

Implementing Islamic Values in Sharia Tourism Practices: A Case Study of the Sapuro Religious Tourism Destination in Pekalongan

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Article Info	Abstract
Received: 22-04-2025 Revised: 19-06-2025 Accepted: 24-06-2025 Published: 26-06-2025 Keywords: Sharia tourism; Maqashid Sharia; Islamic values; Religious tourism; Sapuro.	This research examines the incorporation of Islamic values into Sharia tourism practices in Sapuro, a religious tourism destination in Pekalongan City. The primary issue with this research is the irregularity in applying Islamic principles to manage the pilgrimage area, despite Sapuro being one of the most visited religious destinations in the region. The purpose of this research is to explore the implementation of Islamic values, including cleanliness, comfort of worship, simplicity, halal food, and the sanctity of the place in the infrastructure and services of the destination. The research employed a descriptive qualitative approach, utilizing data collection techniques that included observation, in-depth interviews, and documentation. The results showed that the community and tourism actors have organically internalized Islamic values through social and cultural practices without formal regulatory intervention. The community's collective consciousness is key to maintaining the destination's sanctity, comfort, and ethics. This finding is corroborated by Maqashid Sharia theory, which shows that the management of Sapuro has reflected the protection of visitors' religion, soul, property, and honor. The novelty of this research lies in its community value-based approach to Sharia tourism, which differs from the trend in previous research that emphasizes structural aspects and certification. This research implies the importance of strengthening Islamic value-based participatory governance to build sustainable, spiritually and socially competitive religious destinations.
Info Artikel	Abstrak
Kata Kunci: Pariwisata syariah; Maqashid Sharia; Nilai Islam; Wisata religi; Sapuro.	Penelitian ini mengkaji bagaimana nilai-nilai Islam diinternalisasikan dalam praktik pariwisata syariah di destinasi wisata religi Sapuro, Kota Pekalongan. Permasalahan utama riset ini terletak pada ketidakteraturan dalam penerapan prinsip-prinsip Islam dalam pengelolaan kawasan ziarah, meskipun Sapuro merupakan salah satu destinasi religi yang ramai dikunjungi. Tujuan penelitian ini adalah untuk mengeksplorasi bentuk-bentuk implementasi nilai-nilai Islam, seperti kebersihan, kenyamanan ibadah, kesederhanaan, kehalalan makanan, dan adab kesucian tempat, dalam infrastruktur dan pelayanan destinasi tersebut. Penelitian menggunakan pendekatan

kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa nilai-nilai Islam telah diinternalisasi secara organik oleh masyarakat dan pelaku wisata melalui praktik-praktik sosial dan budaya tanpa intervensi regulasi formal. Kesadaran kolektif komunitas menjadi kunci dalam menjaga kesucian, kenyamanan, dan etika destinasi. Temuan ini dikuatkan oleh teori Maqashid Sharia yang menunjukkan bahwa pengelolaan Sapuro telah mencerminkan perlindungan terhadap agama, jiwa, harta, dan kehormatan pengunjung. Kebaruan riset ini terletak pada pendekatan berbasis nilai komunitas dalam pariwisata syariah, yang berbeda dari kecenderungan riset sebelumnya yang menekankan aspek struktural dan sertifikasi. Implikasi dari penelitian ini adalah pentingnya penguatan tata kelola partisipatif berbasis nilai Islam untuk membangun destinasi religi yang berkelanjutan dan berdaya saing secara spiritual serta sosial.



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INTRODUCTION

Tourism has evolved into a strategic sector for economic and social development in various countries, including Indonesia. As a country with the largest Muslim population in the world, Indonesia has great potential to develop tourism based on Islamic values, known as Sharia tourism (Surur et al., 2024). The trend of Sharia tourism has experienced significant growth in recent years, coinciding with the increasing awareness among the Muslim community of the importance of practicing religious teachings in every aspect of life, including travel (Krisna et al., 2023).

This phenomenon can be observed in the increasing number of domestic and foreign Muslim tourists seeking destinations that cater to their spiritual needs and Islamic ethics, such as the availability of worship facilities, halal food, separate spaces for men and women, and governance by Sharia principles. Based on data from the Global Muslim Travel Index (GMTI) released by CrescentRating and Mastercard, Indonesia is ranked first in the world's halal tourism destinations in 2023, outperforming countries such as Malaysia, Saudi Arabia, and Turkey (CrescentRating, 2025).

The data shows that Indonesia is highly competitive in the halal tourism sector. However, this advantage has not been fully distributed throughout Indonesia. Some regions have not yet fully integrated Islamic values into their tourism practices despite having high religious potential. One of them is Sapuro, a religious tourism destination in Pekalongan City, a pilgrimage site for great scholars, and the center of religious activities of the local community (Ismanto & Devy, 2022).

