

Study on the Development of Religious Tourism in Banjarmasin in the New Normal Era

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Abstract

The city of Banjarmasin has the potential for religious tourism, especially tourism objects in the form of the tombs of the Ulama (Habib) and old mosques that have Islamic historical value in Bumi Lambung Mangkurat, including the Sultan Suriansyah Mosque, Sultan Suriansyah's Tomb, Surgi Mufti's Tomb, Al Allamah Datu Muhammad Amin's Tomb (Habib Datu Amin or Habib Benua Anyar), Tomb of Al Habib Hamid bin Abbas Bahasyim (Habib Basirih), and Tomb of Habib Abu Bakar Bin Salim Al Habsyi (Habib Basirih). This study aims to 1) explore the potential and obstacles faced by religious tourism objects from the historical, physical, and socio-cultural aspects of the surrounding community, and 2) analyze the development of religious tourism objects in Banjarmasin City. This research is a qualitative descriptive study describing the object of research in the form of Islamic religious tourism in Banjarmasin City along with the potential and obstacles faced, which are expected to be further developed as an integrated pilgrimage tourism destination. The results of the study indicate that the constraints that exist in religious tourism objects are related to the lack of availability of facilities and infrastructure and their maintenance, the weak ability of local resources in developing and marketing various products that can be sold around religious tourism objects, and the weakness of promotional programs. The development that can be done is by running an appropriate marketing program for religious tourism objects; proper promotion and positioning of religious tourism objects as pilgrimage tourism, improving infrastructure, facilities, and infrastructure, and establishing cooperation between the government, managers, and the community in maintaining and maintaining the sustainability of religious tourism objects in Banjarmasin.

Keywords: Pilgrimage Tour, Religious Tourism, Tomb of Habib

INTRODUCTION

The tourism industry has an important role in the development of an area. The beneficial impacts of tourism include creating jobs, increasing income, and driving the economy in the area because the tourism sector is a labor-intensive sector that absorbs more than 13 million workers. This amount does not include the impact of its derivatives or the multiplier effect including the derivative industry formed

under it. Tourism is a strategic sector in national development efforts so a country needs to make strategic plans in developing its tourism sector.

The tourism sector is ranked fourth in national foreign exchange earnings. Growth in tourism foreign exchange earnings was 13% higher than oil and gas, coal, and palm oil commodities. Since 1978, the government has continued to strive to develop tourism, as stated in TAP MPR Number IV/MPR/1978. The content of this decree is that tourism needs to be improved and expanded to increase the country's foreign exchange earnings, expand job opportunities, and introduce Indonesian culture. Tourism guidance and development

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need to be carried out by paying attention to the preservation of the culture and personality of the Indonesian people (DPR-RI).

The diversity of tourist destinations in Indonesia is not limited to natural, cultural, historical, and culinary tourism, but also includes many religious tours that tourists demand. Currently, pilgrimage tourism (religious tourism) in Indonesia is starting to develop. Tourist visits increase by about 10-20% every year. There is currently a shift in tourism trends from "sun, sand, and sea" to "serenity, sustainability, and spirituality". The United Nations World Tourism Organization (UNWTO) estimates that around 330 million tourists or 30% of all global tourists will flock to religious sites worldwide. There is an increase in the current trend of religious tourism because everyone wants to fulfill their spiritual needs (Koran-Sindo, 2016).

Religious tourism is a journey to gain experience and lessons (Ibrah). Religious tourism is also a trip or visit made by both individuals and groups to places and institutions that are important in the spread of da'wah and Islamic education (Shihab, 2007: 549) in (Wijaya, Styawati, & Rideng, 2022). (Suparlan, 1981) states religion is a cultural system. Religious tourism is also interpreted as a tourist activity to a place that has a special meaning, usually, a place that has special meaning, such: 1) The mosque as a religious center where the mosque is used to pray, I'tikaf, adhan, and iqomah, 2) The tomb in Javanese tradition, a place that contains the sacredness of the tomb in Javanese is the more pronounced *pesarean*, a noun that come and *sare* (sleep). Religious tourism destinations have meanings that can be used as guidelines to convey the symbols of Islam throughout the world, serve as lessons, to remember the Oneness of Allah, invite and guide people so as not to get lost in shirk or lead to kufr (Ruslan, 2007).

