

RINGKASAN

Pengembangan wisata religi mampu menjadi penggerak perekonomian yang sangat luas, tidak hanya semata-mata berkaitan dengan bagaimana cara meningkatkan jumlah kunjungan wisatawan. Tetapi, yang terpenting ialah pengembangan pariwisata diharapkan mampu membentuk rasa cinta tanah air, apresiasi terhadap kekayaan seni budaya bangsa, dan toleransi antar umat beragama yang berbeda. Meskipun komponen ini sangat berpengaruh dalam meningkatkan perekonomian masyarakat khususnya pendapatan asli daerah, namun pertumbuhan wisata religi di Indonesia sampai saat ini belum berjalan pada level yang ideal. Padahal aspek ini sangat penting. Wisata religi makam Syaikhona Kholil di Kecamatan Bangkalan, makam Air Mata Ratu Ibu di Kecamatan Arosbaya, dan makam Sunan Cendana di Kecamatan Kwanyar merupakan salah satu destinasi wisata di Kabupaten Bangkalan yang cukup dikenal di kalangan masyarakat muslim. Tujuan dari penelitian ini ialah untuk mendeskripsikan pengembangan wisata religi di Kabupaten Bangkalan dengan menggunakan metode pendekatan *maqāṣid al-sharī'ah*. Penelitian ini berfokus pada wisata religi yang berlokasi di makam Syaikhona Kholil, makam Air Mata Ratu Ibu, dan makam Sunan Cendana di Kabupaten Bangkalan. Tujuan dari penelitian ini ialah untuk mengetahui penerapan *maqāṣid al-sharī'ah* dalam pengembangan wisata religi di Kabupaten Bangkalan.

Metode penelitian ini disebut sebagai penelitian deskriptif karena menitik beratkan pada penggambaran keadaan yang muncul di lapangan. Pengumpulan data dilakukan melalui penggunaan prosedur wawancara, observasi, dan dokumentasi. Harapannya dapat memberikan gambaran umum atau fakta di lapangan tentang suatu gagasan atau gejala, serta dapat menjawab pertanyaan tentang topik penelitian.

Dari hasil penelitian ini dapat disimpulkan bahwa dalam pengelolaan wisata religi makam Syaikhona Kholil, makam Air Mata Ratu Ibu, dan makam Sunan Cendana sudah cukup baik, namun perlu adanya peningkatan dalam mengelola sarana fasilitas pendukung bagi para wisatawan maupun para peziarah. Faktor yang meliputi sarana tempat ibadah, tempat berbelanja oleh-oleh maupun kuliner, serta lebih ditingkatkan dalam penjagaan keamanan di area wisata religi. Dari beberapa faktor tersebut hal ini akan mempengaruhi aspek dalam memajukan sumber daya manusia di area wisata religi. Pengembangan wisata religi makam Syaikhona Kholil, makam Air Mata Ratu Ibu, dan makam Sunan Cendana dengan pendekatan *maqāṣid al-sharī'ah* tentu harus mencakup lima unsur atau disebut *al-kulliyat al-khamsah* merupakan bagian dari kebutuhan *al-daruriyat* yaitu: penjagaan terhadap agama (*hifdz al-din*), penjagaan terhadap jiwa (*hifdz al-nafs*), penjagaan terhadap akal (*hifdz al-'aql*), penjagaan terhadap keturunan (*hifdz al-nasl*), dan penjagaan terhadap harta (*hifdz al-mal*). Bilamana unsur-unsur tersebut sudah terpenuhi maka tentu wisata religi makam Syaikhona Kholil, makam Air Mata Ratu Ibu, dan makam Sunan Cendana sudah sangat sesuai berdasarkan prinsip-prinsip syariah.

Kata Kunci : Wisata Religi, Pengembangan, *Maqāṣid Al-Sharī'ah*

ABSTRACT

The development of religious tourism is able to become a very broad economic driver, not only related to how to increase the number of tourist visits. However, the most important thing is that tourism development is expected to be able to form a sense of love for the motherland, appreciation of the nation's artistic and cultural wealth, and tolerance between people of different religions. Even though this component is very influential in improving the people's economy, especially local revenue, the growth of religious tourism in Indonesia has not been running at an ideal level. Yet this aspect is very important. Religious tourism of the tomb of Syaikhona Kholil in Bangkalan District, the tomb of Tear Ratu Ibu in Arosbaya District, and the tomb of Sunan Cendana in Kwanyar District are one of the tourist destinations in Bangkalan Regency which are quite well known among the Muslim community. The purpose of this study is to describe the development of religious tourism in Bangkalan Regency using the *maqāṣid al-sharī'ah* approach. This research focuses on religious tourism which is located at the tomb of Syaikhona Kholil, the tomb of Air Mata Ratu Ibu, and the tomb of Sunan Cendana in Bangkalan Regency. The purpose of this study is to determine the application of *maqāṣid al-sharī'ah* in the development of religious tourism in Bangkalan Regency.

This research method is referred to as descriptive research because it focuses on describing the conditions that arise in the field. Data collection was carried out through the use of interview, observation, and documentation procedures. The hope is to provide an overview or facts in the field about an idea or symptom, and can answer questions about the research topic.

From the results of this study it can be concluded that in the management of religious tourism the Syaikhona Kholil tomb, Air Mata Ratu Ibu tomb, and Sunan Cendana tomb are quite good, but there needs to be improvement in managing supporting facilities for tourists and pilgrims. Factors that include places of worship, places to shop for souvenirs and culinary delights, as well as further improvements in security guarding in religious tourism areas. From these several factors, this will affect aspects in advancing human resources in the area of religious tourism. The development of religious tourism for the tomb of Syaikhona Kholil, the tomb of Tear Ratu Ibu, and the tomb of Sunan Cendana with the *maqāṣid al-sharī'ah* approach must certainly include five elements or be called *al-kulliyat al-khamsah* as part of the needs of *al-ḍaruriyat*, namely: guarding religion (*hifdz al-din*), guarding the soul (*hifdz al-nafs*), guarding the mind (*hifdz al-'aql*), protecting offspring (*hifdz al-nasl*), and guarding property (*hifdz al-mal*). When these elements are met, of course religious tourism to the tomb of Syaikhona Kholil, the tomb of Air Mata Ratu Ibu, and the tomb of Sunan Cendana is very appropriate based on sharia principles.

Keyword : Religious Tourism, Development, *Maqāṣid Al-Sharī'ah*