



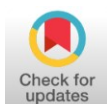
Frequency of Religious Tourist Visits Based on Education Level and Occupation (Case Study at the Tomb of Sheikh Maulana Syamsuddin, Pemalang)

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Abstract:

Religious tourism has long played an important role in both spiritual life and local economic development, offering benefits for communities and visitors alike. In Indonesia, one of the prominent religious tourism sites is the tomb of Sheikh Maulana Syamsuddin in Pemalang, which attracts pilgrims from various educational and occupational backgrounds. This study aims to examine the frequency of religious tourist visits to this site based on education level and occupation. Using a quantitative descriptive approach, data were collected from 200 respondents over a four-month period (April–July) through random sampling. Questionnaires served as the primary research instrument, and data were analyzed using the contingency correlation method to determine the relationship between visit frequency and socio-demographic variables. The findings reveal a correlation between education level and the frequency of visits, with tourists holding junior and senior high school education levels dominating the “very frequent” category, while those with bachelor’s degrees were most often in the “very rare” category. Similarly, visit frequency was correlated with occupation, where entrepreneurs and private employees reported higher frequencies, while retirees and civil servants tended to visit less often. The calculated correlation coefficients were 35.23% for education level and 34.64% for occupation, indicating a weak but notable relationship between these variables and visitation patterns. These results highlight that socio-demographic factors influence participation in religious tourism, suggesting that strategies to promote sustainable religious tourism development should consider the educational and occupational characteristics of potential visitors.

Keyword: Religious Tourism, Pilgrims, Traditional Islam



INTRODUCTION

Economists predict that the tourism sector will become a crucial economic activity in the 21st century. If developed in a planned and integrated manner within a country's economy, the tourism sector's role will surpass that of the oil and gas sector and other industries (Yudithia et al., 2024). Thus, the tourism sector will serve as a catalyst for development and accelerate the development process itself (Priatmoko, Kabil, Purwoko, et al., 2021). Islamic countries with large Muslim populations have recorded relatively high economic growth (above 5%).

Examples include Indonesia, Malaysia, Saudi Arabia, the United Arab Emirates, and Turkey. Therefore, their potential as markets for various types of products and services is also significant. A report by Thomson Reuters Corporation and Dirham International Consultant stated that Muslims have significant potential to impact the global economy (Sucipto & Andayani, 2014). In Indonesia, Sharia tourism is more commonly understood as synonymous with religious and spiritual tourism. It is also widely understood as pilgrimages to the tombs of saints, religious scholars, and visits to historic mosques.

In reality, Sharia tourism encompasses a broader concept and practice than that. Tourism is a travel activity undertaken by an individual or group of people to visit a specific place for recreation, personal development, or to learn about the uniqueness of the tourist attraction, within a short period of time (Herawati & Bakhri, 2019). A diverse range of tourism types exist on the island of Java, ranging from educational tourism, cultural tourism, religious tourism, to special interest tourism. One of the growing tourism potentials today is religious tourism, also known as pilgrimage (Panghastuti & Shalawati, 2022)

Religious tourism, also known as faith tourism, is a type of tourism in which people travel individually or in groups for reasons of seeking meaning related to religion or spirituality, such as pilgrimages, missionary work, or even recreational purposes. Practiced since the dawn of civilization, religious tourism is one of the oldest forms of tourism. For religious travelers, this tourism is not simply a vacation, but a transformational journey where new insights are gained, a deeper understanding of religion is achieved, blessings are received, and healing occurs (Silalahi, 2023)

Religious tourism is a religious journey aimed at quenching spiritual thirst, re-energizing a parched soul with religious wisdom. Thus, religious appeal encompasses a wide range of destinations that can stimulate a person's religious sense. Through religious tourism, individuals can enrich their religious knowledge and experience, deepening their spirituality (Edrus et al., 2022) Pilgrimage tourism is a voluntary, temporary journey undertaken by Muslims to visit holy or sacred sites for prayer or to gain experience, deepen understanding, and appreciation of religious/spiritual values.

Essentially, religious tourism is a religious journey aimed at fulfilling spiritual needs, so that a depleted soul can be re-energized by religious wisdom. Therefore, religious tourism encompasses a broad range of destinations, encompassing any location that can stimulate a person's religious sense. Through religious tourism, individuals can enrich their religious knowledge and experience, as well as deepen their spirituality. High respect for ancestors gave rise to the tradition of pilgrimages to sacred sites (Mahlil et al., 2023).

