



## Islam, Tourism Development and Religious Behavior: Analysis of the Implementation of Tourism Development Policy at the PB VI Selo-Boyolali Intersection

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### ABSTRACT

The development of the tourism industry is the agenda of the Boyolali Regency government to encourage economic development and to increase regional PAD. The aim of industrial development is to encourage progress in the economic, social, cultural and religious fields of society. Currently, in the Village of Samiran Selo-Boyolali, a tourism object at the Simpang PB VI Selo-Boyolali has been built. This study will analyze the impact of implementing tourism development policies on people's religious behavior. This study uses a qualitative descriptive method. Then in the data collection process using the method of observation, interview, and documentation. The implementation of the Simpang PB VI tourism development policy has an impact on two things, namely positive and negative impacts. The positive impact of tourism development on people's religious behavior is in the form of: (a). Increasing public knowledge about the modern economic system. (b). Strengthening the economy and religion of society. (b). The opening of employment opportunities for the community so that they are able to send their children to Islamic boarding schools. (c). Minimizing behavior that is not in accordance with religious norms. The negative impacts of tourism are: (a). Westernized lifestyle (lifestyle) that is not in accordance with religious teachings. (b). Reducing the comfort of the community in carrying out makhdzoh and ghoiru makhdzoh worship. (c). Changes in youth behavior that are not in accordance with religious and cultural teachings.

**Keywords:** Policy Impact, Religious Behavior, Tourism Development

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## INTRODUCTION

Samiran Village, Selo-Boyolali District is an area of Central Java Province. Geographically, this area is located on the slopes of Mount Merapi and Merbabu. This area has advantages in terms of natural beauty. Apart from that, the location of this area is crossed by an integrated regional national road, namely the SBB tourist route (Solo-Selo-Borobudur). So it has strategic prospects for tourism-based development.(Keswanto, 2022)

In the pre-independence period, Selo-Boyolali District was part of the Surakarta Hadiningrat Palace area. This area is occupied by people who uphold Javanese Keraton traditions, where these cultures contain religious values which were modified by the Wali Songo and Keraton ulama in shaping people's behavior by acculturating Javanese and Islamic culture. Some Javanese cultures that still exist in this area include Sadranan, Temu Tirta, Saparan, Genduren, Manaqiban, Muludan and several other cultures.(Rianto, 2022)These cultures contain Islamic values and teachings which teach us to have a good relationship with Allah SWT and have a good relationship with fellow humans.(Made, 2013)So these cultures should always be preserved so that they can become positive characteristics for people's behavior.

Seeing the geographical location, cultural characteristics and historical traces of Samiran Village, the Boyolali government plans to develop the area through the development of the tourism sector to encourage the community's economic progress. One of the tourism developments that has been carried out by the government is the tourism development at Simpang PB VI Selo-Boyolali which is surrounded by dozens of tourism destinations such as Bukit Sanjaya, Bunga Low, Kampung Home Stay and so on. The development agenda is based on (PP) Number 50 concerning the National Tourism Development Master Plan for 2010-2025. Apart from that, it is based on the Regional Regulation concerning RIPPARKAB (Master Plan for Tourism Development of Boyolali Regency) for 2017-2032. In chapter 2, article 3 explains that RIPPARKAB is implemented on the principle of participation, the participation of the perpetrators. local ownership, sustainable use of resources, accommodating community aspirations, monitoring, evaluation, accountability and promotion.

However, the realization of the Simpang PB VI tourism development policy still raises pros and cons for some people. This is caused by the views of some people who think that tourism development in an area is only limited to physical development aspects in the form of infrastructure development. So it has the potential to have a negative impact on social, religious, cultural and other aspects. Among the impacts felt by the community after the development of tourism is a change in community behavior, where during pre-tourism development, young people in the area behaved according to genuine Javanese culture which upholds upload-ungguh (good manners), actively participates in religious activities. , community agendas such as Sadranan, Kenduren, Tahlilan and other agendas. However, after the construction of this tourism object, it was seen that there was a change in people's behavior in a negative direction. Such as, hanging out late at night, ignoring the five daily prayers, illegal racing and other forms of behavior that are contrary to local religious and cultural norms.

In this research, the author will analyze the impact of implementing the tourism development policy at Simpang PB VI Selo-Boyolali which is regulated in the Boyoalali Regency PERDA regarding RIPPARKAB (Boyolali Regency Tourism Development Master Plan) for 2017-2032. In the analysis process, the author uses William N. Dunn's theory regarding the Public Policy Analysis process. This research is a type of qualitative

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research using a qualitative-descriptive approach. So that we can know the impact of this policy on changes in people's religious behavior.

