

Behavioural Rationality in Religious Tourism : Exploring the Rationality Behind Tourist Action in Cirebon

Rasionalitas Perilaku dalam Pariwisata Religi: Menelusuri Rasionalitas Perilaku Wisatawan di Cirebon

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ABSTRACT: This study aims to analyze the behavioural rationality of tourists in the context of religious tourism at the Sunan Gunung Jati Shrine and Bodhi Sejati Temple from the perspective of Islamic behavioural rationality. The study seeks to understand how pilgrimage motives, spiritual experiences, and religious values influence travel decisions and tourist movement patterns. A descriptive qualitative method was employed using phenomenological and sociological approaches. Data were collected through in-depth interviews, observations, and documentation involving pilgrimage tourists visiting the Sunan Gunung Jati Shrine and Bodhi Sejati Temple. The data were subsequently analyzed thematically using data triangulation techniques. The findings reveal diverse forms of behavioural rationality, reflecting a combination of instrumental rationality, affective rationality, traditional rationality, and value-oriented religious rationality. Instrumental rationality is manifested in tourists' choices of transportation and their motivations for selecting particular destinations. Affective rationality is reflected in the selection of attractions and tourism activities that generate feelings of happiness and personal satisfaction. Traditional rationality is evident in tourists' adherence to religious traditions when determining the destinations they visit. Meanwhile, value-oriented religious rationality is expressed through decisions guided by religious beliefs and spiritual commitments. These findings indicate that the behaviour of pilgrimage tourists is not driven solely by utilitarian considerations, but also by the pursuit of spiritual meaning and the internalization of religious values.

Keywords: Religious Tourism; Behaviour Rationality Tourist; Religion Motivation of Tourist.

ABSTRAK: Penelitian ini bertujuan untuk menganalisis rasionalitas perilaku wisatawan dalam konteks wisata religi di Makam Sunan Gunung Jati dan Vihara Bodhi Sejati berdasarkan perspektif rasionalitas perilaku Islami. Penelitian ini berupaya memahami bagaimana motif ziarah, pengalaman spiritual, dan nilai-nilai keagamaan memengaruhi keputusan perjalanan serta pola pergerakan wisatawan. Metode yang digunakan adalah kualitatif deskriptif dengan pendekatan fenomenologis dan sosiologis. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi yang melibatkan wisatawan peziarah yang berkunjung ke Makam Sunan Gunung Jati dan Vihara Bodhi Sejati, kemudian dianalisis secara tematik menggunakan teknik triangulasi data. Hasil penelitian mengungkap beragam bentuk rasionalitas perilaku yang mencerminkan kombinasi rasionalitas instrumental berdasarkan pilihan transportasi dan motivasi memilih destinasi. Afektif, pilihan atraksi dan aktivitas wisata sebagai sebuah kebahagiaan. Tradisional, kepatuhan pada tradisi keagamaan ketika menentukan destinasi yang dikunjungi dan rasionalitas berbasis nilai-nilai keagamaan. Temuan tersebut menunjukkan bahwa perilaku wisatawan religi tidak semata-mata didorong oleh pertimbangan utilitarian, tetapi juga oleh pencarian makna spiritual dan penghayatan nilai-nilai agama.

Kata Kunci: Wisata Religi; Rasionalitas Perilaku Wisatawan Religi; Motivasi Kegamaan Wisatawan.

A. INTRODUCTION

Religious tourism is niche tourism.¹ Religious tourists (*Wisata Religi*) have personal reasons, such as the quality of tourist destinations and achieving spiritual experience. Religious tourists (*Wisata Religi*) nowadays has been considered a need to compensate for life that focuses on the temporal world so that they need to balance worldly-minded and spiritual needs. This aligns with a trend of improving religious spirit in society that seems to be the answer to public anxiety. Cirebon occupies a strategic position in West Java as a connecting city along Java Island, supported by adequate accommodation facilities and relatively easy accessibility.² These conditions provide Cirebon with significant potential to develop as a leading tourism destination in the region. Beyond its geographical advantage, Cirebon is characterized by the diversity of its tourism attractions, including natural, cultural, culinary, historical, and artificial destinations. Among these, pilgrimage tourism constitutes one of the most distinctive features that differentiates Cirebon from other destinations in West Java³.

Cirebon has a variety of pilgrimage and cultural tourism sites.⁴ Cirebon is known as “The City of Wali” with the Sunan Gunung Jati Shrine serving as the primary religious tourism attraction. In addition to Religious pilgrimage sites, Cirebon also hosts religious attractions such as temples, vihara, and historic mosques, reflecting the city’s long-standing religious plurality. Despite this diversity, several religious heritage sites—particularly traditional mosques and lesser-known pilgrimage locations—remain underdeveloped and have not been optimally integrated into the broader tourism system⁵.

Despite Cirebon's strategic location and its status as a prominent pilgrimage destination, tourist arrivals have shown considerable fluctuations in recent years, indicating that the destination's tourism performance has yet to achieve consistent growth. Tourist Visit statistics for the Sunan Gunung Jati Shrine during the 2020–2023 period indicate a fluctuating trend. In 2020, the site recorded 506,841 visitors, which declined to

¹ Marina Novelli, *Niche Tourism: Contemporary Issues, Trends and Cases* (Routledge, 2005); Prihatin Dwihantoro and Adi Nur Vianto, “Spiritual Marketing Sebagai Strategi Pemasaran Destinasi Wisata Religi,” *Borobudur Communication Review* 2, no. 2 (2022): 91–99; I Wayan Wiwin, “Wisata Minat Khusus Sebagai Alternatif Pengembangan Pariwisata Di Kabupaten Bangli,” *Pariwisata Budaya*, 2017.