Numerous verses in the Quran can serve as references in exploring the signs of Allah's majesty and the greatness of His creation, serving as the philosophical basis and application of the concept of sharia tourism. These include Surah Al-Jumu'ah, verse 10, and Surah Qaf, verses 7 and 8. Traveling, in the context of Islam, is also encouraged. Our society understands tourism more as the activity of traveling or journeying. Traveling is a part of tourism that is now booming. Islam itself emphasizes the importance of travel, not just for fun and seeking satisfaction, but more than that, for seeking wisdom.

The Quran states, "Say: 'Travel on the earth and observe what was the end of the deniers.'" (Al-An'am: 11). Because of the importance of traveling on earth for the purpose

of seeking lessons and wisdom, Allah SWT repeats nearly the same verse in a different surah. In another verse, it states: "Say: 'Travel on the earth and observe what was the end of the sinners.'" (Surah An-Naml: 69). In the first verse, Allah encourages humans to travel on this earth to find answers and proof that those who deny God's truth will be afflicted with a painful punishment.

In the following verse, Allah encourages humans to travel to find answers and proof that the lives of sinners end in misery. Essentially, travel has a spiritual purpose: to increase faith in God and acknowledge His greatness. Travel in the Islamic context is closely linked to historical relics. In the Quran, these relics are called "aastar," which, in the Muslim sense, are windows to history. The Quran clearly states, "Inna nahnu nuhyil mauta wanatubu maa qaddamu wa aastarahum, Wakulla syaiin ahshoinaahu fii imaamin mubiin" (Indeed, We give life to the dead and We record what they have earned and the traces they leave behind. And all things We collect in a clear Master Book.) (QS Yasin: 12).

Because relics or aastar are windows to history, history is crucial for humanity, even in building our religious awareness. This is evident in that as much as 5/6 of the Quran discusses history, and only about 1/6 discusses worship and law. This clearly demonstrates how important Islam places history as a mirror for humanity. In a local context, visiting or visiting historical relics/herits is part of local wisdom and respect for the legacy of noble people of the past. Islam in the archipelago did not appear suddenly without any prior experience. Those who brought and spread it. The ulama (Islamic scholars) or saints (wali) have spread the teachings of Islam in Indonesia, making it great and even the largest religion in this Islamic country, which is also the largest in the world (Ma'ruf, 2021)

We must realize that without their role, Islam would not have developed as rapidly and successfully as it has today. Visiting and preserving their legacies, such as mosques, tombs of pious individuals, and other artifacts, is another form of gratitude and concern, as well as another way to preserve their spiritual teachings amidst today's hedonistic and modern life. It is irrelevant to associate this with the label of heresy and so on (Suardana, 2023).

In fact, these historical relics can not only enhance our faith and spirituality, but can also benefit worldly life and improve prosperity if developed as tourist attractions. This is rare in countries where Muslims consider all relics of the past to be centers of superstition and must be destroyed (Filmi et al., 2022). The tomb of Sheikh Maulana Syamsuddin is located on the shores of Tanjungsari Beach, Sugihwaras Village, Pemalang Regency. He was one of the renowned religious figures in the history of Islam's arrival in Java, spread by the Walisongo (Nine Saints). This cleric, also known as a Wali in Pemalang, was better known by the locals as Ki Jogo Segoro, or the Guardian of the Sea. In addition to his religious expertise, he also possessed insight and expertise in maritime strategy.

According to various sources, Sheikh Maulana Syamsuddin, whose full name is Sayyid Hasan Syamsuddin bin Awwad Al Alawi, was born around 1700 CE or 1100 AH. He is thought to have lived during the same era as Sri Sultan Hamengkubuwana I (1717-1792 CE). Not only local residents of Pemalang come for pilgrimage, but also those from outside the city, even outside the region, or even outside Java. They come with their families or in groups. Based on the above background, this study aims to describe the

frequency of religious tourism visits to the tomb of Sheikh Maulana Syamsuddin in Pemalang, as determined by educational level and occupation.

RESEARCH METHOD

This research approach uses a quantitative descriptive approach. The research object is the religious tourism site of Syamsuddin's tomb in Pemalang, with 200 respondents recruited over a four-month period (April-July). The sampling technique used was random sampling. The instrument used was a set of questionnaires. The analysis technique employed the contingency testing method. Through this method, the independent and dependent variables, consisting of several categories, are displayed in a table. Then, a series of procedures and calculations must be carried out, and testing criteria must be formulated to determine the status of the null hypothesis, meaning whether it should be accepted or rejected.

