

Spirituality and Revisit Intention in Religious Tourism Tomb of Shaikhona Kholil Bangkalan

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Abstract Religious tourism is one of the tourist destinations that has the potential to be developed in Madura. Pesaraen Tomb of Syaikhona Kholil Bangkalan as a religious tourism destination is ranked first in terms of tourist visits in Madura. Pilgrimages to the graves of the saints are then carried out as a form of respect for the saints where the pilgrims send prayers, make dhikr, and ask Allah SWT for forgiveness for the spirits of the saints. Apart from paying respect, some pilgrims also come with the aim of increasing spirituality. This study aims to find out whether spirituality is related to intention to revisit. The research method used in this research is a quantitative method using the Accidental Sampling technique on pilgrims to the Syaikhona Kholil Tomb, totaling 135 respondents. The data analysis used is the product moment analysis technique. The results of this study show that spirituality is related to the intensity of pilgrims revisiting the grave of Syaikhona Kholil Bangkalan with a significance value of 0.016.

Keywords - Spirituality, Revisit Intentions, Religious Tourism, Tomb of Shaikhona Kholil Bangkalan

I. INTRODUCTION

(Pendit, 2002), tourists are "people who carry out tourist activities or people who travel temporarily to places or areas that are completely unfamiliar to them". The identity of a place and its image, if it has a good or even unique perception, will certainly attract tourists because they will gain a new experience and discover something they have never encountered before. Of course, this tourism development can be assessed from the increase in the number of visits by tourists, which is related to tourists' intentions to visit or even visit again. According to (Narulita dkk., 2017), religious tourism is a type of religious tourism (pilgrimage tour) or spiritually motivated tourism carried out by a person or group as a means to get closer to God Almighty and obtain blessings in life. Religious tourism is also identical to the intent and purpose of tourists to obtain blessings and wisdom in their lives.

In general, Islamic communities make pilgrimages to the graves of pious people/wali at certain times which have important meaning in their religious life, for example in the month of Sha'ban, the month of Mawlid and the month of Muharram. But there are also some Islamic communities who make pilgrimages to the graves of pious people/saints according to their mental condition (Latif & Usman, 2021a). Pilgrimages to the graves of the saints are then carried out as a form of respect for the saints where pilgrims send prayers, recite dhikr, and ask for Allah's forgiveness for the spirits of the saints. Apart from that, the guardian pilgrimage is also carried out to pray to Allah through the intermediary of the guardian, so that the prayers and wishes of the pilgrim can be granted by Allah (Rohimi, 2019). Pilgrimage is an Islamic rite that is deeply rooted in Indonesian society. Historically, the concept of pilgrimage is influenced by the sunny tradition, where the saints' karamah is able to help solve problems faced by someone. This belief in karamah then applies not only when the guardian is still alive, but also when the guardian has died. This is manifested through pilgrimages to the grave where the saint is buried.

Bangkalan Regency is a district that has great potential to develop tourism, especially religious tourism. (Suaibah, 2017). Based on data from the Bangkan Regency Culture and Tourism Office, the Syaikhona Kholil Tomb is the most visited religious tourism destination.

Table 1. Data on Bangkalan Regency Religious Tourism Visitors in 2023

Religious Tourism	Number of Tourists		Amount
	Vishnus	Foreign tourists	
Mount Geger	432	-	432
Kolla Langgundih	339	-	339
Ebhu's Tomb of Tears	2,887	-	2887
Tomb of Sultan Abdul Kadirun	1,009	-	1009
Syaikhona Kholil's grave	3,677,932	-	3,667 ,932
Sunan Cendana's grave	1483	-	1,483

Source: Bangkalan Regency Culture and Tourism Office

The relatively high popularity of the guardian pilgrimage, its development into religious tourism cannot be separated from the influence of beliefs developing in the Indonesian Muslim community. In Indonesia itself, Islam is very attached to the culture of the archipelago, especially Javanese culture (Culture & Office, 2023). This is in line with research conducted by (Mumfangati, 2007) which revealed that a traditional practice that is still alive and developing in society is the tradition of visiting graves. Etymologically, the word pilgrimage comes from Arabic and the word pilgrimage comes from the words *zaya*, *yazuru*, *ziyarah* , which means to visit. Pilgrimages are usually carried out by visiting a place that has religious significance and is part of a spiritual routine to gain inner peace.

