

## **THE RELIGIOUS MEANING OF EQUESTRIAN AND ARCHERY SPORT TOURISM: A PHENOMENOLOGICAL ANALYSIS**

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**Abstract:** Equestrian and archery sports tourism is a popular tourist destination among Indonesian Muslim communities and is a new segment of religion-based tourism. Therefore, this study aims to determine the model of tourists' interpretation of Daarus Sunnah Equestrian tourism, which is one of the first tourism destinations in Indonesia that presents riding and archery. This research method is based on a qualitative method with a phenomenological approach. The results of this study conclude that the model of tourists' interpretation of Daarus Sunnah Equestrian tourism has a variety of meanings, among which are interpreted as sports tourism destinations, religious tourism destinations, have tourist communication attractiveness, and as Islamic missionary activities. The formation of religious meanings and experiences in tourists is inseparable from the role of tourism managers who present the message of Islamic da'wah through various media and ways of delivering messages, both verbal and non-verbal.

**Key words:** Sport Tourism, Islamic Tourism, Religious Tourism, Equestrian and Archery

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## INTRODUCTION

Equestrian and archery sports are in high demand by Indonesian Muslim communities today, and this is analyzed based on the birth of several equestrian sports and archery communities among Indonesian Muslim communities, especially those living in urban areas. Including in the field of tourism, in several major cities in Indonesia, there are tourism destinations with horse riding and archery activities as the main attractions, such as Daarus Sunnah Equestrian in Bandung City, Da'wah Okura in Pekanbaru City and Westjava Archery in Soreang City. The type of tourism is included in the category of religious tourism because the theme and attraction of tourism refer to the teachings of Islam, one of which is horse riding and archery activities as the main attractions of tourism. Based on the results of research on several Islamic kinds of literature, it was found that the sport of riding and archery is included in the category of worship activities because it is one of the activities ordered by the Prophet Muhammad or known as "As-sunnah."

According to Fazrur Rahman, (1995), As-Sunnah itself is an act of worship worth personified to the Prophet Muhammad and is a reference that must be carried out by Muslims in actions (Dan et al., 2015). The development of Islamic sports tourism in a number of urban areas in Indonesia, is undoubtedly a phenomenon that cannot be separated from changes in the way Muslims look at religion as dynamic, one of which is the understanding of Muslims in interpreting religion is not only limited to ritual activities, but religion can also be interpreted and expressed through other activities such as lifestyle and consumption behavior, one of which is tourism activities (Heryanto, 2011; Yuswohady, 2015). Daarus Sunnah Equestrian is one of the most popular tourist destinations, as well as a trendsetter in the field of horse riding and archery tourism in Indonesia. Geographically, Daarus Sunnah Equestrian is located in the area of North Bandung (KBU), (Figure 1) which is one of the favorite tourist destination areas and one of the areas designated by the Indonesian tourism minister as an area of creativity-based Islamic tourism development (Perbawasari et al., 2019). Based on field findings, since it opened in 2015, the Daarus Sunnah Equestrian Tourism area has been visited by thousands of tourists from various regions and with various types of professional backgrounds.



Figure 1. Location Map for Daarus Sunnah Equestrian

Daarus Sunnah Equestrian is one of the tourism destinations that has its appeal and value for Muslim tourists because Daarus Sunnah Equestrian does not only provide

recreational experiences to meet the needs of external factors but at the same time can provide religious experience for each. Also, tourists can take advantage of tourist activities in the Daarus Sunnah Equestrian as a place to conduct healing therapy and therapy to maintain physical fitness, such as treating problems in the spine, treating mental problems, losing weight, restoring focus and eliminating stress.

Therefore, every visiting tourist has various meanings and perspectives on the Daarus Sunnah Equestrian Tourism. Some of the factors forming meaning are thinking, and each individual can think following the abilities and cognitive capacities or information content they have. Therefore, the meaning will not be the same in every individual, even though the objects they face are the same. Meaning occurs because the way and process of thinking is something unique to each individual, which in turn will produce diversity in the formation of meaning (Maharani, 2014). The phenomenological theory of Alfred Schutz 1967, is the most relevant theory for understanding the phenomenon of Daarus Sunnah Equestrian tourism, because according to Schutz a social action is always based on experience, meaning and awareness (motive), as happens in the actions of tourists who travel to Daarus Sunnah Equestrian. In addition to using the Phenomenology theory from Alfred Schuz, researchers also use the Symbolic Interaction theory from G. Harbert Mead 2009, where this theory is used to assist researchers in analyzing the interactions made by tourists during a tour, both interactions with tour guides or interactions with fellow tourists Daarus Sunnah Equestrian.