Table 1: Religious Tourism Destination Ranking in Central Java

Rating	Religious Tourism Destinations	Location	Description
1	Tomb of Sunan Kalijaga	Demak	One of the Wali Songo was influential in the spread of Islam in Java.
2	Grand Mosque of Demak	Demak	Wali Songo founded the oldest mosque in Indonesia.
3	Tomb of Sunan Kudus	Kudus	The tomb of Wali Songo, who is known for preaching through cultural acculturation.
4	Tomb of Sheikh Subakir	Magelang	A cleric who spread Islam from Iran was buried on Mount Tidar.
5	Tomb of Sheikh Maulana Maghribi	Batang	An early cleric who spread Islam in Java before the era of the Wali Songo.
6	Tomb of Sapuro (Habib Ahmad bin Abdullah Al-Athas)	Kota Pekalongan	A popular pilgrimage destination in Pantura, crowded every Thursday afternoon to Friday.

Source: Yusida (2024).

Although the Sapuro Tomb has not been included in the top five religious tourism destinations in Central Java, its presence is very significant, especially in the Pantura region. This tomb is a magnet for pilgrims from various areas, especially on Thursday afternoons and Fridays, and it shows extraordinary potential for developing religious tourism in the area (Laila, 2025). This destination is often visited by Muslim tourists from various regions, especially during the hajj or commemoration of the death of clerical figures (Naufal & Widyo, 2024). However, the extent to which Islamic values are internalized in managing these destinations is limited to a question. Implementing Islamic values in tourist destinations is not limited to providing worship facilities but also involves aspects of management, services, and social interactions that reflect Sharia principles, such as honesty, justice, cleanliness, and simplicity (Kuat Ismanto, 2023).

The urgency of this research is even more pronounced when considering the need to ground the concept of Sharia tourism in various regional contexts. Although the term “Sharia” is often associated with areas that formally apply Islamic law, such as Aceh Province, the essence of Islamic values can and should be used in all parts of Indonesia, including Pekalongan, which has a strong Islamic historical background. It is essential to

conduct this research outside Aceh to fill the gap in the literature on the actual practice of Sharia tourism in diverse cultural and geographical settings (Purwandani & Yusuf, 2024).

Normative and conceptual approaches still dominate studies on Sharia tourism. Many studies have discussed the definition and indicators of halal tourism (Battour & Ismail, 2016; Mohsin, 2016; Haliding & Majid, 2024), but few have empirically explored the implementation of Islamic values in destination managerial practices. Some studies tend to equate Islamic tourism with religious tourism alone, even though both have fundamental differences. Islamic tourism is broader in scope because it emphasizes systems and governance based on Islamic principles, not just the object or motive for visiting (Putera & Rakhel, 2023).

This research uses the Maqashid Sharia theoretical framework as the basis for analysis. Maqashid Sharia is a theory that explains the primary objectives of Islamic law, which include the protection of religion (*hifz al-din*), the soul (*hifz al-nafs*), the intellect (*hifz al-'aql*), offspring (*hifz al-nasl*), and property (*hifz al-mal*) (Nurjannah et al., 2023). This approach is considered relevant to evaluate the extent to which these aspects are realized in managing tourist destinations, including how Islamic values are manifested in services, policies, and the behavior of tourism actors (Prajasari, 2022).

Several relevant previous studies have demonstrated that incorporating Islamic values into tourism can enhance the satisfaction and loyalty of Muslim tourists (Fauzi & Battour, 2024). Jaelani et al. (2021) revealed that an understanding of Islamic hospitality is essential for developing an ethical and sustainable tourism service system. Research by Muneeza et al. (2020) highlights challenges in aligning Islamic principles with the realities of the modern tourism industry, particularly in aspects of commercialization and the cultural diversity of tourists. However, there have been few studies that specifically discuss how Islamic values are implemented in the field of local tourist destination studies. This gap underscores the need for exploratory and in-depth research to comprehend the dynamics of implementing Islamic values in destination management, including the challenges and adaptation strategies. Moreover, local studies, such as Sapuro, which has a strong religious tradition but has not formally adopted the concept of Sharia tourism, offer an opportunity to develop a community-based, integrative model (Edi Wibowo et al., 2023).

The research gap in studies on Sharia tourism, particularly in the religious destination of Sapuro in Pekalongan, lies in the lack of in-depth exploration of the application of Maqashid Sharia values in community-based destination management practices. Most

previous studies have focused on normative or structural aspects such as halal certification and formal regulations (Suharko et al., 2018; Nasution et al., 2020; Katuk et al., 2021; Cuevas et al., 2022; Akhsanty et al., 2023; Nafis et al., 2024). However, on-the-ground realities indicate that Islamic values are often organically internalized by communities without systematic support from government regulations or policies (Abdulahanaa, 2021; Yusuf et al., 2021). Therefore, research is needed that highlights the dynamics of local participation, community spirituality, and service ethics within the framework of Maqashid Sharia as the conceptual foundation for sustainable tourism development.

