as developing their physical, intellectual, and spiritual sense in the family's protection.<sup>29</sup> Children will have a character that is inherent throughout

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<sup>22</sup> Christriyati Ariani, *Motivasi Peziarah* (Yogyakarta: Yogyakarta: Putra Widya, 2002), p. 35.

<sup>23</sup> Aisyah Nurul Fitriana, "Pengembangan Industri Kreatif Di Kota Batu (Studi Tentang Industri Kreatif Sektor Kerajinan Di Kota Batu)," *Jurnal Administrasi Publik* 2, no. 2 (2014), p. 281–86.

<sup>24</sup> Suryana, *Ekonomi Kreatif-Ekonomi Baru : Mengubah Ide Dan Menciptakan Peluang* (Jakarta: Salemba Empat, 2013), p. 95.

<sup>25</sup> Puspa Rini and Siti Czafrani, "Pengembangan Ekonomi Kreatif Berbasis Kearifan Lokal Oleh Pemuda Dalam Rangka Menjawab Tantangan Ekonomi Global," *Jurnal UI Untuk Bangsa Seri Sosial Dan Humaniora* 1 (2010), p. 12–24.

<sup>26</sup> Fatkhul Muin, Palmawati Tahir, "Legal Policy of Halal Products for the Development of Small and Micro Enterprises after the Enactment of Government Regulation in Lieu of Law No. 2 of 2022 on the Job Creation," *Al-Risalah: Forum kajian Hukum dan Sosial Kemasyarakatan* 23, No. 1 (2023).

<sup>27</sup> Abdul Syukur, *Ensiklopedi Umum Untuk Pelajar* (Jakarta: Ichtisar Baru van Hoeve, 2005), p. 131.

<sup>28</sup> Royan Utsany, Afrizal Tw, Khamim Khamim, "Women's Rights and Gender Equality: An Analysis of Jasser Auda's Thoughts and His Contribution to Renewal of Islamic Family Law in Indonesia," *Journal of Islamic Law* 3, No. 2 (2022).

<sup>29</sup> Rizqa Febry Ayu and Khaeruddin Kiramang, "The Family's Roles in the Effects of Working from Home During the Covid-19 Pandemic on Children (A Case Study of Families in Banda Aceh City)," *El-Usrah: Jurnal Hukum Keluarga* 6, No. 1 (2023).

their life, thus with family guidance the children will understand the meaning of life and its goals, and know how to interact with living things<sup>30</sup>.

The increase in the tourism sector, particularly religious and cultural tourism to Indonesia, especially Aceh, can contribute to the increasing number of visits. Therefore, the strategic role of families carrying out creative economic activities in the religious tourism area of Sunan Gunung Djati Cirebon is interesting to explore as it has an impact on economic and business development which has become a new phenomenon in facing the development and challenges of globalization. Economic and business development requires the optimization of human resources to support the growth of local communities and regional development,<sup>31</sup> as well as to introduce Indonesian culture to other countries<sup>32</sup>. Thus, religious tourism activities should be accompanied by business activities in order to increase the welfare of the local community.

This study employed a descriptive qualitative approach. This approach does not use data consisting of numbers as a measure but rather uses a substantive category which is then interpreted by scientific reference<sup>33</sup>. There were two sources of data in this study, namely primary data which was obtained directly from field observation, interviews, and documentation. Secondary data was gained from several works of literature such as books, journal articles, and other sources related to this study. The respondents of this study were creative economy business units that were continuously active in offering service utilization in the religious tourism area Sunan Gunung Djati Cirebon. The respondents were chosen by using stratified random sampling due to the heterogeneity of business units carrying out creative economy activities at the religious tourism site of Sunan Gunung Djati grave. The business units selected were categorized into; 1) restaurant, 2) hawker, 3) souvenir seller, 4) seller of pilgrimage needs, 5) grocery shop selling food and soft drinks, 6) parking service, and 7) lodging service (homestay).

The data were collected through interviews, observation, and documentation. The interview used was an improved guided interview in which the interviewees were given the opportunity to express their answers and opinions. The interview process was recorded to facilitate the data analysis. The observation technique is a data collection method used to collect data through observation and sensing<sup>34</sup>. The

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<sup>30</sup> Mahmud Muhammad Al-Jauhari and Muhammad Abdul Hakim Khayyal, *Membangun Keluarga Qur'ani* (Jakarta: Amzah, 2005), 3.

