EXPLORING SYARIAH-BASED TOURISM AT THE TOMB SYEKH WASIL KEDIRI IN THE FRAMEWORK OF SDGS AND MAQASHID AL-SHARIAH

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Abstract: *Religious tourism plays an important role in connecting cultural heritage with sustainable economic growth. This study analyzes the tomb Syekh Wasil Kediri as a center of syariah-based tourism where faith, heritage, and community development converge. Using a qualitative approach through field observations, stakeholder interviews, and document analysis, the research explores how this destination supports local economic empowerment while aligning with maqashid al-shariah and the Sustainable Development Goals (SDGs). The findings show that syariah-based tourism generates income for surrounding communities and preserves cultural–spiritual heritage. Activities at the site embody the objectives of maqashid al-shariah by protecting religion, life, intellect, lineage, and wealth, consistent with SDGs on decent work, sustainable cities, and cultural sustainability. Integrating religious values with heritage management offers a holistic model of sustainable tourism and contributes to broader discussions on Islamic economics and heritage-based development applicable to other religious destinations.*

Keywords: *Religious tourism, Syariah-Based Tourism, Maqashid al-Shariah, Sustainable Development Goals (SDGs), Cultural Heritage*

INTRODUCTION

Religious tourism is increasingly being studied because it shows a close relationship between religious practices, cultural heritage preservation, and local economic strengthening. Indonesia has a strategic position in the development of this segment because the majority of its population is Muslim and there is a growing global demand for

Muslim-friendly tourist destinations.[1] Data from the Global Muslim Travel Index ranks Indonesia at the top of the world's Muslim-friendly tourist destinations.[2] This achievement is proof that Indonesia's appeal is not only based on its natural beauty, but also on the strength of its religious traditions and spiritual heritage that have been preserved to this day.

Government support through various policies has strengthened the development of halal tourism in Indonesia. The National Committee for Sharia Economics and Finance (KNEKS) together with the Ministry of Tourism and Creative Economy (Kemenparekraf) have encouraged the integration of sharia principles in tourism services, including halal certification for food products, accommodation, and other supporting facilities that are in accordance with Islamic values.[3] This policy aims to create a tourism ecosystem that meets religious standards while encouraging the creative economy sector to grow more inclusively.

In the local context, Kediri City is one of the regions that has quite prominent religious tourism destinations. One of its main icons is the Setono Gedong Religious Tourism Complex, located in Setono Gedong Village, Jalan Dhoho, in the center of Kediri City. This complex houses the tomb of the great cleric, Syekh Al Wasil Syamsuddin, widely known as Mbah Wasil. The tomb is not only a pilgrimage site but also part of the religious and cultural identity of the Kediri community.[4]

The popularity of Mbah Wasil's tomb increases sharply during certain periods, such as Ramadan and Friday nights. Local media reports that the number of pilgrims visiting can reach 200 to 700 people in a single visitation period. This phenomenon shows that the tomb has high spiritual appeal as well as great economic potential because religious activities are accompanied by tourist consumption.

The transformation of Mbah Wasil's tomb into a religious tourist destination did not happen instantly. Before 2003, this site was not included in the East Java religious tourism network. However, after physical revitalization, promotion, and strengthening of the historical narrative of the figure, this tomb began to be visited by pilgrims from various regions, including outside Kediri. This change marked the entry of Mbah Wasil's tomb into the regional religious tourism map, which had an impact on the socio-economic dynamics of the surrounding community.[5]

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[1] Muhamad Takhim et al., "The Synergy of Islamic Banks and Muslim-Friendly Tourism: Patterns of Halal Industry Development in Indonesia," *International Journal of Sustainable Development and Planning* 18, no. 9 (2023): 2723–31, https://doi.org/10.18280/ijsdp.180911.

[2] Indonesia.go.id, "Dua Tahun Berturut-Turut, Indonesia Jadi Destinasi Ramah Muslim Terbaik," Indonesia.go.id, 2024, https://indonesia.go.id/mediapublik/detail/2239.

[3] Abdul Rahman Rahim et al., "Adaptive Strategy for Technology-Based Halal Tourism Development in Indonesia: Lessons from Singapore's Success," *International Journal of Research in Social Science and Humanities* 06, no. 06 (2025): 71–80, https://doi.org/10.47505/ijrss.2025.6.5.

[4] Fauzan Saleh and Nur Chamid, "Rekonstruksi Narasi Sejarah Syekh Al-Wasil Syamsudin Dan Peranannya Dalam Penyebaran Islam Di Wilayah Kediri Dan Sekitarnya: Menggali Pijakan Mempertegas Identitas IAIN Kediri," *Prosiding Nasional* 1 (2018): 1–28.

[5] Rizky Anisa Johara, Mabella Syinta Nuria, and Farikhah Nur Afiyah, "Perkembangan Wisata Religi Syaikh Syamsuddin Al-Wasil Di Kelurahan Setono Gedong, Kec. Kota Kediri," *Proceedings of The National Conference on Community Engagement*, 2024, 488–97.

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The economic impact of this development is clearly visible in the daily lives of the surrounding community. Food vendors, souvenir sellers, local transportation service providers, and lodging managers have seen an increase in income. A local study reports that vendors around the tomb, who previously earned around Rp50,000 per day, can now earn Rp100,000 to Rp200,000 per day after the more intensive development of religious tourism. This shows that religious destinations have a direct contribution to the economic welfare of small communities.[6]

However, the shift from traditional sites to Sharia-based tourist attractions is not without challenges. Destination management requires service standards that comply with halal principles, spatial planning that does not diminish the sanctity of the place, and the provision of facilities that support the comfort of pilgrims without conflicting with religious values. These challenges require governance that is able to balance spiritual, cultural, and economic aspects.

From an Islamic scholarly perspective, maqashid al-shariah provides a relevant conceptual framework for assessing tourism activities. The five principles of protection in maqashid, namely religion, life, intellect, lineage, and property, can be used as benchmarks for assessing the acceptability of sharia tourism practices. By integrating these values, religious tourism destinations can ensure that economic and tourism activities do not sacrifice the social, spiritual, and moral functions of society.[7]

On the other hand, the relationship between maqashid al-shariah and the global development agenda is also important to analyze. Several sustainable development goals or SDGs are directly relevant to sharia-based religious tourism. SDG 8 emphasizes the creation of decent jobs and economic growth, SDG 11 focuses on sustainable cities and communities, while SDG 16 highlights the importance of peaceful and inclusive institutions.[8] The implementation of sharia tourism at the tomb of Mbah Wasil can be seen as a form of applying the maqashid principle in line with the achievement of these SDGs.

Previous studies on Syekh Al Wasil Syamsuddin (known as Mbah Wasil) and his tomb complex in Setono Gedong, Kediri, have extensively explored historical, ritual, and community participation aspects. For instance, Rohmah (2023), in her study "Cultural Acculturation at the Tomb of Syekh Syamsuddin Al-Wasil" published by the Journal of UIN Sunan Gunung Djati Bandung, examined the cultural transition from Hindu-Buddhist traditions to Islam, highlighting the tomb as a space of cultural synthesis.[9] Another study by Al-Qodhi et al. (2022), titled "Analysis of Motivation in the Grave Pilgrimage Tradition at the Tomb of Syekh Syamsuddin Al-Wasil, Kediri City", focused on intrinsic and extrinsic

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[6] Lidia Sergeevna Budovich, "The Impact of Religious Tourism on the Economy and Tourism Industry," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 1–7, https://doi.org/10.4102/HTS.V79I1.8607.

