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Religious Tourism Activities at the Tomb of Habib Basirih Banjarmasin City

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Abstract

The tomb of Habib Basirih remains a popular destination for religious tourism to this day. This is driven by its designation as a tourist village on June 3, 2022, as well as the community's belief in the miraculous powers and spiritual authority of Habib Basirih, and their respect for his efforts in spreading Islamic teachings. The presence of this religious tourism has a positive impact on the surrounding community by enabling them to engage in trade. This can help their economy. However, the issue that arises is that the area around the house is littered with trash due to visitors' low awareness of cleanliness, as well as the limited management of the dome area, which does not provide separate spaces for male and female visitors. This study aims to describe the profile of the religious tourism area at the Habib Basirih Mausoleum in Banjarmasin City and the religious tourism activities at the Habib Basirih Mausoleum in Banjarmasin City. Using qualitative methods, the research findings indicate that the religious tourism at the Habib Basirih Mausoleum is equipped with adequate facilities and has managers residing in the religious tourism area. Additionally, there are numerous tourist activities that visitors can engage in, such as grave visits, recitation of Surah Yasin and tahlil, prayer, and religious commemorations such as the anniversary of Habib Basirih, the Prophet Muhammad's birthday (Maulid Nabi Muhammad saw.), and the Isra' Mi'raj.

Keywords: Religious Tourism Activities, Religious Tourism, Tombs.

Abstrak

Makam Habib Basirih hingga saat ini masih ramai dikunjungi sebagai destinasi wisata religi. Hal ini didorong oleh penetapannya sebagai desa wisata pada 3 Juni 2022, dan keyakinan masyarakat terhadap karomah dan kewalian Habib Basirih, serta penghormatan atas perjuangannya dalam menyebarkan ajaran Islam. Adanya wisata religi tersebut memberikan dampak positif terhadap masyarakat sekitar kawasan yaitu dengan memanfaatkannya untuk berdagang. Hal tersebut dapat membantu perekonomian mereka. Namun, permasalahan yang timbul adalah kawasan sekitar rumah lanting menjadi banyak sampah akibat rendahnya kesadaran pengunjung dalam menjaga kebersihan, serta keterbatasan pengelolaan di area kubah yang belum menyediakan pemisahan ruang bagi pengunjung laki-laki dan perempuan. Penelitian ini bertujuan mendeskripsikan profil kawasan wisata religi di makam Habib Basirih Kota Banjarmasin dan aktivitas wisata religi di makam Habib Basirih Kota Banjarmasin. Dengan menggunakan metode kualitatif, hasil penelitian menunjukkan bahwa wisata religi di makam Habib Basirih telah dilengkapi berbagai fasilitas yang memadai dan juga

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terdapat pengelola yang bertempat tinggal di kawasan wisata religi tersebut. Serta, terdapat banyak aktivitas wisata yang dapat dilakukan oleh pengunjung seperti ziarah kubur, pembacaan surah Yasin dan tahlil, berdoa, serta peringatan keagamaan seperti haul Habib Basirih, Maulid Nabi Muhammad saw., dan Isra' Mi'raj.
***Kata Kunci**: Aktivitas Wisata Religi, Wisata religi, Makam.*

Preliminary

Tourism is one of the strategic sectors that plays a major role in driving economic growth and social development in a region. According to the provisions of the tourism law, tourism is defined as travel activities carried out individually or in groups with the purpose of visiting specific locations within a certain period of time. The objectives of such travel may include recreation, expanding knowledge, or understanding the uniqueness and appeal of the tourist attractions visited, supported by various available facilities (Riani, 2021).

Among the various forms of tourism developing in Indonesia, religious tourism holds a unique position as it not only offers recreational experiences but also strengthens the spiritual and cultural values of society. Religious tourism is closely associated with locations considered sacred or possessing high historical and spiritual significance, such as the tombs of religious figures, scholars, and saints. Religious tourism is a travel activity that involves visiting locations that are considered sacred or have certain special characteristics, either to perform worship, pray, or gain a deeper experience and understanding of religious or spiritual values, which is done voluntarily and on a temporary basis (Rifqiannor, 2022).

