The Economic Impacts of Sharia Tourism to the Revenue Traders at Sunan Ampel Mosque, the Religious Tourism Area in Surabaya

Himmatul Kholidah and Dina Fitrisia Septiarini
Airlangga University, Indonesia

Abstract
God encourages humans to walk on the Earth or travel (rihlah) in order to extend insights, to see the greatness and Majesty of God and to increase their Faith. This research aims to study how economic impacts of Sharia tourism in the Sunan Ampel Mosque Surabaya to the business activities surrounding that area. The economic impacts of tourism to a certain area consist on direct economic impact, indirect economic impact and induced impact. The research method used descriptive qualitative approach. The data collection was collected by interview and observation process. Informants in this study are people who involve in tourism activities of travellers, traders and labour who work in Sunan Ampel Mosque Surabaya. Analytical techniques are used to reduce, to present, to conclude and to verify the data. The result is the existence of religious tourisms of Sunan Ampel Mosque Surabaya gives the economic impact for the community around. Direct economic impacts increase the income of traders, by 44 percent. The indirect economic impact shown with labour’s wage of 8,2 percent and induced impact of labour expenses at tourist sites which is used the most for food consumptions.

Keywords: the economic impact, revenue, Islamic tourism

1. Introduction
Tourism is all kind of Tourism, instilled with the Ethical Value of Islam, which can be served for all (Sofyan, 54: 2012). Islamic Tourism covers all types of tourism, by instilling the values of Islam, which can be enjoyed by everyone.

God says in the QS. Al-Imran [3]: 137 show that Allah encourages humans to walk on the face of the Earth (traveling) or rihlah place of pilgrimage. The goal is to make human beings can see the Majesty of God's creation and feel the greatness of God's power in any real evidence
as well as paying attention to the history of the past, like about how God destroy those evil and how God treats those who do good deeds with strengthen the position.

In the sector of the tourism industry in Indonesia, East Java is one of the main tourist destinations and is one of the bases of the national tourism industry. The growth of tourist visits to East Java over the past three years has increased. It can be seen on the table.

**Table: The number of Tourist Visits to East Java**

<table>
<thead>
<tr>
<th>Year</th>
<th>Tourist</th>
</tr>
</thead>
<tbody>
<tr>
<td>2010</td>
<td>25.148.283 persons</td>
</tr>
<tr>
<td>2011</td>
<td>27.297.828 persons</td>
</tr>
<tr>
<td>2012</td>
<td>33.224.659 persons</td>
</tr>
<tr>
<td>2013</td>
<td>39.663.005 persons</td>
</tr>
</tbody>
</table>

Source: Department of Culture and Tourism of Jawa Timur Province

One of the attractions in East Java are much visited by tourists is the Sunan Ampel Mosque religious tourism. The charm of culture, art, and history contained in the mosque of the Sunan Ampel has attraction for tourists.

The mosque is the mosque of Sunan Ampel, founded by Raden Achmad Rachmatullah in 1421, was built during the reign of Majapahit Kingdom. The mosque was built by ancient Javanese architecture, with the nuances of Arabic culture. Sunan Ampel Mosque features namely a mosque building is old and historic still well-maintained. The structure of the building with pillars and large buffer height are made of wood, as well as the architecture of sturdy ceiling shows the strength of the building through the ages. The mosque has become a tourist destination and pilgrimage never deserted from visitors. In addition, to preserve the history of this, the City Government has set a Mosque in Surabaya Ampel as cultural heritage and makes this area as religious tourism.

In Indonesia's Official Tourism Website mentioned that the number of visitors to the mosque's religious tourism Sunan Ampel on typical day reaches an average of 1,500-2,000 people, this number will be increased in the month of Ramadan arrives. The growing number of travelers is encouraging local communities to engage in tourism activities. The existence of the Sunan Ampel Mosque religious tourism economic impact for giving local communities such as increased income, increased employment and business opportunities.
Tourists come to the tourist spots will cause some impact, one of which is the economic impact, the economic impact are direct economic impact, indirect economic impact and induced impact. Direct economic impacts (Dristato and Anggraeni goddess, 2013), is the impact caused by economic activities that took place between the local community and tourists have a business unit in the tourist sites. An indirect economic impact (Amanda, 2009) is the benefit received from the direct impact which resulted in the increase in the input of a business unit. The induced impact (Prasetio, 2011), the economic impact is obtained based on the expenses incurred by the local work force is in place.

The appearance of an icon in the Islamic tourism religious tourism Sunan Ampel Surabaya Mosque poses a growing and ever-growing range of effort, it was interesting to do further research on the economic impact of tourism income against Islamic traders in the Sunan Ampel Mosque religious tourism.

