

## The Principles of Fairness and Togetherness in the Land Distribution in Sapuro Religious Tourism

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### Abstract

Religious tourism is a form of travel activity to a special place that is related to the religious field. This activity has its own meaning for every member of a particular religion. The purpose of this study is to explain and describe the principles of fairness and togetherness in the division of land at the religious tourism object of Sapuro. The study used a qualitative descriptive method. It is research by describing and interpreting the meaning of data that has been collected through the stages of observation and interviews. This information is in the form of a brief biography about the Sapuro Tomb, the principles of fairness in the distribution of land at the Sapuro religious tourism object, as well as the principle of togetherness in the distribution of land at the Sapuro religious tourism object. The principle of fairness in the distribution of land in Sapuro Tomb religious tourism is carried out by taking a number to get the land for sale. It has been approved by the traders and this method is considered fair. The principle of togetherness in the distribution of land in Sapuro religious tourism is seen in how local traders of the Sapuro village happily accept traders who are from outside the Sapuro village.

**Keyword:** religious tourism, the principle of fairness, the principle of togetherness

### Abstrak

Wisata religi merupakan suatu bentuk kegiatan perjalanan ke suatu tempat khusus yang mempunyai hubungan dengan bidang keagamaan yang dimana dari kegiatan tersebut mempunyai makna tersendiri bagi setiap umat beragama tertentu. Tujuan dari penelitian ini yaitu untuk menjelaskan serta mendeskripsikan tentang prinsip keadilan dan kebersamaan dalam pembagian lahan jualan di objek wisata religi sapuro. Dalam penelitian ini juga menggunakan metode penelitian yaitu metode deskriptif kualitatif yakni penelitian dengan cara menggambarkan dan menginterpretasikan arti dari sebuah data-data yang telah terkumpul melalui tahap observasi dan wawancara untuk mendapatkan data-data atau informasi terkait. Informasi tersebut berupa biografi singkat tentang makam sapuro, prinsip keadilan dalam pembagian lahan jualan di objek wisata religi sapuro, serta prinsip kebersamaan dalam pembagian lahan jualan di objek wisata religi sapuro. Prinsip keadilan dalam pembagian lahan jualan di wisata religi makam sapuro dilakukan dengan cara pengambilan nomor untuk mendapatkan lahan jualannya, hal itu sudah disetujui oleh para pedagang disana dan cara itu sudah dianggap adil. Pada prinsip kebersamaan dalam pembagian lahan jualan di wisata religi sapuro dilakukan dengan cara para pedagang asli dari warga desa sapuro menerima dengan senang hati pada pedagang yang bukan merupakan warga asli desa Sapuro.

**Kata Kunci:** wisata religi, prinsip keadilan, prinsip kebersamaan

## Introduction

Fairness comes from the Arabic word "al adl" which means impartial, on the side of what is right, balanced, and appropriate. According to Noah Webster in Justice, it is part of a value that has an abstract nature so it has many meanings and connotations. Meanwhile, the meaning of togetherness is a bond that is formed from a sense of kinship or brotherhood which is not only about working together or just a sense of ordinary professional relationships. In togetherness, we must create and maintain each individual, must be on the same mind, not selfish, humble, and have a sense of self-sacrifice.

The definition of tourism is a travel activity which is part of the activity carried out voluntarily and has a temporary nature to enjoy an object as an attraction for the tourist spot. Meanwhile, the word *religi* has the same meaning as *agama* (religion), a Sanskrit word which means it is not chaotic. Hence, it can be interpreted that the meaning of religious tourism is the activity of traveling to special places related to religion in which this activity has its own meaning for certain religious people.

The religious tourism used in this study is the religious tourism of the Sapuro Tomb. This religious tour is located in the Pekalongan, precisely in the Sapuro area, Pekalongan City. The religious tourism of the Sapuro Tomb in Pekalongan is inseparable from the growth of tourism which is getting higher and more developing in Indonesia. Sapuro Tomb acts as a public cemetery and always holds prayers together. Besides that, Sapuro Tomb can also be used as a city tourist spot. It can be seen from the number of people who visit the Sapuro Tomb. One of the reasons they make a visit to the Sapuro Tomb is because they think that the location is easy to reach and quite strategic. With the existence of this tomb, the spread of Islamic teachings in Pekalongan, which has existed for hundreds of years ago, is still being spread today by *ulama*. One of the evidences is Sapuro Jami' Aulia Mosque which has stood since 294 M and still stands tall in the middle of the Sapuro public cemetery.