From the background of the researchers described above, the researchers tried to examine the motivation of tourists in traveling, what tourism experiences and communication experiences experienced by tourists, and how the meaning generated based on the motivation and experience of tourists to tourism Daarus Sunnah Equestrian. By the explanation above and supported by the phenomenological theory and symbolic interaction that the researchers have explained, this research seeks to examine the "Meaning of Daarus Sunnah Equestrian tourism for tourists".

## **LITERATURE REVIEW**

### **Tourism and Islam**

Tourism and religion have been widely studied by researchers in various parts of the world, but research on the relationship between tourism and Islamic religion is still a little literature (Battour et al., 2013). Furthermore, research conducted by researchers is still covered in two focus studies, namely the study of pilgrimage (for example pilgrimage conducted by Muslims) and Halal tourism, which is defined as tourism products specifically designed to meet the needs of tourists such as the fulfillment of sharia aspects in services or tourism products (Battour & Ismail, 2016). Even though in reality, Muslims are one of the biggest tourist markets in Indonesia and the world, but knowledge related to Islamic tourism is still inadequate in the related literature (Eid & El-Gohary, 2015). Therefore, the focus of the study on Islamic tourism itself has many different problems, such as aspects: participation and involvement (by Muslims), tourism destinations, tourism products (housing, food, entertainment, beverages, etc.), tourism destinations (Islamic destinations), dimensions (social, economic, cultural and religious) and related aspects of service and marketing (Duman, 2011; Namin, 2013).

Here are some definitions of Islamic tourism found in various literature (Table 1).

Referring to the opinion of Collins-Kreiner and Wall (2015), in general, the study of the relationship between tourism and Religion often has a separate focus and less attention to the actual interactions or relationships between the two whereas the position of religious tourism cannot be established and developed without a good understanding of Religion, its practices, and their impact on tourism and tourist activities (Kreiner & Wall,

2015). Likewise, also about research that specifically examines the experience of religious tourism is still relatively rare (Garcês et al., 2018; Albayrak et al., 2018). Whereas religion has long been an influential motivating factor for travel, both for tourists seeking spiritual attainment or travelers seeking entertainment or cultural experiences (El-Gohary, 2016). even if it refers to a change in the tourism system from "economy" to "experience economy," the main focus of tourists is to find more personal and transformational experiences, where spirituality is one of the factors (Wiley, 2007).

**Table 1.** Islamic Tourism Definitions

<b>Author</b>	<b>Definition</b>
Dogan	Islamic tourism covers tourism activities by Muslims in seaside destinations for the purposes of relaxation and entertainment
Michele Carboni	Tourism by Islam, which involves Muslim people who are interested in keeping up with their religious habits while traveling
Duman	All tourism activities that originate from Islamic motivation, are carried out by Muslims and are realized by Sharia principles.
Ala-Hamarneh	An economic, cultural and religious (conservative) concept.
Hendarson	All tourism product development and marketing are designed and aimed at Muslims.
Hasan	Types of Tourism that adhere to Islamic values.

### **Religious Tourism Experience**

The experience of religious tourism in principle cannot be separated from the concept of spirituality, spirituality itself is an essential part of human experience and basically about how people construct meaning, understand the purpose of life, and move towards greater authenticity (Barkathunnisha et al., 2017). In the context of tourism, spirituality is born through experiences and processes of interaction between tourists and guides, interactions with tourism elements, or with fellow tourists themselves. Wilson further explained that the spiritual meaning could also be obtained by tourists through the background of personal experience of the tourists themselves, such as the experience of loss, feeling fear, experiencing physical or mental health problems, suffering from addictions, or existential crises (Willson et al., 2013).

Furthermore, Wlison added that religious tourism experience could also be obtained through entertainment tourism activities. However, it must pay attention to some aspects of the objectives, including the creation of positive experiences, learning experiences about religion through fun activities, and entertainment activities in order to admire the beauty of religious monuments. When referring to the literature and previous research on the experience of religious tourism, in general, the experience felt by scientists is not always homogeneous but consists of various types of experiences (Kreiner & Wall, 2015). The difference depends on several factors, such as choice of travel time, interpretation of religious symbols, and tourist perceptions of holiness (Huang & Chu, 2019). Previous research also concluded that several factors could influence tourist experiences, including community background, motivation, and visiting patterns (Terzidou et al., 2017). Furthermore, the religious experience of tourists could also be seen from several aspects, including dress code, participation, and tourism activities, the intensity of tourist visits, motivation and also demographic characteristics characteristics (Juoling & Wu, 2016; Huang & Chu, 2019).