One of the well-known religious tourism destinations in South Kalimantan is the religious tourism site of Habib Basirih's Tomb, located in the city of Banjarmasin. Habib Basirih's Tomb has now become a religious tourism destination and is frequently visited by people from various regions. Based on initial interviews with the management, it was found that the average number of visitors exceeds 9,000 people per month in 2025. Therefore, the interview results indicate that the Habib Basirih Tomb religious tourism site is heavily visited by tourists. Visitors are particularly numerous during holidays, especially during Eid al-Fitr (Yunita, 2021).

There are various religious tourism activities conducted by visitors at the Habib Basirih Tomb. These religious tourism activities are not only related to religious rituals but also involve social and economic interactions with the local community. Vendors selling food, drinks, clothing, and other items, as well as parking service providers, also feel the economic impact of the increased visits to the grave site (Triyono, Abbas, et al. 2025). This phenomenon shows that religious tourism can positively contribute to improving the standard of living and economic well-being of the local community. However, the development of religious tourism at Habib Basirih's grave also has negative impacts. The main issue is the presence of trash around the

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area. This is due to the low awareness of visitors in maintaining cleanliness, despite the management having provided trash bins around the grave site.

In addition to cleanliness issues, the management of the cemetery area also needs to be evaluated. One of the problems is the lack of adequate regulations regarding the separation of spaces between male and female visitors in the main dome area. In a social context that emphasizes Islamic teachings and modesty, the presence of separate spaces during religious activities or pilgrimages is crucial for maintaining order and comfort (Jumriani, et al. 2025). Inadequate management in this area can cause discomfort for some visitors and diminish the religious values intended to be upheld during pilgrimages.

Method

The method used is qualitative, with the aim of describing the profile of the religious tourism area at the tomb of Habib Basirih in the city of Banjarmasin, as well as describing religious tourism activities at the tomb of Habib Basirih in the city of Banjarmasin. The subjects in this study are managers, visitors, and traders. Information was obtained through observation, interviews, and documentation. The analysis includes data reduction according to the objectives, descriptive presentation, verification through conclusions, and validity testing using triangulation.

Results And Discussion

Profile of the Religious Tourism Area at the Tomb of Habib Basirih in Banjarmasin City

Brief Biography of Habib Hamid Bin Abbas Bahasyim (Habib Basirih)

Habib Hamid bin Abbas Bahasyim is the full name of Habib Basirih, a charismatic scholar from South Kalimantan. Habib Basirih is the son of Habib Abbas bin Abdullah bin Husein Al Bahasyim and Syarifah Sya'anah. He is believed to be part of the dzurriyah (*descendants*) of the Prophet Muhammad and is known as one of the saints of Allah who has the characteristics of majdzub, and is widely respected by the community. Habib Basirih is estimated to have been born in the 1860s AD (Khalisah, 2024).

Figure 1 Portrait of Habib Basirih

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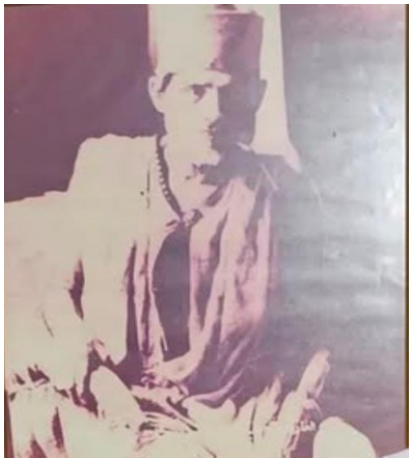

Source: Documentation from the manager of Habib Basirih's tomb, 2025

After completing his religious studies in Mecca, Saudi Arabia, Habib Basirih returned to his homeland and began actively contributing to the religious life of the community. He served as a preacher and organized religious study circles focused on teaching fundamental Islamic sciences, such as tawhid (*monotheism*), fiqh (*Islamic jurisprudence*), and tasawuf (*Sufism*). In his 50s, Habib Basirih began to focus on deeper spiritual practices through contemplation and seclusion (*khalwat*). During this phase, he delved into the study of Sufism and undertook various forms of tarekat riyadhoh with the aim of achieving the spiritual level of ma'rifatullah (Khalisah, 2024).

