

# Religious Tourism of the Tomb of Syekh Maulana Syamsuddin as a Transformation of the Halal Industry in Improving the Economic Welfare of the Community of Widuri Pemalang

Muhammad Maskur Musa<sup>1\*</sup>, Siti Salamah<sup>2</sup>, Rizki Fauzi<sup>3</sup>, M. Aba Yazid<sup>4</sup>

<sup>1,2,3,4</sup> State Islamic of University K.H. Abdurrahman Wahid Pekalongan

\*Corresponding author(s). E-mail(s): [muhammadmaskurmusa@mhs.uingusdur.ac.id](mailto:muhammadmaskurmusa@mhs.uingusdur.ac.id);

[sitisalamah@mhs.uingusdur.ac.id](mailto:sitisalamah@mhs.uingusdur.ac.id); [rizki.fauzi@uingusdur.ac.id](mailto:rizki.fauzi@uingusdur.ac.id); [m.aba.yazid@uingusdur.ac.id](mailto:m.aba.yazid@uingusdur.ac.id)

Contributing authors: [muhammadmaskurmusa@mhs.uingusdur.ac.id](mailto:muhammadmaskurmusa@mhs.uingusdur.ac.id); [sitisalamah@mhs.uingusdur.ac.id](mailto:sitisalamah@mhs.uingusdur.ac.id);

[rizki.fauzi@uingusdur.ac.id](mailto:rizki.fauzi@uingusdur.ac.id); [m.aba.yazid@uingusdur.ac.id](mailto:m.aba.yazid@uingusdur.ac.id)

<sup>#</sup>These authors contributed equally to this work

## Abstract

*The role of the tourism industry is very important in efforts to build and develop an area. Even the tourism industry in some areas can improve the area's underdevelopment and backwardness, as well as serve as the main source of regional income. The role of the tourism industry has resulted in a beneficial impact, including the area being crowded, creating jobs, and increasing regional income, so as to be able to create prosperity for the community. This study aims to explain the religious tourism of Syekh Maulana Syamsudin's tomb as a transformation of the halal industry in improving the economic welfare of the community. The method used in this study is field research, with the research approach being a descriptive qualitative approach. Data collection techniques using observation, interviews, and documentation. The results of his research show that the tomb of Syekh Maulana Syamsudin has become a site of religious tourism that is already well-known in Pemalang and the surrounding communities. Many people from Pemalang itself and people from outside the city come to make pilgrimages, so that the pilgrimage to the tomb of Syekh Maulana Syamsudin has become a tradition or habit for people from various regions. Moreover, the tomb of Syekh Maulana Syamsudin is very close to the widuri beach, so people not only make pilgrimages but also visit the beach. With so many people coming to the tomb for pilgrimages, as well as doing tours to this widuri beach, it provides an opportunity for the Pemalang community, especially those close to the tomb and beach areas, to open a business, namely selling food, clothing, or other accessories. This makes the Pemalang widuri community feel very helped by their economy, so that the economic welfare of the Pemalang widuri community can increase in their daily lives.*

**Keywords;** Religious Tourism, Grave of Syekh Maulana Syamsudin, Community Economic Welfare

## Introduction

The role of the tourism industry is very important in efforts to build and develop an area. Compared to the broad concept of culture, "tourism" is perhaps an easier term to deal with. Therefore, effectively, the tourism industry is seen as synonymous with sustainable tourism development, with all that is implied for the nature, scale, character, and ownership of tourism development. Tourism is defined as a trip or travel undertaken for

recreational or research purposes rather than for the purpose of earning money, working, or settling. This is due to three fundamental assumptions underlying the tourism industry: first, that the goal of all tourists visiting tourism is to enjoy beauty. Second, sustainable tourism is an effective and universally accepted way to achieve economic growth. Third, the character and quality of tourism areas must be protected or maintained so that they become more developed (Liang et al., 2022).

According to the 2019 World Travel & Tourism Council, the tourism industry has a beneficial impact on the world economy. The travel and tourism industry generates approximately 8.9 trillion dollars, or 10.30%, of global GDP. In addition, the sector grew by 3.5% in 2019, exceeding the world's economic growth of 2.5% for nine consecutive years. The tourism industry has been able to employ 330 million people in the last five years, which is 1 in 10 jobs globally. In addition, he managed to generate investment of \$ 948 billion, or 4.3% of all global investments. This shows that the tourism industry is a vital industry for Indonesia and has a sizeable impact on the country's economy. In 2014, the Ministry of Tourism and Creative Economy reported that the tourism industry contributed 3.8% to the country's GDP and was able to absorb up to 10.18 million people, or 8.9% of the entire Indonesian workforce. The economic activities carried out by tourists while traveling through Indonesia are another source of government revenue. This income is often referred to as "foreign exchange." Foreign exchange income is another significant potential benefit from the tourism industry for the Indonesian people (Dumilah et al., 2021).