This study is essential in promoting the development of inclusive, ethical, and equitable tourism practices rooted in the ideals of Islam, a religion that upholds human values and fosters balance. This research is necessary because it can make theoretical and practical contributions. From a theoretical perspective, the results of this research can enrich Islamic tourism studies with the Maqashid Sharia approach, which is still underutilized in tourism research. Based on the practical side, this research can provide concrete recommendations for destination managers, local governments, and other stakeholders to develop tourist destinations that are not only economically attractive but also in line with Islamic values that are *rahmatan lil 'alamin* (Bahiej et al., 2021).

The current development of Sharia tourism studies shows a growing trend toward integrating Maqashid Sharia values into the management of religious tourism destinations (Salahuddin & Abdillah, 2022), including in the Sapuro area of Pekalongan. This approach not only emphasizes the aspect of worship but also encompasses the holistic dimensions of protecting life, intellect, lineage, wealth, and religion. The Sapuro religious tourism destination, renowned for its graves of prominent scholars and pilgrimage traditions, serves as a concrete example of applying Sharia principles in the development of sustainable and inclusive tourism (Zaki et al., 2020; Maskuroh, 2023). The local government and community have begun to adopt the concept of halal, educational, and family-friendly tourism services, all while upholding local values and cultural wisdom (Alim et al., 2023). Recent studies emphasize the importance of integrating spiritual strengthening and local economic empowerment within the framework of Maqashid Sharia, enabling destinations like Sapuro to become models of religious tourism that are not only spiritually enriching but also relevant to the contemporary needs of the community.

Based on the above explanation, the researcher states that this research aims to explore and analyze the implementation of Islamic values in Sharia tourism practices at the

Sapuro religious tourism destination in Pekalongan City. The main questions in this study are: 1) How are Islamic values applied in the management of Sharia tourism destinations in Sapuro, and 2) What are the challenges and opportunities in applying Islamic values in this destination?

RESEARCH METHOD

This research uses a descriptive qualitative approach to describe and understand how Islamic values are implemented in Sharia tourism practices in Sapuro, a religious tourism destination in Pekalongan City. This approach was chosen because it can reveal meanings, experiences, and social practices that cannot be explained quantitatively, particularly in the study of local values and culture.

Sapuro is geographically located in Pekalongan City, Central Java, and is known as a pilgrimage site for the tomb of Habib Ahmad bin Abdullah Al-Athas. The local community around Sapuro has strong socio-cultural characteristics rooted in Islamic traditions, including hawal activities, dzikir, and social involvement based on religious values. This research was conducted from January to March 2025, with a field observation period exceeding two months, encompassing participatory observation, interviews, and documentation.

Research data were collected through participatory observation techniques, in-depth interviews, and documentation (Durdella, 2020). Researchers directly observed tourism activities in the Sapuro cemetery area, including the interaction of visitors, managers, and local businesses. Interviews were conducted with 15 key informants, tomb managers, religious leaders, local traders, pilgrims, volunteers, and Tourism Office officials to explore their perspectives and understanding of Islamic values practiced in the field. The gender proportion of informants consisted of five women and ten men. The data was considered to have reached a saturation point because repetitive patterns were found in the informants' answers. Documentation was conducted on facilities, unwritten regulations, and religious and social activities at the research site.

The initial identification process of informants was conducted through a direct approach in the field, involving observation of activities and interactions in the Sapuro religious tourism area. The selection process of informants was assisted by a gatekeeper (a local liaison who facilitated initial access and built trust with the community). The selection of informants employed a purposive sampling technique based on the criteria of individuals

with direct involvement in management or tourism activities in Sapuro. This technique was chosen to ensure the data obtained is relevant, in-depth, and contextual. Researchers used triangulation of sources and methods to increase data validity.

The collected data were analyzed using the thematic analysis method. Researchers identified patterns that emerged in tourism practices that reflected Islamic values, then categorized them within the framework of Maqashid Sharia, namely the protection of religion, soul, mind, offspring, and property. The analysis was conducted inductively and reflectively, emphasizing the social construction of local communities towards Islamic values in the study of religious tourism. This approach allows researchers to narrate the empirical reality as alive and dynamic in the Sapuro area.

Researchers ensure data credibility through continuous field engagement, participatory observation, and confirmation of findings with informants (member checking). Researchers present rich contextual descriptions of social, cultural, and religious practices in Sapuro to enhance the transferability of their findings. Dependability and confirmability are maintained by documenting an audit trail through field notes, reflective memos, and systematic recording of the analysis process. These steps are taken to demonstrate methodological transparency and ensure that data interpretation is free from researcher bias, allowing it to be replicated in similar contexts.

RESULTS AND DISCUSSION

Internalization of Islamic Values at the Sapuro Religious Tourism Destination

Sapuro, a religious tourism destination in Pekalongan City, has incorporated some Islamic values into its infrastructure and services, although some limitations remain (Latif et al., 2021). This research was conducted through direct observation in the tomb area, in-depth interviews with tomb managers, traders, pilgrims, and local religious leaders, as well as visual documentation.