Based on the applicable provisions of this hypothesis testing method, if one of the variables, whether the independent variable, the dependent variable, or both, has more than two categories, the analysis tool used is the $r \times c$ table. Analytical tools using contingency tables are also applied to determine the relationship between variables from data that includes qualitative aspects, including opinions, perceptions, or assessments regarding the characteristics of a situation. The value of the contingency correlation coefficient, denoted by C , is determined by applying the formula below.

$$C = \sqrt{\frac{\chi^2}{\chi^2 + n}}$$

Where C is the contingency correlation coefficient value, χ^2 is the chi-square value, and n is the total number of frequencies.

$$\chi^2 = \sum_{i=1}^k \frac{(n_{ij} - e_{ij})^2}{e_{ij}}$$

Where χ^2 is the calculated chi-square value, n_{ij} is the frequency obtained from the observation results in row i and column j (a particular cell). While e_{ij} is the expected frequency from row i and column j . In general, the hypothesis testing process in the contingency correlation analysis method is carried out through several stages. In the contingency correlation method, the null hypothesis essentially states that there is no correlation between the two variables. Meanwhile, the alternative hypothesis states that there is a correlation between the two variables. The formulation of these two hypotheses, in more detail and specifically, must be aligned with the context of the situation. Symbolically, the null hypothesis and alternative hypothesis are as follows:

- H_0 : There is no correlation between two variables
 H_1 : There is a correlation between two variables

Given that the contingent correlation method involves a chi-square distribution, the possible significance levels are 5%, 2.50%, 1%, and 0.05%. We can choose one of these based on the level of error deemed tolerable in a given condition or case. The chosen significance level must be matched with the row degrees of freedom multiplied by the column degrees of freedom. The correlation between the significance level and the product of these two degrees of freedom determines the chi-square value in the distribution table. From the known chi-square values in the table, test criteria can be

formulated. The general testing criteria applicable to the contingent correlation method are that the null hypothesis is accepted if

$$X^2 \leq X_{\alpha d.f.(r-1) \times (c-1)}^2$$

While the null hypothesis will be rejected if

$$X^2 > X_{\alpha d.f.(r-1) \times (c-1)}^2$$

Calculating the chi-square value and the contingency correlation coefficient, When the hypothesis testing procedure using the contingency correlation method has reached this stage, the chi-square value must be calculated using a formula. First, we must determine the expected frequency value for each cell. The formula for determining this is:

$$e_{ij} = \frac{(n_i - n_{.i})}{n}$$

Where e_{ij} is the expected frequency value for each cell, n_i is the total frequency for each row, and $n_{.i}$ is the total frequency for each column. If the calculated chi-square value is less than or equal to the chi-square value in the table, the null hypothesis is accepted. Thus, there is no correlation between the two variables, and this becomes the final conclusion. Meanwhile, if the calculated chi-square value is greater than the chi-square value in the table, the null hypothesis is rejected.

This indicates a correlation between the two variables. Next, the contingency correlation coefficient value needs to be calculated to determine the strength of the relationship between the two variables. Final conclusions are formulated by comparing the calculated chi-square value with the chi-square value in the table, then aligning it with the previously applied testing criteria. If a correlation does exist between the two variables, the strength of the relationship must also be determined by applying the contingency correlation coefficient formula.

RESULT AND DISCUSSION

1. Theoretical Framework of Religious Tourism

Definitively, based on Law No. 10/2009 concerning Tourism, tourism is defined as a variety of tourism activities supported by various facilities and services provided by the community, businesses, the government, and local governments (Sucipto & Andayani, 2014). Tourism is an activity related to travel for recreation, vacation, excursion, or pilgrimage. Tourist attractions can include historical sites or beautiful and attractive natural locations. In other words, tourism is a journey undertaken for recreation or vacation, as well as the preparations made for this activity (Priatmoko, Kabil, Magda, et al., 2021).

Sharia tourism has actually been developing in Indonesia for a long time. This can be traced back to the implementation of religious tourism packages, in the form of pilgrimage tours and spiritual tourism (Sucipto & Andayani, 2014). In the context of religious tourism, Indonesians have been more familiar with the term "religious tourism" (for Muslims). Religious tourism is commonly undertaken by non-Muslims, visiting historical sites of their religion such as churches, monasteries, temples, and the graves of those considered holy by non-Muslims. They also explore historical sites with the aim of deepening their understanding of their own religious values (Priatmoko et al., 2021).

