

INTISARI

Wisata Religi adalah salah satu bentuk pariwisata tertua dan mewakili sektor pariwisata global yang signifikan dan semakin beragam. Saat ini wisata religi tidak hanya terkait spiritualitas, namun juga aspek sekularitas yang menjadi penggerak kedatangan wisatawan. Yogyakarta, sebagai salah satu kota penyebaran umat Islam yang signifikan di Indonesia memiliki banyak bangunan dan sejarah Islam. Salah satu daya tarik wisata religi di Yogyakarta adalah Makam Raja-Raja Imogiri. Situasi wisata di Kawasan Makam Raja-Raja Imogiri menunjukkan kehadiran wisatawan yang ramai, namun karakteristik dan latar belakang wisatawan belum sepenuhnya dipahami secara mendalam dikarenakan minimnya pengetahuan pengelola. Penelitian ini berupaya meningkatkan pemahaman tentang profil dan preferensi wisatawan yang mengunjungi Kawasan Makam Raja-Raja Imogiri. Ditentukan 2 variabel, yaitu (1) *Sacred* dan (2) *Secular*. Variabel ini disintesis dari teori dan model Tipologi Wisatawan Ziarah oleh Smith (1992). Dari 30 informan, ditemukan bahwa 5 wisatawan merupakan wisatawan *Sacred* dan 25 wisatawan merupakan wisatawan *Secular*. Lima wisatawan *Sacred* memiliki motivasi tradisi keluarga, pengalaman spiritual saat berdoa di makam, murni berziarah, mendoakan leluhur, dan mencari ilmu (*rihlah*). Dua puluh lima wisatawan *Sacred* memiliki motivasi sebagai berikut, pengalaman sejarah, pengalaman arsitektur dan lokasi fisik, pengalaman budaya, dorongan tren media sosial, *word of mouth*, unsur lanskap dan pemandangan sekitar, serta pengalaman edukasi.

Kata kunci: wisata ziarah, tipologi wisatawan ziarah, *sacred tourist*, *secular tourist*.

ABSTRACT

Religious Tourism is one of the oldest forms of tourism and represents a significant and increasingly diverse sector of global tourism. Today, religious tourism is not only related to spirituality but also encompasses secular aspects that drive tourist arrivals. Yogyakarta, as a major center for the spread of Islam in Indonesia, boasts many Islamic buildings and a rich Islamic history. One of the prominent religious tourism attractions in Yogyakarta is the Imogiri Royal Cemetery. The tourism situation at the Imogiri Royal Cemetery area indicates a high presence of visitors; however, the characteristics and backgrounds of these tourists are not yet fully understood due to lack of manager's understanding. This research aims to enhance the understanding of the profiles and preferences of tourists visiting the Imogiri Royal Cemetery area. Two variables were determined: (1) Sacred and (2) Secular. These variables are synthesized from the theory and model of Pilgrimage Tourist Typology by Smith (1992). Among the 30 informants, it was found that 5 tourists are Sacred tourists and 25 tourists are Secular tourists. The five Sacred tourists have motivations such as family tradition, spiritual experience while praying at the grave, pure pilgrimage, praying for ancestors, and seeking knowledge (rihlah). The twenty-five Secular tourists have motivations including historical experience, architectural and physical location experience, cultural experience, social media trend motivation, word of mouth, landscape and surrounding scenery elements, and educational experience.

Keywords: pilgrimage tourism, pilgrimage tourist typology, sacred tourist, secular tourist.