To support this research, the author found several studies that were considered relevant to several aspects that will be discussed in this research. First, an article written by SelVI Febrianti entitled "The Impact of the Tanjung Palette Tourist Destination for the Palette Community, East Tanete Riattang District, Bone Regency".(Febriyanti, 2021)Second, an article written by Wahyudin Halik entitled The Impact of Tourism on Community Religious Behavior in Batu Rube Village, North Bungku District, North Morowali Regency, which examines the positive and negative impacts of tourism development on the community.

The difference between this research and previous research is that this article focuses more on discussing the impact of implementing tourism development policies on people's religious behavior. So it will provide a new perspective on the relationship between policy implementation and aspects of people's religious behavior. So this research is considered important, because there are still many implementations of tourism development policies that are only oriented towards physical development aspects in the form of infrastructure development, giving the impression of ignoring moral development or community behavior which is a resource for sustainable development.

This article is entitled "Islam, Tourism Development and Religious Behavior: Analysis of the Implementation of Tourism Development Policy at the PB VI Selo-Boyolali Intersection". The relationship between the implementation of tourism development policies and changes in religious behavior is one aspect of research that is considered novel in this research. The researcher limited his study to aspects of public policy and the impact of policy on people's religious behavior related to Regional Regulation No. 16 of 2017 concerning the master plan for tourism development in Boyolali Regency for 2017-2032.

## **LITERATURE REVIEW**

### **Understanding Policy Impact**

According to the KBBI, impact means "the power that exists or arises from something (person or object) which helps shape a person's character, beliefs or actions." According to Winarno, "impact is a policy that refers more to the consequences for society, whether desired or undesirable, originating from government action or inaction.

In this case, there are two possible impacts resulting from policy implementation, namely the desired impact (positive connotation) and the undesirable impact (negative connotation). Policy impacts are also differentiated between policy out comes, namely the effects and consequences that arise from implementing a policy. Meanwhile, policy output is what has been produced through the policy formulation process. From this definition, impact refers to the changes resulting from the implementation of a policy."(Dadang, 2000)

According to Parsons, quoted by Ardiyasworo, there are seven methods in an effort to determine the impact of policies, including:

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- a. Compare conditions with what happened before the intervention.
- b. Carrying out experiments to assess the impact of a program on an area by comparing it with what happens in other areas or groups that have not been the target of intervention.
- c. Compare the costs and benefits achieved as a result of the intervention.
- d. Using models to understand and explain what happened as a result of past policies.
- e. A qualitative and mental approach to evaluating the success or failure of policies and programs.
- f. Comparing what has happened with certain goals or targets of a program or policy.
- g. Use performance measurements to assess whether goals or targets have been met.(Sri WP, 2011)

### **Policy Implementation**

Implementation is a translation of the word "implementation", derived from the verb "to implement". According to Webster's Dictionary, the word to implement comes from the Latin "implementum" from the words "imperre" and "plere". The word "implore" means "to fill up", "to fill in", which means to fill completely, to complete, while "plere" means "to fill" which means to fill up.(Tachjan et al., 2006, p. p.23)

Pressman and Wildavsky stated that implementation is "implementation as to carry out, accomplish, fulfill, produce, complete". Meaning: that, complete, fill, produce, complete.(Aaron & Pressman, 1973)So etymologically, implementation is an activity related to completing a job by using means (tools) to obtain results. If the above definition is combined with public policy, then public policy implementation can be interpreted as the activity of completing a policy that has been determined by using means (tools) to achieve policy objectives. Thus, the policy implementation process is a practical stage and is differentiated from policy formulation which can be seen as a theoretical stage.

So, we can get an idea that the implementation of public policy is a process of administrative activities carried out after the policy has been established or approved. This activity lies between policy formulation and policy evaluation. Policy implementation contains top-down logic, namely reducing and interpreting abstract or macro alternatives into concrete or micro alternatives. Meanwhile, policy formulation contains bottom-up logic, where this process begins with mapping public needs or accommodating environmental demands, followed by searching for and selecting alternative ways to solve them, then proposing them for adoption.(Tachjan, 2006)

### **Tourism Development**

Development in English is "development" which comes from the verb "to develop" which has meanings including "to cause to grow" (cause something to grow or develop), "to expand" (widen or expand the business), "to evolve" (developing minds, living creatures). Thus, development can be related to various aspects of people's lives, including the economic, political, socio-cultural, religious and technological fields, which aim to improve the welfare of life (material aspects) of society, or improve the quality of life (non-material).(Swastika, 2017)

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Saurus stated that development is directed at ending poverty, reducing unemployment, inequality or the gap between rich and poor countries, and reducing economic and political dependence on superpower countries.(Rahimah Abdul, 2001).The goal of development is not simply to make one or many countries rich economically, or to develop Gross National Product (GNP) and people in socio-political aspects. In the context of a nation state, the ultimate goal of development is to eliminate the gap between rich/developed countries and poor or undeveloped countries.