² Elisabeth Kirana, “Cirebon City Tourism Competitiveness for Tourism Economic Development,” *Jurnal Indonesia Sosial Teknologi* 6, no. 1 (2025); Heru Purboyo Hidayat Putro and Mira Maharani, “TOURIST ATTRACTIONS FOR CITY TOUR IN CIREBON CITY, WEST JAVA, INDONESIA,” n.d.

³ Hilwati Hindersah, Ina Helena Agustina, and Ivan Chofyan, “The Spiritual Path of Pilgrimage Tourism for Sustainable Development: Case-Desa Astana-Cirebon, Indonesia,” *International Journal of Sustainable Development & Planning* 16, no. 4 (2021).

⁴ Aan Jaelani, “Islamic Tourism Development in Cirebon: The Study Heritage Tourism in Islamic Economic Perspective,” 2016.

⁵ Syaeful Badar, “Mengembangkan Komunikasi Dakwah Melalui Wisata Religi Jelajah Masjid Kuno Di Kota Cirebon,” *ORASI: Jurnal Dakwah Dan Komunikasi* 12, no. 1 (2021): 115–30.

453,282 in 2021. This decrease was largely attributable to the implementation of the Community Activity Restrictions PPKM during the COVID-19 pandemic, which limited public mobility, including visits to tourist attractions and religious sites.

Following the relaxation of these restrictions, visitor numbers increased substantially, reaching 691,975 in 2022. Based on the available data, 17,200 visitors were recorded during the first quarter of 2023.⁶ As these figures represent only the first quarter, they are not directly comparable with the annual visitor statistics reported for the preceding years. This decline suggests that the tourism potential of Cirebon. Although the Sunan Gunung Jati Shrine remains the primary attraction for pilgrimage visitors, tourist activities tend to be highly concentrated on a single pilgrimage site, with limited movement to other destinations within the region. This phenomenon indicates that the strong appeal of pilgrimage tourism has not been accompanied by an adequate understanding of the behavioural rationality and decision-making processes of pilgrimage tourists. Bodhi Sejati Temple is also developing as a religious tourism destination, attracting tourists seeking spiritual experiences and inner peace. Although the two destinations originate from different religious traditions, they both demonstrate a relatively similar function as spaces for tourists seeking spiritual meaning. The Bodhi Sejati Temple is also developing as a religious tourism destination, attracting tourists seeking spiritual experiences and inner peace. Although the two destinations originate from different religious traditions, they both demonstrate a relatively similar function as spaces for tourists seeking spiritual meaning.

These changes are not solely associated with external factors, such as government policies or the post-pandemic situation, but also reflect the underlying decision-making process through which tourists determine the timing of their visits, select destinations, and choose activities during their religious journeys. Therefore, understanding the rationality underlying tourist behavior is essential to explain how tourists make decisions when visiting religious tourism destinations.

This trend highlights structural challenges in sustaining tourist flows and maximizing the economic potential of tourism destinations. Fluctuations in tourist arrivals are influenced not only by external factors, such as government policies, post-pandemic conditions, and destination characteristics, but also reflect changes in tourists'

⁶Dinas Kebudayaan dan Pariwisata Kabupaten Cirebon, 2024.

decision-making processes. Tourists' decisions to visit a destination result from an evaluation of multiple factors that shape their travel choices. In the context of religious tourism, perceptions and motivations have also been identified as important determinants influencing tourists' decisions to visit religious destinations.⁷

Therefore, fluctuations in visitor arrivals may be understood as manifestations of tourists' rational decision-making processes when evaluating alternative destinations before deciding to visit. Research on religious tourism (*wisata religi*) has generally analyzed through perspective of behavioural economics such as motivations for visiting, spiritual experiences, tourist satisfaction, destination image, loyalty, demographic & travel behavior.⁸ Biroli⁹ has conducted studies on the rationality of pilgrim tourists, the results has focused on identifying the typology of tourist rationality at a particular religious destination, these studies have not yet explained the various dimensions of behavioral rationality.

However, studies specifically examining the rationale behind religious tourist behavior are relatively limited. Most studies explain tourist behavior through the perspectives of tourism psychology and consumer behavior (planned behaviour), while the rationalization processes underlying tourists' decisions in selecting destinations, activities, and religious experiences have not been explored in depth.¹⁰ By adopting a qualitative phenomenological approach, this research aims to contribute to the development of behavioural economics, particularly in understanding value-based decision-making within the context of religious tourism.