In essence, religion is the same as culture, which is a system of symbols or a system of knowledge that creates, categorizes, assembles,

and uses symbols, to communicate and to deal with the environment contains tools, and knowledge models can selectively be used to understand and interpret the environment at hand and to encourage and create the necessary actions. However, there is a difference in that the symbols in the religion are usually ingrained in the community's traditions which are called religious traditions (Sham, 2005). Every religious tradition contains sacred symbols with which people perform a series of actions to express belief in the form of performing rituals, respect and servitude.

Religious tourism as part of da'wah activities must be able to offer tourism both in religious and general tourist objects and attractions, able to arouse public awareness of the Almighty God and religious awareness (Fathoni, 2007). This is the motive of the community to carry out religious tourism or religious tourism, namely to fill spare time, to have fun, relax, study, and religious activities to give Islam. In addition, all these activities can provide benefits for the perpetrators, both physically and psychologically, both temporarily and in the long term (Chaliq, 2011). So, it can be said that religious tourism destinations have meanings that can be used as guidelines to convey the symbols of Islam throughout the world, serve as lessons, to remember the Oneness of Allah. Inviting and guiding people so as not to get lost in *shirk* or lead to *kufr* (Ruslan, 2007, p. 10).

In South Kalimantan, various potential tourist destinations have not been maximally explored, especially for religious tourism, even though this type of religious tourism is quite often carried out by tourists both from South Kalimantan and outside the province. The number of tourist visits by people who do religious tourism in South Kalimantan is increasing every day (Travel-Tempo). This is because the people of South Kalimantan are religious people, the majority of whom are Muslims, and one of the habits or traditions that are considered to have religious values is

visiting the graves of the saints of Allah or the scholars, as well as mosques that have Moslem historical values.

Some of the Islamic religious tourist attractions in Banjarmasin City, South Kalimantan Province such as the Sultan Suriansyah Mosque, Sultan Suriansyah Tomb, Surgi Mufti Tomb, Al Allamah Datu Muhammad Amin Tomb (Habib Datu Amin or Habib Benua Anyar), Al Habib Tomb Hamid bin Abbas Bahasyim (Habib Basirih), and the Tomb of Habib Abu Bakr Bin Salim Al Habsyi (Habib Basirih).

The development of the religious tourism sector in the City of Banjarmasin is not only intended to make it a tourist attraction that can contribute to increasing the income of the government, tourism industry players, and the local community through creative economic activities based on religious culture, but is also intended as a sign that the people of Banjarmasin City is a religious-religious society, which has many scholars whose presence on various grave objects is a tradition entity to preserve the culture of the religious spirit. This can be seen in the rituals that are usually carried out by pilgrims, namely reading *Surah Yaasin*, prayers, both individually and collectively, and haul activities.

Alfisyah (2007) in (Wajidi & Anwar, 2018) explain that *haul or bahaul* is a religious tradition that is often associated with traditional Islamic customs. This activity is ceremonially an annual ritual to commemorate the death of someone who is considered to have a specialty, namely the ulama. There is an important meaning contained in the haul ritual, namely remembering death and friendship (Jamalie, 2010) in (Wajidi & Anwar, 2018), which in the perspective of social stratification theory is that respect for the deceased character where the character has an ascribed status, namely the possibility of descent from an influential person. (e.g. a scholar who is a direct descendant of a prominent scholar).

This is an opportunity for each region to prove its ability to implement regional rights and authorities. The progress or failure of an area is largely determined by the willingness to make changes to the area from the government and the community. Local governments and communities are free to create, express, and innovate to develop their own regions without violating the applicable legal provisions. The implementation of the tourism system can run perfectly if these components support each other, such as the government's obligation to jointly plan, develop, organize, maintain, and supervise with other local governments in all sectors that support tourism activities. Likewise the Islamic religious tourism sector, if managed properly and truly has the potential to drive the economy of the surrounding community and also local income.