2. Literature Review

Tourism in Islam also known by the term rihlah, which means moving from one place to the other in order to achieve an objective material or immaterial. The term rihlah mentioned in QS. [106] the quraish: 1-2. God encouraged slaves to walk on the surface of the Earth (to travel), so you can see the Majesty of creation and the greatness of his power in a tangible evidence as well as paying attention to the history of the former so that it can capture the sunnah-sunnah of God in nature, such as destroying those tyrant, strengthen the position of the pious people and give power.

Muslim tourists is a new segment is being developed rapidly in the industry of tourism, tourists keep visiting Muslim but not at the expense of basic needs, namely in the form of halal food selection and ease of implementation of the service.

Hassan (in Sofyan, 2012: 54) argued that, Islamic tourism means a new ethical dimension in tourism. It stands for values generally accepted as high standards of morality and decency. It also stands for the respect of local beliefs and tradition, as well as care for the environment. It represents a new outlook on life and society. Shakiry (in Sofyan, 2012: 54) argued that the concept of Islamic tourism is not limited to religious tourism, but it extends to all forms of tourism except those that go against Islamic values. Hassan (in Sofyan, 2012:55) argued that, in its narrow sense, it may mean “Religious Tourism” (visiting shrines all over the
Islamic World). But in its wide sense, it is the type of tourism that adheres to the value of Islam. Islamic tourism is all kind of tourism, instilled with the ethical value of Islam that can be served for all (Sofyan, 2012:55). From some of the opinions above, it can be inferred that Sharia is all kinds of tourism Tour containing the values of Islam and can make tourists will recognise the greatness of Allah SWT and can add to let tourists to God Almighty, when visiting tourist attractions.

The object of the Shariah could be tourism (Sofyan, 2012: 55)

1. Nature tourist
2. Cultural tourist
3. Tourist-created

Some of God’s words about the benefits of travel or tour are as follows:

1. For added insight into the knowledge, that is found in the QS. Al-Imran [3]:13, QS. Muhammad [47]:10, QS. An-Nahl [16]:36, QS. Al-An’am [6]:11, QS. An-Naml [27]:69, QS. Ar-rum [30]:42, QS. Ghafr [40]:82.
2. To add to let God, that is found in the QS. Yusuf [12]:109, QS. Fatir [35]: 22, QS. Al-Hajj [22]:46, QS. Al-Ankabut [29]:20, QS. Ar-rum [30]:9, QS. Ghafr [40]:21.

3. Direct Economic Impact, Indirect Economic Impact and Induced Impact to the Revenue Traders

Stynes (1997) defines direct economic impact, indirect economic impact and induced Impact as follows:

1. Direct effects are production changes associated with the immediate effects of changes in tourism expenditures;
2. Indirect effects are the production changes resulting from various rounds of re-spending of the industry receipts;
3. Induced effects are the changes in economic activity resulting from household spending of income earned directly or indirectly as a result of tourism spending.

According to Dristato and Anggraeni Goddess (2013), the direct economic impact is impact arising from economic activities result happens between tourists with the local people
who trade in the tourist sites. The indirect economic impact is benefits received from the direct impact which resulted in the increase in the input of a business unit, while the induced impact is obtained based on the expenses incurred by the local work force is in place.

Information obtained from informants (visitors, traders in tourist areas and labor) will be retrieved information about spending the money flow of visitors as well as a number of these funds provide direct effects, indirect, and the induced for the economy of local communities.

4. Design, Model, and Implementation

4.1 Research Approach

The approach used in this study is a qualitative approach. Spradley (1997: 3) revealed that a qualitative approach is a process of research and understanding based on methodologies that investigating a phenomenon of social, cultural and human issues.

4.2 The Scope of Research

This study will describe the respective data from the economic impact, which is as follows:

1. Direct economic impact from data obtained through the respective spending tourists in the tourist area of Mosque religious Sunan Ampel Surabaya.
2. Indirect economic impact from data obtained through the income and expenditure of the merchants in the area of religious tourism Mosque Sunan Ampel Surabaya.
3. Induced impact from data obtained through all income received and expenses incurred by the workers at the site of Mosque religious tourism Sunan Ampel Surabaya.

Selection of informants in this study was done to three aspects in the activity of tourism, namely on travellers, traders, and the entire workforce of each owned by the merchant.

4.3 Type and Source of Data

According to Lofland (in Moleong, 2008: 157), the main source of data in qualitative research is the words, actions, the rest is additional data such as documents and more. There are two data used in this study, namely, primary data and secondary data. Primary data obtained directly on site research by collecting data from systematic interviews and observations of travellers, merchants and workers who work in the business unit. Secondary data is obtained from the relevant evidence, the Central Bureau of statistics, the journals, the internet and other
sources that are relevant.