One type of tourism that is currently developing is halal tourism. Indonesia synergizes with many parties to develop halal tourism because the tourism industry in several regions can improve the backwardness of a region. Tourism in an area depends on the potential and resources of tourism itself. In the tourism context, resources are defined as anything that has the potential to be developed to support tourism, either directly or indirectly, such as natural and cultural resources. Halal tourism, which is currently developing in Indonesia, is expected to be able to integrate Islamic aspects in the form of values into all tourism activities by paying attention to halal and haram, which are the main values and used as a reference. So this emphasizes that all elements of tourism activities and their supporters must go through the halal certification process (Battour et al., 2022).

Muhammad Maskur Musa, et al. previously conducted research on the tradition of pilgrimage to the graves of saints and their impact on community welfare (a case study at the tomb of Syekh Maulana Maghribi, Wonobodro Village, Blado District, Batang Regency). The results of his research explained that the local community developed a tradition or habit of visiting the tomb of Sheikh Maulana Maghribi Wonobodro. The number of people who make pilgrimages to the tomb of Sheikh Maulana Maghribi every year is increasing due to the khoule event. The welfare of the community, especially in Wonobodro Village, is influenced by the custom of visiting the tomb of Sheikh Maulana Maghribi. This was shown by the pilgrims visiting the tomb of Sheikh Maulana Maghribi Wonobodro, which had a good impact on the local community's economy because pilgrims from the area could carry out economic activities such as selling food and drinks, opaque crackers, haj equipment, and so on. so that people can achieve financial stability while still meeting their basic needs. The city's infrastructure has been developed as a result of increasing economic prosperity, such as the An-Nur Mosque, which was erected with infaq money collected by grave pilgrims (Musa et al., 2022).

Furthermore, Muhammad Fauzan et al. conducted the same research regarding the tradition of visiting graves. The research was published in an article entitled “Ziarah Tombs” in Lombok: The Intersection Between Prayer and Tourism Activities (a Case Study at Tgh. Mutawalli Cemetery, East Lombok). The results of his research explain that for the Sasak people, graves have various meanings and purposes. Consequently, the societal custom of paying homage to the deceased is an attempt to spread this multifaceted ideal. In addition, as a religious tourism destination on Lombok Island, the existence of tombs and tomb pilgrimage activities have commercial importance (Fauzan et al., 2022). Sukmawati Nur Salamah also conducted research on the pilgrimage tradition under the title “The socio-economic conditions of the people around the religious tourism of the Sunan Gunung Jati tomb (MSGJ).” The results of this study describe that, for various parties, the presence of MSGJ presents opportunities as well as challenges. One of the benefits is that the local community can take advantage of the requests of visiting tourists. A growing social issue is the presence of beggars and conflict among residents. Such social and economic conditions should enable MSGJ stakeholders to gradually improve social and economic conditions. The three studies above focus on the impact of the pilgrimage tradition on the community’s economy (Salamah, 2022). Meanwhile, this study describes religious tourism to Syekh Maulana Syamsudin’s tomb as a transformation of the halal industry in improving the economic welfare of the Widuri Pemalang community. The focus of his research is on how to increase the economic welfare of the Widuri Pemalang community through religious tourism to Syekh Maulana Syamsudin’s grave.

According to a number of provisions related to halal tourism, it is said to be halal tourism when it fulfills the following characteristics: artificial tourism, natural tourism, cultural tourism, religious tourism, nature reserve tourism (national parks), and ecotourism, all of which are interpreted according to the principles of Islam. This category of halal tourism is generally difficult to define, but it will fulfill sharia principles in promoting halal tourism if it can meet the needs of Muslim visitors, including prayer facilities, separate ablution areas for men and women, halal food and drinks, Qibla direction in hotel rooms, time information prayers, halal labels on every consumer product, special services during the holy month of Ramadan, separation of recreation areas, and having an impact in adding Islamic values that are a reminder of the oneness of Allah SWT (Biancone & Secinaro, 2021).

One form of halal tourism that is included in religious tourism and that many people often do is pilgrimage to the tombs of saints. In religious tourism, tomb pilgrimage is a visit to a saint’s grave to pray to God through the guardian’s intermediary and as a reminder that all creatures will return to the creator. The tradition of pilgrimage to the saint’s tomb has also become a habit for the Javanese. You can see that there are many saint’s tombs that are often visited by many people from various regions. This is because people think that the guardian’s tomb can bring blessings. So with so many people coming to the guardian’s grave, the guardian’s grave has now become the main destination for people to do a tour (Luz, 2020).