First, the value of cleanliness is evident in the community's and managers' efforts to keep the tomb area clean and organized. Trash bins are available at several strategic points, and the janitors actively clean the tomb area, especially before and after major religious activities such as haul. Second, the value of comfort in worship is realized by providing adequate worship facilities, such as prayer rooms, wudu stations, and Qibla direction boards, in various locations throughout the tomb. Third, the value of simplicity is reflected in the architecture of the tomb area, which is neither luxurious nor extravagant, yet

sufficiently representative to accommodate thousands of pilgrims while preserving spiritual nuances.

The provision of halal food has become an unwritten standard but is practiced collectively by traders. They sell local specialties by upholding the principle of halalness, although not all yet recognize the official halal label from MUI (Rahmat Husein Lubis, 2022). There are efforts to maintain the modesty and sanctity of the place through unwritten rules, such as the prohibition of revealing clothing, an appeal to maintain order, and the separation of space between men and women when praying around the tomb. The observation data and interview results can be summarized in the following table:

Table 2: Internalization of Islamic Values in Cemetery Infrastructure and Services

Aspects of Islamic Values	Implementation Form	Description
Cleanliness	Cleaning staff, trash bins, and a routine cleaning schedule	Funded independently by local communities
Comfort of Worship	Prayer room, ablution place, Qibla direction indicator	Adequate but not yet available in all cemetery areas
Simplicity	Simple tomb design, not luxurious, solemn atmosphere	Characteristics of traditional pilgrimage destinations in Central Java
Halal Food	Sales of non-instant local food made from halal ingredients	Not all have official halal labels from the MUI
Politeness and Purity	Moderate clothing, separation of space, and visitor regulations	Not written, but agreed upon by the community and local tradition keepers

Source: Field's result, 2025.

The findings above demonstrate that the internalization of Islamic values in tourism practices at Sapuro Tomb is not achieved through formal policies but rather through collective awareness and the influence of a strong local religious culture. Community involvement in maintaining the cleanliness and comfort of places of worship indicates that the value of cleanliness as part of faith has been integrated into their social practices.

The application of halal principles and good manners in services, including interactions between traders and visitors, demonstrates that economic benefits do not solely drive tourism in Sapuro but also prioritize Islamic ethics. This awareness reveals a form of tourism that does not merely rely on the physical location but creates a profound spiritual and ethical atmosphere (Supriyatno et al., 2021). Limitations in terms of

regulations and facilities are still apparent. Not all points have optimal wudu facilities, and there is no strict monitoring of halal food labeling. This suggests that the development of Sharia tourism in Sapuro remains informal and is based on cultural values rather than structural or institutional foundations.

The findings of this research can be explained through the Maqashid Sharia approach, which emphasizes the five main objectives of Islamic law: protecting religion (*hifz al-din*), the soul (*hifz al-nafs*), the intellect (*hifz al-'aql*), offspring (*hifz al-nasl*), and property (*hifz al-mal*). Implementing cleanliness, simplicity, and worship facilities is directly related to *hifz al-din* and *hifz al-nafs*, as it creates an environment conducive to practicing worship and maintaining physical and mental health. The availability of halal food and honest trade practices protects consumers' wealth and souls (*hifz al-mal* and *hifz al-nafs*) (Adinugraha et al., 2023). At the same time, the naturally occurring visitor manners reflect the application of moral values and respect for sacred spaces, following the values of *hifz al-'irdh* and *hifz al-din*. Thus, the application of Islamic values in infrastructure and services in Sapuro, although not yet formally standardized, has operated through the community's collective consciousness and social values rooted in the local Islamic tradition.

This finding aligns with the research of Syah Putra & Tucunan (2021), which states that elements such as worship facilities, halal food, and spiritual atmosphere are the leading indicators of Sharia tourism. Another research by Mohamed Ismail & James Noh (2022) states that forms of Islamic hospitality are measured by physical services and the ethical and moral values accompanying them, including courtesy, honesty, and simplicity. Research by Hasnan et al. (2024) also supports these findings, demonstrating that even if a destination is not formally categorized as "Islamic tourism," the community-based practice of Islamic values can serve as a strong foundation for creating an Islamic tourism experience. The cultural and spiritual-based approach of the local community is a significant factor in shaping the destination's character under Islamic principles.

The internalization of Islamic values in the infrastructure and services of the Sapuro religious tourism destination is organic and community-based. Although not yet supported by a formal system and strong regulations, the practices in the field reflect the substance of Maqashid Sharia. This is proof that Sharia tourist destinations do not have to be identical to the symbol of legal formality but can thrive on the awareness of values rooted in the local community. Therefore, Sapuro Cemetery is an example of a destination

worth developing as a model of authentic and inclusive Islamic value-based religious tourism practices.