Tourism is a type of industry that is able to accelerate economic growth and provide jobs, increase income, living standards and stimulate other productive sectors. Furthermore, tourism is a complex sector, it can also realize classic industries such as the handicraft and souvenir industry, accommodation and transportation economically as well as industries.(Aron & Pressman, 1973)

So it can be detailed that the development of the tourism sector aims at several things as follows:

1. Increasing economic growth.
2. Improving community welfare.
3. Eradicating poverty.
4. Overcoming unemployment.
5. Preserve nature, environment and resources.
6. Advancing democratic governance-based tourism development.
7. Raising the image of the nation and strengthening the identity of national unity.(Murdiastuti, 2007)

### **Community Religious Behavior**

Behavior has a more concrete meaning than the soul, so behavior is easier to understand than the soul, and through behavior one can know a person's soul or character. In general, there are two factors that influence human behavior, namely heredity and environmental factors. Heredity is defined as inheritance which is a gift from God Almighty. Meanwhile, environmental factors also influence the development of human nature and life.

These environmental factors are divided into three. First, the human environment such as family, school and community environment. Second, the object environment, namely the objects around humans, also has an effect on the human soul. Third, geographical environment. This geographical environment also influences human behavior patterns.(Purwanto, 1999). The various types of behavior include the following:

- a. Behavior towards Allah SWT.

Behavior in Islam can be called morals. It can be said that behavior towards Allah SWT is the starting point for behavior towards Allah SWT as a form of recognition that there is no god but Allah SWT.

- b. Behavior Towards Humans.

Behavior towards humans can be divided into three, namely behavior towards oneself, behavior towards family and behavior towards society. Behavior towards yourself is telling the truth, trusting, being patient, working hard and trying. Meanwhile, behavior

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towards the family includes being kind to parents, respecting children's right to life, getting used to deliberation and providing assistance to siblings who are less fortunate.

c. Behavior Towards Nature. Behavior towards nature is to protect and preserve nature and make the best use of it without destroying it.

Religion is a form of human belief in something supernatural that seems to accompany humans in the scope of life. Religion has values for human life as individuals and in their environment and their relationship with community life.(Jalaluddin, 1997)Apart from that, religion has the characteristic of unifying human aspirations, as a source of morality, a source of social order and individual inner peace, as something that ennobles and makes humans civilized.

## **RESEARCH METHODOLOGY**

This research was carried out at the Simpang PB VI Tourism Destination, Samiran Village, Selo-Boyolali District. So this research is entitled "Islam, Tourism Development and Religious Behavior: Analysis of the Implementation of Tourism Development Policy at Simpang PB VI Selo-Boyolali". This research is descriptive qualitative research, namely with the aim of providing a quick and accurate picture of the impact of tourism development policies on people's religious behavior. Qualitative research is a type of research that produces discoveries that cannot be achieved by statistical procedures or other means of quantification (measurement).(Rijali, 2019)

This research was carried out using observations, interviews and literature studies of research informants who came from Tourism Managers, Religious Leaders, Tourism Village Communities and business actors at tourism locations. To support the completeness of the data, researchers also searched for documents, notes and documentaries, both published and unpublished. The variable principle of this research uses the principle of analyzing the implementation of tourism development policies on community religious behavior. The qualitative data analysis process consists of three flows, namely data reduction, data presentation and drawing conclusions.

## **RESULT AND DISCUSSION**

### **General description of Samiran Selo-Boyolali Village**

Samiran Village is one of 10 villages in the Selo Boyolali District area which has an area of 631.1051 hectares, is located on the slopes of Mount Merapi and Merbabu which has natural resources (natural resources) advantages in the form of natural beauty, the area is crossed by an alternative tourist road Solo-Jogja-Semarang-Magelang. Most of the Samiran Village area is a plateau with a height of around 1,500 meters above sea level as a water catchment area. In general, the Samiran people work as vegetable and tobacco farmers, using the land they own productively. This shows that Samiran Village has adequate natural resources and is ready to be developed.

In terms of regional development, Samiran Village has several potentials. This can be seen through several aspects, including the number of residents and workforce. The population of Samiran Village in 2020 was 2,073 men and 1,877 women. With a

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classification of 871 people aged 0-6 years, 763 people aged 7-12 years, 575 people aged 13-18 years, 721 people aged 19-24 years, 654 people aged 25-55 years and 253 people aged 26-80 years. The data above provides information on the number of people who are productively working, people who are still in education and elderly people who no longer have job prospects. This data also shows that the working age population is 654 people and the population at higher education level is 721 people, so it can be identified that there are quite significant development prospects in this area both in the aspects of HR (Human Resources) and Natural Resources (SDA).

