



## The impact of tourism development on islamic religious behavior in ngadiharjo village, borobudur district

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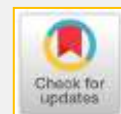
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### ABSTRACT

This study aims to analyze the impact of tourist attractions on the religious behavior of the community in Ngadiharjo Village, Borobudur District. The increasing development of tourism in the area has brought diverse external influences through incoming visitors, potentially shifting local religious practices. Using a phenomenological approach within Islamic studies, this qualitative field research collected data through interviews with religious leaders, community figures, and local residents, supported by observation and documentation. The findings reveal both positive and negative impacts. On the positive side, tourism has encouraged the revival of Islamic-based traditions, such as the *merti desa* ritual, and improved economic conditions by creating jobs and reducing unemployment. On the negative side, exposure to tourists has led to behavioral shifts that conflict with Islamic values, including changes in dress and lifestyle influenced by Western norms. Contributing factors include an increasingly open mindset among locals, environmental influences from tourist interactions, and broader socio-cultural changes driven by infrastructure development.

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### Introduction

Tourist attractions are places that attract visitors due to their appeal, drawing interest from both local communities and international tourists (Suarnayasa & Haris, 2017). These attractions are not limited to natural scenery, but may also include man-made sites such as museums, zoos, temples, and historical landmarks. Tourist attractions can be classified into several categories, including cultural tourism that highlights local arts, traditions, and ways of life; maritime tourism centered on beaches, islands, and the sea; as well as nature reserves and convention-based tourism. Tourism has become a vital source of national income and foreign exchange. In recent years, people have grown increasingly aware of the potential in their surroundings to be developed as tourist destinations. This is particularly true in mountainous areas, where breathtaking views of sunrises and sunsets captivate visitors. Local tourism offers great promise, and when managed effectively, it can significantly benefit local residents by boosting their economic income.

industry is one of the most efficient ways to promote economic growth at both local and global levels (Cronjé & du Plessis, 2020). The sector creates numerous job opportunities, ranging from tourism services and local handicrafts to food and beverage establishments, all

of which serve as tourist attractions. These efforts help reduce unemployment in rural communities, where job options are often limited and poorly compensated.

Social change refers to transformations within a society that affect its social systems, including values (Muthoifin et al., 2024). The tourism, attitudes, and behavioral patterns (Utomo & Ifadah, 2020). Socially, the presence of domestic and international tourists fosters interactions among people, potentially bringing positive effects to the community. However, this interaction also brings negative consequences, especially in lifestyle shifts, such as the increasing visibility of clothing styles that contradict Islamic teachings.

Behavior refers to activities or actions of living beings, such as walking, thinking, and responding to stimuli. Religious behavior is the internalization of one's faith in God, expressed through conscious obedience to religious teachings and avoidance of prohibited acts. Essentially, religious behavior in Islam guides Muslims to act in accordance with divine directives, shaping a morally sound and straight path of conduct. Instilling religious and moral values has become increasingly urgent in today's millennial era (Hartati et al., 2021). Tourism around Borobudur, despite its benefits, also contributes to lifestyle changes that follow modern trends, decreases community safety, and facilitates misconduct such as juvenile delinquency (Utomo & Ifadah, 2019). Based on this background, the author is interested in conducting a study titled: "The Impact of Tourist Attractions on the Religious Behavior of the Community in Ngadiharjo Village, Borobudur District."

## Method

This research employs a phenomenological approach within the framework of Islamic studies. It is categorized as field research (Darmalaksana, 2020) and utilizes qualitative research methods (Manab, 2014). The primary data sources were obtained through interviews with religious leaders, community figures, educated individuals, and the general public in Genjahan Hamlet, Ngadiharjo Village. The research was conducted in Ngadiharjo Village. Secondary data were collected from documentation, previous studies, and observations (Martono, 2010). The data analysis technique followed the stages of data reduction, data presentation, data verification, and conclusion drawing. Data triangulation was applied using source triangulation (Helaluddin & Wijaya, 2019).

## Results and Discussion

### Analysis of the Impact of Tourism Attractions on the Religious Behavior of the Community in Ngadiharjo Village, Borobudur District

Ngadiharjo Village is an area surrounded by many tourist attractions, making it a common destination for both local and international visitors. The presence of tourism attractions naturally affects the lives of the local community, particularly in terms of their religious practices. In Islamic teachings, a person's religious behavior is fundamentally rooted in the core principles of Islam, which are classified into three main categories: *aqidah* (creed), *sharia* (Islamic law), and *akhlak* (morality) (Yusuf, 2018).

Religious behavior is a complex integration of religious knowledge, feelings, and actions within a person. In Islam, religious behavior means practicing the teachings of Islam in a holistic manner—through words, actions, and the implementation of Islamic values solely to attain the pleasure of Allah SWT. Religious behavior essentially motivates Muslims to act in accordance with the guidance established in Islamic teachings so that they maintain a righteous perspective in their conduct. The core elements of Islamic religious behavior can be categorized as follows:

#### The Field of Aqidah (Creed)

One of the key elements in Islamic creed is faith (*iman*). Faith is a belief held firmly in the heart without any doubt. It has several characteristics:

1. Faith is abstract, meaning it cannot be measured or observed by others. Since faith resides in the heart, only Allah SWT and the individual can truly know its depth. However, faith can be inferred through one's actions and obedience in practicing religion. In Ngadiharjo

Village, this is reflected in the sparse attendance at the mosque, mainly due to residents prioritizing work over communal worship. Field observations reveal that most of those who regularly attend the five daily prayers at the mosque are the elderly, who no longer work and spend more time in worship.