<sup>31</sup> Nurhayati, "Khuruj and Family Economic Resilience: Study on Jama'ah Tabligh Family in Medan City," *al-Ahkam* 29, No. 1 (2019).

<sup>32</sup> Pierre Fournié, "Rediscovering the Walisongo, Indonesia: A Potential New Destination for International Pilgrimage.," *International Journal of Religious Tourism and Pilgrimage* 7, no. 4 (2019), p. 77–86.

<sup>33</sup> Pawito, "Analisis Semiologi: Sebuah Pengantar," *Dinamika* 7, no. 2 (1997).

<sup>34</sup> Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya*. (Jakarta: Kencana, 2007), 115.

observation employed in this study was participant observation, in which the researcher was not directly involved in any activities taking place even though the researcher came and followed the activities. The observation took place in the religious tourism area Sunan Gunung Djati Cirebon. During the observation, the researcher wrote field notes on important points related to the data. The last data collection technique was documentation, which was a document investigation aimed at elaborating and explaining what had occurred. The documentation method was applied by reviewing in detail the notes and documents in the research area. The documents collected were books on marketing strategies, purchasing power, and other documents obtained from the site, which are then analyzed through the process of arranging, sorting and grouping them into patterns and categories to capture meaning so that it is easy to understand<sup>35</sup>.

In the data analysis, the results of interviews, observation, and documentation were sorted and selected, classified, and categorized to obtain a conclusion.<sup>36</sup> The data were analyzed thoroughly to get valid results and conclusions. The descriptive qualitative method employed in this study used deductive thinking, an analysis that departed from general knowledge to assess a more specific insight in the religious tourism area of Sunan Gunung Djati Cirebon. The data analysis technique used the data analysis framework proposed by Miles and Huberman as quoted by Basrowi<sup>37</sup>, which included data reduction, data presentation and conclusion-drawing.

### **Efforts to Create a Harmonious Family among Creative Economy Community**

To create a harmonious and affectionate life, as well as to prevent cheating in the family, the steps taken by the husband and wife who work as creative economy community in the religious tourism area Sunan Gunung Djati Cirebon are:

1. Creating a peaceful, communicative and warm circumstance in living everyday life even though there is division of family roles. As an example, if the husband does a selling activity, then the role of the head of the family as well as the housewife is carried out by the wife.
2. Accepting the condition of husband and wife the way they are so there are not many demands from the husband/wife that might be burdens for the other.
3. Trusting each other between husband and wife and believing that cheating, to get rid of boredom, deadlock, and confusion, is a wrong way to escape. The religious belief of the creative economy community in the religious

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<sup>35</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Sage publications, 2014), 75.

<sup>36</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2007), 248.

<sup>37</sup> Suwandi Basrowi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008), 209.

tourism area Sunan Gunung Djati Cirebon becomes the guide for not choosing wrong paths in family life.

In Qur'an, the concept of the *sakinah* family has been explained in so detail that it needs an in-depth study in order to gain knowledge about the family function as part of social system.<sup>38</sup> The researchers try to observe further by limiting the knots that can lead to or become a prerequisite in upholding the *sakinah* family in creative economy community in the religious tourism area Sunan Gunung Djati Cirebon. Among the knots that can lead to *sakinah* family, namely:

1. There is a concept of *mawaddah* and *rahmah* in a family as described in the Quran, Rum verse 21. *Mawaddah* means passionate of love, while *rahmah* means gentle love or affection, willingness to sacrifice and willingness to protect the loved one. Those two concepts have been put into practice well by families in the creative economy community in the religious tourism area Sunan Gunung Djati, Cirebon. The application of those concepts is in accordance with the explanation of one of the traders, that the division of internal and external labor in the family is a sacrificial effort in fulfill the daily needs of the family.
2. The relationship of husband and wife is designed to complement each other, such as clothes and the wearers (Quran Baqarah verse 187). There are three functions of clothing, namely (a) covering intimate parts, (b) protecting a person from cold and heat, and (c) as jewelry. This concept can be observed further from the daily life of families in the creative economy community in the religious tourism area Sunan Gunung Djati Cirebon. Those families have struggled to make money to meet family needs so that family welfare can be achieved.
3. Intercourse between husband and wife must be considered socially appropriate so that it does not violate each other's rights (Quran Nisa verse 19). Thus, in determining the dowry, sustenance, intercourse guide, etc., one must pay attention to propriety values based on the income from creative economic activities.