⁷ Hanyuan Zhang et al., "Has COVID-19 Changed Tourist Destination Choice?," *Annals of Tourism Research* 103 (2023): 103680; Timorora Sandha Perdhana and Tulus Sukreni, "Pengaruh Motivasi Dan Persepsi Terhadap Keputusan Berkunjung Wisatawan Di Pulau Onrust," *Jurnal Kajian Ilmiah* 23, no. 1 (2023): 51–58; Rita R Carballo, Carmelo J León, and María M Carballo, "The Influence of Muslim and Christian Destinations on Tourists' Behavioural Intentions and Risk Perceptions," *Behavioral Sciences* 14, no. 4 (2024): 347; Mauricio Carvache-Franco et al., "Segmentation by Motivations in Religious Tourism: A Study of the Christ of Miracles Pilgrimage, Peru," *Plos One* 19, no. 5 (2024): e0303762.

⁸ Himmah Rahmawati and Muh Rosyid Ridlo, "Motivasi Daya Tarik Wisatawan Religi Di Astana Mangadeg (Studi Kasus Di Astana Mangadeg, Kecamatan Matesih, Kabupaten Karanganyar)," *DILEMA* 31, no. 1 (2019): 78–94; Ah Fawaid, "Mengunjungi Tempat Suci; Ragam Motivasi Wisata Religious," *KARSA Journal of Social and Islamic Culture*, 2010, 160–65; Riza Bahtiar Sulistyan, Kurniawan Yunus Ariyono, and Muchamad Taufiq, "Identifikasi Faktor-Faktor Kritis Dalam Minat Berkunjung Kembali Ke Wisata Religi," *Jurnal Manajemen Bisnis Indonesia* 9, no. 1 (2018): 207–16; Rajashri Ramesh Chavan and Sarang Shankar Bhola, "Demographic and Behavioural Segmentation of Tourist at Pilgrimages in Satara of Maharashtra State," *International Journal of Advanced Engineering, Management and Science* 3, no. 1 (n.d.): 239745.

⁹ Alfian Biroli, Drajat Tri Kartono, and Argyo Demartoto, "Rasionalitas Wisatawan Wisata Pilgrim (Studi Fenomenologi Terhadap Wisatawan Di Kawasan Wisata Pilgrim Desa Gunungpring Kecamatan Muntilan Kabupaten Magelang)," *Jurnal Analisa Sosiologi* 4, no. 2 (2015).

¹⁰ Ahmad Guspul et al., "Religiosity and Attitude toward Intentions of Returning Visits to the Tombs of the Walisongo in Java," *Tec Empresarial* 18, no. 2 (2023): 1018–37; Rahmawati and Ridlo, "Motivasi Daya Tarik Wisatawan Religi Di Astana Mangadeg (Studi Kasus Di Astana Mangadeg, Kecamatan Matesih, Kabupaten Karanganyar)"; Chavan and Bhola, "Demographic and Behavioural Segmentation of Tourist at Pilgrimages in Satara of Maharashtra State."

B. METHOD

A qualitative method was used to collect in-depth data about religious tourism's travel patterns and rationality from respondents.¹¹ The phenomenological approach was used to look into the interrelation between religions and society and to find the pattern or formation of those. Kahmad¹² stated that the approach can show how religious institutions, the social power of organizations, and social stratifications influence one another along with various impetus and ideas. The writers used this approach to find the interaction formations happening in religious tourism sites in Cirebon. The writers tried to reveal the significance of behavior or experiences using a phenomenological approach in their analysis. The significance experienced by someone would depend on how they connect to something.¹³ Phenomenology also explains a phenomenon and its significance through interviews with some individuals. These findings are then linked to the philosophical principles of phenomenology. A phenomenological approach is trying to let the reality to reveal itself naturally. Through “provoking questions,” the research subject tells everything about its experience dimension associated with a phenomenon/event. The writers used this phenomenological approach to discover the rationality of religious tourists visiting religious tourist objects in Cirebon.

Data were collected through observation, semi-structured in-depth interviews with open-ended questions, and documentation. Interviews were audio-recorded with the participants' informed consent, while documents, photographs, and field notes were used to complement and verify the research findings. Informants were selected using purposive sampling at the Sunan Gunung Jati Tomb and convenience sampling at Bodhi Sejati Temple. The inclusion criteria required participants to be at least 18 years old and to have previously visited the study sites. A total of 15 informants were interviewed, representing diverse characteristics in terms of gender, educational background, and travel patterns. Data collection continued until sufficient information had been obtained to address the research objectives.¹⁴

¹¹ John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017); Dr Sugiyono, “Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D,” 2013.

¹² Dadang Kahmad, “Sosiologi Agama, Bandung” (Penerbit PT Remajarosdakarya, 2002).

¹³ Andrew Edgar and Peter Sedgwick, *Key Concepts in Cultural Theory* (Routledge, 2005).

¹⁴ Creswell and Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*; Sugiyono, “Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D.”

Data analysis followed the procedures proposed by Herdiansyah¹⁵, including organizing the interview data, transcribing the interviews verbatim, repeatedly reviewing the transcripts to gain a comprehensive understanding of the informants' experiences, reducing and categorizing relevant data, interpreting the findings, and drawing conclusions. The analysis was further guided by Creswell and Poth¹⁶ through coding meaningful data segments, grouping similar codes into categories, and developing theme, which were subsequently interpreted. The consistency of the identified themes was verified through triangulation of interview, observation, and documentary data¹⁷.

C. RESULTS AND DISCUSSION

1. The Conditions of Attraction, Amenity, Accessibility, and Activities at the Destinations of Religious Tourism in Cirebon.