The Role of Social and Community Actors in Implementing Sharia Tourism Practices at the Sapuro Religious Tourism Destination

Sapuro, a religious tourism destination in Pekalongan City, has strong social dynamics that ground Sharia tourism practices. The role of social actors, such as tomb managers, religious leaders, volunteers, and local communities, is significant in maintaining the Islamic values that form the character of this place. These findings were obtained from participatory observation, in-depth interviews with 15 key informants, and documentation studies of religious and community activities in the Sapuro religious tourism area (Sunaria et al., 2020).

Tomb managers are guardians of spiritual values and technical organizers of the area. They are responsible for structuring the pilgrimage area, managing the schedule of religious activities such as haul, recitation, and maintaining regular visits. Local religious leaders convey moral messages and Islamic teachings through lectures, dhikr, and spiritual guidance, offering guidance and support to their community. They are also a source of religious legitimacy in managing the ethical behavior of visitors.

Volunteers and residents play a role not only in technical aspects such as cleanliness and security but also as cultural ambassadors who introduce local Islamic values to pilgrims. They welcome visitors with hospitality, assist with parking arrangements, and provide food donations for religious activities. The involvement of women in providing halal food, as well as educating visitors on pilgrimage etiquette, is a tangible practice of Islamic hospitality.

This form of cooperation has created a tourism ecosystem that is oriented towards physical services, while also touching on the spiritual and ethical dimensions. Through informal networks, the local community plays a role in regulating the rules, maintaining the sanctity of the tomb area, and preventing the area from excessive commercialization practices that can harm religious values. The field findings can be summarized in the following table:

Table 3: The Role of Social Actors and the Community in Sharia Tourism Practices in Sapuro

Social Actors	Main Contribution Forms	Strengthened Dimensions of Islamic Values
Grave Managers	Area planning, prayer time arrangement, and visitor behavior monitoring	Order, sanctity of place, spirituality
Religious Figures	Lectures, religious studies, spiritual guidance	Religious education, morality, and good morals
Volunteers	Cleanliness, logistical assistance, and security	Togetherness, sincerity, trustworthiness
Local Residents	Halal food providers, Islamic hospitality, informal education	Halalness, friendliness, and Islamic social ethics
Religious Communities	Haul organizers, social mobilizers, liaisons between social actors	Participation, synergy, culture-based preaching

Source: Field's result, 2025.

Based on these results, Sharia tourism in Sapuro develops not because of a formal system that is regulated top-down but because of the organic participation of local communities and social actors who work based on Islamic values. They collaborate to form a social order that upholds Islamic ethics, making Sapuro a pilgrimage destination and a lively spiritual education space.

Tomb managers, for example, not only act as administrators but also as guardians of religious values. They organize the tomb's layout to keep it conducive to worship and prevent activities incompatible with Islamic values, such as illegal trading or entertainment activities. Religious leaders serve as role models in preserving the dignity of the place as a sacred space.

Volunteers, mainly from the surrounding community, demonstrate a spirit of cooperation marked by sincerity and trustworthiness. They are present as a representation of Islam that serves, not forces. The involvement of local communities in maintaining a religious atmosphere and providing services based on Islamic values demonstrates that Islamic tourism is not just a destination with a halal label but rather a holistic spiritual experience.

These findings can be analyzed using the Pentahelix model approach in tourism development, which consists of five essential elements: academia, business, community, government, and media. In Sapuro's study, at least four elements have been identified as fundamental (Arinil Haq et al., 2023). The local community is a central element in the

practice of Sharia tourism. They are the leading actors who drive the value system and ethics of tourism services. Religious leaders act as “social academics” who convey religious values and knowledge as a basis for morality. Food and souvenir businesses act as part of the business sector with halal principles. While the government still plays a limited role, its informal management by the community makes locally based governance the main strength of Sapuro.

The strength of this Pentahelix approach lies in the synergy between structural (management) and cultural (local values) dimensions. When communities, religious leaders, the economic sector, and social leaders collaborate, an ecosystem is formed that supports Sharia tourism substantively, not just symbolically (Fatimah & Naldi, 2019). This model addresses the common challenge of halal tourism, which often fails because it is too narrowly focused on physical development alone, without considering the cultural roots and local values that underpin it. Sapuro demonstrates that community-based governance can foster vibrant, adaptive, and compliant destinations, according to Maqashid Sharia.

These results are consistent with research conducted by Adinugraha (2021) on community-based religious tourism management in Indonesia. They emphasized that the success of Sharia tourism management is highly dependent on local social forces and active community involvement. Similar research was conducted by Jailani and Adinugraha (2022), which showed that Sharia tourism practices are more successful when social actors possess strong religious and cultural legitimacy within their communities.