The cultural diversity of Muslims in the Javanese tribe has its own characteristics, one of which is the pilgrimage tradition, and of course it has an impact on people’s lives, be it in the social, cultural, religious, or economic aspects of the community. However, the pilgrimage tradition to the saint’s tomb has the most prominent impact that can be felt, namely the impact on the economic side of the community. With so many people visiting the wali’s tomb, it

creates an opportunity for the people around the tomb to open a business. So this has a good impact on the economy of the community, which makes the community around the tomb more prosperous. It is from here that the author chose to focus his research on the pilgrimage tradition of the tombs walo. The research location was at the tomb of Syekh Maulana Syamsuddin Widuri Pemalang, namely the tomb of a wali allah who had a major influence on the development of Islam in the Widuri area of Pemalang and its surroundings (Kurniawan et al., 2022).

The author sees that the pilgrims who come to the tomb have certain reasons for visiting the wali's tomb, which is in Widuri Pemalang, and that various kinds of people who visit have a great economic impact on the local population. This attracted the author to raise the tradition of visiting the tomb of Sheikh Maulana Syamsudin, which has an impact on the economic welfare of the Widuri Pemalang community. This is the topic of discussion in this research. Therefore, the author chose the research title "religious tourism of the tomb of Syekh Maulana Syamsudin as a transformation of the halal industry in improving the economic welfare of the community of Widuri Pemalang."

## Material and Methods

This study employs field research with a qualitative descriptive approach to investigate how religious tourism to the tomb of Syekh Maulana Syamsudin has transformed the halal industry and improved the economic well-being of the Widuri Pemalang community. As for the data collected by researchers using several collection techniques, including observation techniques, interviews, and documentation, The data that has been obtained by the researcher is then carried out by a data analysis. There are three data analysis techniques used by the researcher in this study, including data reduction, data presentation, and drawing conclusions. The first stage of the researcher's work was data reduction, namely choosing and selecting data from observations, interviews, and documentation. The second stage presents the data-the data that has been obtained and has gone through data reduction-and then the data is presented in a descriptive form. The researcher then provides arguments and draws conclusions from the data presented in the final stage of the research process.

## Result and Discussion

### *Regional Profile of Widuri Pemalang*

In the 15th century, the northern coast of Central Java still had many forests and wetlands. A husband and wife once lived on the coast of what is now Pemalang Regency. The names of the husband and wife, who at that time worked as farmers, This pair is referred to in data from the Department of Tourism and Culture as Kaki and Nyai Pedaringan. The ages of this couple are very different. Ki Pedaringan is over 50 years old, while Nyai Pedaringan is still relatively young. According to Kustoro, the origin of the name Widuri is a series of love stories between two married couples, Nyi Tanjang and Ki Tanjang (Pervez & Wang, 2022).

According to Kustoro, he also explained that even though the two main characters of the husband-and-wife pair have different names, the plot of the story, namely the story of Ki Pedaringan or Ki Tanjang and his young and beautiful bride, remains the same. An attractive young man appears in the couple's shackhouse early in the story. "At that time, Ki Tanjang was looking for firewood, while Nyi Tanjang was preparing food. Then Purboyoy, who

appeared with wounds all over his body and blood pouring out, asked for help. Prince Purbaya was a courtier from the Mataram Kingdom, assigned to quell a rebellion led by Salingsingan in Cirebon. Salingsingan's goal at that time was to control the Land of Java from Mataram. While receiving treatment, the Chief of Salingsingan and other Cirebon soldiers were looking for Prince Purbaya. Nyi Pedaringan, who is also known as Nyi Tanjang, always denies it, always saying she doesn't know where she is (Darmawan & Barlan, 2022).

It was reported that Prince Purboyo said goodbye to Nyi Tanjang and gave the Mataram heirloom to him after he finished his treatment, and it turned out that the enemy soldiers who were looking for him were far away. It was then that Nyi Tanjang and Nyi Idu Ri received the title of Prince Purboyo. When the Salingsingan troops asked where Prince Purboyo was, he lied and said he did not know, earning the nickname "Nyi Idu Ri," which in Indonesian means "spiked spit." The local community changed the term "Idu Ri" to the word "Widuri," a well-known area in Pemalang district (Sihombing & Purnamayani, 2021).