Religious sites are usually in the form of Tombs, which are usually used for places of worship such as prayer, *dhikr*, and praying; as religious activities, such as a tourism destination for Muslims; as a community activity; as a place to obtain peace of mind and spiritual; and as a religious site that can improve human quality and teaching or *ibrah*. Religious tourism can also be used to improve the economy of the people (by trading) around the religious tourism area. However, religious tourism often only functions as a tourism destination for Muslims, hence, other

functions of religious tourism are not as well managed as they should be. The cause of the occurrence of a function that is not properly managed is that there are regulations that are not fixed yet. Also, the tombs and the traders' fields are still not neatly arranged. The potential of religious tourism can be maximized properly if it is well managed. However, in the religious tourism of the Sapuro Tomb, the traders have already received an allotment or share of their respective land which has been arranged by the association or the management of the religious tourism site of Sapuro' Tomb.

One of the functions of religious tourism is community activity (trading). It can improve the economy of the surrounding community and the outside community of this religious tourist attraction as there are many visitors who come to religious tourist attractions in Sapuro. They can just visit and also buy local souvenirs from the religious tourism area, for example, batik cloth and Pekalongan specialties. Therefore, it can improve the economy of the people around the area, especially increasing the economy of the traders there. On the other hand, there is jealousy of traders from the indigenous people of Sapuro village towards traders who come from outside the Sapuro area. It is feared that there will be misunderstandings between the two parties. Hence, to avoid the problems, a community of traders (indigenous traders in Sapuro) was created in Sapuro by the initiative of the traders there.

## **Literature Review**

### **A. The Principle of Fairness**

Fairness comes from the word fair. According to Big Indonesian Dictionary (KBBI), it is not arbitrary, impartial, and not one-sided. The word fairness implies that a decision and action are based on objective norms. The scale of fairness varies greatly from one place to another, each scale is defined and fully determined by the community according to the public order of that society (Santoso, 2014:20).

The definition of a trader according to Islam is someone who carries out trading activities that aim to trade an item, whose product is not of his own production, with the aim of making a profit. Trading can be interpreted as an action where the aim is to introduce an item from the producer to potential buyers or potential consumers (Alwi Musa Muzaiyin, 2018:73).

Traders are divided into three types; they are wholesalers or distributors, middle traders or agents, and retail traders:

1. Wholesalers or distributors

This type of trader can be interpreted as a trader who obtains his merchandise directly from the hands of producers. This wholesaler usually holds regional or regional authority from producers.

2. Intermediate traders or agents

This type of trader gets his merchandise from distributors and holds the authority of his sales power from an area that is smaller than the distributor's area.

3. Retail traders

This type of trader gets merchandise from the last hand which is sold in units or retail (Zakiyah & Wirawan, n.d :15-16):

From the several explanations of the types of traders above, it can be concluded that traders also have trading behavior. This trading behavior will be formed from a response or a reaction from a trader to the environment around them. The trading behavior also occurs in traders who are in the area around the religious tourism of the Sapuro Tomb. It can be seen from the traders who sell their wares in retail or kodi.

In this day and age, many traders are fighting over land for their trading places, but it does not happen at the Sapuro Tomb because they adhere to the principle of fairness in distributing the land for trading. It was disclosed by Ms. Fida who is a batik cloth trader in the religious tourism area of the Sapuro Tomb. Mrs. Fida said that the distribution of land for sale in religious tourism was carried out by taking numbers to get the land for sale, but before taking the number, the land for sale had been given or marked with numbers. The method was carried out by association administrators from the religious tourism of the Sapuro Tomb. According to the traders, this has been quite effective in the distribution of land for sale and is considered fairer because this method has been approved by all traders in this Sapuro Tomb religious tourism area. This number is taken once a week, to be precise on Tuesdays.

According to Aristotle, fairness can be classified into two they are universal fairness and particular fairness. What is meant by universal fairness is a fairness that is formed simultaneously with the formulation of law. Meanwhile, particular fairness is the type of fairness that is identified with decency (fairness or equality). In particular fairness itself consists of two types of fairness; they are distributive fairness and rectificatory fairness.

Distributive fairness is proportional fairness while rectificatory fairness is fairness that has interpersonal relationships or fairness in legal relationships (Sobandi, 2006 : 31).