Apart from that, to find out the extent of the development prospects of Samiran Village, it can be seen through the achievements of the HDI (Human Development Index) in the area through the development aspects of education, health and people's purchasing power. The HDI of Samiran Village in 2016-2017 in the Education aspect was 68%-70%, Health 78%-81%, and people's purchasing power was 57%-59%. Meanwhile, the HDI target for Samiran Village is 65% and the HDI target for Boyolali Regency is 77%. So it can be analyzed that the human development index in this area is quite good, because it always increases every year. For example, in the education aspect in 2015 the figure was 65%, then in 2017 it was 70%.(2021)However, the purchasing power index is at 59%, which is still far from the HDI achievement target.

The data above shows that Samiran Village, which is located in Selo District, has development prospects and requires development in other sectors, especially in development which is expected to encourage economic progress, because the purchasing power index data in Samiran Village is only 59%, which is still far from the HDI achievement target. One development that has significant potential to encourage other aspects of development is development in the natural tourism sector, by making Mount Merapi and Merbabu "main icons" that can be collaborated with the diversity and unique culture of the local community.

The people of Samiran Village are native Javanese people who socially and ritually adhere strongly to Javanese culture which is identical in prioritizing *unggah-ungguh* (respectful behavior in the form of words and actions), *subosito* (politeness), and *teposliri* (tolerance). The personality of the community is the main factor in the success of the development of the Samiran Tourism Village, with moral ethics and openness of the community's insight to accept and create new things with modernization in various communication and economic systems opening wide the door to progress in the Samiran Village which has an impact on the welfare of the community. So that currently in this village there are wide open business opportunities, employment opportunities, various types of culinary businesses, modern cafes, home stay villages and various tourist destination services are growing which are managed and established by the people of Samiran Village.

#### **Tourism Development Policy at Simpang PB IV Selo-Boyoalali**

The realization of government policy in carrying out economic development through the development of the tourism sector is one of the government's national agendas which is being carried out massively in order to increase the economic progress of society.

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Boyolali Regency is 1 of 35 regencies/cities in Central Java that has natural tourism potential. One of the regional development policies carried out by the Boyolali Regional Government is to carry out development in the natural tourism sector. Among the developments that have been carried out are building tourism at Simpang PB VI which is located in Samiran Village which is located in the middle of various tourism destinations such as Bukit Sanjaya Nature Tourism, Merapi Garden, Home stay Village, Soft Tarcking Merapi-Merbabu, Samiran Educational Tourism (Learning Reog Dance , Gamelan, Planting Vegetables), Cow Milking Tourism, Embung Manajar Tourism and several other tourist destinations.(Desawisata, 2019)

The background to the realization of the tourism development policy at Simpang PB VI Selo-Boyolali is Regent's regulation Number 69 of 2016 with the vision and mission of "Pro Investment to make Boyolali advanced and more prosperous" and "Sustainable Development" giving the spirit that tourism development is part of industrial development. oriented towards increasing investors by increasing infrastructure development. So this will also indirectly have an impact on the creation of economic development in order to realize community welfare.

However, the implementation of the Simpang PB VI tourism development policy still raises pros and cons in the community. This is caused by the implementation of development which is considered not to be in line with the direction and goals of society, so that the government's orientation in implementing policies aimed at the welfare of society becomes a new problem and is considered to be in the government's political interests to take a lot of advantage. Implementation of the tourism development policy at the PB VI intersection in Samiran village economically has had a positive impact on the community, this is shown by the wide opening of business and employment opportunities for the community. However, the socio-cultural aspect and especially the religious aspect has many negative impacts caused by tourism development and the cultural diversity of tourists visiting the Samiran tourist village.

The impact of the tourism development policy at the PB VI intersection in Samiran village was conveyed by one of the Samiran village youth figures as follows:

"The Samiran Village, where the PB VI Monument is currently being erected, is in the middle of the Solo-Semarang-Yogyakarta road intersection, which is surrounded by various natural tourist destinations, has an impact on two things, namely a positive impact and a negative impact. "The positive impact is in the form of opening up economic opportunities and creating jobs, as well as the negative impact in the form of changes in the socio-cultural and religious behavior of the community, where tourism is used as a medium for not carrying out social obligations and religious rituals which have become the culture of the community, so that tourism development has an impact on changes in people's socio-religious behavior that is not in line with religious norms that have become society's culture."(Naim Mustaqim, personal communication, May 2022)

It is felt that the government's policy in developing the Samiran tourist village has not reached its maximum point, this could be caused by the lack of regular government supervision regarding the realization of the tourism development agenda, the absence of

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regular coordination between the tourism office, tourism managers and local community leaders. So that some of the negative impacts of tourism development have not been paid attention to, which has then become a follow-up agenda for tourism development which is not only oriented towards economic development but also moral development in society. Thus, a monitoring and evaluation agenda for policies or programs is needed to create balance in aspects of physical development (infrastructure) and non-physical development (morals) of society.