Pemalang, a district in Central Java, offers a lot of tourism potential, including beaches, waterfalls, lakes, mountains, hills, and spas. Despite being on the north coast of Java, the main land transit route, Pemalang is not well known to tourists due to the lack of government attention in areas that can help build a city's brand or icon, such as the tourism industry. The northern part of Pemalang Regency, especially the coastline area where there is Widuri Beach, is prioritized for tourism development, according to Regional Regulation of Pemalang Regency Number 2 of 2007. Several facilities at Widuri Beach, including a water park and a motorcycle racing circuit, have been installed on the beach at the tourism object. This Widuri Beach in Pemalang is part of the government's efforts to organize and develop this area into a better tourist destination. In addition to tourist attractions, tourist attractions are also equipped with various tourist facilities, such as mosques, toilets, shops, management offices, and so on (Widiatmoko et al., 2021).

### ***Religious Tourism of Sheikh Maulana Syamsudin's Tomb***

The arrival of Islam in Java, which was spread by Wali Songo in the past, cannot be separated from leaving traces of history. One of them is in Pemalang Regency, namely about Syekh Maulana Syamsuddin, who is better known as 'Ki Jogo Segoro' or "The Guardian of the Sea." Sheikh Maulana Syamsuddin has the full name Sayyid Hasan Syamsudin bin Awwad Al Alawi. Born around 1700 AD or 1100 H, it is estimated that he lived in the same era as Sri Sultan Hamengkubuwana I (1717–1792), at the same time as Mbah Nur Kalam Kauman Pemalang. As for the nickname "Ki Jogo Segoro" or "The Guardian of the Ocean" which was given to Syekh Maulana Syamsuddin, it is because he is a 'great scholar' figure who is not only an expert in religious insight but also has insight and expertise in the field of "marine strategy" (Bella Agustin, 2019).

Apart from that, he also received the title "Mbah Keramat" from the word, which is actually Arabic, namely "Shohibul Karomah." Syekh Maulana Syamsuddin is still a descendant of the world's most famous scholars, who, if sorted, come to "Sheikh Abdul Qadir Jaelani." Then his lineage is connected to the lineage of the Prophet through Sayyidah Aisyah and Sayyidina Ali Karamallahu Wajhah.

According to popular belief, Sheikh Maulana Syamsudin's given name is Solechuddin Al Baghdadi. He comes from Baghdad (Iraq) and is still a descendant of Sheikh Abdul Qadir Al Jaelani. At the age of 10, he left Baghdad for Java to study religion with Syeh Maulana Maghribi in Tuban, Gresik, East Java.

Sayyid Hasan Syamsuddin bin Sayyid Awwad bin Sayyid Hasan is his full name, as are Sayyidah Fatima bint Rosul and Sayyidina Ali bin Abi Tholib. Another history states that Sheikh Maulana Syamsuddin had a son named after his father, Sayyid Awwadh bin Sheikh Hasan Maulana Syamsuddin. Sayyid Awwad Bin Syekh Maulana Syamsuddin has a son named Sayyid Husen Al Alawi, who is the grandfather of Raden Sholeh Syarif Bustaman (a famous Indonesian painter who was born in 1807–1880 AD). So Sheikh Maulana Syamsuddin is the great-grandfather of Raden Sholeh Syarif Bustaman.

After studying for 20 years, one day he was ordered by Syeh Maulana Maghribi to deliver a letter to Sunan Gunung Jati in Cirebon. He left alone, carrying a package on his shoulder containing the Koran and the letter. He made a long journey on foot along the northern coast of Java. His journey from the east was already being followed by a group of people from behind the bushes. Seeing the appearance of Sheikh Syamsudin, who was neat, clean, and carrying a package, as well as his unfamiliar face, they thought he was a merchant. Finally, the mob attacked him while he was resting to pray under a shady tree. The five robbers were disappointed because they couldn't get any valuables, so Syeh Syamsudin's body was just left on the beach.

Three days and three nights since the death of Solechuddin, or Sheikh Syamsudin, an odd thing happened on a merchant ship from Madura that was sailing to Batavia. Even though the wind blows to the west, the ship actually moves south, approaching the shoreline. At the same time, the captain of the ship saw a bright light radiating from the shore. Therefore, the captain decided to anchor first. The captain and his crew were very surprised when they found that the source of the light was coming from a dead body. After burying Solechudin's (Syamsudin) body, the merchant ship continued its journey to Batavia.

Syekh Maulana Syamsudin's grave is one of the religious tourism destinations in Pemalang that is usually visited by the general public. Until now, some people thought that the tomb was a sacred tomb that was believed to store blessings and karomah like the tombs of saints in other areas. The condition of Syekh Maulana Syamsudin's tomb has now been renovated several times, and even the facilities are now more complete, such as a mosque, toilets, and a place to rest/spend the night for pilgrims who come from outside Pemalang.