### **METHOD**

The research method used is a qualitative method with a phenomenological approach. Phenomenology is one of the research traditions that can be used to examine individual consciousness based on the experiences they have, or it can also be

interpreted as an approach to understand people in life based on human subjective experiences and their interpretation of the world. The definition of qualitative research is research using a scientific setting, to interpret phenomena that occur and is carried out by involving various existing methods (Denzin & Lincoln, 2005). The subject in this study was Daarus Sunnah Equestrian tourists, and then the research subjects were selected purposively based on the intensity of tourist visits to Daarus Sunnah Equestrian, namely the category of tourists who have visited at least twice a month. Determination of these characteristics is also intended to obtain a quality source of informants, especially concerning the knowledge and understanding of tourists about horse riding and archery activities. Data collection was carried out through several methods, including observation, in-depth interviews, and literature study.

## **RESULT & DISCUSSION**

### **Tourist Motives In Traveling**

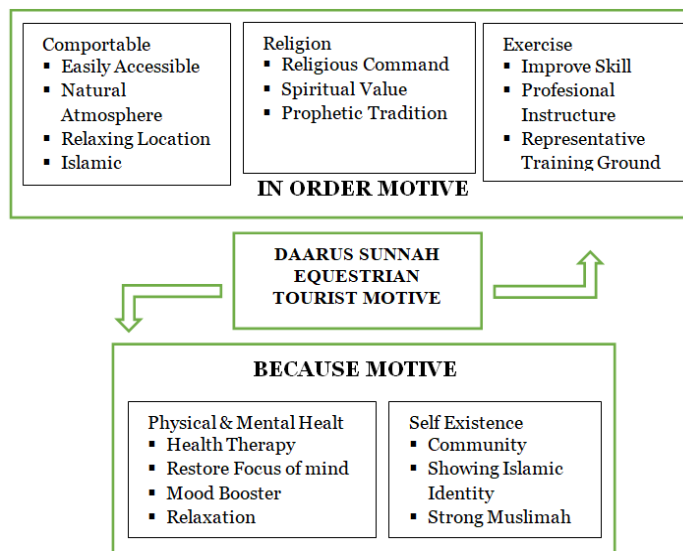
In the context of travel, motivation becomes one of the critical factors in the implementation of a tourism trip, and the motivation usually consists of several objectives, including in order to arouse feelings, obtain new ideas, obtain new views, and complement other living needs (Oka, 1996). Therefore, in order to understand why a tourist can be involved in a tour, theory and study of motivation are needed (Suhud & Allan, 2019). The motive is a motivating factor for someone to act or behave. Some motives come from internal processes, some from external processes. Also, according to Schutz (1967), motives are divided into two, namely motives for reasons or motives (because motives), and some are also referred to as purpose motives commonly called motives for (in order to motive). Furthermore, Elida Prayitno (1989) also explained that motivation could also be categorized into two types of motives, namely intrinsic motives (originating from oneself) and extrinsic motives (motives arising from other people).

Based on the explanation above, the researcher draws the conclusion that the motivation of tourists of Daarus Sunnah Equestrian consists of two categories of motivation that encourage tourists to travel, namely motivation because (*because motive*) consisting of disbursement of self-existence and physical & psychological needs factors, and goal motivation (*in order to motive*) consisting of; motivation based on factors training ability, motivation based on factors of pleasure, motivation based on factors of Religion (Figure 2). Another vital tourist motivation is that there is a desire to practice horse riding and archery, and it is not uncommon for tourists to prepare time, money, and distance that is quite far from the place of residence to the tourist sites.

Riding and archery activities are activities that cannot be carried out by just anyone, so special skills and abilities are required. According to Sukadiyanto (2006), training is one's effort to improve the improvement of the organism and its function to optimize sports performance and performance. The comfort of the atmosphere is another factor that is one of the reasons tourists come and visit Daarus Sunnah Equestrian. Convenience itself is based on a sizeable Indonesian dictionary is a comfortable situation (Setiawan, 2011). Based on the research findings, there are several criteria of comfort felt by tourists of Daarus Sunnah Equestrian, including easily accessible tourist locations, there are tourist facilities to relax, natural and Islamic atmosphere, and finally, there are representative worship facilities, so that visitors feel comfortable and not comfortable. Difficulties in carrying out worship while in the Daarus Sunnah Equestrian.