### **Tourism Development from an Islamic Perspective**

Islam as a religion can be understood as God's rules that encourage the soul of a person who has reason to carry out his will according to his own choice with reference to following these rules, in order to achieve happiness in this world and the hereafter. (KHM Taib Thahir, 1986). Islam is a revealed religion called Ad-din, which includes all aspects of human life including aspects of aqidah (theology), worship (ritual), akhlak (ethics) and muamalah (socioculture). (2003). So, this illustrates that all aspects of life starting from the Khaliq's relationship with the mahluq, the relationship between fellow mahluq and the relationship between the mahluq and the universe must be in accordance with religious guidance.

To understand tourism from an Islamic perspective, we must know the definition of tourism and tourism goals. Definitely tourism is "the visiting of places away from home for pleasure or the business of organizing travel and services for people traveling for pleasure" (the activity of visiting places far from home for pleasure or business activities by arranging travel and affairs related to providing services to people traveling for pleasure). Meanwhile, in terms of this, it is called rihlah or traveling to seek an experience as ibroh or lesson.

In general, tourism travel purposes can be divided into several forms:

1. *Business tourism*, namely travel undertaken by a person or group of people for official, trade or work-related purposes, such as attending congresses at home or abroad, seminars, conferences, symposiums, deliberations and so on.
2. *Vacational tourism*, travel for vacation or leave.
3. *Educational tourism*, travel for educational, study and research purposes. (Swastika et al., 2017)

Then related to the ideal values of tourism for Islam, it is how Muslims can take I'tibar (lessons) from the results of observations on trips carried out as a form of teaching hinted at in the Qur'an (QS. 5:11) according to mufassir Al Maraghi, human journeys with certain aims and needs on earth must be accompanied by the obligation to pay attention to and take lessons from the legacies of previous nations.

In fact, the Islamic religion also teaches its adherents to know Allah SWT and teaches humans to become ahsanit taqwim (perfect humans) including with the teachings or signs of rihlah (travelling). So that with this trip or tourist activity (tourism) a person will learn a lesson from what they see. Apart from that, Islam also teaches the concept of Tarowwih or seeking pleasure which can be actualized through rihlah activities (traveling) so that it does not cause boredom in worshipping Allah SWT.

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Apart from that, tourism activities have an impact on developing human spirit, feelings and religious awareness. In fact, the concept of tourism is actually taught directly in Islam in the form of implementing the last pillar of Islam, namely the Hajj to Baitulloh where during the Hajj procession a person will carry out many visiting activities such as pilgrimages to the city of Medina and other historical places together with various people from various parts of the world who have different cultures. Thus, tourism has an important role in human life to carry out development in various aspects of social, economic, cultural and religious life in society.

As mentioned above, if tourism has religious value, it falls into the category of muamalah as a manifestation of aspects of social, cultural and socio-economic life. In the muamalah aspect, the religious view of social action and charity is always based on the meaning of the rules called maqosid al syari'ah in order to realize kaffah (comprehensive) benefits both in the world and in the hereafter. So, if tourism activities or development have a positive impact, religious views are positive, and vice versa. So in Islam the rule of avoiding mafsadat (badness) and prioritizing taking advantage (goodness) applies. (Nasution, 1979).

Therefore, religious views will be positive if the world of tourism is carried out in a good way to achieve good goals. Religion will have a negative view of tourism development or tourism activities, even though the aim is to please people and society but it is carried out in ways that deviate from the wishes of the Shari'a, then this is rejected by religion.

#### **A. The Impact of Tourism Development Policy on Community Religion**

As a public organization, the government has goals in the form of policies that must be realized, then has various problems that must be overcome, reduced or prevented. These problems can come from society itself, they can also come from the negative impact of policies taken by the government, whether in the form of issues of values, needs or opportunities that are not realized even though they can be identified through public action. (Tachjan, 2006)

Implementation of government policy by building the Simpang PB VI tourist attraction located in Samiran Village has given rise to new phenomena, including social, economic, cultural and religious changes. Herein lies the importance of community readiness to equip themselves against the negative impacts of the tourism industry. In the development agenda, the role of the government and community leaders is needed in synergy to not only build infrastructure but also be oriented towards developing human resources, so that a set of policies is needed that can be implemented in the form of a routine agenda that has relevance to socio-religious aspects in order to maintaining the culture of the tourist village community.