Habib Basirih passed away at the age of over 90, specifically on the 18th of Jumadil Awwal. Although he is no longer with us, his scholarly legacy and exemplary moral character continue to live on and serve as a reference in the religious life of the community. His commitment to Islamic teachings, his consistency in performing zikir, his dedication to teaching sound creed, and his role in nurturing the moral values of the Muslim community form the cornerstone of his struggle to uphold Islamic teachings (Nur'aini, et al. 2025). Habib Basirih did not merely convey Islamic teachings through words but also through concrete actions, first practicing every teaching he imparted before urging the community to follow suit, thereby making him a worthy role model (Khalisah, 2024). Therefore, it cannot be denied that discussions about Islam are always closely related to the role of religious figures such as scholars, who have played an important role in spreading, disseminating, and teaching Islamic teachings to various regions in the archipelago, thus making the spread of Islam widespread today (Handy, et al. 2025).

Area and Facilities at the Habib Basirih Religious Tourism Site

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Religious tourism at the tomb of Habib Basirih is part of religious tourism located on the banks of a river (Abbas, et al. 2021). Specifically, it is located on Jl. Keramat Basirih, RT 09/RW 01, Basirih Village, West Banjarmasin District, Banjarmasin City, South Kalimantan Province. Residents around Basirih Village, especially those living in Banjarmasin Barat District, are accustomed to the presence of the tomb and frequently participate in various religious and social activities held in the area (Syarifuddin, et al. 2025). The site is widely known not only as the final resting place of a highly respected religious scholar but also as one of the most popular pilgrimage destinations, attracting visitors from various regions. Everyone who visits the religious tourism site of Habib Basirih's grave will first pass through a gate that serves as the entrance to the grave complex.

Figure 2 Entrance gate to the religious tourist area of Habib Basirih's tomb

Source: Personal Documentation (Photo taken on February 12, 2025)

The entrance gate was deliberately built to make it easier for visitors to find the religious tourist site of Habib Basirih's tomb. The time it takes for visitors to reach the religious tourist site of Habib Basirih's tomb from the entrance gate is about 5 minutes, depending on the speed, passing through the residential areas there (Hadi, Sari, and Ilhami 2025). Upon entering the religious tourist site of Habib Basirih's tomb, visitors are not charged any fees. The Habib Basirih religious tomb tourist site offers various facilities, including parking areas (for motorcycles, cars, and buses), boats, river stops, a Muslim gallery and food stalls, free drinking water, a coffee shop, a place for ablution, a prayer room, a mosque, a well, a Yasin Quran cabinet, shoe and sandal racks, public toilets, gazebos, and homestays (Triyono, Ilhami, et al. 2025).

Furthermore, in addition to the facilities at the Habib Basirih religious tomb tourist site, there are also many vendors. Vendors are parties that distribute goods or products to consumers through direct or indirect transactions (Hamid, 2022). Vendors in the Habib

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Basirih religious tomb tourist area sell various types of food and beverages, as well as clothing, flowers, and so on.

Brief History and Management Structure of the Habib Basirih Religious Tourism Site

Habib Basirih was a scholar born in Banjar who played an important role in the spiritual development of the local community. He passed away on the 18th of Jumadil Awwal at the age of approximately 90 years (Safitri, Mutiani, and Jumriani 2025). After Habib Basirih's passing, his family established the Basirih Dome as a form of legacy and tribute. The dome is predominantly green and white in color, with a hexagonal shape symbolizing the pillars of faith. According to historical records, Habib Basirih was related to Raden Ahmad Ali Rahmatullah (Sunan Ampel), one of the Wali Songo figures. Both were part of the 16th generation of Prophet Muhammad's lineage (Fatimah, Triyono, and Rusmaniah 2025).