This tomb is included in the administrative area of RT 1/II of Dukuh Pecolotan, Sugihwaras Village, Pemalang District, and Pemalang Regency, to be precise, on the lip of this widuri beach. Pemalang Regency is located on the north coast of Java Island; astronomically, this district is located between 109°17'30 and 109°40'30 East Longitude and 6°52'30" and 7°20'11" South Latitude; its area is 111,530 km<sup>2</sup>. In 1973, this cemetery was only 3 meters from the sea, but within the past 30 years there has been an addition of land (embossed land) until now the distance to the sea has become approximately 15 meters. The north coast, including the Widuri Pemalang beach, has long been one of the main routes frequented by merchants from abroad, such as Gujarat Arabs, India, Pakistan, England, and Portugal, to the Dutch VOC.

The religion of Islam itself was brought to the island of Java by merchants from Gujarat, Arabia, and India, who later in its development gave birth to many great religious figures such as “Wali Songo,” who spearheaded the spread of Islamic teachings in Java and became one of the centers for the spread of Islam in the archipelago. As with other sacred pilgrimage sites, the tomb of Mbah Keramat is also used by visitors who come to this place as a means of praying, including pilgrimages while doing tawasul and i’tikaf media, as well as a means of religious recreation. The cool atmosphere because it is on the beach makes this place comfortable for visitors who deliberately take time to make pilgrimages there. It’s no wonder that many pilgrims are willing to stay at this place just to get the peace of mind they want (Hamid & Uus, 2022).

According to K.H. Mustajib, caretaker of the tomb, this place is visited by many pilgrims, both local and those who come from outside the area, who deliberately take their time for a moment to make pilgrimages and other forms of worship with the nuances of remembrance of God. Although not every day or every month, this place is crowded with visitors, and every day at least someone comes there. According to him, the peak crowd of visitors is in the months of Rajab and Sha’ban, which are the months of pilgrims. He also stated that every last Friday in the month of Sha’ban or Ruwah, a Khaul is held to commemorate the death of Maulana mbah Syamsudin and to hold a joint prayer in order for all those present to receive protection both physically and spiritually from God Almighty.

A large, lush, and tall tree stands next to the tomb building. This tree is unique, because there are five types of plants in it. If I’m not mistaken, this tree is very old, and when Sheikh Maulana Syamsuddin died, he was buried next to this tree. As a result, this tree could be over 500 years old. In addition to large trees, in the tomb area there is also a sacred well. It is said that the Sacred Well contains a lot of karomah for pilgrims who drink it with the permission of Allah SWT. According to the caretaker of the tomb, apart from receiving donations from the local government, the management of the tomb also relies on the large amount of cash coming in from donors who sincerely donate for the preservation and development of the place.

### **The Economic Condition of the Widuri Community in Pemalang**

The economic condition of the Widuri people in Pemalang is greatly influenced by existing tourist attractions, one of which is Widuri Beach and the tomb of Sheikh Maulana Syamsudin, which is well known by the local community. The Widuri Waterpark Tourism Object, which was closed during the COVID-19 Pandemic, is now starting to improve so that it can generate Regional Original Revenue (PAD) for the Pemalang Regency Government. The Tourism Office, through the UPTD Pantai Widuri Waterpark, has proposed an allocation of Rp. 22 billion to renovate all tourist facilities that are the pride of Pemalang residents. The condition of Widuri Waterpark, which was stalled and abandoned after the pandemic, makes this beach tourism object managed by the Pemalang Regency Government interesting to visit. Many facilities at local tourist attractions are in damaged condition. If you don’t worry right away, it is feared that it will endanger visitors, especially children. To get to this beach, it doesn’t take much time-only about 10 minutes from Pemalang Square (Wang et al., 2022).

Various things are presented at Widuri Beach attractions, such as culinary places in the form of seafood catches, children's playgrounds, music stages, and motorbike racing circuits. Besides that, there is also a new vehicle, namely boats for tours. The boat tourism object has been around for a year. operates every day at a rate of Rp. 15,000 per person. Since the COVID-19 pandemic, the tourism sector has also felt its impact, especially since the implementation of the PSBB, which has resulted in a decrease in visitors and a small amount of income. It is hoped that this boat tour will be able to boost the number of tourists again and normalize the situation without ignoring health protocol recommendations. Although relatively new, boat tours have been successful in attracting visitors. The route given is from the shoreline to the middle of the sea (Razali et al., 2020).