Religious tourism is closely linked to religion as a driving force for recreational travel or travel. Of course, each person has different motives for undertaking such

recreational travel (Kim et al., 2020). If the intention is to pursue Islamic goals that are pleasing to God and in line with their religion, then the journey can be considered religious tourism. This is especially true if the destinations are historical sites closely related to Islam (Supriadi et al., 2022)

Religious tourism is a long-term investment that requires careful planning and management (2017). Proper asset management is crucial to ensure that religious tourism projects are maintained and operated efficiently, for example, by ensuring transparency regarding the use of public funds. In addition to economic benefits, religious tourism projects can also provide social and environmental benefits, improving access to public services, such as transportation and clean water supply, which can improve citizens' quality of life.

Religious tourism projects can also be designed to incorporate sustainable and environmentally friendly practices, which can reduce the environmental impact of infrastructure development. Religious tourism projects can also contribute to job creation and economic growth (Waluyo et al., 2022; Yoeti, 2008). Religious tourism projects require a large workforce, which can create jobs for local communities. Religious tourism projects can also stimulate economic activity through increased investment and infrastructure improvements, which can attract new businesses and industries to the area (Silalahi, 2023).

The purpose of pilgrims visiting tombs is to seek blessings, to seek forgiveness and to seek God's blessings through His beloved saints, the saints. It can also be to increase faith, goodness, and Islam, and to draw closer to God Almighty. Pilgrims typically come alone or with their families, religious study groups, village groups, or other communities (Panghastuti & Shalawati, 2022).

As part of regional tourism development, religious tourism is considered a new formulation aimed at developing tourism to glorify Islamic culture and history. Religious tourism is a tourism concept that incorporates religious components as its foundation and guideline. The appeal of religious tourism is related to the quality of a destination, which is based on the completeness of the 3As of tourism: attractions, amenities, accessibility, and management institutions (Waluyo et al., 2022).

Tourists' decisions to visit a destination are usually driven by the uniqueness inherent in or offered by that destination. The uniqueness of a tourist destination includes many things, including the uniqueness of the culture that grows and develops in the community in the form of customs, livelihoods, and arts, as well as the uniqueness of its geography which presents beautiful panoramas so that it becomes an attraction for tourists to know and enjoy it (Astrina et al., 2023).

2. Motives and Traditions in Religious and Spiritual Tourism

The principle of religious and spiritual tourism, which emphasizes interaction with God, can be observed through tourists' motives for deciding to visit a tourist attraction, which are often based on religious obedience and the drive to seek self-realization. Religious obedience is one of the factors driving tourists to undertake religious and spiritual tourism (Nair & Dileep, 2021). The meaning of this motive is a sense of sincerity and devotion in carrying out activities that represent the truth and implement the teachings they believe in. Religious obedience usually leads someone to enjoy religious and spiritual tourism based on their respective religious identities, which are often

actualized in the form of visits to places of worship, historical sites, and also places believed to be sacred and/or sacred. Regardless of religious obedience, the relationship between tourists and God in religious and spiritual tourism is also based on the desire to seek self-realization. In this realm, tourists earnestly engage in religious and spiritual tourism with the goal of gaining knowledge and experience related to self-empowerment and contemplation of more secret divine values (Astrina et al., 2023).

3. Frequency of Religious Tourist Visits by Education Level

Grave pilgrimage is one of many traditions in Java that thrives within Javanese society. Various intentions, goals, and motivations always accompany grave pilgrimage activities. The tradition of pilgrimage is essentially part of the Sunnah of the Prophet, intended to remind the living to realize that they too will one day die. The increasing number of visitors coming with the initial intention of pilgrimage encourages local residents to adapt to changing conditions and environmental situations, drawing blessings from the legacy of historical saints. The presence of the tomb of Sheikh Maulana Syamsuddin as a religious tourist attraction has a significant impact on the economy of local residents who sell goods in the surrounding area.

Based on several considerations, the study was conducted by distributing questionnaires to 200 religious tourists who served as respondents. After distributing the questionnaires and responding to them, data was obtained on the frequency of each visit, based on their education level and occupation. This data is presented in the following graph:

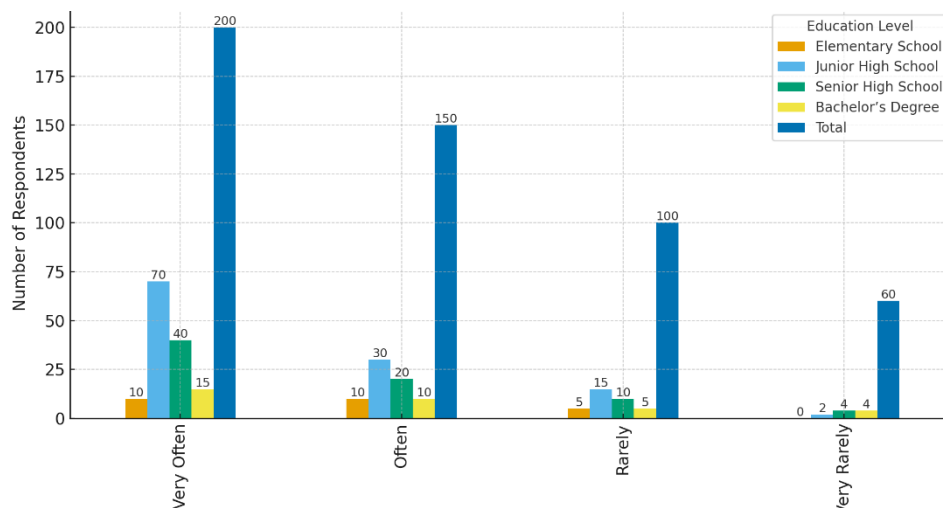


Figure 1. Frequency of Religious Tourist Visits by Education Level
 Source: Author, 2025

The chart illustrates the frequency of responses across different educational levels Elementary School, Junior High School, Senior High School, and Bachelor's Degree within four categories: Very Often, Often, Rarely, and Very Rarely. The bars show the distribution for each education level, while the blue line represents the total responses. The data suggest that Junior High School respondents dominate across most categories, particularly in the "Very Often" and "Total" sections, indicating higher participation rates compared to other groups. Overall, the chart highlights differences in

response frequency by education level while emphasizing the aggregate trend through the total line shows that the highest frequency of visits by education level at the religious tourism site of the tomb of Syekh Maulana Syamsuddin Peminggan, which falls into the "very frequent" category, is dominated by tourists with junior high school (49%) and high school (39%) education levels. Meanwhile, based on respondents' answers, tourists with a bachelor's degree occupy the highest position, in the "very rare" category.

4. Frequency of Religious Tourist Visits by Occupation

Data reveal that the most frequent visitors come from the entrepreneurial and private employee groups, indicating the strong role of economically active and mobile sectors in sustaining religious tourism. In contrast, retirees and civil servants are more represented in the "very rare" category, showing that visit intensity may decline with age and occupational rigidity. This pattern highlights the socio-economic dynamics underpinning religious tourism activities, where occupations with greater financial flexibility and mobility tend to dominate high-frequency visits, thereby reinforcing the economic potential of tourism as a driver for local community welfare.

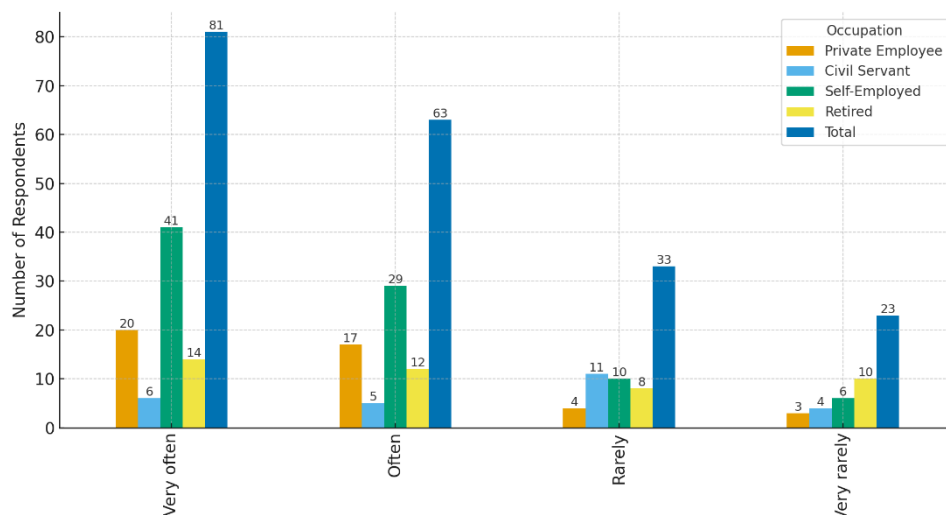


Figure 2. Frequency of Religious Tourist Visits by Occupation
 Source: Author, 2025

The Figure 2. shows that the highest frequency of visits by occupation at the religious tourism site of the tomb of Syekh Maulana Syamsuddin Peminggan, which falls into the "very frequent" category, is dominated by tourists with occupations such as entrepreneurs (48%) and private sector employees (45%). Meanwhile, based on respondents' answers, tourists with occupations such as retirees and civil servants occupy the highest positions in the "very infrequent" category, at 23% and 15%, respectively.