According to information cited from the Habar Banua.com portal in Banjarmasin, it is recorded that since 2022, approximately 816,580 tourists have visited the city of Banjarmasin. It turns out that the most popular destination among these tourists is the religious tourism area of Habib Basirih's grave. Data obtained from the Department of Culture, Tourism, and Sports (*Disporabudpar*) of Banjarmasin City indicates that out of the total number of visitors, 815,090 were domestic tourists, while the remaining 1,490 were international tourists. Circulating information indicates that most of these tourists made the religious tourism site of Habib Basirih's grave their primary destination during their visit to Banjarmasin (Muliasari, husni Rahmia, and Nur’aini 2025).

Based on these conditions, it can be seen that the large number of visitors contributes significantly to the local community who trade at the Habib Basirih religious tomb tourist site. The religious tourism site of Habib Basirih's grave can be said to have high historical and cultural value, serving as an important pilgrimage site, offering complete facilities, featuring local delicacies such as Banjar soto and wadai cincin, and having a positive impact on the community living around the grave site, among other things. As a result, the religious tourism site of Habib Basirih's grave has been recognized as a tourist destination (Khalisah, 2024).

The religious tourism site of Habib Basirih's grave has officially been recognized as a tourist destination through legalization carried out by Mr. Sandiaga Salahuddin Uno, the Minister of Tourism and Creative Economy of the Republic of Indonesia. This legalization was also witnessed by H. Sahbirin Noor (Paman Birin), the Governor of South Kalimantan,

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thereby enabling the area to successfully enter the top 50 of the Indonesian Village Tourism Awards (ADWI) on June 3, 2022. This official recognition strengthens the position of the Habib Basirih Mausoleum as a premier religious tourism destination in Indonesia (Khalisah, 2024).

Figure 3 Inscription commemorating the inauguration of Kubah Basirih Tourism Village

Source: Personal Documentation (Photo taken on July 18, 2025)

The inscription commemorating the inauguration of Kubah Basirih tourist village serves as proof that the religious tourism site of Habib Basirih's tomb has officially become a tourist destination. The religious tourism site of Habib Basirih's tomb is managed by the family or descendants of Habib Basirih. The management structure of the religious tourism site of Habib Basirih's tomb is as follows:

Table 1 Structure of the Management of the Habib Basirih Religious Tourism Site

No.	Name	Position
1.	Husin Luthfie	Chairperson
2.	Mohammad Ali Bahasyim	Vice Chairperson
3,	Abdul Mun'iem	Secretary
4.	Noor Ramdana	Treasurer

Source: Data from the manager of the Habib Basirih religious tomb tourist site, 2025

The Habib Basirih tomb religious tourism site also provides accommodation for managers. This is intended to facilitate the management of the Habib Basirih tomb religious tourism site and to make it easier for visitors who want to learn more about Habib Basirih to do so directly through the managers.

Religious Tourism Activities at the Tomb of Habib Basirih in Banjarmasin City

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Religious tourism refers to visits made by individuals or groups of people to locations that have spiritual or religious significance. These activities often involve visits to sacred sites, places of worship, or locations considered important in a religious context. In Indonesia, religious tourism activities take various forms. According to Ulung, G., people may visit religious historical sites or sacred places, as well as make pilgrimages to the graves of religious scholars, clerics, or community leaders. Grave pilgrimages are one of the daily religious tourism activities and have become a tradition for the Muslim community) (Adiyati, Sardjono, and Murtini 2019).

Religious tourism activities usually also include worship rituals, such as reciting the Quran. Generally, religious tourism participants are individuals who have faith in Allah SWT, and this belief is strengthened when they witness others performing similar activities, such as seeing crowds of people willing to spend the night at a religious tourism site to pray or supplicate, which becomes a moment that deepens their faith (Narulita, et al. 2017). Religious tourism activities can also take the form of Islamic holidays and religious ceremonies (Ramadhanti, Abbas, and Jumriani 2020).