Sunan Gunung Jati Tomb is an architectural attraction and an acculturation of Javanese, Chinese, and Arab architecture¹⁸. The characteristic of Javanese architecture is seen at the pyramid-shaped rooftop. The wall interiors have a Chinese architectural style with Chinese porcelain and ceramic decorations from Princess Ong Tien (Syarif Hidayatullah's wife). There is calligraphy on the wall, which is identical to Arab architecture. At Sunan Gunung Jati Tomb, nine (9) doors are arranged in tiers with different names on each. Those are 1) *Gapura door*; 2) *Krapyak door*; 3) *Pasujudan door*; 4) *Ratnakomala door*; 5) *Jinem door*; 6) *Rararoga door*; 7) *Kaca door*; 8) *Bacem door*; and 9) *Kesembilan door*.¹⁹

There are rules that tourists must know when visiting Sunan Gunung Jati Tomb they are 1) Before entering the tomb area, tourists are obliged to take off their footwear; 2) tourists who are coming in groups are asked to fill in the guest book; 3) the entrance fee is paid willingly in amount and given to the administrator of the tomb; 4) tourists have limited movement area, only to the fourth or the fifth door out of nine.

¹⁵ Herdiansyah Haris, "Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial," *Jakarta: Salemba Humanika* 8 (2010): 131.

¹⁶ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

¹⁷ Haris, "Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial"; Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*.

¹⁸ I H Agustina, H Hindersah, and I Chofyan, "Study of the Astana Gunung Jati Heritage Tomb, Cirebon, Indonesia," in *4th Social and Humanities Research Symposium (SoRes 2021)* (Atlantis Press, 2022), 357–61.

¹⁹ Imam Santosa and Husein Hendryana, "Cultural Dynamics Revealed: Aesthetic Exploration of Symbols and Meanings in The Design Of The Nine Gates Of Astana Sunan Gunung Jati Cirebon.," *Journal Of Islamic Architecture* 8, No. 4 (2025).

The available activities at Sunan Gunung Jati Tomb, aside from pilgrimage, include the events of *Jum'at Kliwonan tradition*²⁰, *Panjang Jimat*²¹, *Gerebek Syawal*²², *Ider-Ideran*²³, *Muludan*²⁴, *Nadranan*²⁵ and so on. These cause many tourists to go on pilgrimage and attend traditional events. However, those attractions are unavailable daily, only in specific months and certain times, such as the *Kliwonan* tradition, *Maulid Nabi Muhammad SAW*, and *The Grebeg Rayagung* ritual. *Kliwonan* tradition is a community cultural tradition of Cirebon held on *Jum'at Kliwon* night, which usually happens once every 40 days. The main site to hold this *Tahlil Kliwonan* tradition is Sunan Gunung Jati Tomb, in front of the Pangsujudan door or Selamatangkep door as the direct gates leading to Sunan Gunung Jati Tomb. The pilgrims do *Tahlil*²⁶ at the Pangsujudan door and around the tomb area to the back side through the kitchen door of Pasambangan to a hill at the back of the Pamungkuran wall. The *Tahlil* participants, including Jeneng, the palace representatives, administrators, and public pilgrims, wear clothes according to Islamic norms. This ritual happens every Thursday, *Jum'at Kliwon* night, or once every 35 days according to the Javanese calendar, for 1 hour at prime time (at 20.00 – 21.00 Western Indonesia Time). The administrators also hold additional *Kliwon Tahlil* at 00.00 and at 03.00 Western Indonesia Time to accommodate the abundance of pilgrims.²⁷

Gerebek Syawal is usually held annually on Syawal 8th. This annual celebration is a tradition passed down from generation to generation and conducted by the family of Cirebon Palace by visiting their ancestral grave at Sunan Gunung Jati Cirebon

²⁰ *Kliwonan* refers to the observance or occurrence of *Kliwon*, a day regarded in Javanese tradition as spiritually significant and commonly associated with religious gatherings, pilgrimages, and communal prayers.

²¹ *Panjang Jimat* is a royal-Islamic ceremonial tradition in Cirebon celebrating the Prophet Muhammad's birthday (Mawlid al-Nabi). It integrates Islamic devotional rituals with the cultural heritage of the Cirebon Sultanates and constitutes one of the region's most significant religious pilgrimage events.

²² *Gerebek Syawal* is an annual post-Eid al-Fitr royal ceremony in Cirebon that integrates Islamic religious observances with the traditions of the Cirebon Sultanates. The event is closely associated with pilgrimage (*ziarah*) to the Tomb of Sunan Gunung Jati and attracts large numbers of pilgrims and religious tourists.

²³ *Ider-Ideran* is a traditional ceremonial procession in Cirebon, performed during specific Islamic religious events, in which participants circumambulate sacred sites as an expression of devotion and respect for the spiritual heritage of Sunan Gunung Jati.

²⁴ *Muludan* literally means "the month of the Prophet's birth" and is the Javanese-Indonesian term for the commemoration of the Prophet Muhammad's birthday (Mawlid al-Nabi), celebrated by many Muslim communities through various religious and cultural traditions.

²⁵ *Nadranan* is a traditional thanksgiving ritual practiced by coastal Muslim communities in Indonesia. Derived from the Arabic *nadhr* (vow), it combines Islamic religious observances with local maritime traditions and is commonly performed by fishing communities to express gratitude to God and pray for safety and abundant harvests from the sea.