Along the boat ride, tourists will be presented with a view of the turquoise sea surrounded by green trees that add to the cool and beautiful atmosphere. It is perfect for unwinding after a week of struggling with work. Boat tourism also boosts the economic level of the local community. Supeno, a boat tourism entrepreneur, said that the business income is around IDR 2,000,000 per day, divided by five colleagues, plus a deposit of IDR 200,000 to the boat owner. so that the net income is around IDR 150,000/day. When conditions are quiet or there are periods where activities are not permitted by the government, the boat will stop operating and affect the amount of income. Not much different from Supeno, Nurrohim, who has a similar profession, feels the same way. He hopes that this boat tour can become an icon that attracts tourists so that Widuri Beach is well known to the public.

Widuri Beach is one of the main tourist attractions in Pemalang Regency. This tour is still operating and was able to survive the COVID-19 pandemic. Maleha stated that during the COVID-19 pandemic, traders experienced a decline in sales due to restrictions on outdoor community activities, which had an impact on consumer transactions, especially at basic food stalls. As a result of lower earnings, expenses must adjust in tandem with earnings. On the other hand, health factors during the COVID-19 pandemic also affected the welfare of traders, such as at the Tirtomoyo Wonogiri market in May 2021, which was closed for five days because a trader died from COVID-19 (Abbas et al., 2021).

Based on this, trading activities to meet needs are also influenced because they are limited by government policies such as PSBB (Large-Scale Social Restrictions) and PPKM (Enforcement of Restrictions on Community Activities). Pemalang Widuri Circuit Beach Traders Group This cooperation can be created due to a factor, namely social capital. Based on Law No. 11 of 2009 concerning Social Welfare, it explains that social welfare is the condition of fulfilling the material, spiritual, and social needs of citizens so that they can live properly and be able to develop themselves so that they can carry out their social functions. Complete welfare can generally be measured through several indicators, according to the Central Bureau of Statistics, including income levels, consumption and expenditure levels, access to education, access to health facilities, living conditions, and living facilities (Tan et al., 2022).

The product characteristics produced by an area can also be a special attraction for tourists to visit the area. The characteristics of a product need to be considered by looking at the situation and condition of an area with respect to other regions as well as the potential possessed by the area so that the resulting product will be different but still follow what is becoming a trend or developing in society. The forms of products produced by the community include processed pineapple products, which are one of the leading agricultural



products, processed coffee products, and also handicrafts, namely goyor sarongs. Furthermore, Pokdarwis are developing homestay development in an effort to increase tourism attractiveness. The existence of homestay developments will certainly have an impact on the economy, especially for residents who live around the homestays (Nasralla et al., 2022).

### **Transformation of the Halal Industry Through Religious Tourism of Syekh Maulana Syamsudin's Tomb in Improving the Economic Welfare of the Widuri Pemalang Community**

The halal industry is one of the fastest growing in the global Islamic economy. This refers to the high public awareness of the importance of using products that are proven to be safe (halal). In addition, comfort and privacy security when traveling have become major requirements, so service providers are trying to meet consumer demands (Sismanto, 2021).

This increase in tourists encourages the development of halal entrepreneurs. Entrepreneurial independence is the ability of entrepreneurs to carry out economic activities independently. This is supported by continuous product quality innovation. Many aspects of the product, such as its form, features, durability, style, design, and halal certification, are said to be of high quality. This innovation is very important in the competition for the halal tourism industry. To respond to halal tourism opportunities, many new products and services must be developed. This is not only for Muslim tourists but also for non-Muslim tourists who are interested in Halal products (Husni Pasarela et al., 2022).

Halal tourism is a type of tourism that is similar to the concept of tourism in general; it's just that the fulfillment of the facilities is guided by Islamic law so that it is Muslim-friendly. The development of halal tourism is expected to provide justice and comfort for visitors, entrepreneurs at tourist attractions, and tourism managers. It is hoped that the growth of halal tourism will generate good and mutually beneficial values. Halal tourism development is not only devoted to Muslim tourists but can also be enjoyed by non-Muslim tourists. In Indonesia, the implementation of halal tourism is regulated by the government, in particular the Ministry of Tourism, in collaboration with the Indonesian Ulema Council, to determine tourism products that comply with sharia principles. Because halal tourism is the application of economic teachings based on Sharia principles, it is not justified to deviate from the characteristics of Sharia economics in all of its operational activities (Rhama, 2022).

Maqasid sharia Imam Syatibi stated that the application of sharia has the goal desired by the maker of sharia, namely Allah SWT, especially in main matters (dharuriy) such as the maintenance of religion, or hifzhud din, the maintenance of the soul, or hifzhun nafs, the maintenance of the soul's descent, or hifzhun nasl, the maintenance of property, or hifzhul maal, and the maintenance of reason, or hifzhul 'aql. When Islamic sharia is applied in all aspects, including tourism, various sharia objectives are needed, and this is what is known as halal tourism. Religious tourism at the Tomb of Sheikh Maulana Syamsuddin Widuri Pemalang is one of the tours that can provide peace of mind and spiritual teachings because the congregation will read verses from the Koran, which can bring peace, and in this religious tour there is also a museum that can add to this Islamic insight that has fulfilled aspects of the maintenance of religion in maqasid sharia. Cultural performances such as tahlilan, hadrah, and others in this tourist area do not violate sharia rules, so their existence can

protect lives (hifzhun nafs), and the local government protects tourism activities from life-threatening crimes such as murder and others. through applicable law (Fageh, 2022).