(Underwood, 2006) say that spirituality is the perception of the existence of something transcendent in everyday life and the perception of involvement with transcendent events in everyday life. Spirituality is an integral part of religious and spiritual life in everyday life. According to (Underwood, 2006) the dimensions of spirituality are divided into 9 parts, namely: Individual relationship with transcendent things , feeling of support that comes from transcendence , wholeness , feeling of transcendence within oneself, feeling of awe, feeling of gratitude, sincerity, compassion, longing for transcendent situations

Based on research conducted by (Roifah, 2023), pilgrims believe that their prayers will be easily answered if they pray at the saint's grave. Apart from that, pilgrims also believe that if they pray at the saint's grave then all life's difficulties can be overcome easily. Apart from that, several rituals carried out by pilgrims are rituals that have religious value. These rituals include: performing ablution, doing *sodaqoh*, reading greetings, performing prayers, reading *Yasin* and *tahlil*, reading *dhikr* and *sholawat*, reading prayers and listening to lectures. Overall, the myths and rituals in the guardian pilgrimage tradition can provide deep meaning to the tradition itself. Myths and rituals are an important part of the pilgrim's pilgrimage experience and are a means of obtaining blessings from Allah SWT. A calm atmosphere and a feeling of being able to get closer to God will be able to create happiness for tourists when visiting the grave of Syaikhona Kholil Bangkalan (Fuadi, 2019). According to (Fisher, 2006) Spirituality focuses on awareness Individuals have existence, personal experiences, feelings and beliefs which can provide a value to his life.

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The intention to review occurs because there are consumers who have used the product or service and have started doing so. post-product or service usage behavior, namely whether the consumer has the intention to visit again or not. (Zeithaml dkk., 2017) explained that there are four dimensions of the emergence of revisit intention, including: *Willingness to Positive Tale*, *Willingness to Positif*, *Willingness to Revisit*, *Willingness to Invite* *Willingness to Invite*, *Willingness to Place the Visiting Destination in Priority*.

Spiritual as a perception of the existence of something transcendent in everyday life and a perception of involvement with transcendent events in everyday life. Spirituality is an integral part of religious and spiritual life in everyday life. Spirituality is considered important because quite a few people increase their spirituality through pilgrimages or pilgrimages to the graves of saints. This research aims to determine the relationship with the intensity of revisiting pilgrims to the grave of Syaikhona Kholil Bangkalan (Anamisa dkk., 2023).

II. METHOD

Research methods in study this method is used to study non-experimental quantitative research. The quantitative method is named the method traditional, because the method has already been used for quite a long time so that Already tradition as method For research (Sugiyono, 2017). Research methods quantitative can interpreted as method research based on philosophy positivism , used For research on populations or sample specific , data collection using research instruments , data analysis is of a nature quantitative or statistics , with objective For test hypothesis that has been determined . Approach in study This nature associative (relationship) is used to connection or influence between two variables or more , that is connection spirituality with intention visit return to the tourists at the tomb Shaykhona Kholil Bangkalan . The scale used is scale spirituality use adaptation tool measure constructed by (Latif & Usman, 2021b) which refers to the theory of the Daily Spiritual Experience Scale (DSES) developed by (Underwood, 2006) and the revisit intention scale Revisit Intention is measured use a scale compiled by researchers and referring to theory courtesy of (Zeithaml dkk., 2017).

This research uses a questionnaire as a data collection medium. Using the psychological scale data collection method to measure the variables studied, namely the spirituality scale and revisit intensity with 135 respondents. The type of data source used is primary data with a direct data collection process through a survey process. The distribution of questionnaires was carried out online and offline, with the criteria being pilgrims who were or had visited the Bangkalan Syaikhona Kholil Tomb religious tourism. This research uses a Likert scale model. Then indicator the made as reject measuring For compose possible instrument items form statements and questions (Sugiyono, 2017). The answer to each item has a gradation from very positive to very negative with 4 answer categories including; strongly agree (SS), agree (S), disagree (TS), strongly disagree (STS) (Etsi, 1997).