²⁶ *Tahlil* is a religious tradition practiced by Indonesian Muslims involving the collective recitation of *dhikr* (remembrance of God), selected verses from the Qur'an, and supplications. In the context of pilgrimage at the Tomb of Sunan Gunung Jati, this ritual constitutes an integral part of the devotional practices performed by pilgrims to pray for the deceased and seek blessings (*barakah*) from Allah.

²⁷ Hanafi Hanafi, "Studi Etnografi Komunikasi Pada Tradisi Tahlil Kliwonan Di Situs Makam Sunan Gunung Jati Cirebon," *In Search (Informatic, Science, Entrepreneur, Applied Art, Research, Humanism)* 13 (2015): 24–34.

Graveyard. *Gerebeg Syawal* procession begins with the family of Kanoman Sultanate entering some doors, starting from Bangsal Pasujudan²⁸, and then exiting via Penganten door²⁹, and ends at Bangsal Pesanggrahan³⁰ for taking a rest, praying, as well as eating and drinking. Afterward, the family of the Kanoman Sultanate shares fortune with the Surak tradition³¹ or throwing coins to the people who are coming and participating in Gerebek Syawal.

The tourist site of Sunan Gunung Jati Tomb is a tomb complex with Syekh Datu Kahfi and Syekh Syarif Hidayatullah as the main figures, or people often call him Sunan Gunung Jati. It is about 600 meters from the main road of Cirebon – Indramayu and 3.5 kilometers from the Cirebon city center to reach Sunan Gunung Jati Tomb. The tomb location is reachable and becomes one of the most powerful tombs.

The amenities and facilities around the area of Sunan Gunung Jati Tomb are considered complete, including a parking area to accommodate large numbers of tourist groups' buses, automated teller machines (ATMs), a meeting hall, public bathrooms and toilets, souvenir and culinary stalls, *mushalla* (Muslim prayer rooms), photo spots, and restaurants. According to the respondents, the available amenities are considered great except for toilets, which are said to be not good enough or less clean, so they are seen to be poorly maintained. Another facility that draws tourists' attention is the Cirebon souvenir center, which sells various snacks, accessories, clothes, and even water jerry cans, as well as typical culinary such as *empal gentong*, *docang*, *lengko rice*, *intip* (rice crust), *emping melinjo*, *emping amba*, and *rambak* crackers.

2. Travel Pattern of Pilgrimage Tourists in Cirebon

Based on the interview results, most tourists are coming for pilgrimage tourism. This is supported by the finding that as many as 58.40% of respondents come to Cirebon for pilgrim motive.

²⁸ Bangsal Pangsujudan is a ceremonial pavilion at the Sunan Gunung Jati pilgrimage complex. Derived from the Javanese word *sujud* ("prostration"), it symbolizes a place of reverence and prayer before entering the sacred burial area.

²⁹ Penganten Door is a traditional ceremonial gateway in the Sunan Gunung Jati pilgrimage complex. The name *Penganten* is retained as a proper noun in accordance with local tradition and does not denote its literal meaning of "bride."

³⁰ Bangsal Pesanggrahan is a ceremonial pavilion within the Cirebon Palace complex traditionally used by members of the royal family for resting, receiving guests, and conducting ritual activities during royal ceremonies.

³¹ *Surak* is a traditional Cirebonese custom of ceremonially throwing coins to the public during royal and religious celebrations as a symbol of blessing, generosity, and shared prosperity.

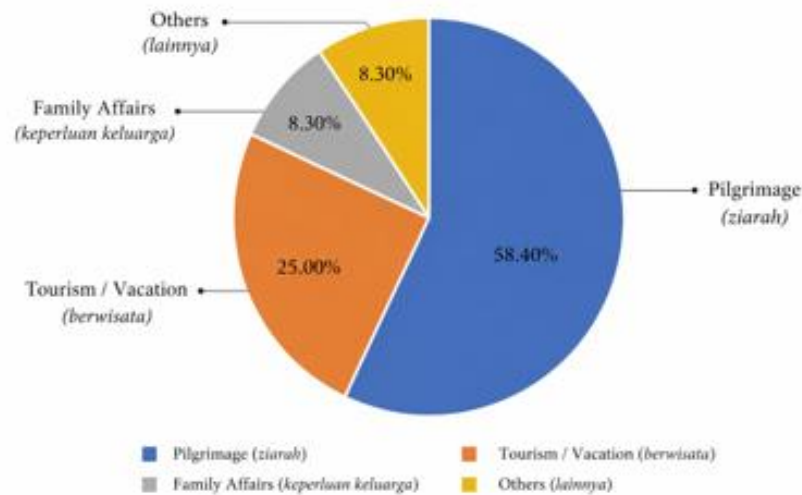


Figure 1. The characteristic of Respondents Based on Visiting Purpose

Source: Primary Data Analysis (2025)

The data indicate that pilgrimage tourism has a significant role in attracting people coming to Cirebon. Based on the interview, the result related to the travel pattern of religious tourists in Cirebon is as follows:

- a. Most respondents claim that overall, tourist attractions in Cirebon, especially religious tourism, are great, but there are some limitations for tourists visiting religious sites. For instance, it needs particular access to Sunan Gunung Jati Tomb since not everyone can.
- b. The facility in Cirebon is in excellent condition, and the infrastructure and facility are well-maintained. The available facilities include worship places, hotels, and restaurants. A note from respondents should be noted: toilets are poorly maintained and less clean at some tourist places.
- c. A respondent stated that the available accessibility had no problem at all. Public transportation was easy to find and to reach. Respondents also explained that it was easy to access tourist sites since the roads in Cirebon are accessible for cars and busses of grouped tourists. A note was revealed by a respondent saying that some spots on the roads were prone to flooding in the rainy season, which decreased tourists' comfort. Other respondents also stated that rubbish strewn on the road had become annoying. One respondent declared that the distance from one tourist attraction to the others in Cirebon took 15 – 30 minutes to reach. Tourists could spend around 30 minutes to 2 hours or even 4 hours at a tourist

attraction they visit. The respondents also added that besides pilgrimage tourism, they wanted to visit other unexplored tourist attractions in Cirebon.

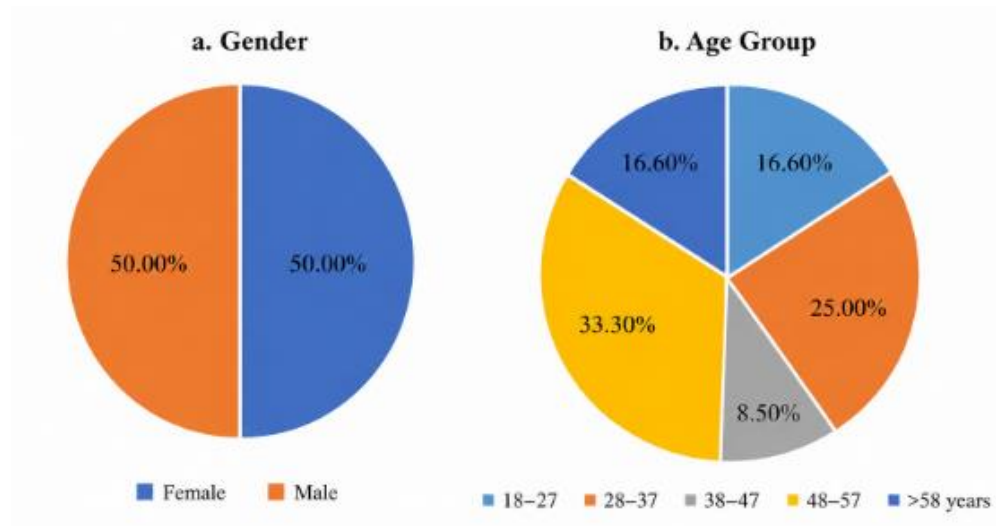


Figure 2. Demographic Characteristics of Respondent

Source: Primary Data Analysis (2025)

The demographic characteristics of religious tourists visiting Cirebon indicate an equal gender distribution, with 50% male and 50% female respondents. In terms of age, the largest proportion of respondents belonged to the 48–57-year age group (33.3%), followed by those aged 28–37 years (25.0%), 18–27 years (16.60%), over 58 years (16.60%), and 38–47 years (8.5%). These findings suggest that the majority of religious tourists participating in this study were middle-aged adults, predominantly representing Generation X, indicating that religious tourism is primarily undertaken by individuals in their productive and pre-retirement years.

3. Rationality of Pilgrimage Tourists at Sunan Gunung Jati Tomb From Weber Perspective

Tourist motivation is generally classified into the following types.³² Physical or physiological motivation, Cultural motivation, Social motivation, Fantasy Motivation, Interpersonal Motivation, Status Motivation. Travel motivation can arise from factors

³² G Pitana and P Gayatri, "Sosiologi Pariwisata Yogyakarta: CV Andi Offset," 2005; Dina Amalina and Syofia Achnes, "Faktor Yang Mempengaruhi Proses Pengambilan Keputusan Wisatawan Berkunjung Ke Objek Wisata Religi Masjid Agung Islamic Centre Kabupaten Rokan Hulu" (Riau University, 2017); Pariwisata Berkelanjutan Muharto, "Kombinasi Strategi Dan Paradigma Pembangunan Berkelanjutan," Deepublish, Yogyakarta, Indonesia, 2020.

within the individual (internal) or external (external). A sociologist interprets an understanding of the meaning of someone's action motive.³³ Weber divides someone's action into four base types of action. They are instrumental rational action, value rational action, affectual action, and traditional action. Those four actions are utilized to analyze religious tourist rationality in Cirebon to understand the motives and purposes of the actors.

First, instrumental rational action is known as an action based on the basis that there is an expectation behind someone's action. Those expectations become a "condition" or a "mean" to achieve goals set or considered rationally by considering profit and loss. Based on instrumental rational action, several types of religious tourists at Sunan Gunung Jati shrine exist. They are 1) some respondents choose to take a bus, considering it practical and efficient. Bus use is considered more regular and affordable; 2) some respondents choose private cars as their transportation, considering traveling practical and efficient. Using a private car also provides comfort and easy accessibility; 3) some respondents choose public transportation, online taxis, bikes, and a rental car to be practical and efficient traveling; and 4) some respondents choose to use tourism facilities and infrastructure like accommodation and tour guides, reflecting the purpose to maximize comfort and trip benefits. In addition, the instrument selection, like a cell phone or camera, reflects the need for recording traveling moments. So, using facilities like gas stations and toilets reflects an instrument consideration for basic needs during traveling.