5. Relationship Between Educational Level, Occupation, and Visit Frequency in Religious Tourism

Tourism is an economic sector proven to be effective in alleviating poverty in a region. Developing a tourism industry that can alleviate poverty is one that has a trickle-down effect on local communities (Yoeti, 2008). The choice of the tourism sector as an

alternative for poverty alleviation is quite reasonable. Tourism plays a significant role and contributes significantly to improving the welfare of the poor in rural areas where tourism projects are developed.

The direct involvement of low-income communities in tourism development programs through the utilization of handicrafts from agriculture, livestock, fisheries, plantations, traditional arts and culture, and the development of tourist villages significantly contributes to poverty alleviation efforts. In other words, tourism is believed to function as a catalyst for development, simultaneously driving and accelerating the development process itself.

A respondent is considered to have visited the religious tourism site of Syekh Maulana Syamsuddin Pemalang only once every four months. If a respondent visited twice in four months, they were considered to have visited infrequently. They were categorized as having visited three times. Meanwhile, if they visited four or more times in four months, their visit frequency was considered very frequent.

Although the discourse on religious-based and motivated tourism has been widely accepted by various groups, some Muslims still doubt and question it. This has led to two schools of thought emerging among Muslims in responding to the discourse on Sharia tourism. First, there is the responsive group, which embraces the development of religiously imbued tourism. Second, there is the antagonistic group, which concerns the negative impacts of this travel culture, hindering the goal of implementing Islamic teachings due to the inherent issues inherent in tourism activities.

Some Muslims still maintain their ideological beliefs and oppose tourism development. However, if we examine the arguments put forward by those opposing tourism, they have certain conditions. This means that if these conditions are met, they will essentially accept and support tourism development, including Sharia tourism. Here, we find a small gap that can reconcile all Muslim aspirations and views on tourism. If this gap is maximized, it is possible that all Muslims will agree to the development of tourism, especially Sharia tourism (Sucipto & Andayani, 2014).

From the data collected from respondents, we want to determine whether there is a relationship between the frequency of visits by religious tourists to the tomb of Sheikh Maulana Syamsuddin in Pemalang and their level of education and occupation. In this regard, a series of hypothesis testing procedures must be followed, as follows:

In accordance with the context of this case, first, the null hypothesis formulated essentially states that there is no correlation between the frequency of visits by religious tourists to the tomb of Sheikh Maulana Syamsuddin in Pemalang and their level of education. Meanwhile, the alternative hypothesis states that there is a correlation between the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang and educational level. Symbolically, the formulation of these two hypotheses is:

H_0 : There is no correlation between the frequency of religious tourist visits and education level.

H_1 : There is a correlation between the frequency of religious tourist visits and education level.

In the second context, the null hypothesis formulated essentially states that there is no correlation between the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang and occupation. Meanwhile, the alternative hypothesis

states that there is a correlation between the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang and occupation. When presented symbolically, the formulation of these two hypotheses is:

H_0 : There is no correlation between the frequency of religious tourist visits and occupation.

H_1 : There is a correlation between the frequency of religious tourist visits and occupation

In relation to this case study, the significance level was set at 2.50%. The degrees of freedom were 9. This value was derived from multiplying the degrees of freedom in row 3 (4-1) by the degrees of freedom in column 3 (4-1). Based on the results in the table, the chi-square value for a significance level of 2.50% and 9 degrees of freedom was 19.023. The chi-square value in the table served as the basis for formulating the test criteria and final conclusions. Because the chi-square value in the table was known, namely 19.023, the test criteria could be formulated.

$$X^2 \leq 19,023$$

And the null hypothesis was rejected if

$$X^2 > 19,023$$

Before the calculated chi-square value was known, the expected frequency value for each cell must first be calculated. The values for each cell were as follows:

Table 1. Expected Frequencies for the Relationship

$e_{11} = \frac{(74 \times 17)}{200}$ = 6,29	$e_{12} = \frac{(74 \times 87)}{200}$ = 32,19	$e_{13} = \frac{(74 \times 64)}{200}$ = 23,68	$e_{14} = \frac{(74 \times 32)}{200}$ = 11,84
$e_{21} = \frac{(53 \times 17)}{200}$ = 4,51	$e_{22} = \frac{(53 \times 87)}{200}$ = 23,06	$e_{23} = \frac{(53 \times 64)}{200}$ = 16,96	$e_{24} = \frac{(53 \times 32)}{200}$ = 8,48
$e_{31} = \frac{(43 \times 17)}{200}$ = 3,66	$e_{32} = \frac{(43 \times 87)}{200}$ = 18,71	$e_{33} = \frac{(43 \times 64)}{200}$ = 13,76	$e_{34} = \frac{(43 \times 32)}{200}$ = 6,88
$e_{41} = \frac{(30 \times 17)}{200}$ = 2,55	$e_{42} = \frac{(30 \times 87)}{200}$ = 13,05	$e_{43} = \frac{(30 \times 64)}{200} = 9,6$	$e_{44} = \frac{(30 \times 32)}{200} = 4,8$
$e_{11} = \frac{(81 \times 44)}{200}$ = 17,82	$e_{12} = \frac{(81 \times 26)}{200} = 10,53$	$e_{13} = \frac{(81 \times 86)}{200} = 34,83$	$e_{14} = \frac{(81 \times 44)}{200} = 17,82$
$e_{21} = \frac{(63 \times 44)}{200}$ = 13,86	$e_{22} = \frac{(63 \times 26)}{200} = 8,19$	$e_{23} = \frac{(63 \times 86)}{200} = 27,09$	$e_{24} = \frac{(63 \times 44)}{200} = 13,86$
$e_{31} = \frac{(33 \times 44)}{200}$ = 7,26	$e_{32} = \frac{(33 \times 26)}{200} = 4,29$	$e_{33} = \frac{(33 \times 86)}{200} = 14,19$	$e_{34} = \frac{(33 \times 44)}{200} = 7,26$
$e_{41} = \frac{(23 \times 44)}{200}$ = 5,06	$e_{42} = \frac{(23 \times 26)}{200} = 2,99$	$e_{43} = \frac{(23 \times 86)}{200} = 9,89$	$e_{44} = \frac{(23 \times 44)}{200} = 5,06$

Source: Author, 2025

To facilitate understanding, the results of the expected frequency calculations in each cell need to be displayed together with the actual frequencies. This is shown in the following table.

Table 2. Expected and Actual Frequencies

Frequency of Visit	Education Level				
	Elementary School	Middle School	High School	Bachelor's Degree	Total
Very often	3(6,29)	43(32,19)	25(23,68)	3(11,84)	74
Often	7(4,51)	21(23,06)	16(16,96)	9(8,48)	53
Rarely	5(3,66)	15(18,71)	15(13,76)	8(6,88)	43
Very rarely	2(2,55)	8(13,05)	8(9,6)	12(4,8)	30
Total	17	87	64	32	200

Source: Author, 2025

Tabel 3. Expected and Actual Frequencies

Frequency of Visit	Occupation				
	Private Employee	Civil Servant	Self-Employed	Retired	Total
Very often	20(17,82)	6(10,53)	41(34,83)	14(17,82)	81
Often	17(13,86)	5(8,19)	29(27,09)	12(13,86)	63
Rarely	4(7,26)	11(4,29)	10(14,19)	8(7,26)	33
Very rarely	3(5,06)	4(2,99)	6(9,89)	10(5,06)	23
Total	44	26	86	44	200

Source: Author, 2025

After that, based on the table above, we calculate the chi-square value. The calculation is performed on each cell and then added together.

Table 4. Chi-Square Value Calculation Based on Observed and Expected Frequencies

$$\begin{aligned}
 & \frac{(3 - 6,29)^2}{6,29} + \frac{(43 - 32,19)^2}{32,19} + \frac{(25 - 23,68)^2}{23,68} + \frac{(3 - 11,84)^2}{11,84} + \frac{(7 - 4,51)^2}{4,51} + \frac{(21 - 23,06)^2}{23,06} \\
 & + \frac{(16 - 16,96)^2}{16,96} + \frac{(9 - 8,48)^2}{8,48} + \frac{(5 - 3,66)^2}{3,66} + \frac{(15 - 18,71)^2}{18,71} \\
 & + \frac{(15 - 13,76)^2}{13,76} + \frac{(8 - 6,88)^2}{6,88} + \frac{(2 - 2,55)^2}{2,55} + \frac{(8 - 13,05)^2}{13,05} + \frac{(8 - 9,6)^2}{9,6} \\
 & + \frac{(12 - 4,8)^2}{4,8} = 28,339 \\
 & \frac{(20 - 17,82)^2}{17,82} + \frac{(6 - 10,53)^2}{10,53} + \frac{(41 - 34,83)^2}{34,83} + \frac{(14 - 17,82)^2}{17,82} + \frac{(17 - 13,86)^2}{13,86} \\
 & + \frac{(5 - 8,19)^2}{8,19} + \frac{(29 - 27,09)^2}{27,09} + \frac{(12 - 13,86)^2}{13,86} + \frac{(4 - 7,26)^2}{7,26} + \frac{(11 - 4,29)^2}{4,29} \\
 & + \frac{(10 - 14,19)^2}{14,19} + \frac{(8 - 7,26)^2}{7,26} + \frac{(3 - 5,06)^2}{5,06} + \frac{(4 - 2,99)^2}{2,99} + \frac{(6 - 9,89)^2}{9,89} \\
 & + \frac{(10 - 5,06)^2}{5,06} = 27,270
 \end{aligned}$$