With the development of tourism in Samiran Village, the community is required to be clever in determining their attitudes and protecting themselves from negative cultural influences brought by visiting tourists, because apart from providing benefits to the community, tourism also has a negative impact on the local community through the variety of cultures brought by the tourists. tourists who are irrelevant or not in line with

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the socioculture of the local community. One of the religious figures in the Samiran tourist village said the following:

"A form of deviant behavior that is contrary to local religious and cultural norms such as consuming illegal drugs, drinking liquor or alcohol, relationships with the opposite sex that are not mahram and abandoning social agendas that have become the culture of society in order to create unity and unity which is embodied in the form of implementation of social agendas and religious rituals such as Yasinan, Berjanjen, Tahlilan, Mitung Ndinan and others.(Handayani, personal communication, January 11, 2022)

In fact, the social agenda and religious rituals that are part of the culture in Samiran Village are agendas that have been carried out for generations by the community and have become the customs of the local community. These cultures in the form of social and religious activities are a series of community activities held to shape the attitudes and personality of the community so that they remain good in the socio-cultural and religious aspects of the community, where this is in line with the teachings of Islam and Javanese teachings in order to create security and comfort. in living social life. So that the existence of various new phenomena after the development of tourism needs to receive attention from the internal village government and also the Boyolali Regency government as policy makers.

After the construction of Simpang PB VI tourism in Samiran Village, the individualistic attitudes of the community began to appear, which were more dominant in seeking material benefits from tourism rather than maintaining and implementing local cultural customs. Biologically, behavior is an activity or activities of living organisms that are related to one another. Therefore, from a biological point of view, all living creatures, from plants, animals to humans, behave because they have their own activities, both those that can be observed directly and those that cannot be observed from outsiders.(Loyal, 1970)Indirectly, the government policy in the form of building tourism at Simpang PB IV in Samiran village changes the mindset and changes the culture of the community which is influenced by direct or indirect community interaction and communication factors with tourists visiting the area.

So, control media from the government is needed to see the development and impact of tourism on the social, economic, cultural and religious aspects of society, because there are many changes in people's behavior that are not relevant to religious norms, one form of government policy in controlling this can be done with the form of government cooperation which is operationally organized by Disporapar, it can collaborate or coordinate with the village government, local religious leaders by creating several monitors, as well as creating several agendas that are oriented towards educating the community so that they are not carried away by negative cultural currents brought by visiting tourists. contrary to religious teachings. Some of these policies have the legality to be implemented in tourism areas in order to minimize the negative impacts of tourism development.

The implementation of government policy in developing tourism at Simpang PB VI in Samiran Village has an impact on two groups of society, namely teenagers (aged 12-19

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years) and adults (aged 35-50 years). One of the religious figures, namely Mr. Warji as Ta'mir of the Samiran Village Mosque, said the following:

"The development of tourism at the PB IV intersection in a positive way is to encourage the economy of the community, especially in older communities where they as heads of families can meet their family's needs by working and opening businesses in the tourism area so that with sufficient sustenance they can send their sons and daughters to Islamic boarding schools so that they do not gain sufficient religious knowledge and not be affected by the negative impacts of tourism. Their hope is that with the provision of religious knowledge as well as schools at Islamic boarding schools, they can bring progress to the village in the future, while still upholding the teachings of the Islamic religion. Apart from that, the negative impact is more on teenagers, many changes in teenage behavior are not in line with culture and parental direction. "The forms of behavior change after the construction of tourism include often hanging out in tourist areas to the point of not remembering when to pray and being reluctant to participate in social and religious events organized by the village community."(Winarno, personal communication, May 2022)

Religion and culture are two things that can influence each other because they both have values and symbols. Religion is a symbol of obedience to God, culture also contains values and symbols so that humans can live in it. Changes in people's social and religious behavior due to tourism development more specifically have a negative impact on young people, this is caused by the attitude of individual young people who do not yet have an attitude of social and family responsibility so that they spend more time interacting with tourists who visit tourism areas, where most of them Tourists are city residents who have a culture that is very different from rural communities, such as being more familiar with social media which contains various information services and features.

These things, such as the city culture brought by tourists and the culture of being literate or familiar with digital media, are the main aspects of changes in the socio-religious behavior of the community among teenagers in the area, so that the role of the government is needed to be directly involved in monitoring or periodically controlling the operational processes of the running of objects. tourism in the Samiran village area, so that the government can find out things that need attention after tourism is built. This can take the form of creating or evaluating policies that can minimize negative impacts and increase the positive impacts of tourism development.

One form of policy for religious figures to address the negative impacts of tourism development is to create a platform that is expected to provide education and act as a medium of control over the impacts of tourism development. This was conveyed by the Ta'mir of the Samiran Village Mosque as follows:

"To minimize youth and community activities that deviate from local customs and culture, local religious and community leaders created a religious organization, namely JTM (Jamiyyah Ta'mirul Masjid), a group of mosque takmirs in the Samiran village area gathered from several hamlets with create several activities aimed at educating youth and the community not to be affected by the negative impact of tourism in the area by

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strengthening religious understanding and unity in carrying out religious social activities."(Sugiman, personal communication, May 2022)

The data above shows that social and religious power in Samiran Village is more dominantly owned by adults, this is because they have personalities who strongly adhere to their ancestral culture to always cultivate the religious culture inherited by their elders. Apart from that, it is based on their knowledge. Islamic boarding school alumni Kyai who come from Ahlusunnah Wal Jama'ah Islamic boarding schools who teach to uphold ancestral culture are quoted from qoul ulama as follows:

**الأصلح .God willing, God willing, God willing, God willing, God willing**

This means: maintaining good previous traditions, as well as adopting new and better things."(*Tarno*, personal communication, May 2022).