According to Faturrachman, fairness is a social situation where the norms regarding decency and rights have been fulfilled. Fairness also emphasizes procedural, distributive, and interactional fairness. As for fairness according to Farurrachman, they are:

a. Procedural Fairness

It is a mechanism of fairness in determining decisions. There are six main rules in procedural fairness:

- 1) Consistency
- 2) Ethical
- 3) Minimize Bias
- 4) Can be repaired
- 5) Representatives
- 6) Accurate information

b. Distributive Fairness

It is a rule or provision as a guideline for sharing or distributing resources and opportunities.

c. Interactional Fairness

It is fairness that humans act as members of a community group. They must pay attention to signs or symbols that can reflect them in their position in a group. The three important aspects of interactional fairness are as follows:

- 1) Trust
- 2) Awards
- 3) Neutrality

d. Restorative Fairness

It is fairness as an effort of conflict resolution that is carried out peacefully, outside of the court environment. In restorative fairness, there are also principles, some of which are as follows:

- 1) Restorative fairness; it is an effort to restore what has been damaged.
- 2) Invites full participation and consensus
- 3) Efforts to strengthen the community to prevent more losses.

e. Retributive Fairness

It is fairness for people who are entitled to experience or compensation that is commensurate with what has been done by other people (Trotsek, 2017: 1689-1699).

## **B. The Principle of Togetherness**

The definition of togetherness is something that is so important for human life. It is because doing it together will be much easier. Togetherness cannot be done instantly or quickly, but it can be done with an upbringing in the family, school, or surrounding community. With togetherness, we can get a sense of mutual care, a sense of love, and mutual respect for fellow human beings. The existence of togetherness makes a person have a sense of helping each other in various ways, creating a unity that cannot be separated, and there is a great sense of empathy to encourage someone to overcome their problem. Instilling the value of togetherness requires the formation of the character of each person.

Togetherness is a value that is mandatory and must be instilled in everyone to be able to live life in the future, especially in the current era of globalization. As humans are social beings, they cannot live or work alone, and they need cooperation with each other. However, cooperation without having a sense of togetherness can lead to selfishness in individuals where they show that their abilities are seen as superior to others (Lestari, 2019:1).

In togetherness, there is also a value of harmony to teach someone to have the self-awareness to lighten one another's burdens together. Togetherness also establishes friendship and brotherhood as well as communication relations that are carried out in any circumstances, for example in a participatory democracy where each family member works with a sense of fulfilling their rights and obligations (Rodiyah, 2008:11). Sapuro Tomb has implemented togetherness in the distribution of land for sale. It was also conveyed by one of the traders in the religious tourism area. They said that the local traders from the Sapuro community welcomed traders from outside Sapuro. The land in the Sapuro Tomb can be occupied by anyone, not only by the people of the Sapuro Tomb but also from outside; it is what togetherness is. They think that instilling the value of togetherness in trading is highly prioritized because they can help each other and lighten each other's burdens as well as foster a sense of empathy together.

In addition to cultivating the value of togetherness from traders, they also put forward an attitude of tolerance among the traders. It is done to maintain harmony and avoid quarrels among traders. Tolerance is mutual respect for individuals' decisions. The term tolerance comes from Latin word *tolerare* which means patience in dealing with something. Hence, it can be concluded that the meaning of tolerance is the attitude or behavior of a human being who follows a rule. A person can respect and appreciate the attitude or behavior of other individuals.

The term tolerance in the socio-cultural and religious context is attitudes and actions that prohibit discrimination against a particular group or class. This tolerance is also applied by traders around the religious tourism area of the Sapuro Tomb. It can be seen from those who share the land and respect the decisions that have been implemented by the association of Sapuro religious tourism spot. The decision is in the form of dividing the land for sale which was carried out by drawing numbers to get the land or stalls (Abu Bakar, 2015:27).

Tolerance can be pursued through education. Separate education can be divided into two types; they are formal education and non-formal education (Muawanah, 2018:60):

1. Formal education; it is educational activities that can be obtained or pursued by participating in an educational activity or program that has a structured and well-planned nature by government agencies, for example, schools or universities.
2. Non-formal education; it is education that can be obtained through daily activities of an individual himself or from an experience of another person. This non-formal education is not related to government institutions, for example people who take part in the majelis taklim will gain new knowledge through this activity.