III. RESULT AND DISCUSSION

Religious tourism at the grave of Syaikhona Muhammad Kholil Bangkalan Madura ranks first in terms of tourist visit indicators. Average amount traveler which visit or make a pilgrimage to grave Shaykhona MohammedMadurese Kholil is as many as 20,000 people every month, even in the monthsmonth certain like month Ramadan amount pilgrim Can reach 40,000 person (Suaibah, 2017).

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Based on the results of *the product moment correlation* which was carried out with the help of SPSS 24.0 for Windows , the following results were found:

Table 2. Results of the Product Moment Correlation

		Correlations	
		Spirituality	INTENSITY RETURNS
Spirituality	Pearson	1	.208 *
	Correlation		
	Sig. (2-tailed)		.016
	N	135	135
Revisit Intention	Pearson	.208 *	1
	Correlation		
	Sig. (2-tailed)	.016	
	N	135	135

*. Correlation is significant at the 0.05 level (2-tailed).

Source: SPSS 24.0 output (processed data author , 2024)

Based on the table above, it is known that the results of the Pearson product moment test obtained a significant value smaller than 0.05, namely (Sig. 0.016 < 0.05), meaning that there is a correlation, then Ha is accepted and Ho is rejected, thus indicating that there is a relationship between spirituality and revisitation. intention of pilgrims at the Tomb of Syaikhona Kholil Bangkalan. It can be concluded that there is a relationship between spirituality and revisit intention among tourists at the Syaikhona Kholil Bangkalan grave. This means that the higher the spirituality obtained by the pilgrim, the higher the pilgrim's revisit intention will be. conversely, the lower the spirituality of the pilgrim, the lower the pilgrim's revisit intention will be.

This is in line with (Roifah, 2023) research, she revealed that pilgrims believe that by praying in front of the saint's grave, their prayers will easily be answered. Like other saints, Syaikhona Kholil has an extraordinary karomah or privilege, this karomah makes pilgrims believe that if they have a wish or wish and through an intermediary their prayers and wishes will be granted by Allah SWT.

In the Madurese community, visiting graves is called a "nyalase" tradition. The "nyalase" tradition is a tradition of sending prayers to the ancestors, who are often used as intermediaries to ask and supplicate Allah SWT. Through ancestors and scholars, pilgrims send prayers for blessings, safety, protection and to be kept away from harm and disaster. We often encounter religious rituals in the form of "nyelase" or eating pilgrimages in various places, both individually and collectively, because the Madurese Muslim community considers that it is a way to overcome all types of crises that occur while providing benefits. This process has developed into a culture that has been passed down from generation to generation.

(Mumfangati, 2007) explains that the reasons people make pilgrimages can generally be divided into four categories: the first is "taktyarasa", where people go to seek blessings or guidance and fortitude in life (tabbaruk or ngalap blessings), the second is "gorowasi", where people make pilgrimages to legendary pilgrimage to gain strength, the third is "widiginong", where people go on a pilgrimage to seek wealth or worldly position, and the fourth is "samaptadanu", namely the effort to seek the happiness of descendants in order to gain salvation.

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Of course, this makes pilgrims want to revisit Syaikhona Kholil's grave. (Zeithaml dkk., 2017) argue that revisit intention includes the behavioral intention of customers who need to come back another time, carrying out positive word-of-mouth promotions, intending to stay longer than expected, and making more purchases, much of which had been planned (Rahman, 2017). Interest in revisiting is an individual's psychological condition that describes plans to visit a place he or she has visited before and to provide recommendations to family, friends, or other people within a certain period. A person's desire to visit in the future is influenced by his attitude towards his past experiences. The more information tourists receive about a place, the more it will encourage them to take that tourist trip, so that each tourist attraction will definitely have its own positive image.

IV. CONCLUSION

The data analysis tests prove that spirituality is correlated with revisit intention at the grave of Shaikhona Kholil Bangkalan. This matter shows that the higher the level of spirituality the higher the value too revisiting intention and likewise on the contrary matter intended in a way that the more increasing spirituality visitors along with increase increased visitors revisit intention grave Shaikhona Kholil Bangkalan.

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