[7] Nurjannah et al., "The Urgency of Maqāṣid Sharīa for Halal Tourism Regulation in Indonesia," *Al-Risalah Jurnal Ilmu Syariah Dan Hukum* 23, no. 1 (2023): 1–19, https://doi.org/10.24252/al-risalah.vi.35026.

[8] Sri Harini et al., "Development of Halal Tourism Villages Based on Local Culture and Sustainability," *Tourism and Hospitality* 6, no. 2 (2025), https://doi.org/10.3390/tourhosp6020055.

[9] Nurul Baiti Rohmah, "Akulturasi Budaya Pada Makam Syekh Syamsuddin Al-Wasil Setono Gedong Kediri Abad 16," *Historia Madania: Jurnal Ilmu Sejarah* 6, no. 2 (2022): 118–38, https://doi.org/10.15575/hm.v6i2.19223.

motivations of pilgrims.[10] Meanwhile, Zahra and Huda (2025), in the International Journal of Religion and Social Community, explored the phenomenological experiences of pilgrims at the site.[11] Collectively, these studies offer valuable insights into the historical, ritualistic, and socio-cultural dimensions of Mbah Wasil's tomb.

However, despite these significant contributions, few studies have explicitly linked religious tourism at the Mbah Wasil site with Islamic economic theory, the maqashid al-shariah framework, and the Sustainable Development Goals (SDGs). For example, Johara et al. (2024), in "The Development of Religious Tourism of Syaikh Syamsudin Al-Wasil in Setono Gedong, Kediri City, 2003–2023",[12] identified several management challenges such as limited parking space and the diminishing historical value of the site, yet did not explore the connection between sharia-based economic mechanisms and SDG indicators. This reveals a clear theoretical and empirical gap in understanding the integration of sharia tourism, local economy, maqashid al-shariah, and sustainable development principles.

This research gap opens opportunities for a more comprehensive and interdisciplinary inquiry. An approach that connects religious values, sharia-based economic empowerment, and sustainability frameworks can provide a more holistic understanding of how religious tourism at Mbah Wasil functions not only as a pilgrimage site but also as a medium for economic empowerment and social development. Such an approach is crucial to ensure that the destination's management prioritizes social and cultural sustainability over mere visitor growth.

In this regard, future research can develop an analytical framework that incorporates Islamic economic theory (e.g., Chapra, 2000; Sardar, 2021), maqashid al-shariah principles (as conceptualized by Al-Shatibi and Auda), and the SDGs framework as evaluative benchmarks. This framework can help assess whether the economic activities surrounding the tomb align with sharia principles—justice, public benefit, fair distribution of wealth—and uphold the preservation of religion, life, intellect, lineage, and property. Furthermore, it allows for the evaluation of how site management contributes to sustainable development through decent work opportunities, community empowerment, and cultural heritage preservation.

Therefore, this study adopts an integrative focus on the Mbah Wasil religious tourism destination to fill the identified research gap. The research aims to develop a model of sharia-compliant destination management that not only attracts visitors but also ensures sustainability, social–economic balance, and the preservation of both religious and cultural values. Through this approach, the study seeks to provide a meaningful theoretical and practical contribution to the broader discourse on Islamic economics, sharia tourism, and sustainable development.

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[10] M. Al-Qodhi Abi Saidil Mahzumi, Edi Nurhidin, and Muhammad Zuhdi, "Analisis Motivasi Tradisi Ziarah Kubur Di Makam Syeikh Syamsuddin Al-Wasil Kota Kediri," *Spiritualita* 4, no. 2 (2020): 1–18, https://doi.org/10.30762/spr.v4i2.2691.

[11] Endris Kirana Zahra and M. Thoriqul Huda, "The Meaning of Grave Pilgrimage: A Phenomenological Study at the Tomb of Syekh Wasil Kediri," *International Journal of Religion and Social Community* 3, no. 1 (2025): 19–32, https://doi.org/10.30762/ijoresco.v3i1.3584.

[12] Johara, Nuria, and Afiyah, "Perkembangan Wisata Religi Syaikh Syamsuddin Al-Wasil Di Kelurahan Setono Gedong, Kec. Kota Kediri."

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RESEARCH METHODS

This study employs a qualitative approach with a case study design focusing on the Tomb of Syekh Wasil Kediri as a sharia-based religious tourism site. This approach was chosen because it allows for an in-depth understanding of the social, economic, and spiritual dynamics that shape community interactions around the site.

Primary data were obtained through field observations and semi-structured interviews with key stakeholders directly involved in the development and management of the tourism area. The interview participants were selected using purposive sampling based on their relevance to the research focus, including: (1) site managers who oversee religious tourism operations, (2) local traders whose economic activities depend on pilgrimage visitors, (3) pilgrims who provide insights into spiritual and experiential dimensions of the site, and (4) local government and religious leaders responsible for policy and cultural preservation. This selection ensured that the data captured diverse perspectives from both the supply and demand sides of sharia tourism.

Secondary data were collected through document analysis, including local government reports on tourism development, media publications on the cultural and religious significance of the site, and academic literature on maqāṣid al-sharī'ah and sustainable tourism. These sources helped contextualize the primary data within broader theoretical and policy frameworks.

Data analysis was conducted using thematic analysis, following Braun and Clarke's (2006) approach.[13] The process began with data familiarization through repeated reading of interview transcripts and field notes, followed by coding to identify recurring patterns related to three core themes: religious values, local economic empowerment, and sustainability practices. These codes were then organized into subthemes reflecting the integration of maqāṣid al-sharī'ah principles with Sustainable Development Goals (SDGs). The final stage involved interpreting how these themes interconnect to form a holistic understanding of sharia-based tourism practices at the Syekh Wasil site.

To ensure the credibility and trustworthiness of findings, data triangulation was applied across different sources (interviews, observations, and documents) and methods (fieldwork and textual analysis). Member checking was also conducted by confirming key findings with selected participants. This process strengthened the validity and reliability of the analysis while ensuring that interpretations accurately reflected the lived realities of the research setting.

RESULTS AND DISCUSSION

Dynamics of Visits and Patterns of Religious Activities

Pilgrimage activities at the Tomb of Syekh Wasil have shown a significant increase in the last five years, especially after the area was developed as a religious tourism destination based on spiritual education and sharia economics. Based on field observation data and information from the management, the number of annual pilgrims reached more than 38,000 people in 2024, with a significant surge during the months of Ramadan and

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[13] Sirwan Khalid Ahmed et al., "Using Thematic Analysis in Qualitative Research," *Journal of Medicine, Surgery, and Public Health* 6 (2025): 100198, https://doi.org/https://doi.org/10.1016/j.glmedi.2025.100198.