## **Research Methods**

The research method used in this study was the descriptive qualitative research method. It is a technique that describes and interprets the meaning of the collected data obtained through the observation and interview stage to obtain a general and comprehensive picture of the actual situation happening in the field (Akhmad, 2015:47)

## Result and Discussion

Sapuro Tomb is located in Pekalongan City, precisely in the Sapuro area. It can be used as a place of religious tourism. The visitors usually come every Friday, but they can also make a visit on other days, such as Monday, Tuesday, Wednesday, Thursday, Saturday and Sunday. They usually visit around 10.00 WIB until finished. In the area of the Sapuro Tomb, there are a lot of traders selling their wares, such as batik cloth traders, Pekalongan souvenir traders, and many other traders. Traders selling around the religious tourism of the Sapuro Tomb can increase the economy of the people around the area.

In the Sapuro Tomb, there is the tomb of a *habib* named Habib Ahmad bin Abdullah bin Tholib Al Athas. He was known as the first person who spread Islam in Pekalongan City and its surrounding. Habib Ahmad was also a hafiz who memorized the holy Qur'an, was known as a humble person, and had a high social spirit towards anyone. He was known by the wider community as a person who was firm and persistent in upholding Islamic law.

Sapuro Tomb religious tourism is a form of travel activity to a special place (the Sapuro Tomb) which is related to the religious field. This activity has its own meaning for every particular religious community, especially Muslims. The visitors usually come on every Friday, but can also be done on other days, such as Monday, Tuesday, Wednesday, Thursday, Saturday, and Sunday. They usually visit around 10.00 WIB until finished.

The existence of Sapuro Tomb religious tourism makes it easier for visitors to visit *waliyullah* because of its strategic location. Apart from being used for a religious visit, religious tourism at Sapuro Tomb is also used as a tourism object. It is used by the community to grow the economy around Sapuro religious tourism area; for example, some residents sell basic necessities, street vendors, and traders selling souvenirs of Pekalongan City such as batik clothes of Pekalongan City.

These arrangements can grow and cultivate the fairness and togetherness principles among the traders in the land distribution. The principle of fairness in the land distribution in Sapuro Tomb religious tourism is carried out by giving numbers on the lands and the traders will take a number to get the land. It has been approved by the traders and this method is considered fair. The principle of togetherness in the land distribution in Sapuro religious tourism can be seen as native traders from the residents of the Sapuro village happily accepting traders who are from outside of the Sapuro village. They think that all of them have the same goal; it is to make a living.



In addition to cultivating the togetherness value of the traders, they also put forward an attitude of tolerance among traders. It is done to maintain harmony and avoid quarrels among traders. Tolerance means having mutual respect for each individual's decisions. This tolerance is also applied by traders around the religious tourism area of the Sapuro Tomb. It can be seen from those who share the land and respect the decisions that have been implemented by the association of Sapuro religious tourism spot. The decision is in the form of dividing the land for sale which is done by drawing lots of numbers to get the land or stalls.

Tolerance can be pursued through education. Education can be divided into two types; formal education and non-formal education. Formal education is an educational activity that can be pursued by participating in an educational activity or program that has a structured and well-planned nature by government agencies, for example, schools and universities. Meanwhile, non-formal education is education that can be obtained through daily activities of an individual or from an experience of another person. This non-formal education is not related to government institutions, for example, people who take part in the *majelis taklim* will gain new knowledge through this activity.

## **Conclusion**

From what has been explained, it can be concluded that what is meant by religious tourism is travel activities to special places related to religion which of these activities have their own meaning for people of certain religions. Religious sites are usually in the form of tombs, which are usually used for places of worship such as prayer, *dhikr*, and praying, and as one of the religious activities, as a tourism destination for Muslims.

The religious tourism of the Sapuro Tomb in Pekalongan City is inseparable from the growth of tourism which is getting higher and more developed in Indonesia. Sapuro Tomb acts as a public cemetery and always holds prayers together. Besides that, Sapuro Tomb can also be used as a city tourist spot. It can be seen from the number of visitors to the Sapuro Tomb. One of the reasons they make a visit to the Sapuro Tomb is because they think that the location is easy to reach and quite strategic. The principles of fairness and togetherness in the land distribution at the Sapuro religious tourism object take the theory of fairness and togetherness. The theory of fairness according to KBBI is not arbitrary, impartial, and not one-sided. The fairness at Sapuro Tomb can be seen in the distribution of land for sale which has been mutually agreed upon. Meanwhile, togetherness is

something that is so important for human life. Togetherness can be seen in how the residents of Sapuro who are sellers are happy to accept residents from outside of Sapuro.

In addition to cultivating the value of togetherness from traders, they also put forward an attitude of tolerance among traders. It is done to maintain harmony and avoid quarrels between traders. Tolerance has the meaning of mutual respect for each individual's decisions.

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