Next is the end motivation based on religious factors. Indeed, it is a common thing if religious factors become one of the driving factors that are most commonly found in most tourists of the Daarus Sunnah Equestrian because historically, the Daarus Sunnah Equestrian tourism was formed for reasons of Islamic da'wah. Its founder was

one of the famous Islamic religious figures in Indonesia. Another reason is that, based on research findings, some tourists come from various religious groups and communities, such as religious groups, Muslim youth communities, Muslim student communities, and members of other religious organizations. Therefore, it is not surprising that some tourists who visit Daarus Sunnah Equestrian have a relatively good religious understanding, so that it has the potential to influence travel motivation that cannot be released from religious factors such as the principle of devotion to God (Worship), Value of merit, Islamic brotherhood and Islamic da'wah. Another motivation is based on health factors because the wider community already knows the sport of riding and archery as a sport that contains many health benefits. The benefits of archery include increasing hand and eye coordination and exercising balance, relaxing one's body, growing patience, and increasing concentration (Yulinar & Kurniawan, 2011). Furthermore, the benefits of riding sports include increasing body muscle strength, preventing muscle cramps, increasing responsibility, patience, discipline and self-confidence, and training body balance (Yulinar & Kurniawan, 2011; Santoso & Idris, 2016). So do not be surprised if some tourists have motivation because of health factors or aim to undergo health therapy to eliminate illness, relieve stress, restore mood, and restore the focus of mind.

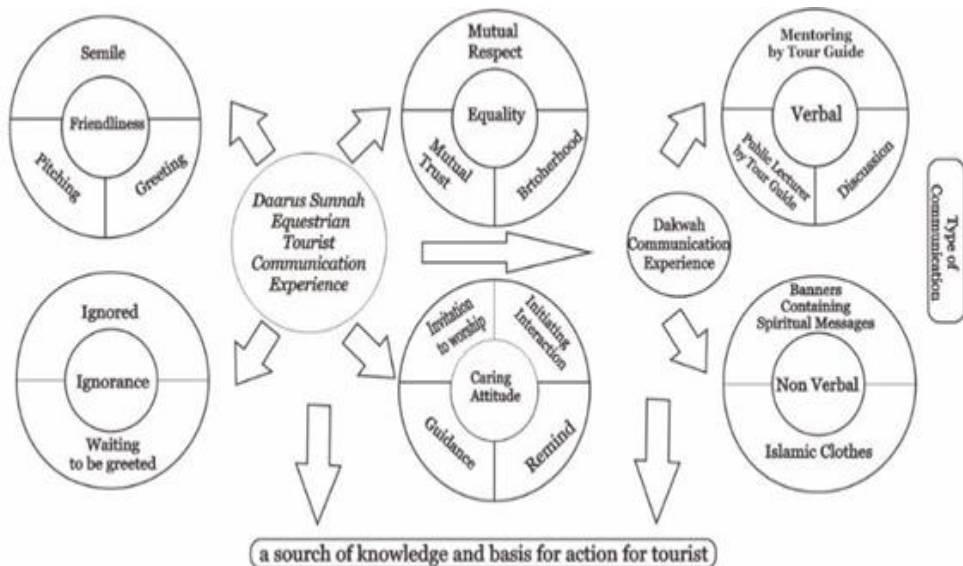


**Figure 2.** The *Daarus Sunnah Equestrian* Tourist Motivation Model

According to Zaenal Abidin 2006, existence can be interpreted as "something that can get out of its existence" or "something that can surpass itself," and the outside world can influence that existence itself. Furthermore, in the context of tourist motivation, the existence factor can be seen from the activities of tourists who tend to use the Daarus Sunnah Equestrian as a place to build a community, such as building a community based on the similarity of hobbies and similarities in the field of Islamic da'wah. Secondly, in the group of women tourists, an effort was found to make the Daarus Sunnah equestrian as a medium to build a healthy self-image of Islamic women, as well as an arena to show that a woman can also engage in extreme sports activities such as horse riding and archery. Third, Daarus Sunnah equestrian is often functioned by tourists as a place to display self-image and Islamic identity, and this is usually done by tourists' activities of various images and stories in online media.