Source: Author, 2025

Based on the calculations, the chi-square values are 28.339 and 27.270. These values far exceed the chi-square value in the table of 19.023. Therefore, based on the applicable testing criteria:

In case 1,

the null hypothesis stating that there is no correlation between the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang and educational level is rejected. Meanwhile, the alternative hypothesis stating that there is a correlation between the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang and educational level is accepted. According to the context of this case, the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang does correlate with the tourist's educational level. The strength of the correlation between the two variables is calculated using the contingency correlation coefficient formula. The value of the contingency correlation coefficient is:

$$C = \sqrt{\frac{28,339}{28,339+200}} = \sqrt{0,124107} = 0,352288 = 35,23\%$$

In case 2,

the null hypothesis stating that there is no correlation between the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang and occupation is rejected. Meanwhile, the alternative hypothesis stating that there is a correlation between the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang and occupation is accepted.

In the context of this case, the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang does correlate with the tourists' occupation. The strength of the correlation between the two variables is calculated using the contingency correlation coefficient formula. The contingency correlation coefficient is:

$$C = \sqrt{\frac{27,2699}{27,2699+200}} = \sqrt{0,119989} = 0,3464 = 34,64\%$$

The tourism sector has a significant impact on the civilization of communities and the stakeholders involved, especially residents residing in tourist destination areas. As an effort to reduce unemployment, the tourism sector can transform and become an economic driver (Azhari & Rezvani, 2025). The presence of regional tourism aspects in accordance with established planning can create significant added value, one example of which is the development of local tourism areas as an initial step in planning and a crucial point for future implementation. Planning is carried out in the initial stage through an analysis of current and future visitor interest targets, which are subject to change over time.

The purpose of developing local tourism is as an effort to improve economic income, create a prosperous people, eradicate poverty, combat unemployment, conserve nature, the environment and resources, prosper the country, increase love for the nation, this has been stated in Law Number 10 of 2009 Article 4. The law has provided an understanding to local governments regarding their responsibilities as managers, quality and efficient utilization of existing tourism resources, for the real development and welfare of the community (Arsvendo et al., 2022). The impact of successful religious tourism will show positive benefits for local communities and tourists. Efforts that can be made (Silalahi, 2023).

CONCLUSION

The findings of this study highlight the significant correlation between the frequency of religious tourist visits to the tomb of Sheikh Maulana Syamsuddin Pemalang and the visitors' education level and occupation. Although the correlation values 35.23% for education level and 34.64% for occupation are considered weak, they nevertheless demonstrate a measurable relationship between these variables. This indicates that socio-educational and occupational backgrounds play an important role in shaping religious tourism behavior, particularly in the context of pilgrimage traditions that remain deeply rooted in Javanese society.

From a socio-economic perspective, the results underline that groups with greater economic mobility, such as entrepreneurs and private employees, dominate the "very frequent" category of visits. In contrast, civil servants and retirees are more concentrated in the "very rare" category, suggesting that flexibility of occupation strongly influences participation in religious tourism. Similarly, individuals with lower or middle levels of education, particularly junior and senior high school graduates, are more likely to engage frequently in pilgrimage activities, while those with higher education levels tend to participate less often.

Overall, this research affirms that religious tourism is not only a spiritual practice but also an economic and social phenomenon with implications for community development. The results demonstrate how pilgrimage sites can contribute to the local economy by attracting visitors from diverse backgrounds while simultaneously reinforcing cultural traditions and spiritual values. Therefore, policies to develop religious tourism should integrate educational and occupational insights to enhance inclusivity, sustainability, and the broader socio-economic impact of such destinations religious tourism.

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