

PANDEMIC COVID-19, ITS EFFECT ON RELEGATIVE STUDENTS IN INDONESIA

Zawawi

Lecturer in Management of FEB UPNV East Java

Abstract

Tourism, especially religious tourism in Indonesia, is still a lot of enthusiasts because the nature of Indonesians is mostly religious so that religious tourism is still visited by many tourists, many historical tourist attractions such as the Ampel mosque in Surabaya or the tomb of Sunan / guardian 9

This study aims to identify and analyze the development of Religious Tourism in Indonesia and the obstacles experienced in implementing the Regional Regulation after the COVID-19 pandemic and the efforts made by the local government. The results of the study show that: First, most tourists have decreased due to fear of the Covid 19 epidemic and closure by the local government due to covid 19

Keywords ; mosque and tomb tours

Preliminary

Religi tourism is a type of tourism which aims to meet the spiritual needs of humans to strengthen faith by visiting places that are considered to have religious values. Religious tourism or religious tourism is in great demand because of the culture of the community. This naming occurred suddenly and immediately an agreement occurred between several groups such as tourism transportation service providers, managers and guards of the graves of women, community leaders and the community! extensively. The development of tourism in the tourism object of Sunan Maulana Malik Ibrahim's grave can spur positive activities. The surrounding community is also a Gapurosukolilo village which is located on the coast, where many Arab villages exist in the village, the same as those in Ampel Surabaya. This is a unique collaboration between native traders from the people of Gapurosukolilo Village and the ethnic immigrant community = Arab. The impacts caused by tourism activities usually include social and economic impacts. In this study, this research is focused on knowing the impact of tourism in the social and economic life of the community. The more visitors who come, the greater the impact of roombongan to shrines, as well as to the graves of great people or exalted leaders, hills or mountains that are considered sacred, and burial places of leaders as miraculous human beings are full of legends. It can be concluded that religious tourism is included in tourism that is in demand by many people.

RESEARCH METHODS

Research Type Descriptive method with a qualitative approach is used by researchers to obtain the desired data.

1. Descriptive describing and describing the development of tourism in the religious tourism objects of the Sunan Maulana Malik Ibrahim Tomb, and in collecting research data in the form of: own research, interview guidelines, recorder, and notebooks.

Data analysis Data analysis 0Miles and Huberman used by researchers [in data analysis, reproduction, data, data presentation, and drawing conclusions

Research Results and Discussion

PASIR PANGARAIAN –

Even in the atmosphere of the COVID 19 pandemic, religious tourism at the Great Mosque of the Islamic Center Roka Hulu (Rohul) is still the charm of tourist visits. It was recorded that during July 2020 there were 52,407 visitors.

The data was conveyed by the Head of the Tourism and Culture Office (Disparbud) Rohul Drs H Syofwan SSos, through Secretary Elfia Susanti SAg, Monday (3/7/2020), based on data from Rohul Disparbud officers.

"Religious tourism visits to the Great Mosque of Islam Center Rohul per day during July 2020 averaged over 800 to 1000 per month, visitors both from Rohul, within Riau and

neighboring provinces of North Sumatra and West Sumatra. There was an increase in visits per 31 July to 12,449 visitors. a total of 52,407 people visited during July, "said Elfia Susanti.

From visits to religious tourism, said Elfia again, visitors usually also enjoy the panoramic view of the Pangaraian City of Sand through the 99 Tower at the Grand Mosque of the Islamic Center. Usually in July 2020, tens of up to tens of visitors per day.

"However, during Eid al-Adha 1441 Hijirah or July 31, 2020, there were 465 visitors to the 99 tower. So that the total visitors to the 99 tower during July 2020 recorded 1,517 people," explained Secretary of Disparbud Rohul Elfia Susanti.