Second, value rational action is determined by the consciousness of value that is turned on and fought for as an ethical, aesthetic, and religious attitude. In the value rational action of religious tourists at Sunan Gunung Jati Tomb, it can be seen that they do actions reflecting a high consciousness towards spiritual, ethical, and aesthetic values on a spiritual journey. Some respondents pilgrimage to Sunan Gunung Jati shrine to remind themselves about mortality and confirm their faith in Allah. This action is not merely a physical journey but an expression of value and rational action oriented toward religion and faith. Some respondents have a meaningful purpose for visiting Sunan Gunung Jati shrine. Through their visit, they intend to pray for "wali" and elders who have passed away, seek blessings, and pay respect. This action reflects

³³ Joko Tri Haryanto, "Perkembangan Dakwah Sufistik Persepektif Tasawuf Kontemporer," *Addin* 8, no. 2 (2015).

deep religious values and sincerity in worship. This indicates that a journey to holy lands is not merely for tourism but also as a deep spiritual devotion. Some respondents pilgrimage to Sunan Gunung Jati shrine to provide a high appreciation of Islamic history. These religious tourists do not merely look at historical buildings, but they intend to make a pilgrimage and pray to create a spiritual experience enriched with religious value. They consciously connect themselves to the history of religion. This is to indicate a high dedication to the values that they believe in. Their visit aims to make a pilgrimage, pray, and look into Islamic history traces to create a greater narrative about appreciation towards a religious and historical heritage. Religious tourism becomes more than merely a physical exploration; it is a soul journey based on religious values, a willingness to deepen one's understanding of Islam, and a deep appreciation of the history of religion. Therefore, every step they take becomes a meaningful story. This indicates how significant of value rational action is in every aspect of their lives.

Third, affectual action is an action influenced by one's emotional awareness. This action is often conducted without careful planning and full awareness. So, it is said to be a spontaneous reaction to an event.³⁴ The affectual action was rational of religious tourists at Sunan Gunung Jati Tomb, which can be explained as the result of a complex interaction between emotional influence and the religious values they believe in. One of the respondents felt excited and impressed by shopping around the tomb. In this context, the affectual rationale is reflected in a positive emotional influence of souvenir shopping activity. This activity is not merely a commercial transaction but also a significant part of excitement and positive memory they bring home from their religious journey. It indicates that an emotional influence on the shopping experience can enrich and multiply a positive dimension in their journey. In line with that, another respondent also experienced an impressive moment and excitement when visiting Sunan Gunung Jati shrine, particularly on Friday night, filled with pilgrims. This experience creates a deep and positive emotional reaction and enriches the spiritual dimension of their pilgrimage. A statement about many memorable moments during the journey indicates that the experience at the tomb

³⁴ Surya Della Febrianti, "Rasionalitas Tindakan Sosial Masyarakat Sekitar Makam Tuan Guru Syekh Abdurrahman Shiddiq (Desa Hidayat Kecamatan Kuala Indragiri Kabupaten Indragiri Hilir)," 2019.

triggers a positive emotional reaction. Next, different respondents have different experiences, namely interaction with fellow tourists and the local community, which contribute to creating memories filled with emotional and spiritual values. So that way, the affectual action rationality of religious tourists at Sunan Gunung Jati shrine is a source of individual excitement and the emotional and spiritual bond they create during their pilgrimage.

Fourth, traditional action is based on habit or how to behave according to existing habits. Some respondents regularly pilgrimage to Sunan Gunung Jati shrine every once a month, particularly on Jumat Kliwon night. This action reflects obedience to religious customs and traditions inherited from previous generations, indicating a dedication and respect towards hereditary religious values. The other respondent stated that he knew Sunan Gunung Jati shrine from his teacher. It indicates that there is a cultural and traditional legacy. Knowledge about the figure of Sunan Gunung Jati delivered by her teacher, shows the significance of verbal tradition in delivering cultural and religious information. Visiting historical heritage sites and learning about Sunan is a part of local tradition conservation. Then, there is a respondent who knows Sunan Gunung Jati from a teacher/a priest and traditional literature, like religious and holy books. A respondent also knows Sunan Gunung Jati from book literacy and online journals. This indicates an appreciation of tradition, knowledge, and information sources.