But unfortunately, early 2020 was a very tough year for the tourism industry in the world, including tourism in Indonesia. This year a virus called COVID-19 (Corona Virus Disease 19) attacks almost the entire contents of the earth without exception. The COVID-19 virus does not only attack humans but also attacks the world's economy with all the problems that arise due to the chain effect it causes. Tourism in Indonesia is one of the sectors affected by this pandemic, in which all tourist destinations must be temporarily closed for an unpredictable time (Walakula, 2020).

Due to the impact of the COVID-19 pandemic on the tourism sector, a number of unusual policies were taken by a number of heads of state in the world, such as closing schools, houses of worship, and tourist places, but still this virus has not been able to stop its spread, even to this day, although some Most of the population has received the covid vaccine as an effort to stop the spread of this virus. Countries are forced to take more extreme policies by closing the region or locking down (Iin, 2020). Tourist sites that were closed in several regions in Indonesia implemented a large-scale social restriction (PSBB) policy to

suppress the spread of the virus. Office operations (government and private) apply to work from home. Schools and universities carry out learning activities with schools at home (school from home) (Djausal, Larasati, & Muflihah, 2020).

Data from The Central Statistics Agency (BPS) of South Kalimantan noted that the average length of stay (RTLTM) of foreign and domestic guests at star hotels throughout February 2019 was 1.44 nights, down 0.14 nights. When compared to the same period in the previous year, namely February 2018, which was 1.53 nights, RTLTM also decreased by 0.09 nights. In line with these data, General Manager of Hotel Dafam Syariah Banjarbaru, Roy Amazon conveyed the same thing that the Corona pandemic had an impact on hotel guest occupancy. Since the implementation of the social restriction policy, hotel turnover has decreased by 80 percent from normal days. For example, in one hotel in Banjarbaru, around 140 hotel rooms, which are usually 80 percent full, can now only accommodate three rooms a day. Coupled with the halls and halls that are usually used for various activities, it has now quiet since the pandemic. In fact, hotel managers must strive to promote hotels in the midst of a pandemic (Nusa-Daily.com).

However, this downward trend cannot be allowed to continue because it will lead to more complex social problems, not only various layers of society losing their jobs, decreasing welfare levels, decreasing purchasing power, and increasing the number of new poor people, but more extreme is the potential for the emergence of new poor people. crime because of the increasingly severe level of difficulty in life. Therefore, local governments need to think about strategic policy directions that can overcome various problems that arise due to the COVID-19 pandemic, especially in the tourism sector which has been one of the contributing factors in moving the regional economy. The tourism sector can create opportunities to generate the tourism industry with 3 important

things, namely: knowing tourism demand, tourism distribution/supply, and management of tourism organizations. Steps that need to be taken in response to COVID-19, recovery of conditions and rearrangement of habits (Sigala, 2020).

In this regard, it is necessary to conduct a study to see the potential, constraints, and plans for the development of the religious tourism sector in Banjarmasin City, South Kalimantan Province. In general, the purpose of this study is to conduct a study of several religious tourism objects in the city of Banjarmasin, namely the Sultan Suriansyah Mosque, Sultan Suriansyah Tomb, Surgi Mufti Tomb, Al Allamah Datu Muhammad Amin Tomb (Habib Datu Amin or Habib Benua Anyar), Al Habib Tomb Hamid bin Abbas Bahasyim (Habib Basirih), and the Tomb of Habib Abu Bakr Bin Salim Al Habsyi (Habib Basirih). The specific objectives are: 1) exploring the potential and constraints of tourism related to historical aspects, the physical environment, and the socio-cultural life of the surrounding community, 2) analyzing the development of the religious tourism object. Furthermore, the research results can be used as the basis for policy formulation for local governments in order to restore public interest and confidence in the religious tourism sector. Especially with the test in the form of the COVID-19 pandemic, people in general certainly have a desire to get closer to God, one of which is by carrying out spiritual activities such as making pilgrimages to religious tourism destinations. Therefore, in the recovery effort, it is also necessary to understand all the rules of life in the new era or the new normal life order so that the needs and desires of the stakeholders can be realized properly and safely.