Rabiul Awal. This visitation pattern reflects the tendency of the Muslim community in East Java to place pilgrimage to saints as an integral part of public religious expression and spirituality.[14]

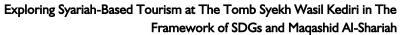| Month	Number of Visitors	Description of Dominant Activities
January	2.350	Regular pilgrimage and communal prayers
February	2.580	Visits by Islamic boarding school students and educational tours
March	2.890	Pilgrimage ahead of Ramadan
April (Ramadan)	6.400	Peak visits, prayers, and grand tahlil
May	3.200	Post-Eid al-Fitr thanksgiving tradition
June	2.700	Family pilgrimages and school groups
July	2.950	Academic visits and social activities
August	3.100	Local religious festivals and large-scale religious lectures
September	2.800	Visits from outside the region
October	2.900	Traditional commemoration of local religious scholars
November	2.500	Regular visits from the pesantren community
December	3.030	Year-end closing, reflection and communal prayer
Total 2024	**38.400**	**12% increase compared to 2023**

Table 1. Number of visits the Tomb of Syekh Wasil in 2024

The table shows that religious activities are not static, but follow the rhythm of the Hijri calendar and local traditions. The surge in visitors during Ramadan shows a collective spiritual dimension that strengthens social bonds among pilgrims. In the context of Émile Durkheim's sociology of religion, pilgrimage activities function as "collective rituals" that reinforce social solidarity and build a shared moral consciousness among members of religious communities.[15]

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[14] Badrah Uyuni et al., "Exploration of Wali-Songo (Nine Saints) Ziyarat in Indonesia from Religious Tourism (Pilgrimage) Perspective," *Cogent Arts and Humanities* 11, no. 1 (2024), https://doi.org/10.1080/23311983.2024.2395110.

[15] Stephane J. Baele and Thierry Balzacq, "International Rituals: An Analytical Framework and Its Theoretical Repertoires," *Review of International Studies* 48, no. 1 (2022): 1–23, https://doi.org/10.1017/S0260210521000401.

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In addition to serving as a place of worship, this site has also become a space for socio-economic interaction that has grown naturally. Halal food vendors, sellers of religious equipment, and providers of parking and pilgrimage guide services all benefit economically from the activities of pilgrims. This phenomenon is in line with the concept of embedded economy proposed by Karl Polanyi, in which economic activity is embedded in the social networks and cultural values of society.[16] Thus, the increase in visits not only indicates local economic growth but also confirms the strong socio-religious ties surrounding the site.

Religious activities at the Tomb of Sheikh Wasil are dominated by group prayers, recitations of manaqib, tahlil, and Friday night recitations. These activities reflect the religious orientation of the community, which views pilgrimage not merely as a spiritual ritual, but also as a medium for moral education and cultural da'wah. This is in line with Clifford Geertz's (1960) view of Javanese Islam as syncretic and adaptive to local culture without losing its core teachings.[17] In practice, these rituals serve as a vehicle for strengthening Sufi values and respect for the ulama as the spiritual heirs of the community.[18]

On the other hand, the dynamics of visits also present management challenges, such as limited parking facilities, environmental cleanliness, and the availability of separate worship areas for men and women. According to the theory of sustainable tourism (Butler, 1999), an increase in the intensity of visits must be balanced with the regulation of carrying capacity so that the spiritual function of the site is not disrupted by commercialization.[19] In this context, managers need to apply the principle of sharia compliance in the management of facilities and economic transactions in the pilgrimage area.

The dynamics of visits to the Tomb of Sheikh Wasil illustrate a model of balance between spiritual and economic dimensions that has grown within the framework of the religious culture of the Kediri community. Pilgrimage is not only a personal ritual, but also part of a social system that strengthens the local economy, expands social-religious networks, and supports Sustainable Development Goal (SDG) 8 related to decent work and economic growth based on Islamic values. This phenomenon underscores the importance of management oriented toward maqashid al-shariah to ensure that spiritual and social sustainability are maintained in a balanced manner.[20]

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[16] Bonwoo Koo and Joo Hyoung Ji, "Karl Polanyi's Theory of Fictitious Commodification as a Cultural Political Economy of Institutionalization," *Journal of Cultural Economy* 16, no. 2 (2023): 183–202, https://doi.org/10.1080/17530350.2022.2144413.

[17] Anzar Abdullah, Muhammad Asdam, and Andi Alimbagu, "The Reciprocal Acculturation of Islamic Culture and Local Culture in the Nusantara: A Historical Review," *Jawi* 8, no. 1 (2025): 77–90, https://doi.org/10.24042/00202582704000.

[18] St. Rahmah, Akhmad Hasan Saleh, and Sri Nur Rahmi, "The Influence of Sufism on Social Practices in Contemporary Muslim Societies: A Case Study in Indonesia," *Journal of Noesantara Islamic Studies* 1, no. 4 (2024): 214–32, https://doi.org/10.70177/jnis.v1i4.1396.

[19] Ibid.

[20] Ending Solehudin and Hisam Ahyani, "Legal Compliance on Sharia Economics in Halal Tourism Regulations," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 9, no. 1 (2024): 58–79, https://doi.org/10.22373/petita.v9i1.224.

Socio-Economic Implications

Pilgrimage activities at the Tomb of Sheikh Wasil not only reflect spiritual dimensions, but also have real implications for the socio-economic dynamics of the surrounding community. The large influx of pilgrims creates intense social interaction, both among pilgrims and between pilgrims and local residents.[21] This strengthens religious-based social networks that serve to cement community solidarity.[22] The traditions of communal prayer, spontaneous recitation of the Quran, and sharing food during pilgrimages are tangible examples of how spiritual interaction extends into the social sphere.[23]

From an economic perspective, the increased intensity of pilgrim visits creates business opportunities for local residents. Vendors of flowers, incense, snacks, and parking services earn significant additional income during the peak pilgrimage period. The presence of visitors also fosters simple accommodation services, especially residents' homes that are converted into homestays to accommodate pilgrims from outside the area. Thus, religious tourism becomes a catalyst for microeconomic growth that contributes to improving local welfare.[24]

Furthermore, the economic contribution arising from pilgrimage activities can also be linked to the achievement of the Sustainable Development Goals (SDGs). For example, SDG 8 on "Decent Work and Economic Growth" is reflected in the opening of new inclusive business opportunities.[25] In addition, SDG 11 on "Sustainable Cities and Communities" can be realized through the management of religious tourism areas that are environmentally friendly, orderly, and based on community participation.[26] In other words, the dynamics of pilgrimage at the Tomb of Sheikh Wasil contribute to sustainable development on a local scale.

Socially, pilgrimage activities also foster a sense of togetherness and mutual cooperation among residents. The community is involved in maintaining the cleanliness of the tomb area, helping visitors from outside the region, and organizing social activities

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[21] Kiran A Shinde and Daniel H Olsen, "Reframing the Intersections of Pilgrimage, Religious Tourism, and Sustainability," *Sustainability* 15, no. 1 (2023), https://doi.org/10.3390/su15010461.

[22] Oki Anggara, Ningsih Sepniar Lumban Toruan, and Nindya Juwita Utimadini, "Youth-Led Social Movements and Religious Moderation in Indonesia : Catalysts for Change," *Proceedings Borneo International Islamic Conference* 14 (2023): 166–79.