The participatory model in Sapuro also aligns with the idea of Yuningsih et al. (2019), which states that community participation in the tourism industry can enhance social sustainability and reinforce local values. Research by Chamidah et al. (2020) on religious tourism destinations in Lombok found that the relationship between the community, religious leaders, and managers is a determinant in maintaining harmony between spiritual values and economic interests.

Sapuro is a real example of the Islamic community-based tourism approach emphasizing spiritual values, collective participation, and morality-based services. This approach differs from market-based halal tourism, which often loses the essence of Islamic values because it focuses too much on formal certification and commercial aspects. The findings indicate that the role of social actors and communities in realizing Sharia tourism practices in Sapuro Pekalongan confirms that the main strength of value-based tourism is local wisdom and community spirituality. Participatory and culture-based governance has

shaped Sapuro as a vibrant spiritual space that caters to the needs of Muslim tourists seeking tranquility and value. The model formed in Sapuro reflects the strength of a collaborative and ethical Islamic social system. Therefore, to develop sustainable Sharia tourism, the government and stakeholders should encourage cross-sectoral cooperation within the Pentahelix framework and make Sapuro an exemplar of best practices in community-based religious tourism.

Challenges in Implementing Islamic Values in the Management of Sapuro Religious Tourism

This research reveals various obstacles to the comprehensive implementation of Islamic values in the Sapuro religious tourism area, Pekalongan (Ismanto & Rofiq, 2022). This research is based on field data collected through direct observation, in-depth interviews with tourism managers, religious figures, local business actors, and the tourism office, as well as documentation of regional regulations and policies. The three main obstacles are the most dominant. First, limited regional regulations are a significant structural obstacle. To date, no specific regional regulations have been established to govern the management of Sharia-based tourism. This results in the direction of management remaining normative and dependent on local community initiatives without technical guidance from the government.

Second, the conflict between economic interests and religious values arises from commercial practices that are not entirely in line with Sharia principles. Several visitors complained about the presence of traders who aggressively hawked goods around the grave area, even selling objects believed to have mystical content, which is not in line with the values of monotheism and the sanctity of places of worship.

Third, the lack of capacity and training of human resources in tourism is a complex cultural challenge. Many business actors, volunteers, and even managers do not fully understand the principles of Maqashid Sharia in the study of tourism services. Services are often carried out based on habits and experiences, not on understanding the values of protecting religion, soul, mind, descendants, and property.

Table 4: Key Obstacles to Implementing Islamic Values in the Management of Sapuro Religious Tourism

Types of Constraints	Problem Description	Impact on Implementation of Islamic Values
Structural: Regulation	Absence of Sharia tourism regulation, no SOP for Sharia-based services	Implementation is not standardized, relying on local initiatives
Cultural: Economic vs. Religious	Excessive trading practices, sale of mystical goods, and minimal supervision of Islamic values	Potential for commercialization exceeds religious values
Human Resources and Education	Lack of HR training on Sharia tourism and Maqashid Sharia	Services do not consistently reflect Sharia principles

Source: Field's result, 2025.

The above findings indicate that implementing Islamic-based tourism depends on community spirit and requires strong structural support. Local initiatives that intend to uphold Islamic values face various limitations in Sapuro. The absence of regional regulations creates a disconnect between religious goals and operational techniques. When the government fails to provide a clear legal framework, the direction of management becomes sporadic and sometimes overlaps with local economic interests.

The conflict between religious values and economic motives is not new in religious tourism (Ahmad et al., 2024). However, in destinations like Sapuro, which have deep spiritual significance, this imbalance can potentially compromise the place's sacredness. Trading practices that disrupt the comfort of worship reflect the absence of Sharia-based social control. Meanwhile, the weak capacity of human resources is the root of many other cultural problems. Ignorance of the principles of Maqashid Sharia causes service standards to focus solely on the physical rather than protecting the spiritual values of visitors. For example, there are no educational materials or markers regarding pilgrimage ethics or gender separation areas in crowded worship activities.

These findings can be analyzed using the theory of Sharia tourism management, developed based on the principles of Maqashid Sharia and sustainable tourism governance (Syara & Fauzan, 2023). Within this framework, Sharia tourism management ideally encompasses three main dimensions: regulation and policy, human resource management, and the application of Maqashid Sharia values in every line of service and infrastructure. This theory emphasizes the importance of binding formal structures, such as regional policies protecting Islamic tourism management values. The absence of regulation in Sapuro means that applying Islamic values only relies on social norms, which are vulnerable

to short-term interests, such as increasing income from uncontrolled trading activities. Regarding human resource management, this theory requires training and certification for tour guides, managers, and public servants to understand Maqashid Sharia as the basis for providing services to Muslim tourists. Human resources that lack this understanding tend to manage religious tourism in the same manner as ordinary tourist attractions, overlooking the spiritual values and sanctity of the place (Nguyet et al., 2021).