This study will look at the potential, constraints, and plans for the development of the religious tourism sector in Banjarmasin City, South Kalimantan Province using a qualitative descriptive research approach. The results of this research activity are to produce

studies for the development of religious tourism destinations in Banjarmasin City, South Kalimantan Province that contribute to regional income, and the running of the economy of the community around religious tourism areas, especially during the COVID-19 pandemic, or in the new normal era.

RESEARCH METHODS

This type of research is a qualitative descriptive study, which describes the graves of the habib or ulama, mosques in Banjarmasin City and their potential that can be developed as religious tourism objects. The selection of research objects was determined purposively or deliberately chosen, namely the tombs that were visited or visited by many and allowed to be developed as religious tourism objects, namely the Sultan Suriansyah Mosque, Sultan Suriansyah Tomb, Sabial Muhtadin Grand Mosque, Surgi Mufti Tomb, Al Allamah Tomb Datu Muhammad Amin (Habib Datu Amin or Habib Benua Anyar), Tomb of Al Habib Hamid bin Abbas Bahasyim (Habib Basirih), and Tomb of Habib Abu Bakar Bin Salim Al Habsyi (Habib Basirih).

The variables observed in this study include location, uniqueness or attractiveness, access to the location, availability of supporting facilities and infrastructure, and management and conditions of the local community. Primary data were obtained from interviews with managers of religious tourism objects, communities, and visitors; and direct observation. Data processing is carried out with a descriptive qualitative approach by describing and interpreting all data and information obtained in the field according to the problem and research objectives.

RESULTS AND DISCUSSION

The tourism sector is one of the potential sectors that can bring in foreign exchange from non-oil and gas income and can have a

contributive effect on other fields such as creating and expanding business fields, increasing community and government income, encouraging the preservation of local culture and national culture, and preserving the environment alive (Chotib, 2015). An increase in the number of visits can have an impact on increasing the economy and income of the tourist destination concerned (Auliyaur, 2016).

Religious tourism is one type of tourism product that is closely related to the religious or religious side that is embraced by mankind. Religious tourism is defined as a tourist activity to a place that has special meaning for religious people, usually several places of worship that have advantages. This advantage, for example, is seen from the side of history, the existence of myths and legends about the place, or the uniqueness and advantages of the architecture of the building. Religious tourism is much associated with the intention and purpose of the tourist to obtain blessings, *ibrah*, *tausiah*, and wisdom in his life. But not infrequently it is also done for certain purposes such as to get blessing, inner strength, firmness of faith, and even abundant wealth (Chotib, 2015). One form of religious tourism generally carried out by the community is pilgrimage, namely by visiting the graves of saints, scholars, sultans, warriors, ancestors, and families to pray and show respect for them.

Sultan Suriansyah Mosque

Sultan Suriansyah Mosque is the first mosque in South Kalimantan, built during the reign of the first king of the Banjar Kingdom, Sultan Suriansyah. After he embraced Islam and changed his name to Sultan Suryanullah, he became the main figure in the spread of Islam in Banjar. His services in building this mosque are also commendable. The reason is, the all-green mosque building is very synonymous with Banjar architecture.



Figure 1. Sultan Suriansyah Mosque

Based on historical facts, this mosque was built when Islam had just penetrated South Kalimantan. It is estimated that its construction was in 1526 AD, shortly after the first king of the Banjar Kingdom, Prince Samudera who later had the title Sultan Suriansyah, embraced Islam and was followed by all his people. This mosque is named the Sultan Suriansyah Mosque because it was built on the initiative and during the reign of Sultan Suriansyah. Previously, the Banjar tribe was Hindu, but since embracing Islam, it automatically required a place of worship in the form of an adequate mosque to accommodate its congregation. Finally, on the idea of the Sultan, this mosque was built, later named the Sultan Suriansyah Mosque. This mosque is classified as an ancient tourist destination in South Kalimantan. Considering the age of the mosque, which in 2021 will be 495 years old, this mosque has many unique features. From a

physical point of view, the building of this mosque is full of Banjar culture, Islamic creed values and symbolizes the early history of the arrival of Islam in Bumi Lambung Mangkurat. The architecture of this mosque uses a terraced, four-story building. The dome of the mosque is conical in shape. At the top was a kind of carved stick. The roof is also full of typical Banjar carvings. The entire mosque building is still made of ironwood. The ironwood still looks solid, clean and, well-maintained.