### Tourist Communication Experience

Phenomenology is a method for describing meaning that comes from a life experience experienced consciously by someone (Nurtyasrini, 2016). Experience can be broadly interpreted as an experience of sociology and psychology that produces subjective mental conditions (Chan & Baum, 2007). The experience itself can be obtained through an event that contains specific information or messages, and then through that information, it is possible to get knowledge. Thus, each event experienced can increase personal knowledge. An event that contains elements of communication will be a communication experience for individuals, and communication experience that is considered necessary will be the experience that is most remembered and has an extraordinary impact on the individual, often even used as a basis for individuals to take action (Fortunately, 2018; Hafiar, 2012). The communication experience referred to in this study is an experience experienced by tourists during tourism activities in the Daarus Sunnah Equestrian. Furthermore, the experience is created through a process of interaction that occurs between fellow tourists, guides, and other tourism elements. So from the interaction process formed experience and subjective meaning for each tourist. Furthermore, from these experiences will be the basis or reference for tourists in determining attitudes and actions, the actions in question are actions that bring tourists to the tourist experience and religious experience. The following is a diagram of the Daarus Sunnah Equestrian tourist communication experience model:



**Figure 3.** The *Daarus Sunnah Equestrian* Tourist Communication Experience Model

The communication experience experienced by tourists Daarus Sunnah Equestrian consists of several types of categories, including hospitality experience, openness communication experience, caring communication experience, ignorance communication experience, and Da'wah communication experience (Figure 3). The hospitality experience consists of: the attitude of enthusiasm, showing polite attitude, nonverbal movements, and greeting. Hospitality is a polite attitude towards all people so that others feel comfortable and happy when with us, while the form of friendly attitude consists of honesty, smiling, gentle, polite, respectful, sociable and flexible (Basuki & Wibowo,

2014). The attitude of friendliness is classified as simple communication activities, but the results obtained have an impact that is quite effective in order to open relationships of interaction between fellow tourists. The hospitality experience occurs in the interaction between loyal visitors and new visitors, as well as interactions between visitors with tour guides. The experience of open communication is created through mutual respect, mutual trust and brotherhood. This open communication usually involves loyal tourists with tour guides. The openness of communication itself is a critical success factor in the process of social interaction (Johnson, 1990). The openness of communication can be held if it fulfills several factors, including the presence of safety experiences, general preferences, and social backgrounds. In the end, if open communication has been established among fellow tourists or with tour guides, it will create a meaningful tourism experience and create a good impression for tourists so that it impacts on decision making and tourist decisions in the future.

Ignorance experiences consist of experience ignored by fellow tourists, waiting for each other's initiative to start an interaction, and not greet each other. Ignorance is one of the processes of interaction that occurs between fellow tourists, but ignorance is a communication experience that is not expected by tourists. Ignorance usually involves old tourists and new tourists, and this happens because between them had never known each other before and adapted concern from one party when there is an initiative to start an interaction, because it is feared that it will disturb the comfort and privacy.

The experience of caring is one of the factors in the implementation of effective communication and the establishment of a positive reciprocal relationship between fellow tourists so that the experience of caring communication is one of the critical factors that determine the actions and way of looking at tourists. Caring is one of the exciting communication experiences and has a positive impression on tourists because the experience makes tourists feel valued, feel comfortable, support each other, even the forms of caring experienced to touch on religious aspects, such as mutual support to study religion consistently, support each other in spreading Islamic da'wah and remind each other in the implementation of worship. Therefore, the experience gained by the Daarus Sunnah Equestrian tourists not only benefits tourism recreation but also religious and brotherhood experience. Finally, the Da'wah communication experience, according to Bambang (2010) Da'wah communication is the process of delivering religious messages in various forms of communication and communication models so that the congregation is called about the importance of Islam for life.

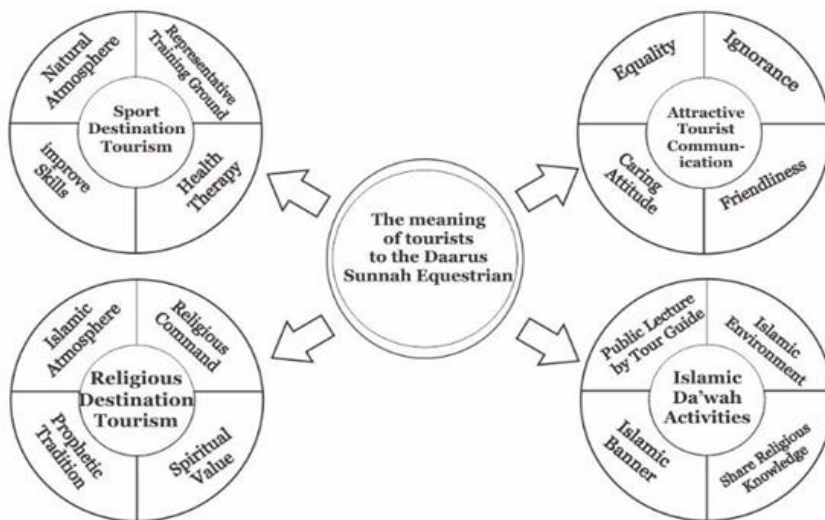
In the Daarus Sunnah Equestrian Tourism context, the process of preaching communication that occurs involves all elements involved in tourism activities, tourists, tour guides, and the organization of tourism itself. Next is the form of Da'wah communication used between verbal Da'wah communication and non-verbal Da'wah Communication. Verbal preaching communication is the process of delivering Islamic messages which are carried out directly using verbal and non-verbal preaching communication done using symbols, images, writing, or referring to movements, facial expressions, clothing, actions, or behavior and environmental situations (Bambang, 2010).