[23] Darius Liutikas, "Introduction to Sacred Landscape, Pilgrimage, and Ritual Practices," in *Creating the Sacred Landscape: Pilgrimages and Ritual Practices*, ed. Darius Liutikas (Cham: Springer Nature Switzerland, 2025), 1–20, https://doi.org/10.1007/978-3-031-86232-8_1.

[24] Isiaka Akande Raifu, Joshua Adeyemi Afolabi, and Abdulkhalid Anda Salihu, "Simulating the Effect of Counterfactual Changes in Religious Tourism on Economic Growth in Saudi Arabia," *Journal of Hospitality and Tourism Insights* 8, no. 4 (2024): 1374–94, https://doi.org/10.1108/JHTI-04-2024-0354.

[25] Tran Thi and Thuy Sinh, "SDGs in Practice – How to Operate Sustainable? : VI. BBS International Sustainability Student Conference Proceeding," *SDGs in Practice – How to Operate Sustainable? : VI. BBS International Sustainability Student Conference Proceeding*, 2023, 104–15, https://doi.org/10.29180/978-615-6342-69-0.

[26] Yogesh Hole, E. B. Khedkar, and Snehal Pawar, "The Significance of Pilgrimage Tourism to Sustainable Development with Special Reference to the Indian Context," *African Journal of Hospitality, Tourism and Leisure* 8, no. 3 (2019).

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based on charity, driven by religious spirit.[27] This impact shows that religious tourism not only fosters economic interaction but also strengthens social values that are in line with the local wisdom and cultural identity[28] of the Kediri community.

In addition to providing benefits, the economic activities that have grown around the tomb also pose certain challenges. For example, an increase in the volume of waste during the peak pilgrimage period, as well as the potential for excessive commercialization that could shift the spiritual value of the site. Therefore, participatory management between tomb administrators, local government, and the surrounding community is necessary to balance religious aspects with economic sustainability. With good management, this site can continue to develop as a sustainable religious tourism center.

Type of Business	Weekdays (Rp/day)	Friday Nights (Rp/day)	Ramadan & Eid al-Fitr Peak (Rp/day)
Flower & incense sellers	500.000 – 750.000	1.200.000 – 1.500.000	2.500.000 – 3.000.000
Food/beverage stalls	700.000 – 1.000.000	1.500.000 – 2.000.000	3.500.000 – 4.000.000
Parking services	300.000 – 500.000	1.000.000 – 1.500.000	2.000.000 – 2.500.000
Local homestays	-	1.000.000 – 2.000.000	3.000.000 – 5.000.000

Table 2. The economic impact on the turnover of local businesses during certain visitation periods

The table shows a very significant increase in income during certain religious events. This surge confirms that religious tourism at the Tomb of Sheikh Wasil is not only a spiritual phenomenon, but also a source of microeconomic growth that is relevant to the sustainable development agenda.

Management of Religious Sites and Sharia Compliance Challenges

The management of religious sites such as the tomb of Sheikh Wasil in Kediri is not only related to tourism, but also to compliance with Sharia principles (Sharia compliance), which requires a balance between spiritual, social, and economic values. In this context, religious sites serve a dual purpose: as places of worship and pilgrimage, as well as tourist

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[27] Mohammad Taufiq Rahman and Rully Khairul Anwar, "The Development Potential for Local Communities of Religious Tourists Visiting Sacred Graves," *International Journal of Religious Tourism and Pilgrimage* 10, no. 2 (2022): 47–59, https://doi.org/10.21427/ecg3-xv98.

[28] Fachrial Maghfiroh et al., "Fostering Tolerance and Cultural Preservation Through Community Empowerment: The Role of Islamic Values in Kampung Tahu Educational Tourism," *Journal of Islamic Economics (JoIE)* 4 (December 29, 2024): 164–81, https://doi.org/10.21154/joie.v4i2.10199.

destinations that have an economic impact on the surrounding community. According to the theory of religious tourism management (Timothy & Olsen, 2006), the success of religious tourism management depends heavily on the ability to maintain sacredness without neglecting the comfort and accessibility of tourists.[29] This means that the management approach applied must be adaptive, based on Islamic values, and take into account the participatory governance of the local community.

Field data shows that the managers of the Syekh Wasil site face major challenges in providing facilities that meet halal service standards, such as proper worship areas, separate facilities for men and women, and supervision of commercial activities to ensure they remain sharia-compliant. Based on observations in 2024, around 68% of traders around the tomb area do not yet have halal certification, and most do not understand sharia standards in tourism services. This indicates a gap between the idealism of Sharia regulations and the operational reality in the field. According to Saad et al. (2019), the success of Sharia-compliant tourism requires an education-based control system and continuous halal audits.[30]

From a management perspective, the application of Sharia principles is not only limited to the consumption of halal products, but also includes service ethics, financial management, and environmental management.[31] In the theory of maqāṣid al-sharī'ah, the main objective of Sharia compliance is to maintain maslahah (public interest) through the protection of religion, life, reason, lineage, and property.[32] This principle can be applied in the management of religious sites through policies that prohibit excessive economic exploitation, maintain order and cleanliness in pilgrimage areas, and encourage educational socio-religious activities. For example, managers can limit excessive commercialization that has the potential to disrupt the solemnity of worship.

However, the management of sharia tourism at sites such as the tomb of Sheikh Wasil is also faced with the limitation of clear regulations from the local government. Based on the results of interviews with the Kediri City Tourism Office, there are no local regulations (Perda) that specifically regulate sharia tourism standards, so the management of religious sites is still conventional. This condition is in line with the findings, which emphasize that regulatory weaknesses and a lack of training for tourism practitioners are major obstacles to the development of halal tourism in Muslim-majority countries.[33]

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[29] Matina Terzidou, "Re-Materialising the Religious Tourism Experience: A Post-Human Perspective," *Annals of Tourism Research* 83 (2020): 102924, https://doi.org/https://doi.org/10.1016/j.annals.2020.102924.

[30] Solihah Sari Rahayu, Fatin Fadhilah Hasib, and Aam Slamet Mr Rusydiana, "International Journal of Religious Tourism and Pilgrimage Islamic Hotel Indicators : A Bibliometric Study Islamic Hotel Indicators : A Bibliometric Study," *International Journal of Religious Tourism and Pilgrimage* 9, no. 1 (2021): 147–64.

[31] Ahmad Erwaedy et al., "Implementing Halal Industry Management and Environment Conservation Based on Maqashid Sharia," *AL-FALAH : Journal of Islamic Economics* 6, no. 2 (2021): 268, https://doi.org/10.29240/alfalah.v6i2.3504.

[32] Agus Sunaryo and Ahmad Hadidul Fahmi, "Evaluation of the Maqāṣid Al-Sharī'ah Liberalization: An Examination of the Notion of 'Prioritizing Public Interest over Textual Evidence,'" *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024): 1–16, https://doi.org/10.24090/mnh.v18i1.9886.