### **Improvement of Creative Economy Family Welfare**

The existence of Sunan Gunung Djati Cirebon religious tourism has caused a shift in the economic orientation of local community in the dynamics of values and norms. In the past, local people made their living as farmers and fishermen. As the tourism sector developed, religious tourism began to expand as well, which changed various aspects of life, including economic opportunities in the local community. In addition, compared to other sectors, the tourism sector is a labor-

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<sup>38</sup> Amelia Rahmaniah, et.al., "The Role of Digitalization in Enhancing Legal Competencies of Sharia Economic Law Graduates: A Case Study of graduate users in South Kalimantan," *Syariah: Jurnal Hukum dan Pemikiran* 23, No. 1 (2023).



intensive sector as the tourism sector contains more service sector activities and businesses that require human labor.<sup>39</sup>

Sunan Gunung Djati religious tourism object is greatly beneficial in increasing local people's income as it creates job opportunities for the surrounding community. Before the inauguration of Sunan Gunung Djati cemetery as a religious tourism area, many local people were unemployed since the area around Sunan Gunung Djati tomb was not as busy as it is today. After the inauguration of Sunan Gunung Djati tomb as a religious tourism object, many job opportunities are widely opened for most of the local community such as being a janitor, tour guide, parking attendant, seller of various kinds of souvenirs, local specialty, owner and entrepreneur of lodging services, and so forth.

The availability of job opportunities for the surrounding community led to the improvement of living standards for local families.<sup>40</sup> This is by the statement of several businessmen, that the income obtained can meet and fulfill household needs and their children's needs. Business opportunities in the creative economy have changed the lifestyle of the surrounding community, those who previously worked as seasonal farmers, housewives, and even unemployed, become entrepreneurs whose income can help fulfill their daily life needs.

Based on the description above, it can be concluded that the existence of Sunan Gunung Djati religious tourism affects the surrounding community's life which is changing the status of society from unemployed to livelihood residents.

### **Factors Affecting Creative Economy Income**

Currently, there are around 350 service and business sectors in the religious tourism area Sunan Gunung Djati Cirebon. As there are a large number of service and business sectors, business competition is a necessity that can trigger income levels. There are two main factors that affect the income level of the creative economy community in the religious tourism area of Sunan Gunung Djati Cirebon, namely internal and external factors.

The following is a further description of internal and external factors affecting the level of income of the creative economy in the religious tourism area Sunan Gunung Djati Cirebon.

#### **1. Internal Factor**

Internal factor is one of the factors that influence the income level of the creative economy community in the religious tourism area Sunan Gunung Djati Cirebon. This

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<sup>39</sup> Abd. Halim and Nurdhin Baroroh, "Pariwisata Halal: Studi Komparatif Hotel Syariah di Yogyakarta dan Bali," *Al-Manahij* 15, No. 1 (2021), p. 53–66.

<sup>40</sup> Fajar Sukma, Zulheldi Zulheldi, "Government Policies in Economic Empowerment of Muslim Communities in the Digital Economy Era," *El-Mashlahah* 11, No. 2 (2021).

factor comes from within the community itself, such as economic motivation, religious motivation and motivation to strengthen the family economy.

a. Economic Motivation

Motivation is a state in a person that encourages certain activities to achieve a goal.<sup>41</sup> Economic motivation is the reason or desire that drives someone to carry out economic activities aimed at achieving a prosperous life. It can be concluded that economic motivation is something that drives a person to carry out economic activities. The reasons for a person to do economic activities include the desire to earn income, to fulfill family needs, etc. Based on the results of the interview and observation of the creative economy community in the religious tourism area Sunan Gunung Djati, it can be concluded that two motivations drive people to do creative economic activities, namely:

1) Motivation to Fulfill Family Needs

This encouragement is a natural thing for everyone, as if the minimum needs are met, then there will be an increase in efforts to achieve prosperity. People run their businesses to meet their family's daily needs and to fulfill their children's needs to go to school.