Based on the findings of researchers at the Habib Basirih religious tourist site in the city of Banjarmasin, it was discovered that there are various religious tourist activities carried out there, some of which are held daily and others annually. The following is a description of the religious tourist activities at the Habib Basirih tomb:

Daily Religious Tourism Activities

Grave Pilgrimage

Grave pilgrimage is the act of visiting someone's grave for a specific purpose. It is usually accompanied by the recitation of prayers or sacred verses in accordance with local customs and traditions. In Islamic teachings, grave pilgrimage is recommended for both men and women because it has many benefits. For the deceased, this pilgrimage is a form of reward through the recitation of the Qur'an, while for pilgrims, it is a reminder of the certainty of death (Kalimi, 2022). Grave pilgrimage is not just an activity of praying for the deceased, but also a tradition that brings social benefits. For example, it is a means of spreading Islam, as well as having various other functions (Assoburu, 2022). In line with this, the Habib Basirih tomb religious tourism site offers religious tourism activities in the form of grave pilgrimage.

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Figure 4 Grave Pilgrimage

Source: Personal Documentation (Photo taken on February 25, 2025)

The pilgrimage to the tomb of Habib Basirih is usually visited by visitors from various regions, not only limited to local communities living around the city of Banjarmasin or South Kalimantan, but also from other regions in Indonesia. Most of the visitors come from regions on the island of Kalimantan, who enthusiastically travel long distances to visit the tomb of Habib Basirih. Not only from Kalimantan, a number of visitors also come from West Java, East Java, Sumatra, Lampung, Bengkulu, Medan, South Sulawesi, Gorontalo, and North Maluku (Subiyakto, et al. 2024).

The Habib Basirih tomb religious tourism site is also visited by guests from abroad, including from the Middle East such as Tarim, as well as habibs and scholars from Mecca and Medina. They make a pilgrimage to the religious tourist site of Habib Basirih's tomb as part of their spiritual journey while in Indonesia, especially in the Kalimantan region. Although visitors come from various places, the majority of pilgrims who come every day are still from South Kalimantan and Central Kalimantan (Jumriani, et al. 2025).

Reading Surah Yasin and Tahlil

During grave visits, reading Surah Yasin and tahlil among the Ahlussunah wal jama'ah is something that is rarely neglected. This practice aims to offer prayers for the deceased, seek forgiveness for them, hope for mercy and blessings from Allah SWT, and to remember the services and examples set by Habib Basirih, who is the subject of this study (Indrasana, 2018). Surah Yasin is often referred to as the "heart of the Qur'an." The tahlil recitations commonly read include short surahs, Ayat Kursi, the last two verses of Surah Al-Baqarah, the phrase Laa ilaaha illallah, sholawat, istighfar, and tahlil prayers (Hidayah, 2021). In line with this, at the tomb of Habib Basirih, there are religious tourism activities of reading Surah Yasin and tahlil.

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Figure 5 Reading Surah Yasin and Tahlil

Source: Personal Documentation (Photo taken on July 25, 2025)

The activity of reading Surah Yasin and tahlil is usually done while sitting near the grave. Before or after reading Surah Yasin and tahlil, visitors usually place flowers in the designated area located on each side of the grave. They usually intend to send their recitations to the deceased, including Habib Basirih. The recitation of Surah Yasin and tahlil is usually done individually or in groups. If done in groups, one person from the group usually leads the recitation.

Pray

Prayer has a meaning as a drive or tendency within a person that is expressed through speech and words (Jannati and Hamandia, 2022). According to the term, prayer is an expression of humility and awareness of weakness and helplessness, accompanied by the conveyance of needs, requests, and complete surrender to Allah SWT (Triyono, Ilhami, et al. 2025). In line with this, at the Habib Basirih tomb religious tourism site, there are prayer activities carried out at the tomb of Habib Basirih.

Figure 6 Praying

Source: Personal Documentation (Photo taken on February 25, 2025)

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Praying at Habib Basirih's grave is done by raising both hands and bowing the head. The prayers offered vary, depending on the intentions and needs of each individual. Some visitors pray for safety, health, and blessings in their own lives and those of their families (Santi, 2022). Meanwhile, there are also those who specifically pray for Habib Basirih as a form of respect and appreciation for his contribution in spreading the teachings of Islam. Praying at Habib Basirih's grave is usually done after visitors have finished reading Surah Yasin and tahlil (Nur'aini, et al. 2025).