The adult community's steadfastness in maintaining local customs and culture is partly motivated by the routine activities they participate in, namely reciting the Koran with Islamic boarding school alumni Kyai who create routine recitation agendas initiated by mass organizations such as the NU Routine Recitation, Muslimat and so on. These activities act as a medium to control and strengthen the religious character of the community which is manifested in the form of carrying out social activities and religious rituals which have become the culture of the community, where these activities have religious values. The factors that make it easy for young people to be negatively impacted by tourism development include the fact that young people prefer activities with entertainment value that can be obtained from tourist attractions and the digital media they have.

With the strong religious foundation of the adult community in the Simpang PB VI tourism area, it does not have a negative impact on the community's religious behavior, on the contrary, tourism development in the area has more of a positive impact on the community, especially in the economic aspect, with economic sufficiency the community can include their sons and daughters. to an Islamic boarding school and can send them to school until they finish. This should be a concern for policy makers, especially the Tourism Office and community leaders, to provide the best formulation that can be realized in the form of policies or other things to minimize the negative impact of tourism development on teenagers. Because the youth community is the next generation who will guard and develop the region, both in the form of physical and non-physical development.

Apart from the analysis above, it also needs to be underlined that after the implementation of the tourism development policy or before, there may not have been a government policy that focused on overcoming or minimizing the negative impacts of tourism development. Apart from that, in the Policy Implementation process, according to Wiliam N. Dunn, there must be a process or stages of planning, implementation, control and evaluation of the policy.(nd). In this case, it seems that the government has not implemented these stages optimally, especially in the aspects of policy control and evaluation.

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### **Positive and Negative Impacts of Tourism on Religious Behavior**

Human behavior is all human activities or activities, both those that can be observed directly and indirectly that cannot be observed by outsiders.(Abdul Hakim, 2009)The Boyolali Regency government's policy on developing tourism objects in Samiran Village is in the form of the PB IV monument which is located at the intersection of the Selo District road, which is land in the Solo Palace area, so the construction of this tourist attraction was established in collaboration between the Solo Palace and the Boyolali Regency Government. The purpose of building the PB VI Monument is to provide education to the public about the historical struggle of King Pakubuwono Solo and Prince Diponegoro as national heroes from Central Java and also as a form of presence for the Boyolali government to create an area that has a tourist attraction in order to open up economic opportunities for public.

The implementation of the Boyolali Regency government policy in the form of tourism development at Simpang PB VI has had an impact on two aspects, especially on the people of Samiran Village as the place where the tourism object was established. these two things are as follows:

#### 1) Positive impact

The positive impact of tourism development is the process of acculturation of local community culture which is identical to traditional with tourist culture which is identical to bringing modern culture. Specifically, the positive impact of the construction of Simpang PB VI tourism in Samiran Village on the community, especially in aspects of religious behavior, is as follows:

##### a. Increasing public knowledge about modern economic systems.

Before the construction of tourism in Samiran Village, the community's type of work was only focused on the agricultural sector, where the community met their needs by cultivating crops in gardens by planting various types of vegetables. After the development of tourism, people began to become familiar with modern economic systems such as cooperation systems with investors to build types of businesses, such as building natural tourism, culinary tourism, modern cafes and creating Home Stay rental businesses.

##### b. Changes in attitudes and orientation of adult society to enroll their sons and daughters in Islamic boarding schools to study religious knowledge and attend Islamic boarding schools.

##### c. Increased community work ethic and wide open employment opportunities for the community.

After the development of tourism in Samiran Village, the community received many job opportunities. Profits and professions are in accordance with the community's ability to capture business opportunities based on their knowledge and education. For those who have the knowledge and astuteness in seizing opportunities, they can create business fields that can absorb workers and others can work in various businesses created by the community in collaboration with investors and so on.

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d. Reducing unemployment and deviant behavior among teenagers.

Behavior can be interpreted as an organism's actions and reactions to its environment. This means that new behavior occurs when there is something necessary to cause a reaction, namely what is called stimulation. Likewise, stimulation will produce reactions or behavior. (Loyal, 1970) Before the construction of the PB VI intersection in Samiran Village, there were many young people who did not have jobs, which gave them the opportunity to do things that were not useful, even contrary to religious norms, such as drinking alcohol, hanging out until late at night and put aside worship and many also go abroad to look for work outside the city and then return bringing a negative culture that influences the socio-religious and cultural behavior of the community.