[33] David Ruiz-Mu–oz, Ana M. Sánchez-Sánchez, and Francisca J. Sánchez-Sánchez, "Challenges and Opportunities for Halal Tourism," *Journal of Islamic Accounting and Business Research*, no. October (2025), https://doi.org/10.1108/JIABR-07-2024-0276.

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Therefore, collaboration between the government, academics, and the community is needed to formulate implementable policies based on Islamic values.

From a socio-economic perspective, the application of sharia standards at religious sites can increase visitor confidence and strengthen the image of halal destinations.[34] Based on a visitor survey, 74% of respondents stated that they felt more comfortable visiting places that maintained the sanctity and cleanliness of the environment, while 62% considered transparency in the management of charitable funds and parking to be important. This supports the Islamic Service Quality theory (Othman & Owen, 2001), which emphasizes that visitors' spiritual satisfaction is not only determined by physical facilities but also by the values of trustworthiness, manners, and honesty in service.[35]

Overall, strengthening sharia compliance at religious sites such as the tomb of Sheikh Wasil needs to be directed at three main aspects: (1) strengthening halal regulations and certification, (2) increasing the capacity of managers and traders, and (3) governance based on maqāṣid al-sharī'ah values. The following table presents an analysis of the relationship between management aspects and sharia compliance indicators.

Management Aspects	Sharia Compliance Indicators	Challenges in the Field
Worship facilities and cleanliness	Availability of wudu facilities, prayer rooms, separate areas	Poor maintenance, no routine management
Economic and trade services	Halal-certified products, buying and selling ethics	No halal certification for traders
Fund and donation management	Transparency, Sharia accountability	Management is still manual
Promotion and tourism image	Religious content, free from immoral elements	Lack of educational narratives
Governance Collaboration	Government, private sector, community partnerships	Public–Private–People Partnership

Table 3. Analysis Of The Relationship Between Management Aspects And Sharia Compliance Indicators.

This paper emphasizes that the management of religious sites in accordance with sharia principles is not merely the application of formal rules, but also the formation of a consistent spiritual culture and public ethics. Efforts to build sustainable governance with an orientation towards sharia compliance can strengthen public trust, maintain the sanctity of the site, and at the same time make religious tourism an equitable and worshipful economic sector.

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[34] Ibid.

[35] Crodia Hernandes and Sulis Riptiono, "Building Loyalty through Trust : The Role of Sharia Compliance , Satisfaction , and Service Quality at Muhammadiyah Amanah Sumpiuh Hospital," 2023, 949–71.

The Relevance of Maqashid al-Shariah in Religious Tourism

Maqashid al-Shariah, as a philosophical concept in Islamic law, plays an important role in assessing the compatibility between religious practices and socio-economic activities at religious sites.[36] Its five main objectives—hifz al-din (protection of religion), hifz al-nafs (soul), hifz al-'aql (intellect), hifz al-nasl (progeny), and hifz al-mal (wealth)—serve as benchmarks in assessing the extent to which tourism activities at the Tomb of Sheikh Wasil Kediri are oriented towards benefit (maslahah 'ammah) and avoid harm (mafsadah). According to al-Ghazali and al-Shatibi, maqashid is not merely a legal dimension, but also a social ethical framework that ensures human activities do not deviate from the spiritual goals of sharia.[37] In the context of religious tourism, maqashid can be a guideline in maintaining a balance between the value of worship and the economic needs of the surrounding community.[38]

The principle of hifz al-din is clearly evident in the practice of pilgrimage at the Tomb of Sheikh Wasil. Most pilgrims come to pray, recite tahlil, and strengthen their faith. Based on field data, around 81% of visitors stated that their main purpose was to "get closer to Allah through prayer at the tomb of the saint." However, there are also phenomena that are not in line with religious values, such as excessive selfies in the tomb area outside the context of worship. This condition shows the need for local regulations to maintain the sanctity of the place in accordance with the theory of religious behavior control (Smith, 2019), which emphasizes the importance of ethical management in religious spaces so that sacred values are maintained amid the modernization of tourism.[39]

Furthermore, hifz al-nafs and hifz al-'aql are reflected in the provision of facilities that support safety, comfort, and spiritual education. Site managers have provided places for wudhu, safe access routes, and regular recitation activities. However, the survey results show that 46% of respondents complained about the lack of traffic control and cleanliness in the pilgrimage area. According to the Islamic sustainability framework theory, this irregularity can interfere with maqashid because it has the potential to threaten the safety and tranquility of visitors.[40] Efforts to improve the physical and social environment are important to ensure that religious tourism is not only spiritually valuable

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[36] Suud Sarim Karimullah, "Exploration Of Maqasid Al-Shariah Concepts In The Development," *Mu'amalah : Jurnal Hukum Ekonomi Syariah* 2, no. 2 (2023): 153–72.

[37] Nurul Ain Norman and Mohammad Eisa Ruhullah, "Exploring The Ethical Dimensions Of Fiqh: The Role Of The Soul In Achieving Maqāṣid Al-Sharī'Ah," *Al- Shajarah* 27 No.2, no. 2 (2022): 19.

[38] Satria Avianda Nurcahyo, Roikhatul Jannah, and Muhammad Anis, "Maqasid Syariah Management in Realizing Sustainable Development Goals: Perspective of the Halal Tourism Industry," *Journal of Digital Marketing and Halal Industry* 6, no. 2 (2024): 175–92, https://journal.walisongo.ac.id/index.php/JDMHI/article/view/23093.

[39] Maya Yulistyoningsih, Mehmet A.K., and Awa Salma Ayako, "Reconceptualizing Authenticity in Islamic Urban Heritage: A Critical Spatial Analysis of Ritual Practice, Collective Memory, and Community Engagement," *The Journal of City: Branding and Authenticity* 3, no. 1 (2025): 17–37, https://doi.org/10.61511/jcbau.v3i1.2025.1841.

[40] Norkhairiah Hashim, Nor Surilawana Sulaiman, and Hamizah Muslim, "Maqasid Syariah as a Framework for Halal Tourism in Brunei Darussalam," in *The Halal Industry in Asia: Perspectives from Brunei Darussalam, Malaysia, Japan, Indonesia and China*, ed. Rozaidah Idris et al. (Singapore: Springer Nature Singapore, 2025), 179–201, https://doi.org/10.1007/978-981-96-0393-0_10.

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but also fulfills the principles of public safety and health as part of protecting the human soul and mind.

The principle of hifz al-nasl can be seen in how religious tourism contributes to the preservation of family values and Islamic cultural heritage.[41] Pilgrimage activities at the Tomb of Sheikh Wasil are often carried out collectively by families or groups of Islamic boarding school students. This serves as a means of transferring religious values across generations. The theory of social reproduction of religion (Bourdieu, 1990) explains that repetitive social practices such as pilgrimage are able to maintain the identity and moral cohesion of society.[42] However, challenges arise when commercialization begins to dominate the family space, such as the emergence of unregulated sales areas around the site. This condition needs to be managed so that economic activities continue to support family values, not the other way around.