At the tomb of Sheikh Maulana Syamsuddin, facilities and infrastructure are available that are in accordance with the concept of halal tourism as outlined in the DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 that tour operators must avoid polytheism, evil, and immorality, and create benefits that benefit both materially and spiritually. Then halal food and drinks are available, facilities for worship are available, and hotel managers are required to wear clothes that comply with Sharia. Then, in terms of tourist destinations, they must provide adequate and usable worship facilities, halal food and beverages in tourist areas, and the absence of cultural activities that lead to disobedience, pornography, liquor, and are contrary to Sharia principles.

## Conclusion

Based on the results and discussion, it can be concluded that the Tomb of Sheikh Maulana Syamsudin is a well-known religious tourism destination among the people of Pemalang and its surroundings. Until now, some people thought that the tomb was a sacred tomb that was believed to store blessings and karomah like the tombs of saints in other areas. Many people from the Pemalang area itself and people from outside the city come to make pilgrimages. so that the pilgrimage to the tomb of Sheikh Maulana Syamsudin has become a tradition or habit for people from various regions. Moreover, the tomb of Sheikh Maulana Syamsudin is very close to Widuri Beach, so people don't only make pilgrimages but also visit the beach. With so many people coming to the tombs for pilgrimages as well as taking tours to this widuri beach, it provides an opportunity for the people of Pemalang, especially those close to the tomb and beach areas, to open businesses, namely those selling food, clothing, and other accessories. This makes the Pemalang thistle community feel greatly helped by their economy, so that the economic welfare of the Pemalang thistle community can increase in their daily lives.

## References

- Abbas, J., Mubeen, R., Iorember, P. T., Raza, S., & Mamirkulova, G. (2021). Exploring the impact of COVID-19 on tourism: transformational potential and implications for a sustainable recovery of the travel and leisure industry. *Current Research in Behavioral Sciences*, 2. <https://doi.org/10.1016/j.crbeha.2021.100033>
- Battour, M., Salaheldeen, M., & Mady, K. (2022). Halal tourism: exploring innovative marketing opportunities for entrepreneurs. *Journal of Islamic Marketing*, 13(4). <https://doi.org/10.1108/JIMA-06-2020-0191>
- Bella Agustin, A. (2019). JAVANESE MUSLIM LOCAL CULTURE AND TRADITION IN ISLAMIC PERSPECTIVE. *Sunan Kalijaga International Journal on Islamic Educational Research*, 3(1). <https://doi.org/10.14421/skijier.2019.2019.31.02>
- Biancone, P., & Secinaro, S. (2021). Finanza islamica e globalizzazione attraverso il turismo halal. *Quaderni Di Diritto e Politica Ecclesiastica*.
- Darmawan, A. S., & Barlan, Z. A. (2022). Analisis Hubungan Modal Sosial dengan Kesejahteraan Anggota Kelompok Pedagang di Kawasan Wisata Pantai Widuri. *Jurnal Sains Komunikasi Dan Pengembangan Masyarakat [JSKPM]*, 6(5), 529–542. <https://doi.org/10.29244/jskpm.v6i5.1066>
- Dumilah, D. R., Komarudin, M., Ubaidillah, R., Siagian, S., & Santoso, S. (2021). Peran