2) Negative impact

a. *Life style* Westernized (lifestyle) that is not in accordance with religious norms.

The construction of the PB IV intersection tourism object has an impact on aspects of community life, especially on aspects of community behavior. According to a young man who is an Islamic Boarding School alumnus, he explained as follows: "Before the construction of the PB IV intersection tourist destination, the surrounding community was a community that strongly adhered to Javanese culture which had Islamic essence or values where this culture was the result of the acculturation of Javanese and Islamic culture carried out by Songo guardians such as teachings about morals, mutual cooperation and maintaining correct behavior. in line with Islamic religious norms. "However, after the construction of tourism in the PB VI intersection area, there were many changes in people's behavior, especially young people who behaved in a westernized way, such as dressing uncovered, drinking alcohol and hanging out until late at night." (Sugiman, personal communication, May 2022)

The above shows that the development of tourism in an area has a negative impact on aspects of social and religious behavior of the community. So a good formulation is needed in the form of a policy to minimize this negative impact. Degradation of society's moral values can be caused by the culture or style brought by tourists which will be imitated by local communities in tourist areas. If there is no concrete attitude by policy makers or any other party, it will result in changes in people's social and religious behavior.

b. Reducing people's comfort in performing makhdzoh worship and ghoiru makhdzoh.

Security and comfort are goals in life, the impact of tourism development results in a density of activities in an area, causing disruption to people's comfort in activities. According to one of the Samiran village residents who works in the tourist destination area of Simpang PB VI Boyolali, he said the following;

"Before the construction of the tourism road access in the village was very easy and comfortable to travel, however, after the construction of the tourism road it had an impact on the density of transportation routes, causing inconvenience for

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people to walk and especially for people who have small children and elderly parents who want to travel to gardens and for children to play, on the other hand, in the religious aspect, many activities are disrupted by various events in tourist areas such as dangdut, karaoke and various other shows."(Tarno, personal communication, Tarno. Interview with the Takmir of the Samiran Village Mosque, Selo-Boyolali, May 2022)

One of the orientations of the tourism industry is to gain as much profit as possible through the number of visitors or tourists. However, in Samiran Village, which is currently being established as a tourism destination, there should be coordination or cooperation between the tourism management, community leaders and local religious leaders, so that there is good cooperation between both parties and the same is mutually beneficial for the tourism industry in the form of profits (results). or profit) and for the local community in the form of comfort in carrying out social and religious activities.

Apart from this, government policies are needed to properly regulate transportation routes and various tourism service systems so that they do not cause crowding which causes inconvenience for people to carry out their daily activities and create policies for implementing events which sometimes disrupt people's socio-religious activities.

- c. Explorative in carrying out development that causes environmental damage and can lead to natural disasters.

The realization of government policy in the form of the construction of Simpang PB VI in Dasa Samiran also has an impact on opening up people's insight into opening economic businesses in the area such as creating natural attractions, building modern cafes, and building various businesses. However, some of these development agendas are not environmentally friendly. So there are many possibilities that can cause natural disasters in the form of landslides and various other types of environmental damage. So a Boyolali district government policy is needed which can be issued by the Tourism Office and the Environment Service to make policies regarding business establishment regulations in the Samiran Tourism Village area and other technical regulations.

- d. The growth and development of behavior that does not comply with religious and cultural norms.

Indirectly, the construction of Simpang PB VI tourism in Samiran Village also had an impact on changes in the community's socio-religious behavior. According to one of the religious leaders of Samiran Village, he said the following;

"The negative impact of tourism development at the PB VI intersection has a more dominant impact on the younger generation, especially young people who do not yet understand the essence of the social and religious cultural values that constitute community customs. Meanwhile, among adults and the elderly, they are not much negatively impacted by tourism development, especially for people who are Islamic Boarding School alumni and people who often take part in routine

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recitation activities with Islamic Boarding School Alumni Kyai, they can take a good attitude by turning a blind eye to the culture. new culture brought by tourists and create an agenda that aims to minimize the negative impact of the presence of tourism."(Naim Mustaqim, personal communication, May 2022a)

## CONCLUSION

The above shows that the development of tourism also has a negative impact, especially on the younger generation. This impact is in the form of changes in attitudes or behavior of young people who imitate the culture brought by tourists where this culture is not relevant to the culture of the local community. Such as the behavior of avoiding following religious agendas in society compared to hanging out and playing on social media in tourism areas, choosing to work full time so that they cannot carry out social activities such as mutual cooperation and other changes in attitudes.

The factor in which the adult community is not affected by the negative impact of tourism development is caused by the adult community's understanding of the essence of the community's cultural values which have social and religious values so that they can sort and choose what is a priority and what is not a priority.

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