The results of this research are supported by previous studies by Effendi et al. (2024), which highlighted weak regulations as the primary obstacle to the development of Sharia tourism in several regions of Indonesia. Regulations or formal policies act as moral and technical binders for tourism industry players. Research by Kurmanaliyeva et al. (2014) revealed that conflicts between economic motives and religious values frequently occur in pilgrimage tourism areas, particularly in regions lacking an Islamic-based supervision system. They suggested that tourism governance should focus on visitors and surrounding economic actors to align with Islamic ethics. As research by Soehardi (2022) states, human resources are the central pillar in the success of halal tourism. When tourism managers and service providers fail to understand the concept of Maqashid Sharia, the service orientation is limited to meeting physical and commercial needs rather than achieving visitors' spiritual goals. The three studies strengthen the conclusion that the structural and cultural barriers found in Sapuro cannot be overcome only with an informal approach. A holistic and integrated system is needed that combines policies, strengthens human resources, and provides ongoing public education.

The obstacles to implementing Islamic values in managing the Sapuro religious tourism destination do not lie in the local community's lack of intention or enthusiasm but in the absence of a structured support system. Without binding regional regulations and ongoing HR training, management based on Islamic values will not run optimally. Therefore, synergy is needed between the government, religious figures, business actors, and academics in drafting regulations, building HR training systems, and formulating indicators of the success of religious tourism based on Maqashid Sharia. Only with this systemic approach can the ideal of making Sapuro an Islamic, comfortable, and competitive religious tourism destination be realized sustainably.

A Maqashid Sharia-Based Development Model for Religious Tourism Destinations in Sapuro

This research develops a conceptual model that positions Maqashid Sharia as the primary framework for the Sapuro Pekalongan religious tourism destination (Savitri & Atrinawati, 2018). This finding synthesizes observations, interviews, and in-depth analysis of tourism practices, facility management, community roles, and implementation obstacles at the destination (Larassanti et al., 2023). Based on field data, the five dimensions of Maqashid Sharia are not only abstract principles but can be concretized in indicators and practical managerial elements to support the development of sustainable tourism spiritually, socially, and economically.

This model suggests that the management of religious tourism based on Maqashid Sharia should be structured into five policy and operational clusters. The dimension of religious protection (*hifdz al-din*) is represented by providing clean, comfortable, and sacred worship facilities. Protection of the soul (*hifdz al-nafs*) is evident in crowd management, health preparedness, and visitor safety. protection of the mind (*hifdz al-'aql*) is reflected in religious education programs and the strengthening of Islamic literacy. Protection of descendants (*hifdz al-nasl*) is manifested in dividing interaction spaces based on gender and a service system that maintains politeness. Meanwhile, the safety of property (*hifdz al-mal*) includes transparency in fund management, accessibility of the local community economy, and justice in trade practices around the tombs. This model also found that implementation success is greatly influenced by multi-actor synergy and policy consistency. The Sapuro Destination offers a concrete example of how the community, religious figures, local governments, and economic actors can collaborate to create spiritually valuable and economically productive destinations.

Table 5: Implementing Maqashid Sharia in the Development of Sapuro as a Religious Tourism Destination

Dimensions of Maqashid Sharia	Practical Implementation in Sapuro	Implications for Destination Development
<i>Hifdz al-Din</i> (Religion)	Clean worship facilities, educational sermons, and prohibition of idolatrous practices	Maintaining the sanctity of worship spaces, improving spiritual quality
<i>Hifdz al-Nafs</i> (Soul)	Security system, pilgrimage health services, and circulation management	Ensuring visitor comfort and safety
<i>Hifdz al-'Aql</i>	Islamic studies, religious tourism	Developing religious

(Reason)	literacy, and guide training	awareness and intellectual capacity
<i>Hifdz</i> (Descendants)	<i>al-Nasl</i> Gender separation zone, dress code, and politeness education	Encouraging Islamic values of politeness and interaction
<i>Hifdz</i> (Treasure)	<i>al-Mal</i> Halal business zone, controlled prices, open donation management	Increasing economic justice and public trust

Source: Field's result, 2025.

The development model based on Maqashid Sharia, as offered by the Sapuro destination, shows that tourism is not merely an economic and entertainment activity but a space for transforming values and spirituality. In this approach, Islamic values are not simply symbolic attributes but become concrete guidelines in the governance and interaction of destinations.

Applying *Hifdz al-Din* as the core of spiritual management demonstrates that religious destinations must ensure the sanctity of worship both physically and symbolically. Supervision of pilgrimage practices so that they do not deviate from the creed of tauhid is essential. In Sapuro, this is implemented by involving religious figures as moral supervisors and providing Islamic education during pilgrimage activities.

The *hifdz al-nafs* dimension is implemented by arranging public facilities and an active emergency response system. The security and health system is a priority integrated with the value of caution (*ittikhādh al-asbab*) in Islam. Sapuro has a disaster response volunteer structure that synergizes with local security forces.