2. Faith fluctuates, increasing with acts of obedience and decreasing with acts of disobedience. This is because the heart—where faith resides—is inherently unstable and affected by emotions such as joy, sorrow, anger, longing, love, and hatred.
3. Faith has levels, meaning that the degree of faith among believers varies—some may have strong faith, others moderate or weak. To nurture and strengthen faith, one must frequently engage in dhikr (remembrance of Allah), supplication, and consistent practice of religious teachings (Suryani et al., 2021).

According to Islamic teachings, faith is comprised of six pillars (Masruroh et al., 2021):

#### **Faith in Allah SWT**

Belief in Allah's existence is the foundation of all other beliefs (Nashihin et al., 2025). From this belief arises the obligation to acknowledge and accept other theological principles. Everything in the universe is a reflection of Allah's existence, and recognizing creation necessitates recognizing the Creator (Hakim, 2022). True faith must be based on a pure understanding that Allah SWT is the one and only God, incomparable to anything. Associating Allah with others (shirk) is a grave sin. Indonesian scholar K.H. M. Zen Syukri classifies shirk into two types: shirk jali (manifest shirk) and shirk khafi (hidden shirk).

Shirk jali involves attributing divine qualities to objects. Shirk khafi involves associating oneself with divine attributes. A traditional practice in Ngadiharjo Village is jamasan, the ritual washing of heirlooms such as keris (daggers) on the eve of 1 Suro while reciting Qur'anic verses. However, problems arise when individuals believe that failure to perform this ritual brings misfortune, indicating a form of shirk.

#### **Faith in Angels**

Belief in angels is to accept that they are beings created by Allah from light, each assigned specific duties that they carry out faithfully (Abdullah, 2018).

#### **Faith in the Holy Books**

Believing in Allah's books is a recognition that divine scriptures—Taurat, Zabur, Injil, and the Qur'an—were revealed to the prophets. The Qur'an, revealed to Prophet Muhammad SAW, is the final and most comprehensive book and must be accepted as the ultimate truth. In Baiturrahman Genjahan Mosque, for instance, congregants regularly recite Surah Yasin and Al-Mulk after Maghrib prayer (Erwandi, 2022).

#### **Faith in the Prophets and Messengers**

Prophets and messengers are chosen individuals sent to convey Allah's messages. A prophet receives revelation without the obligation to convey it, while a messenger must spread the message. Every messenger is a prophet, but not every prophet is a messenger (Zulaiha, 2016). An expression of this belief is seen in religious events like Muludan, commemorating the Prophet Muhammad's birth with large religious gatherings held annually in the month of Rabiul Awwal.

#### **Faith in the Day of Judgment**

Believing in the Last Day entails a full conviction that the world and everything in it will eventually perish by Allah's will. Belief in the Day of Judgment is obligatory (Arifin, 2022).

#### **Faith in Divine Decree (Qadha and Qadar)**

This involves absolute belief that Allah has determined all things. Qadha refers to universal decrees from eternity, while Qadar refers to specific manifestations of those decrees (Abdullah, 2020).

## Conclusion

The conclusions of this study are as follows. The existence of tourism attractions in Ngadiharjo Village, Borobudur District, has had various impacts on the religious behavior of the local community. In terms of aqidah (faith), one of the fundamental elements of Islam is iman (faith), which is reflected through religious observance and devotion. The study found that the community tends to prioritize work over worship, as seen in the relatively quiet condition of the mosque. Regular congregational worship, especially the five daily prayers, is predominantly carried out by the elderly who are no longer active in the workforce and thus spend more time in religious activities. In the aspect of sharia (Islamic law), field observations revealed negative impacts of tourism, particularly in how people dress. The community has gradually begun to imitate and normalize the dressing styles of tourists—styles that often deviate from Islamic teachings, such as wearing clothes that expose the aurat. Furthermore, not all members of the community regularly practice religious obligations such as Friday prayers (Salat al-Jumu'ah), largely due to a low level of awareness regarding the importance of worship. In terms of akhlaq (morality), however, the community of Ngadiharjo Village still upholds existing social norms that are in line with Islamic values. Despite the influence of newcomers, the spirit of tolerance between locals and visitors remains strong and even appears to have improved.

The shift in religious behavior can be attributed to several factors. First, personal religious experiences shape how individuals think and behave toward new developments. Although this openness can be beneficial, many residents have not yet learned how to appropriately navigate both the positive and negative effects of tourism. Second, the basic human need to survive influences religious behavior. Many people are focused on fulfilling daily needs, which often leads to the neglect of religious duties. Third, institutional environments, both formal and non-formal, significantly affect religious development. Formal institutions, in particular, play a crucial role in shaping religious understanding and practice. Lastly, the community environment contributes to the shift in religious behavior through direct and indirect interactions between individuals or groups, especially as the tourism sector continues to grow and attract outside influences.

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