Uniquely, the architecture of this mosque has many implied symbols that are rarely known by the younger generation today. Among them are the four levels of this mosque which are full of Islamic symbols. The lower part, in the form of a building where prayers symbolize the Shari'a in the form of knowledge about Islam. The second level, in the form of the body of the mosque with a sloping roof and a rectangular building, is a symbol of carrying

out Islamic law. "This symbolizes the Islamic tradition. After the first level, it symbolizes the knowledge of Islam, meaning that the knowledge has been given, then it must be done or put into practice," he explained.

The third level, its shape is the same as the first and second, but smaller in size, symbolizing the nature of Islam, which is helping. That is, after getting knowledge about Islam, it has been practiced, then to make it happen in everyday life there must be someone who helps. In addition, the architecture of this building symbolizes another meaning, namely the great influence of the Kingdom of Demak in broadcasting Islam in South Kalimantan. Not only that, if you look at the inside of this mosque, it is full of Islamic symbols and typical Banjar nuances. The symbol of Islam can be seen from the many Arabic calligraphy carvings in the form of verses from the Qur'an and the name of Allah.

In many other parts, there are typical Banjar carvings such as mangosteen, pineapple, rope, and flowers. All of them have a special meaning about the character of the Banjar people. Pineapple, for example, has a meaning as a cleanser of the heart and soul that is dirty from satanic desires. This is in accordance with the nature of pineapple which has a chemical substance that is able to dissolve any dirt as hard as it is attached to the object.

In the center of this mosque, there are four teacher pillars that are still original since it was first built. There is an interesting story in the laying of this teacher pole during its construction. The interesting thing is, it is very full of Banjar culture and Hindu influences in the past. It is said that in the past, when placed, at the top of the teacher's pole, *wafak* was placed, which is a typical Banjar amulet in the form of Arabic script engraved with prayers. The goal is to protect the building so that it is always peaceful and safe from danger. In terms of the building, although much influenced by the architecture of the mosque in Demak, not

all of the mosques have the nuances of Demak. This mosque is of the stage type, just like other buildings in Banjarmasin which are of the type of house on stilts. This is because the contours of the land are swampy, so a strong foundation of the stage type is needed so that the building does not collapse easily. The location of this mosque is very easy to reach. It is located on the outskirts of Banjarmasin, precisely on the banks of the Kuin River. Can be reached by public transportation such as motorcycle taxis and rickshaws as well as private vehicles. It can also be by boat or *kelotok* (www.Kompas.com, with the title "Interesting Stories Behind the Oldest Mosque in South Kalimantan).

Tomb of Sultan Suriansyah

At the end of his life, Sultan Suriansyah, who was the first king of the Banjar Kingdom, was buried in the Kuin area with his entire family and descendants. Many visitors come to the tomb complex for pilgrimage as well as want to know the traces of Sultan Suriansyah's struggle and everything about the Banjar Kingdom.

The tomb of Sultan Suriansyah is the burial complex of the King, the King's family, and relatives of the Banjar kingdom, which is located in the Kuin Utara village, North Banjarmasin District. There are 24 people buried in this cemetery. The location of the tomb of Sultan Suriansyah was originally a place for war training by Banjar soldiers. However, due to the increasing number of soldiers, the training ground was moved to the East of the palace. In 1546, when Sultan Suriansyah died, the site was used as a burial complex. According to Mr. Syairani, the custodian of the Tomb of Sultan Suriansyah, there is no specific reason for the construction of this tomb complex. The original purpose was only to use the site of a former war game, and because it was very close to the palace, this

made it easier for people to make pilgrimages, especially the royal family.