Sunan Bonang Tuban Tourism

- Since the COVID-19 pandemic hit Indonesia, the religious tourism site of the Sunan Bonang tomb in Tuban Regency, East Java, has been closed starting March 18, 2020. The closure includes other religious tourism sites, namely the Sunan Bejagung Tomb and the Asmoroqondi Tomb
- The impact of the closure made the area of the Sunan Bonang grave deserted, which affected the sellers there. However, local children use it as a place to play freely.
- The closure of the Sunan Bonang dining area has reduced waste by 80 percent. In normal conditions, the waste generation from visitors, including plastic waste is around 2-3 quintals per day
- The manager hopes that when it opens, visitors to the Sunan Bonang dining area can maintain more cleanliness. In addition, the manager is planning to create independent waste management

The tourism sector, since the instructions for maintaining social distancing and doing activities at home, has become sluggish, including the religious tourism of the Sunan Bonang tomb in Tuban Regency, East Java. This tour is one of the attractions for local tourists, with a strategic location in the middle of the city and the coast of Deandels Street.

However, since the outbreak of the COVID-19 pandemic, the tomb of one of the sunan who was influential in the spread of Islam in Java has become quiet.

That way, children in the neighborhood can play freely. "It is unusual for these children to be able to play around the graves. Because before the outbreak of corona, religious tourism was always crowded with pilgrims, "said Fery Eko Yanuar, one of the local traders to Mongabay Indonesia, Sunday (07/06/2020).

Usually, the story of Fery, as he is called, every morning until the evening this tour is always crowded with pilgrims from various regions, both groups and individuals. However, since the Tuban Regency government instructed the temporary closure of all tourist attractions in Bumi Wali, Sunan Bonang religious tourism has become deserted.

This closure starts from March 18, 2020. Apart from Sunan Bonang, other religious tourism in Tuban Regency such as the Sunan Bejagung Tomb and the Asmoroqondi Tomb were also closed.

Serving Local Visitors

The tomb of Sunan Bonang is located in the center of Tuban City, to the west to be precise and behind the Great Mosque of Tuban. When entering this religious tourism area, there are many shops and stalls with a variety of merchandise. However, since it was closed, many shops and kiosks have closed. At the front, there is a gate in the form of a paduraksa or a gate-shaped building that has a covering roof. This gate is commonly found in ancient and classical architecture in Java and Bali. Then, about 100 meters away, there is another gate with the character of one entrance in the middle. The shape of the entrance is low enough so that visitors have to duck a little. The color is white with Arabic writing and carvings on the top. Approximately 2.5 meters high with a roof made of wood in the shape of shingles. After passing through this gate, about 10 meters later we will return to see a gate with the same shape with a height of about 5 meters. Only the color is slightly different from the previous gate, this gate is blackish white.



Religious tourism The graves of Syeh Maulana Malik Ibrahim and Sunan Giri which are located in the center of Gresik City, East Java, are temporarily closed to prevent the spread of the corona virus (covid-19). • Ramu Socialization of 4 National Pillars with Content Creator Training, Bambang DH Successfully Attracts Students' Interest • Ramu Socialization of 4 National Pillars with Content Creator Training, Bambang DH Successfully Attracts Students' Interest • Demanding an increase in UMK and work period compensation, employees of Linmas Demo PT Ciputra Surya Tbk The closure was based on a note from the Gresik Tourism and Culture Office (Disparbud), which was sent by the East Java Cultural Heritage Conservation

Center (BPJB) number 0607 / F7.2 / KB / 2020 regarding the closure of the site. Conclusion With the Pademi Covid 19, there are 2 causes for visitors or tourists to experience this decline 1. The reason people are afraid of the Covid epidemic 2) Eda prohibits the opening of the tourist spot

Suggestion

1. The government should allow the opening of these tourism objects with strict social distance conditions

The community should not be afraid to travel to tourist attractions anymore

Abdulsyani. 2012. Sociology-Systematics, Theory and Absorption. Jakarta

Bibliography

Abdurrahman , Maman. Sambas Ali Muhidin, Ating Somantri. 2011. Basics of Statistical Methods for Research. Bandung:

Faithful Library. Anonymous, 200. Agenda 21 Sectoral Tourism Agenda for the Development of a Sustainable Quality of Life.

Ariyanto. 2005. Project Agenda 21 Sectoral Cooperation Office of the State Minister for Environment and UNDP Jakarta:

Arikunto, Suharsimi. 2002. Tourism Economics. Jakarta: PT Gramedia.

Methodology A Proposal Approach. Jakarta: PT. RinekaCipta