From the perspective of hifz al-mal, economic activities around pilgrimage sites have made a real contribution to the income of local communities.[43] Based on observations, there are around 30 permanent traders and 19 seasonal traders who sell during the peak pilgrimage season. Their average income increases by 25–35% during Ramadan and Maulid Nabi. This activity is in line with maqashid because it supports economic benefits, as long as it is carried out with Islamic business ethics that avoid gharar (uncertainty) and tadlis (deception). However, not all transactions are regulated transparently, especially in the management of parking fees and donations. Therefore, the principles of accountability and transparency in Islamic finance (Chapra, 1992) need to be applied so that economic activities remain within the corridor of hifz al-mal.[44]

Tourism practices at the Tomb of Sheikh Wasil show that maqashid al-shariah can be used as an evaluative tool to measure the compatibility between religious activities and economic activities. The application of maqashid not only preserves religious values, but also ensures social, economic, and environmental sustainability in accordance with the principles of sustainable development (SDGs).[45] The following table illustrates the relationship between maqashid al-shariah and field findings at the Sheikh Wasil Tomb site in Kediri.

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[41] Nor Azlina Abd Wahab et al., "Islamic Tourism Based on Maqasid Syariah As A Mental Well-Being Therapy: Preliminary Study Highlights," *International Journal of Academic Research in Business and Social Sciences* 13, no. 8 (2023): 244–56, https://doi.org/10.6007/IJARBSS/v13-i8/17683.

[42] Rizky Andana Pohan et al., "Unveiling Gratitude in Javanese Muslim Hajatan Traditions: Cultural Wisdom and Social Cohesion in the Midst of Modernization," *Social Sciences & Humanities Open* 11 (2025): 101321, https://doi.org/https://doi.org/10.1016/j.ssaho.2025.101321.

[43] Ahmad Agus Ramdlany, *Review of Maqashid Syariah on the Welfare of Local Wisdom Tourism Managers, Sumenep District, Madura, East Java* (Atlantis Press SARL, 2024), https://doi.org/10.2991/978-2-38476-261-3_6.

[44] Ahmad Kholil and Muhammad Zuardi, "Optimizing Islamic Financial Instruments in Indonesia to Support SDGs: Maqashid Syariah Perspective," *Profetika: Jurnal Studi Islam* 26, no. 01 (2025): 191–210.

[45] Abdul Aziz et al., "SDG's and Maqasid Shariah Principles: Synergies for Global Prosperity," *Journal of Lifestyle and SDGs Review* 4, no. 2 (2024): e01873, https://doi.org/10.47172/2965-730x.sdgsreview.v4.n02.pe01873.

Dimensions of Maqashid al-Shariah	Practices in the Field	Challenges Encountered	Implications for SDGs
Hifz al-Din (Religion)	Pilgrimage, prayer, tahlil activities	Commercialization and non-religious behavior	SDG 16 – Peace and Strong Institutions
Hifz al-Nafs (Soul)	Safety and comfort of pilgrims	Inadequate infrastructure and hygiene	SDG 3 – Good health and well-being
Hifz al-'Aql (Intellect)	Religious lectures and education	Lack of formal educational programs	SDG 4 – Quality education
Hifz al-Mal (Wealth)	Family pilgrimage, preservation of values	Commercial areas disrupt the atmosphere of worship	SDG 11 – Sustainable cities and communities
Dimensions of Maqashid al-Shariah	Halal trade and charity	Weak transparency of funds and regulations	SDG 8 – Decent work and economic growth

Table 4. Illustrates The Relationship Between Maqashid Al-Shariah And Field Findings At The Sheikh Wasil Tomb Site In Kediri

Thus, strengthening maqashid al-shariah in religious tourism management can be an integrative approach between Islamic spirituality and sustainable development. When maqashid is translated into policy, governance, and social behavior, religious tourism becomes not only a place of pilgrimage but also a laboratory of public ethics that strengthens the harmony between faith, culture, and the welfare of the people.

Connection with the Sustainable Development Agenda

Sustainable development is a global paradigm that emphasizes balance between economic, social, and environmental aspects.[46] In the context of Islam, this concept is closely aligned with the principles of tawazun (balance) and maslahah 'ammah (public interest) as emphasized in maqashid al-shariah.[47] Religious tourism at the Tomb of Sheikh Wasil Kediri reflects the integration of spirituality and sustainability with a tangible contribution to the achievement of several Sustainable Development Goals (SDGs), particularly SDG 8 on decent work and economic growth, SDG 11 on sustainable cities and communities, and SDG 16 on peaceful, just, and inclusive institutions. These three goals are relevant because religious tourism practices at this site not only create economic activity but also strengthen social governance and cultural values that are in line with Islamic ethics.

From the perspective of SDG 8, economic activities around the Tomb of Sheikh Wasil contribute directly to local economic growth and job creation. Based on field observations, there are more than 95 economic actors who depend on religious tourism

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[46] N P Hariram, K B Mekha, and Vipinraj Suganthan, "Sustainalism : An Integrated Socio-Economic-Environmental Model to Address Sustainable Development and Sustainability," *Sustainability* 15 (2023).

[47] Havis Aravik Hamzani, Ahmad Irwan, Ahmad Seoharto, "Journal for Integrative Islamic Studies," *Journal for Integrative Islamic Studies* 9, no. 1 (2023): 105–16.

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for their income, consisting of souvenir sellers, food vendors, and local transportation service providers. An increase in visitor traffic during certain months, such as Ramadan and the birthday of the Prophet Muhammad, can increase traders' turnover by 30-40%. This phenomenon shows that religious tourism can be a growth driver for the micro-economy without abandoning spiritual values. This is in line with the theory of Islamic Economic Development (Chapra, 1992), which emphasizes that economic development in Islam is not only oriented towards material growth, but must also bring blessings and social welfare.[48]

In addition, SDG 11, which focuses on sustainable cities and communities, is reflected in efforts to preserve the tomb area as an inclusive public space with high cultural value.[49] Local governments and site managers have begun to implement a community-based tourism approach, in which local communities are directly involved in managing cleanliness, security, and environmental preservation around the site. This participatory model strengthens the community's sense of ownership of local heritage, which is in line with the theory of Sustainable Heritage Management.[50] However, there are still challenges in terms of spatial planning and waste management that do not yet fully meet sustainability standards. The involvement of academics and religious institutions in spatial planning has the potential to strengthen social resilience while maintaining the sanctity of the site.

The link to SDG 16 can be seen in the dimension of value-based governance and religious ethics. Pilgrimage activities at the Tomb of Sheikh Wasil not only strengthen social solidarity but also foster a culture of peace and mutual respect among pilgrims. Based on interviews with local community leaders, the site is managed through deliberation involving village officials, mosque administrators, and economic actors. This participatory mechanism reflects the principle of shura (consultation) in Islam, which is an important element in creating fair and inclusive institutions.[51] In line with the views of Esposito and Voll (2001), religious value-based governance contributes to strengthening social capital and preventing horizontal conflicts in religious public spaces.[52]

Socially, religious tourism plays a role in strengthening community cohesion and expanding access to equitable economic activities. Based on a survey of 60 local economic actors, around 73% of them stated that pilgrimage activities increased solidarity and mutual cooperation in their neighborhoods. This condition shows that religious tourism

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[48] Sayem Md. Abu, Naerul Edwin Kiky Aprianto, and Voak Adam, "Perspectives on the Islamic Welfare State: The Goals of Economic Development Justice," *El-Jizya : Jurnal Ekonomi Islam* 11, no. 1 (2023): 103–20, https://doi.org/10.24090/ej.v11i1.7819.