2) Motivation to Obtain Profit

This encouragement is also considered normal for entrepreneurs to make a profit and to enlarge their business. The more profit they obtain, the more possibility for them to enlarge and multiply their business. The main economic motivation is the fulfillment of the daily needs. The role of the family in the creative economy community is usually pursued by sharing tasks between husband and wife. It is common for the husband to play the housewife role such as cooking and washing, while the wife is active in creative economy activities.

b. Religious Motivation

Most of pilgrims visiting the religious tourism area Sunan Gunung Djati have religious motivation. The pilgrims were motivated by the existence of traditional and religious activities in the religious tourism area Sunan Gunung Djati Cirebon, such as the long ceremony of the talisman, *kliwonan* tradition, *grebeg syawal* and alms earth or *nadran*. Traditional and religious activities can provide their own attraction for pilgrims who come from various regions to visit Sunan Gunung Djati grave area. The explanation of the pilgrims' motivation to visit the religious tourism area Sunan Gunung Djati Cirebon are provided below.

1) Grave Pilgrimage

Grave pilgrimage is an activity to visit the graves of the *aulia* or righteous people. Pilgrimage activity can also remind people of the origin of humans

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<sup>41</sup> Jusuf Winardi, *Motivasi Dan Pemasaran Dalam Manajemen* (Jakarta: PT. Raja Grafindo Persada, 2002), 32.

which is originating from the ground and returning to the ground as well. The pilgrims of Sunan Gunung Djati tomb usually are motivated to obtain God's blessings through the intermediary of the person he loves.

2) Pray of God

One of the motivations of pilgrims who come to the religious tourism area Sunan Gunung Djati Cirebon is praying. Praying is one of the religious advice. Before praying, the pilgrims usually begin by recitation holy verses of Quran and pray of God

3) Keeping Brotherhood Ties

Another purpose of visiting the tomb of Sunan Gunung Djati is to tighten brotherhood's tie and to respect the *wali*. *Wali* means a person loved by God.

Besides the motivation of pilgrimage, praying and strengthening brotherhood, pilgrims also want to explore traditional ceremonies that have become yearly ceremonies such as the long ceremony of amulets and earth alms or *nadran*. The existence of traditional and religious activities in the religious tourism area of Sunan Gunung Djati has become a motivation for local people to take advantage of business opportunities. According to Fauzia<sup>42</sup>, basically, business aims at providing benefits, maintaining company survival, social growth, and social responsibility, in order to create employment and business opportunities that are beneficial to increase people's income. Due to the increasing number of pilgrims visiting religious tourism, it is likely that pilgrims will buy food and souvenirs, pay for services of parking areas and public toilets, etc.

Religious motivation is one of the factors that can influence community economic empowerment. Through religious motivation, traditional and religious activities emerged that could attract pilgrims from various regions to visit the religious tourism area Sunan Gunung Djati Cirebon. The large number of visitors in the religious tourism area of Sunan Gunung Djati Cirebon, it opens opportunities for local people to earn income through creative economic activities and becomes a source of regional income. The increase in the number of visitors also has an impact on increasing demand for goods or services needed by pilgrims. As a consequence, this creates job opportunities that can increase people's income.

Along with the increase in income in society, the welfare of the creative economy community will increase. As a result, it can motivate other parties to carry out the same business activities. Therefore, it is appropriate to improve the following matters.

1) Increasing working and business ability

The existence of traditional and religious activities in the religious tourism area of Sunan Gung Djati Cirebon has an impact on increasing the number of pilgrims, thus opening job and business opportunities for the local community

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<sup>42</sup> Ika Yunia Fauzia, *Etika Bisnis Dalam Islam* (Jakarta: Prenada Media, 2018), 3-4.

to meet the pilgrims' needs. Job and business opportunities need to be balanced with the abilities creative economy community because the increasing ability of the community to run a business will directly impact the satisfaction of pilgrims.

2) Increasing Community's Income

The spending made by pilgrims is related to the increasing income and profits of the local creative economy community. The more pilgrims come to the religious tourism area Sunan Gunung Djati Cirebon, the more local traders generate more income and benefits.

c. Strengthening the Family Economy

The family economy is one of the internal factors that influence the economy of the community around the religious tourism area Sunan Gunung Djati Cirebon. The family economy greatly affects the businesses owned by the community. Some traders in this religious tourism area run their businesses as they are motivated by their family, such as businesses derived from parents to children, division of family roles, etc.

Based on field data, it can be concluded that strengthening the family economy greatly helps business activities for their successors. Therefore, with the existence of a business run by the family, there will be motivation for the next generation to continue the business.