The form of Da'wah communication experienced by tourists consists of, the experience of verbal preaching communication, for example, such as the implementation of mentoring by tour guides towards tourists, the implementation of religious discussions among fellow tourists and finally is the implementation of public lectures that are routinely carried out by tourism managers. Furthermore, the experience of nonverbal propaganda communication of tourists is formed through the interaction of tourists with various Islamic symbols and expressions such as the use of Islamic clothing used by the majority of visitors and tour guides, and there are various banners that contain religious messages.



### The Meaning of Tourism

Husserl is the first figure to introduce the basic principles of phenomenological research that explains how to expose meaning, according to Husserl meaning can be exposed by explicitly implicitly structuring the experience of experience, while the meaning itself is a valuable content that arises from the experience of human consciousness (Fortunately, 2018). Schutz, 1967, further explained that the task of phenomenology is to link scientific knowledge with everyday experience, and from the activities where experience and knowledge originated. In other words, basing social action on experience, meaning, and awareness (Kuswarno, 2009). Based on the results of the interpretation of the motives and experiences of tourists Daarus sunnah equestrian, the meaning of Tourism which is constructed by tourists include the Daarus Sunnah Equestrian as a sports tourism destination, religious tourism destination, tourist communication as a tourist attraction and as an Islamic missionary activity. Based on the three categories of meanings, indirectly provide answers to the phenomenon that is becoming developed among Indonesian Muslim communities, namely Islamic sports tourism (Figure 4).



**Figure 4.** Model Meaning of tourists to the *Daarus Sunnah Equestrian*

The meaning of Tourism *Daarus Sunnah Equestrian* as a destination for sports tourism, is constructed based on the patterns of experience and activities of tourists while interacting in the tourist area, here are a number of experiences and activities that form meaning for tourists, including: experience of the natural atmosphere of the tourism area, the experience of horse riding and archery, sports experience in the context of health therapy and experience accompanied by professional instructors in the field of equestrian sports and archery. The meaning of Tourism *Daarus Sunnah Equestrian* as religious tourism is constructed based on the following experiences and activities; the experience of enjoying the Islamic atmosphere in the Daarus Sunnah Equestrian tourist area, the experience of traveling in order to carry out religious orders, the experience of traveling in fulfilling spiritual needs such as blessings, rewards and tranquility of the soul, and finally the experience of traveling in order to civilize the traditions of the Prophet. The meaning of Tourism Daarus sunnah equestrian as

Tourism, which has the attraction of tourist communication is constructed based on experience Interactions that occur between fellow tourists or with tour guides, the form of experience including equality communication experience, family communication, caring communication experience, and ignorance communication experience.

Finally, the interpretation of Daarus sunnah equestrian tourism as an Islamic Da'wah activity, is constructed based on the pattern of experience and tourist activities consisting of: the experience of tourists participating in lecture activities organized by the tourism manager, the experience of discussing religion with fellow tourists or with tour guides, and finally is an experience interact with a number of media propaganda spread throughout tourism locations, such as in the form of banners.

## CONCLUSION

This study reveals the meaning of tourists to the *Daarus Sunnah Equestrian* has several meanings, including the meaning as a destination for sports tourism, the meaning as tourism that has the attraction of tourist communication, and the meaning as an activity of Islamic Da'wah. The meaning is constructed based on the communication and tourist motives in conducting tour activities. Furthermore, based on the results of this study it is pointed out that there are exciting experiences felt by tourists from the Daarus Sunnah Equestrian, namely that tourists do not just get recreational tourism experiences, but also can experience religious tourism experiences.

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