[49] Bayan F El Faouri and Magda Sibley, "Balancing Social and Cultural Priorities in the UN 2030 Sustainable Development Goals (SDGs) for UNESCO World Heritage Cities," *Sustainability* 16, no. 14 (2024), https://doi.org/10.3390/su16145833.

[50] Ilaria Rosetti et al., "Heritage and Sustainability: Regulating Participation," *Sustainability* 14, no. 3 (2022), https://doi.org/10.3390/su14031674.

[51] Muhammad Abubakar Siddique, "Integrating Cultural Diversity: An Islamic Framework for Multicultural Societies," *Journal of Advanced Studies in Social Sciences* 3, no. 1 (2025).

[52] Julie J. Park and Gitima Sharma, "Religion and Social Capital: Examining the Roles of Religious Affiliation and Salience on Parental Network Closure," *Religion and Education* 43, no. 2 (2016): 162–77, https://doi.org/10.1080/15507394.2015.1048657.

can function as a social stabilizer that reduces social inequality.[53] This approach is consistent with the idea of inclusive development (Sen, 1999), which places social participation and community empowerment as key components of sustainability.[54] Thus, religious tourism is not merely a spiritual activity, but also an instrument of social development that promotes justice and togetherness.

However, to maintain sustainability in the long term, institutional capacity building and clearer regulations on religious tourism management are needed. Currently, regulations on halal standards, hygiene, and control of commercialization are still informal. In fact, according to the theory of Institutional Sustainability (North, 1990), the success of sustainable development is highly dependent on the strength of institutions that are able to enforce rules and maintain moral integrity in public governance.[55] Local governments and religious institutions need to strengthen their synergy so that the management of religious sites can fulfill both the spiritual and administrative dimensions of sustainable development.[56]

The relationship between maqashid al-shariah and SDGs at the Sheikh Wasil Tomb site shows that these two frameworks complement each other. Maqashid provides a moral and spiritual foundation,[57] while SDGs provide measurable global policy guidelines.[58] The integration of the two results in a development model that is not only growth-oriented but also focused on community welfare and cultural preservation. The following table summarizes the relationship between the dimensions of maqashid and the three main SDGs relevant to the Sheikh Wasil Tomb in Kediri.

Dimensions of Maqashid al-Shariah	Related SDGs	Field Indicators	Contribution to Sustainability
Hifz al-Mal (Wealth)	SDG 8 – Decent Work and Economic Growth	30–40% increase in traders' income during the pilgrimage month	Driving an Islamic ethics-based microeconomy
Hifz al-Nasl (Descendants)	SDG 11 – Sustainable Cities and Communities	Community participation in site	Strengthening local identity and social cohesion

[53] Azam Safarabadi and Pegah Rahimi, "The Relationship between the Extension of Religious Tourism and Social Trust : A Case Study of Shiraz (Iran)" 7, no. 2 (2025): 119–33.

[54] Eric Nordjo, Evans Sakyi Boadu, and Albert Ahenkan, "Community Participation in Enterprise Development Programmes for Poverty Reduction and Sustainable Development in Ghana," *Community Development* 55, no. 5 (2024): 644–67, https://doi.org/10.1080/15575330.2023.2260878.

[55] Bassam A Albassam, "Achieving Sustainable Development by Enhancing the Quality of Institutions in Saudi Arabia," *International Sociology* 36, no. 3 (2021): 439–63, https://doi.org/10.1177/0268580921993327.

[56] Nevena Debljović Ristić and Irena Kuletin Ćulafić, "Sacred Networks and Spiritual Resilience: Sustainable Management of Studenica Monastery's Cultural Landscape," *Land* 14, no. 5 (2025), https://doi.org/10.3390/land14051011.

[57] Aziz et al., "SDG's and Maqasid Shariah Principles: Synergies for Global Prosperity."

[58] Marlee Tichenor et al., "Global Public Policy in a Quantified World: Sustainable Development Goals as Epistemic Infrastructures," *Policy and Society* 41, no. 4 (2022): 431–44, https://doi.org/10.1093/polsoc/puac015.

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		environmental preservation	
Hifz al-Din (Religion)	SDG 16 – Peaceful, Just, and Inclusive Institutions	Management based on deliberation and religious values	Building ethical and inclusive governance based on spirituality

Table 5. Summarizes The Relationship Between The Dimensions Of Maqashid And The Three Main Sdgs Relevant To The Sheikh Wasil Tomb In Kediri

Thus, religious tourism at the Tomb of Syekh Wasil in Kediri is not only a spiritual space but also a sustainable development ecosystem that unites Islamic values with global goals. The integration of maqashid al-shariah and SDGs offers a conceptual approach that can be replicated in various religious tourist destinations in Indonesia, making spirituality the foundation for equitable and sustainable development.

Synthesis: Model of Integration of Religious Values, Sharia Economics, and SDGs

The integration of religious values, sharia economics, and sustainable development goals (SDGs) in the context of religious tourism at the Tomb of Sheikh Wasil Kediri shows a unique collaborative pattern between spirituality and development. Field findings show that pilgrimage activities are not merely religious practices, but also economic and social catalysts. This relationship pattern can be analyzed through three main dimensions: religious values as a moral foundation, Islamic economics as a welfare distribution system, and SDGs as a global development policy framework. These three dimensions interact with each other in shaping a sustainable tourism ecosystem. According to the Integrated Sustainable Development theory (Purvis, Mao & Robinson, 2019), sustainability requires integration between values, social structures, and economic policies.[59] In this context, Islamic values provide a normative direction for the implementation of equitable and ethical development.

From a religious perspective, activities at the Tomb of Sheikh Wasil strengthen the collective spirituality of the Kediri community. Pilgrimages carried out regularly on Friday nights, Ramadan, and Maulid Nabi serve as a means of internalizing Islamic values such as sincerity, ukhuwah, and tawakal. Sociologically, these religious activities play a role in maintaining social cohesion and strengthening local religious identity. According to Geertz (1960), religious traditions embedded in everyday life have a reproductive function in relation to social morals and the value structure of society.[60] Thus, the tomb is not only a spiritual site, but also a religious public space that connects people across social classes within the framework of Islamic values. This shows that the dimension of hifz al-din (preservation of religion) operates tangibly in tourism management.[61]

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[59] Hariram, Mekha, and Suganthan, "Sustainalism : An Integrated Socio-Economic-Environmental Model to Address Sustainable Development and Sustainability."
[60] Wahiba Abu-Ras et al., "The Influence of Religious Identity, Culture, and Values on the Practice of American Muslim Physicians," *Social Sciences* 11, no. 11 (2022), https://doi.org/10.3390/socsci11110499.
[61] Noor Syahirah Zakaria and Azizah Othman, "Memelihara Agama (Hifz Al-Din) Dalam Pakej Pelancongan Patuh Syariah," *Al-Qanatir: International Journal of Islamic Studies* 30, no. 1 (2023): 16–25.