Figure 2. Sultan Suriansyah Tomb

Surgi Mufti K.H. Jamaluddin

The unique tomb building with a dome on it is the tomb of a great scholar named K.H. Jamaluddin. Named Surgi Mufti's grave because it is located on Jalan Masjid Jami, Surgi Mufti Village. Almost every day, there are visitors who come on pilgrimage to the graves of great scholars who are authorized to give fatwas (Mufti). Because of his noble

service, the term was immortalized as the name of the village. By the local government, the tomb of K.H. Jamaluddin is designated as a cultural heritage. Behind the tomb building, there is an old Banjar house that was once the residence of the cleric which is currently being used as a residence for his children and grandchildren. In the house, there are various relics of Surgi Mufti, so it looks like a mini museum.



Figure 3. Surgi Mufti Tomb

Tomb of Habib Basirih (Al Habib Hamid bin Abbas Bahasyim)

Habib Hamid bin Abbas Bahasyim or better known as Habib Basirih is a Banjar cleric. The genealogy of Habib Hamid bin Abbas bin Abdullah bin Husin bin Awad bin Umar bin Ahmad bin Syech bin Ahmad bin Abdullah bin Aqil bin Alwi bin Muhammad bin

Abdurrahman bin Alwi Al Faqih bin Muhammad Shahib Mirbath. It is said that between Habib Basirih and one of the Wali Songo Sunan Ampel or Raden Rahmat there is still a family relationship with both descendants. The meaning of waliyullah Muhammad Shahib Mirbath or descendants of the 16th generation of the Prophet Muhammad PBH.



Figure 4. Habib Basirih Tomb

Tomb of Al Allamah Datu Muhammad Amin

The tomb of Al Allamah Datu Muhammad Amin is located in the Benua Anyar Village. Al'alimul 'allamah Mufti Haji Muhammad Amin or better known as Datu Amin is the grandson of Al-alimul Fadhil Qadhi Haji Muhammad Said bin Mu'min, a minister of the

sultan in his day who married Tuan Giat. From that marriage gave birth to Shalihah who later married Juragan Ya'kub and had four children including Muhammad Amin and Tuan Habibah. If the lineage of Al'alimul 'allamah Mufti Haji Muhammad Amin is drawn, he still has a relative relationship with Sheikh Muhammad Arsyad Al-Banjari (Datu Kalampayan).



Figure 5. Habib Banua Anyar Tomb

Table 1. Religious Tourism Potential in Banjarmasin City

No	Religious Tourism Objects	Attractiveness
1	Sultan Suriansyah Mosque	An ancient mosque in Banjarmasin which is estimated to have been built in 1526 AD (489 years old). From a physical point of view, the building of this mosque is full of Banjar culture, Islamic creed values and symbolizes the early history of the arrival of Islam in Bumi Lambung Mangkurat. The architecture of this mosque uses a terraced, four-story building. The dome of the mosque is conical in shape. At the top was a kind of carved stick. The roof is also full of typical Banjar carvings. The entire mosque building is still made of ironwood.
2	Sultan Suriansyah Tomb	The tomb of Sultan Suriansyah is the burial complex of the King, the King's family, and relatives of the Banjar kingdom, which is located in the Kuin Utara village, North

		Banjarmasin District. There are 24 people buried in this cemetery.
3	Surgi Mufti Tomb	Sheikh Jamaluddin Al Banjari is one of the great scholars of South Kalimantan who lived during the Dutch colonial period. Sheikh Jamaluddin Al Banjari is also better known as Tuan Guru Surgi Mufti. Sheikh Jamaluddin Al Banjari is the great-grandson of Sheikh Muhammad Arsyad Al Banjari or Datuk Kelampayan from the sixth wife line, named Ratu Aminah bint Pangeran Thaha (a nobleman of the Kingdom of Banjar). As for the genealogy, Mufti Jamaluddin bin Zalekha bint Prince Mufti H. Ahmad bin Sheikh Muhammad Arsyad al-Banjari. Sheikh Jamaluddin was appointed mufti by the Dutch government, which was based in Banjarmasin in 1896.
4	Habib Basirih Tomb	Habib Basirih is a scholar figure who is still a descendant of Sunan Ampel (Surabaya). They are both descendants of Waliyullah Muhammad Shohib Mirbath (16 th generation of the Messenger of Allah).
5	Habib Benua Anyar Tomb	This tomb is located in the Benua Anyar Village. Al Allamah Datu Muhammad Amin was the first Mufti in Banjarmasin who struggled in preaching Islam despite pressure from the Dutch who at that time colonized Banjarmasin. Although he did not have a <i>pesantren</i> , many of his students had become great scholars.