The selection techniques of informants in this study are using the technique of simple random sampling. According to Sugiyono (2010: 118), simple random sampling was done randomly without regard to strata contained in population.

4.4 Data Analysis Technique

Sugiyono (2010: 243) explained that the data analysis in qualitative research is done at the time of data collection takes place, and after the completion of data collection within a certain period. Activity in the analysis of the data, i.e., data presentation, data reduction, conclusion and verification.

1. Reduction of data. Interview results of travellers, merchants and labour data reduction will be made to select which data is important, then performed the data processing.

2. The presentation of the data. Qualitative research presentation of data can be done in the form of a short blurb, chart, and relations between categories, pie chart, and the like.

3. Conclusions and verification. Preliminary conclusions expressed are still tentative, and will change when there is no evidence to support. But if the preliminary conclusions supported by the evidence as investigators returned to the field, then the conclusions put forward a credible conclusion.

5. Results and Discussion

The economic impact of tourism activities is fundamental change brought about by the activities of the community conditions, such as the increase or decrease in people's income, expansion of employment and community behaviour towards the surrounding environment. The economic impact is divided into three parts, namely the direct impact is the economic impact derived from the spending of tourists can be felt directly by the local communities. When visitors pull out some money to do against products and services at tourist sites will eventually generate income for people working in the tourist sites. Similarly with the effort of equipment and infrastructure as well as promotion of tourism conducted by the Government will be able to expand employment opportunities and was able to increase revenue for merchants at tourist sites.

The economic impact is indirect benefits received from the direct impact which resulted in the increase in the input of a business unit; while the economic impact of advanced economic
impact is obtained based on the expenses incurred by the local work force is in place. The economic impact generated by the tourism sector is generally measured from the overall spending of visitors for purposes of transportation, accommodation, food, drinks, souvenirs, documentation, and other necessities. The amount of the expenditure of the whole being estimated from the total number of days of visits from tourists and the average spending per day from tourists.

The economic impact of direct, indirect and continuation of research results can be shown in the following figure:

Figure 1: Direct Economics Impact, Indirect Economics Impact and Induced Impact

Results of interviews with travellers, traders and labour market in front of the mosque of the Sunan Ampel Surabaya showed that there is a direct economic impact brought about between travelers and traders, the values arising from direct economic impact is equal to 44 percent (further explanations in the table). Indirect economic impacts of income given merchant to labour, which amounted to 8.2 percent. The economic impact of a continuation of the expenditure undertaken by the workforce to meet its needs, based on the results of interviews labour income almost entirely used to fulfil the needs of consumption.

Table 1: Direct Economic Impact, Indirect Economic Impact and Induced Impact

<table>
<thead>
<tr>
<th>The Economic Impact</th>
<th>Result</th>
<th>Keterangan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct Economic</td>
<td>44%</td>
<td>High</td>
</tr>
<tr>
<td>Indirect Economic</td>
<td>8.2%</td>
<td>Low</td>
</tr>
<tr>
<td>Induced</td>
<td>For consumption</td>
<td>Low</td>
</tr>
</tbody>
</table>

Source: Primary data processed by the author
The table shows that the direct economic impact in the market ahead of the mosque of the Sunan Ampel Surabaya rated high, the value obtained is 44 per cent, this is because most of the tourists who visit in tourist spending money pouch. Indirect economic impact judged low, the value obtained was 8.2 percent. While the average gross income per month is very high, namely traders between Rp 3,000,000 IDR 70,000,000 only 8.2 percent, issued by the trader to the salaries of labour, this is due to the low number of employees belonging to each store, low levels of education are owned by labour as well as the level of awareness of the lace merchants to the workforce, can be seen from the salary of the workforce numbers under the standard of the Regional Minimum wage (UMR) city of Surabaya with a high working hours, i.e. between 6-7 hours per day. Advanced impact results in tourist sites is low, because most of his wage labour used for consumption needs or dharuriyat so it is difficult to achieve Islamic maqhasid.

6. Conclusion

God Almighty push humans to walk on the face of the Earth or travel (rihlah) in order to extend insights, see the greatness and Majesty that was created by God Almighty with real and can increase devotion to God Almighty.

The presence of religious sights Mosque Sunan Ampel gives the economic impact for the community around. Direct economic impacts in the form of a business unit owner’s income come from the spending of tourists at tourist sites, namely, by 44 percent. Indirect economic impacts of income received by labour, which amounted to 8.2 percent and advanced impact of labour spending on tourism largely depleted used for food needs.

Hopefully the Government can perform resets sights to be entertaining without having to remodel the mosque Sunan Ampel was already established as the cultural heritage; In addition, the Government should also be more heavily promoting tourist destinations to promote Sharia in Indonesia, particularly in religious tourism locations of mosques Sunan Ampel Surabaya.

References


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