Annual Religious Tourism Activities

Commemoration of Habib Basirih's Death Anniversary

A haul is an annual commemoration held to remember and pray for someone who has passed away. This commemoration has a profound meaning as it is a moment to remember death and strengthen the bonds of brotherhood among people. The tradition of haul is deeply ingrained in various regions of Indonesia, especially in South Kalimantan (Wulandari, et al. 2023). In line with this, the Habib Basirih tomb religious tourist site also holds activities to commemorate Habib Basirih's haul.

Figure 7 Commemoration of Habib Basirh's Death Anniversary

Source: Documentation from the administrator of Habib Basirih's grave, 2025

The Haul Habib Basirih religious tour at the Habib Basirih Tomb is held annually on the 18th of Jumadil Awwal. This commemoration is a moment for the congregation to remember the scholar's devotion and passing. The haul commemoration is very crowded with congregants, not only attended by local congregants, but also congregants from various regions.

Commemoration of the Birthday of the Prophet Muhammad

The Prophet's birthday celebration is an annual event held on the 12th of Rabiul Awwal to commemorate the birth of the Prophet Muhammad. This month is often referred to as the month of Maulid. There are differing opinions regarding the exact date of the Prophet's birth.

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Scholars agree that he was born on a Monday, but the exact date is still debated. Most scholars believe that the Prophet's Birthday can be celebrated at any time during the month of Rabiul Awwal. Some commemorate it during the first 12 days of Rabiul Awwal, while others commemorate it throughout the month (Ihsan, et al. 2024). In line with this, the Habib Basirih tomb religious tourism site also holds religious tourism activities to commemorate the birthday of the Prophet Muhammad.

Figure 8 Commemoration of the Prophet Muhammad's Birthday

Source: Documentation from the administrator of Habib Basirih's grave, 2025

The commemoration is usually held on the 12th of Rabiul Awwal. It takes place at night in the courtyard of the Habib Basirih religious tomb. It is attended by both male and female worshippers. The number of worshippers is very large, as it is attended not only by the local community but also by people from outside the region.

Isra Mi'raj Commemoration

Isra' Mi'raj is the journey of the Prophet Muhammad from the Grand Mosque to Al-Aqsa Mosque, continuing to the seventh heaven until reaching Sidratul Muntaha (Yunita, 2021). In line with this, the Habib Basirih tomb religious tourism site also offers religious tourism activities in the form of Isra Mi'raj commemorations.

Figure 9 Isra Mi'raj Commemoration

Source: Documentation from the administrator of Habib Basirih's grave, 2025

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The Isra Mi'raj commemoration at the Habib Basirih religious tomb tourist site is held annually, every month of Rajab. The event is held in the courtyard of the Habib Basirih religious tomb tourist site. The program for the Isra Mi'raj commemoration at the Habib Basirih religious tourist site begins with an opening ceremony, followed by a maulid habsyi, a religious lecture or sermon, and finally concludes with a prayer. The content of the religious lecture or sermon usually focuses on the events of the Isra Mi'raj.

Conclusion

Religious tourism at the tomb of Habib Basirih provides a complete range of facilities for the convenience and comfort of visitors. The facilities available include a parking lot, kelotok (traditional boat), river bus stop, Muslim gallery and food stalls, free drinking water, coffee shop, wudhu (ablution) area, prayer room, mosque, Yasin surah cabinet, shoe and sandal rack, public toilets, gazebo, and homestays. This religious tourism site is managed by several people, namely Mr. Husin Luthfie, Mohammad Ali Bahasyim, Abdul Mun'iem, and Mrs. Noor Ramdana. There are various religious tourism activities carried out by visitors at the Habib Basirih tomb religious tourism site in the city of Banjarmasin, including daily and annual activities. Daily activities include grave visits, reading Surah Yasin and tahlil, and praying, while annual activities include the commemoration of Habib Basirih's death anniversary on 18 Jumadil Awwal, the commemoration of the Prophet Muhammad's birthday, and finally the commemoration of Isra Mi'raj.

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