Based on the results of interviews with communities around religious tourism sites, managers of religious tourism objects, and visitors from the 5 locations of religious tourism objects in Banjarmasin City, namely the Sultan Suriansyah Mosque, Sultan Suriansyah Tomb, Habib Surgi Mufti's Tomb, Habib Benua Anyar Tomb, and the Tomb of Habib Basirih regarding the obstacles that still exist, on average, they answered that there were still inadequate supporting facilities and infrastructure, such as resting places for out of town pilgrims, parking lots, unclean toilets, and limited local restaurants around religious tourism sites.

Analysis of Religious Tourism Development

- 1) Religious Tourism Marketing
Promotion as a tool that can introduce a tourist attraction is very important to do in order to promote the excellence, diversity, and charm of each religious/pilgrimage tourism object. Various promotional media can be used such as online flyers, CDs, websites, and various social media.
- 2) Development of Facilities and Infrastructure

Facilities and infrastructure that support the safety and comfort of visitors or pilgrims must be improved and equipped (providing hand washing stations at several points, warning boards for not crowding, temperature detection devices, hand sanitizers), environmental management, empowerment of local resources both humans as well as handicraft and culinary products that can be marketed around the location of religious tourism objects.

3) Government participation

The government as a policy maker provides a budget and the availability of supporting facilities and infrastructure (rest areas, culinary centers) and provides incentives for tourism object managers.

4) Community and Management Participation

Communities and the keepers of religious tourism objects can participate in terms of maintaining cleanliness, attractiveness, and environmental sustainability around religious tourism objects.

CONCLUSIONS & RECOMMENDATIONS

In general, Banjarmasin has the potential for religious tourism, especially pilgrimage tourism. This is supported by the results of interviews with key informants that the number of visitors at several religious tourism objects in Banjarmasin is still quite large, although there has been a decline due to the COVID-19 pandemic, the interest of the pilgrim community is still there.

Judging from the historical, environmental, and socio-cultural aspects of the community

around religious tourism objects (Sultan Suriansyah Mosque, Sultan Suriansyah Tomb, Habib Surgi Mufti Tomb, Habib Benua Anyar Tomb, Habib Basirih Tomb), these religious tourism objects can be developed as religious tourism destination or pilgrimage tourism.

Constraints that are generally conveyed by pilgrims are related to the lack of optimal support for facilities and infrastructure that should be well organized and managed so that pilgrims feel comfortable in religious tourism sites, other things are related to the still weak local resources that support the existence of tourism objects, and the lack of insight from the managers of religious tourism objects related to their marketing.

The results of this study can be used as a reference for organizing and developing religious tourism objects in the city of Banjarmasin. Pilgrimage tourism is not only done by the people of Banjarmasin or South Kalimantan, but also from outside the island and the international community. Banjarmasin City has high advantages in the religious tourism potential. It has many tombs of great scholars, and ancient mosques that are full of historical values of the development of Islam in South Kalimantan.

In the aspect of legality, the government is expected to assign local regulations related to the development of religious tourism objects, by budgeting funds in the regional income and expenditure budget (*anggaran pendapatan dan belanja daerah – APBD*) for the development of religious tourism objects. In addition, the government with community support needs to facilitate the formation of tourism awareness group (*kelompok sadar wisata – POKDARWIS*) in every religious tourism object which is synergized and integrated in developing the potential of religious tourism in Banjarmasin City

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