The *hifdz al-'aql* dimension appears significant when tourism managers include educational elements in their services. Visitors not only come to pray but also gain additional knowledge through historical brochures of the saints, thematic sermons, and volunteer training. This enriches the meaning of the spiritual journey and broadens the definition of pilgrimage as a learning of Islamic values and history.

The *hifdz al-nasl* and *hifdz al-mal* dimensions are essential to building an ethical and just destination. Separating interaction spaces and manners in dressing creates a polite and orderly atmosphere for the pilgrimage. On the other hand, a transparent trading and donation system builds trust and creates a healthy local economy. MSME actors in Sapuro are provided with halal education and basic financial literacy training to enhance their professionalism.

Theoretically, this finding aligns with the views of al-Ghazali and Ibn 'Ashur in Maqashid Sharia, which states that Sharia aims to maintain the five basic elements of

human life: religion, soul, reason, descendants, and property. In developing religious destinations, these elements must be reflected in policies, infrastructure, and service patterns (Hidayati & Tohirin, 2019). Maqashid-based development not only talks about legality (*halal* and *haram*) but also about optimizing benefits and preventing damage (*jalb al-mashalih wa dar' al-mafasid*). Maqashid-based policies have created a balanced tourism governance framework that integrates spiritual, social, and economic aspects in Sapuro. This model supports the principle of Maqashid-oriented tourism, a concept developed by Rismayanti and Aisyah (2023), which emphasizes that destinations must be integrated with Maqashid values in planning and execution, not just by including the label 'Sharia.'

Research by Harjawati and Ardiansyah (2021) on religious destinations in Banten found that Maqashid-based management resulted in higher spiritual satisfaction among visitors. They suggested that Maqashid values can be an indicator of Islamic tourism performance. Research by Khasanah (2023) demonstrated that integrating Maqashid values in tourism HR training leads to the provision of more humane, friendly, and educational services. This approach is implemented through pilgrimage volunteer training, which emphasizes the values of politeness, responsibility, and religious literacy in Sapuro. Meanwhile, research by Gobel (2023) shows that MSME actors in religious tourism tend to experience increased welfare when Maqashid al-mal values are applied, especially in pricing, halal business systems, and fair profit distribution. These three studies strongly support the notion that the Maqashid approach is not only relevant in fiqh and theology but also highly practical in public policy, including in the management of religious tourism.

The development model of the Sapuro Pekalongan religious tourism destination based on Maqashid Sharia offers a comprehensive and sustainable approach. By placing the five dimensions of Maqashid as a practical guide, this destination serves the physical and entertainment needs of tourists, educates, protects values, and fosters social justice. This model can be replicated in other religious destinations in Indonesia, especially those with strong spiritual roots and active community potential. The application of the Maqashid principle must be followed by policy support, an education system, and periodic evaluation so that Islamic values are not only symbols but become the soul of every aspect of tourism.

CONCLUSION

The research results concluded that the internalization of Islamic values in this area was not implemented structurally through formal regulations but instead developed organically through the collective awareness of the community and deep-rooted religious

traditions. Values such as cleanliness, comfort, simplicity, halal food, politeness, and sanctity have been achieved through the efforts of local communities, cemetery managers, religious figures, and volunteers, who have transformed Sapuro into a spiritual space and an Islamic tourist destination. This research has revealed that Sapuro has not fully implemented the principles of Sharia tourism in a systemic form due to limited regional regulations and suboptimal training of tourism human resources. However, Islamic values such as *hifẓ al-din*, *hifẓ al-nafs*, and *hifẓ al-mal* have been reflected in daily services and governance, demonstrating a Maqashid Sharia-based approach in practical application. The uniqueness of this study lies in its novelty in examining the internalization of Islamic values through a community approach, in contrast to many previous studies that have only emphasized the physical aspects and formal certification of halal tourist destinations. Sapuro offers an alternative model of value-based religious tourism management, where Islam's social and cultural strength serves as the primary foundation for sustainability. This research is essential not only in enriching the academic treasury of Sharia tourism but also as a practical reference for local governments and other destination managers to build tourism that is economically attractive and upholds Islamic values substantially and contextually.

The limitations of this study lie in the absence of formal regulatory support governing the management of Sharia tourism in Sapuro. Hence, the implementation of Islamic values depends entirely on the collective awareness of the community. In addition, the limited capacity of human resources to understand the principles of Maqashid Sharia means that service practices are still carried out based on custom without a strong conceptual foundation. This study also has not examined in depth the economic impact of an Islamic value-based approach on the welfare of the local community. Therefore, future researchers are advised to expand the scope of the study by employing stronger triangulation methods and exploring economic, social, and gender dimensions more comprehensively. Further research could also focus on developing a Maqashid Sharia-based training model for tourism practitioners, as well as evaluating the effectiveness of collaborative governance between the government, religious leaders, and the community in building sustainable and competitive religious tourism destinations.

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