## 2. External Factor

External factors are factors that influence the empowerment of the creative economy in the religious tourism area Sunan Gunung Djati Cirebon. These external factors come from outside the creative economy community, such as encouragement from the Regional Government and the reinforcement of the community economy.

a. Encouragement of Regional Government

The development of the tourism sector in Cirebon Regency shows an increasing trend. This tourism development aims at encouraging economic growth and expanding employment opportunities while maintaining cultural values. The encouragement of local government through the Tourism and Culture Department to improve the economy and expand employment is carried out through programs aiming at developing existing tourism potential, such as development and maintenance programs around the Sunan Gung Djati religious tourism area.

Several development programs that have been implemented by the Cirebon Regency Tourism and Culture Office have shown positive results, namely an increase in the number of tourists visiting. The religious tourism object of Sunan Gunung Djati continues to be improved and developed every year. The development of religious tourism objects is carried out by constructing and structuring the burial area,

maintaining and repairing the facilities and infrastructure in the religious tourism area Sunan Gung Djati.

The following is the development of Sunan Gunung Djati religious tourism object from 2015-2018, namely:

1) Road Reconstruction

Since 2015 the Department of Tourism and Culture has carried out physical maintenance which includes paving the road to the parking lot and building a park around the parking lot to attract pilgrims.

2) Construction of Business Stalls

The budget of 2016 was allocated to improve the facilities in religious tourism objects Sunan Gunung Djati. This facility upgrade continued the previous year's project, namely repairing damaged facilities and adding stalls for traders.

3) Expanding Parking Areas

In 2017, the construction of stalls was continued. The facilities in the religious tourism area Sunan Gunung Djati Cirebon were also improved by expanding the parking area in order to accommodate the increasing number of visitors. The construction and improvements the facilities in this area can attract pilgrims and lead to an increase in the number of pilgrims visiting the religious tourism area Sunan Gunung Djati Cirebon.

b. Reinforcement of the Residents' Economy

Reinforcement of the residents' economy is one of the factors that influence the economic empowerment of the community, especially in Astana Village. Astana Village's residents have quite a good economy and income level compared to other villages around Gunung Jati sub-district. This difference arises from the existence of the tourism sector which can support the community's economy. The existence of Sunan Gunung Djati religious tourism object supports the local community's economic income through business activities.

Thus, the development of a tourist village functions as a tourism center that contains entertainment and education sectors. The development of the tourism sector contributes to community welfare by involving the community's role on its management<sup>43</sup>. The community's active role affects the development of the tourism industry in a good way.

Good tourism development can be an essential foundation or benchmark in generating income and obtaining sources of funding for the tourism area and for the surrounding community. The better the development of a tourist area, the higher the level of satisfaction of visitors, government, and society, as they can enjoy the results of good tourism management. One indicator of visitors' satisfaction can be seen from

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<sup>43</sup> Harry Marpaung, *Pengetahuan Kepariwisataaan* (Bandung: Alfabeta, 2000).

the increase in the number of tourist visits which results on increasing tourists' demand for goods or services. As a consequence, it can create job opportunities, which in turn can increase income and improve welfare, as well as motivate other communities to work.

### **Conclusion**

Based on the results and discussion described above, there are some efforts to create a harmonious life for the creative economy community, namely, creating a peaceful, communicative, and warm household condition, and instilling an attitude of acceptance and trust between husband and wife. Tourism is a labor-intensive sector because its activities are mainly in the service sector and businesses that require human labor. By taking advantage of business opportunities and services in the religious tourism area Sunan Gunung Djati Cirebon, the level of family welfare in a creative economy community is quite good. The income from these creative economy activities can meet daily needs and be used to pay for children's schools. This affects the surrounding community by changing the status of the community from unemployed to livelihood residents. There are two main factors that influence the level of income of the creative economy community in the religious tourism area Sunan Gunung Djati Cirebon, namely internal and external factors. Internal factors are factors affecting the income level of creative economy actors in the religious tourism area Sunan Gunung Djati Cirebon. Internal factors come from within the community itself, such as economic motivation, religious motivation and motivation to strengthen the family economy. External factors are factors that influence the empowerment of the creative economy in the religious tourism area Sunan Gunung Djati, Cirebon. These factors come from outside the creative economy community, such as encouragement from the Regional Government and the reinforcement of the community economy.

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