In terms of the sharia economic dimension, tourism management around the Tomb of Sheikh Wasil reflects the principles of al-'adl (justice) and maslahah (benefit). Based on interviews with traders and service providers, around 68% of them stated that their income had increased steadily since the tomb area was integrated into the East Java religious tourism network. This phenomenon is in line with the idea of the Islamic Circular Economy, in which economic activity is not oriented towards capital accumulation, but towards the equitable distribution of benefits within the community.[62] Practices such as mutual cooperation, profit sharing based on agreement, and social fund management for site cleanliness demonstrate the real implementation of Islamic economics at the micro level.[63] This system has the potential to become a model for spirituality-based community empowerment that is in line with maqashid al-shariah, especially in the aspects of hifz al-mal (protection of property) and hifz al-nasl (protection of offspring).

Meanwhile, the dimension of sustainable development is realized through the participation of local communities in preserving the site and the environment. The Kediri City Government, together with the tomb administrators, has reorganized the pilgrimage area, provided sanitation facilities, and strengthened waste supervision through the Religious Clean Village program (2023). The participation of residents in these activities demonstrates the application of SDG 11 principles on sustainable cities and communities. Theoretically, this approach is in line with the Community-Based Tourism Model (Murphy, 1985), which emphasizes that the success of a tourist destination depends on the direct involvement of the community in planning and management.[64] Sustainability is not only measured by economic growth but also by improvements in social and environmental quality that are in harmony with Islamic values.[65]

The integrative model that emerged from this study places collaboration between the community, government, and stakeholders at the core of religious tourism governance. The government acts as a facilitator of regulations and infrastructure, while the community becomes the main actor in maintaining values and sustainability. This approach is in line with the Collaborative Governance theory (Ansell & Gash, 2008), which emphasizes the importance of dialogue and multi-actor participation in public resource management.[66] In the context of the Tomb of Sheikh Wasil, this relationship can be seen in the establishment of a communication forum between the tomb administrators, traders, and the Setono Gedong village officials. Through this forum, issues of pricing, cleanliness, and trade are resolved through deliberation, reflecting the principle of shura in Islam.

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[62] Abdelmohsen A. Nassani et al., "Financial Integration and Economic Growth: Impact of Renewable Energy Investments, Technology Transfer, and Climate Change on Europe and Central Asian Economies," *Financial Innovation* 11, no. 1 (2025), https://doi.org/10.1186/s40854-024-00733-0.

[63] Bismi Khalidin, "Economic Empowerment With Islamic Economics-Based Instruments," *THE AJHSSR* 7, no. 03 (2024): 18–27.

[64] Ibid.

[65] Jamal and Getz, "Collaboration Theory and Community," *Tourism Planning. Annals of Tourism Research* 22, no. 1 (1995): 186–204.

[66] Lihi Lahat and Neta Sher-Hadar, "A Threefold Perspective: Conditions for Collaborative Governance," in *Collaborative Governance: Theory and Lessons from Israel*, ed. Neta Sher-Hadar, Lihi Lahat, and Itzhak Galnoor (Cham: Springer International Publishing, 2021), 77–99, https://doi.org/10.1007/978-3-030-45807-2_4.

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The synthesis of these field findings resulted in a conceptual model called the "Integrative Sharia-Based Tourism Framework," which combines religious values, the sharia economic system, and SDG goals. This model illustrates the circular relationship between three main components: spirituality as a moral foundation, the sharia economy as a mechanism for prosperity, and SDGs as a direction for development policy. In this scheme, sustainability is not solely measured by material indicators, but by the balance between economic welfare, social harmony, and the preservation of spiritual values. [67]This approach can be replicated in other religious destinations in Indonesia, especially those with strong Islamic cultural roots and significant local economic potential.

The following table illustrates the synthesis of the relationship between the three main dimensions that form the integrative model of Sharia-based religious tourism at the Tomb of Sheikh Wasil in Kediri.

Dimension	Focus of Implementation at the Tomb of Syekh Wasil	Theoretical Basis	Explanation and Contribution to Sustainability
Religious Values	Pilgrimage activities and collective rituals that foster social cohesion and spiritual identity	Clifford Geertz (1960) – *Religion as a cultural system*	Religious practices function as cultural reproduction that strengthens communal ties and moral order. This continuity of values supports social sustainability through shared identity and harmony among residents and pilgrims.
Sharia-Based Economy	Local trade and service activities managed according to Islamic principles of fairness and mutual benefit	Sardar (2021) – *Islamic Circular Economy*	The application of sharia principles in local economic practices prevents exploitation and encourages equitable distribution of income. This supports economic sustainability by promoting justice and welfare rooted in religious ethics.
Collaborative Governance	Joint efforts between local government, religious leaders, and communities in	Ansell & Gash (2008) – *Collaborative*	Multi-actor collaboration ensures shared decision-making, transparency, and collective responsibility in

[67] Raden Bagus Budho Diwangkoro et al., "Exploring The Concept of Social Sustainability in Traditional Javanese Settlements in Selopamioro Village, Bantul, Yogyakarta," *Sinektika: Jurnal Arsitektur* 22, no. 2 (2025): 184–98, https://doi.org/10.23917/sinektika.v22i2.6485.

managing religious tourism	*Governance Model*	tourism development. This governance model strengthens institutional sustainability and long-term community participation.

Table 6. illustrates the synthesis of the relationship between the three main dimensions that form the integrative model of Sharia-based religious tourism at the Tomb of Sheikh Wasil in Kediri

This integrative model emphasizes that religious tourism management cannot be separated from religious values and social structures. By bringing together maqashid al-shariah and SDGs, the Tomb of Sheikh Wasil Kediri is a concrete example of how spirituality can be a driving force for sustainable economic and social development.

CONCLUSION

The results of the study show that Sharia-based tourism at the Tomb of Sheikh Wasil Kediri plays a dual role in strengthening the spiritual and economic dimensions of the community. Religious activities that take place in the tomb area create economic turnover for local traders, craftsmen, and service providers. In addition, the management of this area also preserves the cultural and spiritual values inherited from local religious leaders. The pattern of interaction between pilgrims, managers, and the local community forms a socio-religious ecosystem that is in harmony with the principles of maqashid al-shariah, especially in the aspects of protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal).

The integration of Islamic values with cultural heritage management at the Tomb of Sheikh Wasil demonstrates the potential for a sustainable tourism development model that aligns religious ethics with economic and social objectives. The strength of this study lies in its comprehensive qualitative approach, which combines religious, economic, and governance perspectives to provide a multidimensional understanding of sharia-based tourism. It offers a theoretical contribution by linking maqāṣid al-sharī'ah with the Sustainable Development Goals (SDGs) through the lens of Islamic economic theory and collaborative governance. Practically, the findings show that applying sharia principles in tourism management can enhance community welfare, preserve local traditions, and strengthen institutional cooperation, thereby supporting SDGs related to decent work, sustainable cities, and cultural preservation. However, the study's limitations include its single case focus and reliance on qualitative data, which may restrict generalization to other contexts. Future research should expand the analysis to multiple religious destinations, integrate quantitative impact assessments, and explore digital and policy innovations that can support the replication of this sustainable sharia tourism model across regions.

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