- Ekonomi Kreatif dalam Meningkatkan Industri Pariwisata di Seaworld Ancol. *Jurnal Master Pariwisata (JUMPA)*, 7(2), 558–583. <https://doi.org/10.24843/jumpa.2021.v07.i02.p10>
- Fageh, A. (2022). Building A Synergy Between The Halal Industry And The Green Industry In The Maqasid Syari'ah Review As The Basis Of Islamic Economics. *Journal of Islamic Economic Laws*, 5(1). <https://doi.org/10.23917/jisel.v5i1.17034>
- Fauzan, A., Aziz, L. A., & Fujiama, S. (2022). Ziarah Makam di Lombok: Persinggungan Antara Aktivitas Doa dan Wisata (Studi Kasus di Makam TGH. Mutawalli, Lombok Timur). *Jurnal Ilmiah Mandala Education (JIME)*, 8(3), 2315–2323. <https://doi.org/10.36312/jime.v8i2.3722/http>
- Hamid, R., & Uus, R. (2022). Islamic education system in Indonesia. *International Journal of Social Sciences*, 5(1). <https://doi.org/10.21744/ijss.v5n1.1815>
- Husni Pasarela, Andri Soemitra, & Zuhri M Nawawi. (2022). Halal Tourism Development Strategy in Indonesia. *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial*, 9(1). <https://doi.org/10.33258/konfrontasi2.v9i1.188>
- Kurniawan, K., Suganda, D., & Lies Siti Khadijah, U. (2022). Dampak Wisata Religi Makam Eyang Kobul Ditinjau dari Aspek Ekonomi dan Sosial. *Tourism Scientific Journal*, 7(1). <https://doi.org/10.32659/tsj.v7i1.164>
- Liang, F., Mu, L., Wang, D., & Kim, B. S. (2022). A new model path for the development of smart leisure sports tourism industry based on 5G technology. *IET Communications*, 16(5). <https://doi.org/10.1049/cmu2.12271>
- Luz, N. (2020). Pilgrimage and religious tourism in Islam. *Annals of Tourism Research*, 82. <https://doi.org/10.1016/j.annals.2020.102915>
- Musa, M. M., Safitri, V., Maulana, E., & ... (2022). Tradisi Ziarah Makam Wali Dan Dampaknya Terhadap Kesejahteraan Masyarakat (Studi Kasus Di Makam Syekh Maulana Maghribi Desa Wonobodro Kecamatan Blado Kabupaten Batang). *Ecopreneur ...*, 3(2), 138–146. <http://journal.bungabangsacirebon.ac.id/index.php/ecopreneur/article/view/877%0Ahttps://journal.bungabangsacirebon.ac.id/index.php/ecopreneur/article/download/877/670>
- Nasralla, N. N., Gomah, N. H., Aly, M. M., Abdel-Aleem, J. A., Hammam, A. R. A., Osman, D. M., & El-Derwy, Y. M. A. (2022). Compositional characteristics of dairy products and their potential nondairy applications after shelf-life. *Current Research in Food Science*, 5. <https://doi.org/10.1016/j.crfs.2021.12.017>
- Pervez, R., & Wang, Y. H. (2022). Microplastic distribution within core sediments of beach and its responses to anthropogenic activities. *Marine Pollution Bulletin*, 174. <https://doi.org/10.1016/j.marpolbul.2021.113256>
- Razali, K. A. M., Omar, K., Samsudin, H., & Halim, M. A. S. A. (2020). Investigating the behaviour intention to participate in career as a nature tourist guide. *Journal of Critical Reviews*, 7(16). <https://doi.org/10.31838/jcr.07.16.59>
- Rhama, B. (2022). The halal tourism – alternative or mass tourism? Indications of traditional mass tourism on crescent rating guidelines on halal tourism. *Journal of Islamic Marketing*, 13(7). <https://doi.org/10.1108/JIMA-07-2020-0199>
- Salamah, S. N. (2022). Kondisi Sosial Ekonomi Masyarakat Di Sekitar Wisata Religi Makam Sunan Gunung Jati (Msgj). *Jurnal Mediasosian : Jurnal Ilmu Sosial Dan Administrasi Negara*, 6(2), 299–314. <https://doi.org/10.30737/mediasosian.v6i2.3221>
- Sihombing, Y., & Purnamayani, R. (2021). Intercropping technology to increase cropping index

- in Central Java, Indonesia. *E3S Web of Conferences*, 306. <https://doi.org/10.1051/e3sconf/202130603008>
- Sismanto. (2021). The Halal Industry in Jurisprudence Islamic Law Perspective. *At Tawazun*, 9(1).
- Tan, L. P., Sadiq, M., Aldeehani, T. M., Ehsanullah, S., Mutira, P., & Vu, H. M. (2022). How COVID-19 induced panic on stock price and green finance markets: global economic recovery nexus from volatility dynamics. *Environmental Science and Pollution Research*, 29(18). <https://doi.org/10.1007/s11356-021-17774-y>
- Wang, J., Ma, F., Bouri, E., & Zhong, J. (2022). Volatility of clean energy and natural gas, uncertainty indices, and global economic conditions. *Energy Economics*, 108. <https://doi.org/10.1016/j.eneco.2022.105904>
- Widiatmoko, F. R., Aziz, M., & Firmansyah, I. (2021). Geological Mapping of Gunungbatu and Surrounding Areas, Bodeh District, Pemalang Regency, Central Java. *Journal of Earth and Marine Technology (JEMT)*, 2(1). <https://doi.org/10.31284/j.jemt.2021.v2i1.2167>