4. Rationality of Pilgrimage Tourists at Sunan Gunung Jati Tomb From Kalberg's Perspective

Based on social action, pilgrims at Sunan Gunung Jati shrine can be identified from the underlying elements of rationality. Rationality, as an integral part of social action, is reflected in behavior and conscious choices by tourists when making a pilgrimage. Three kinds of rationality are contained in the social action of religious tourists at Sunan Gunung Jati shrine using Kalberg's rationality theory. Rationality theory³⁵ is divided into Practical rationality; this theory sees that worldly activities are fulfilled with pragmatism and egoistic significances. Practical rationality is looking to accept the reality that happens and resolve it most wisely. Theoretical rationality: This

³⁵ George Ritzer, "Edisi Kedelapan Teori Sosiologi," *Yogyakarta: Pustaka Pelajar*, 2012.

theory views reality as being mastered by concepts and logical thinking, such as deduction-induction, causality law, etc. Substantive rationality: this theory views a value system that should be used in objective achievement. One value system is substantively more rational than the others. Practical rationality is viewed in the actions of tourists making pilgrimages by expecting practical and egoistic benefits, such as becoming a village head, passing the exam, or achieving a certain political position in the season. Theoretical rationality, conversely, emerges from society's opinion towards someone's appearance, as tourists Muslims wear traditionally to show their religious identity in a pilgrimage context. Apart from that, the head of the pilgrimage is generally male, and sowing flowers and taking water are considered normal. Substantive rationality involves selecting means to achieve objectives per the adopted value system. Tourists who make the pilgrimage and stay for days while keeping the purpose of their pilgrimage a secret reflect substantive rationality. This activity indicates that pilgrimage can also be a means of having fun, besides interpreting it spiritually. Overall, the social action of religious tourists at Sunan Gunung Jati Tomb reflects the complexity of practical, theoretical, and substantive rationality involving practical aspects, religious identity, and values in achieving their objectives in making pilgrimage.³⁶

5. Rationality Pilgrimage Tourist at Bodhi Sejati Temple

Bodhi Sejati Temple attracts visitors from diverse religious backgrounds. The visitors comprise adherents of various faiths, although Buddhists predominantly visit the temple during Peku days. Peku days is the annual celebration commemorating the anniversary of all Buddhist temples. Tourists typically travel to the site using private vehicles or organized travel services. Visitors to Bodhi Sejati Temple have a wide range of purposes, including participation in ritual bathing activities associated with specific spiritual aspirations. For instance, individuals seeking healing may bathe in the healing well, while those wishing for longevity may use the well of life. According

³⁶ Biroli, Kartono, and Demartoto, "Rasionalitas Wisatawan Wisata Pilgrim (Studi Fenomenologi Terhadap Wisatawan Di Kawasan Wisata Pilgrim Desa Gunungpring Kecamatan Muntilan Kabupaten Magelang)"; Della Febrianti, "Rasionalitas Tindakan Sosial Masyarakat Sekitar Makam Tuan Guru Syekh Abdurrahman Shiddiq (Desa Hidayat Kecamatan Kuala Indragiri Kabupaten Indragiri Hilir)."

to the temple caretakers and administrators, the site is also frequently visited by students from various educational institutions for educational and cultural purposes.

Tourists who visiting Bodhi Sejati Temple demonstrate diverse forms of rationality that can be categorized into instrumental, affectual, traditional, and value-oriented rationalities. First, instrumental rationality is reflected in visitors' actions aimed at obtaining practical benefits, such as healing, longevity, or personal well-being through ritual bathing in sacred wells. The utilization of sacred spaces for specific outcomes illustrates a pragmatic orientation toward achieving desired objectives. Second, affectual rationality is evident in visitors' pursuit of happiness, emotional satisfaction, and inner peace. For example, tourists who visit particular altars or sacred wells in the hope of receiving blessings, good fortune, or spiritual protection reveal the emotional dimensions underlying their pilgrimage experiences.

Third, traditional rationality is manifested in visitors' respect for the cultural heritage, customs, and longstanding practices associated with Bodhi Sejati Temple. Individuals from different religious backgrounds are able to access worship facilities and participate in religious activities according to their respective beliefs and traditions. This reflects adherence to inherited cultural and religious values that have been transmitted across generations. Finally, value-oriented rationality is expressed through visitors' spiritual and religious motivations for visiting the temple. Many seek higher life values through prayer, offerings, meditation, and other spiritual practices. Their actions demonstrate an appreciation of transcendent values and an awareness of the moral and spiritual significance embedded in the pilgrimage journey.

Overall, tourists visiting Bodhi Sejati Temple embody multiple forms of rationality in their actions, creating pilgrimage experiences that are enriched by instrumental considerations, emotional fulfillment, cultural traditions, and religious values. These findings suggest that pilgrimage behaviour at the temple is shaped not only by practical objectives but also by the pursuit of spiritual meaning and the internalization of religious and cultural values.

D. CONCLUSION

Religious tourists in Cirebon exhibit a variety of rationality in their actions. This reflects a combination of instrumental, affectual, traditional rationality, and religious values. This diversity enriches pilgrimage experiences and indicates a balance between practical, emotional, cultural, and spiritual purposes in the religious journey at the site. This research has shortcomings, so further recommendations are needed to improve this research. Some limitations in this research are: 1) The respondents are domestic tourists from 3 provinces, West Java, Central Java, and DKI Jakarta. Domicile coverage and origin of the respondents are less diverse and still in domestic scope, and there are not any foreign tourists; 2) The number of respondents is limited only 12 (twelve) tourists, which is surely still not enough to describe the real condition; 3) Research object only focuses on Sunan Gunung Jati Tomb, whereas Cirebon has other religious tourist attractions; 4) information provided by respondents from interviews, sometimes, does not indicate to their real opinion. This happens because, sometimes, each respondent has different thoughts, opinions, and understanding. Perception differences and understanding of the meaning of questions from the interviewer also influence the depth and freedom of respondents' responses.

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