

## STUDY OF COMMUNITY PARTICIPATION TO REALIZE CUPAK VILLAGE BECOME A RELIGIOUS TOURISM VILLAGE

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### ABSTRACT

Cupak Village has the potential for a religious tourism destination which is very well known by the local community in Jombang Regency and various areas outside Jombang Regency, namely the Mount Pucangan Peak Tourism Icon which includes the Tomb of Dewi Kilisuci, the daughter of Prabu Airlangga, virtuous and loved by the people who then reside on Puncak. Mount Pucangan for seclusion/meditation is estimated before 1049 AD, the Graves of Maling Cluring and Maling Adiguna, these two thieves are virtuous thieves, and are known to be kind to the surrounding community as well as several other sacred tombs, Sendang Drajat which is believed to be able to elevate one's degree, Sendang Widodaren, which in the past was known as a bathing place for the angels. Cupak Village also has other potential in the field of agriculture and plantations, including: Porang, Corn, Chili, Gadung and other sweet potatoes. While in the MSME field, among others: Wood Charcoal, Pandan Mats, and others.

The population of this study is all the people of Cupak Village who are involved in activities of artistic and cultural traditions, Government Officials, Managers of Tourism Distinctions, LMDH, and other Cupak Village community organizations. While the research sample was determined by purposive sampling, by determining the number of research samples as many as 100 respondents. Data obtained from distributing questionnaires and field observations. Data analysis used descriptive qualitative analysis.

The results of the study show that in terms of natural potential as well as cultural wealth and traditions it is very supportive to be appointed as a Religious Tourism village, but there is no management of artistic and cultural traditions as elements of a Religious Tourism village, this is due to limited access, lack of knowledge and skills of the people of Cupak Village. When viewed from the perspective of motivation and psychological readiness of the community based on an understanding of the principles of sustainability for the development of a religious village, it is very strong. Viewed from the government side, village policies are very supportive for the realization of a Religious Tourism village, while from an institutional standpoint it is ready. From the results of this study, it can be concluded that Cupak Village is very worthy of being appointed as a Religious Tourism Village.

**Keywords: Cupak Village, Religious Tourism Village**

## INTRODUCTION

A national program of empowering communities to eradicate poverty through tourism development that is oriented to local potential is important for increasing their income and welfare (Biggs 2008)

Empowerment of the poor through approaches and community awareness is needed so that they can use and have access control in the development of tourist villages. Tourism activities by utilizing local wisdom have begun to be developed based on sustainable economic goals to support efforts to preserve the environment and improve the welfare of the local community

Poverty occurs because the poor community groups have not been involved comprehensively in every process of regional development, construction and utilization of available resources in the region. Tourism village is one of the potentials that can be used as an alternative source of community income

Humans as microcosms and their environment as macrocosms are one unit in harmony of life, ecological wisdom with the local community to achieve prosperity requires harmonization between the two (Amsikan, 2006; Nasarudin Anshory, 2008)

Sustainable support for regional potential is an important capital in poverty alleviation through the development of local wisdom-

based tourist villages. Based on these problems, in-depth research is needed on poverty alleviation through the development of local wisdom-based tourist villages so that they can become a stimulus for increasing social economic activities and improving the environment in order to realize sustainable community welfare.

Cupak Village is located in the Ngusikan District, Jombang Regency, which is . As a result of the expansion of Kudu sub-district, located in the northern part of Jombang Regency which borders Mojokerto Regency and Lamongan Regency, Cupak Village has the potential for a religious tourism destination which is very well known by the local community in Jombang Regency and various areas outside Jombang Regency, namely the Mount Pucangan Peak Tourism Icon which include the tomb of Dewi Kilisuci, the daughter of Prabu Airlangga, virtuous and loved by the people who then settled on the top of Mount Pucangan to seclude themselves/meditate, estimated before 1049 AD, the tombs of the Cluring thief and the Adiguna thief, these two thieves are good thieves, and are known kind to the surrounding community as well as several other sacred tombs, Sendang Drajat which is believed to be able to elevate one's status, Sendang Widodaren which in the past was known as a bathing place for angels. maintained namely the Kirab Pusaka which is always held every year.

Cupak Village also has other potential in the field of agriculture and plantations, including: Porang, Corn, Chili, Gadung and other sweet potatoes. While in the MSME field, among others: Wood Charcoal, Pandan Mats, and others

. Related to these matters, in this study the researcher took the title: "Study of community participation to turn Cupak village into a religious tourism village"

## LITERATURE REVIEW

### Tourism

Tourism is an integral part of human life, especially regarding social and economic activities. Indonesia as a developing country in its development stage is trying to build a tourism industry. Tourism can be used as a catalyst for development activities, tourism is a long chain that can drive various activities in people's lives.

A tourist or tourist is a person who travels at least 80 km (50 miles) from his home for the purpose of recreation as defined by the World Tourism Organization

According to Law no. 10/2009 concerning Tourism, what is meant by Tourism is various kinds of activities, facilities and services provided by the community, businessmen, Government and Regional Governments.

Tourism object is a potential that drives the presence of tourists to a tourist destination. In this very decisive position, tourism objects must be designed and built or

managed professionally so that they can attract tourists to come. Building a tourism object must be designed in such a way based on criteria that match the tourist area.

### Tourism Elements

According to Kurniawan (2015), the elements of tourism development are as follows:

#### 1. Attractions.

Attractions or attractions can arise from natural conditions (panoramic beauty, flora and fauna, the unique characteristics of sea waters, lakes), man-made objects (museums, cathedrals, ancient mosques, ancient tombs and so on), or cultural elements and events ( arts, customs, food and so on).

#### 2. Transportation.

The development of transportation affects the flow of tourists and also the development of accommodation. In addition, developments in transportation technology also affect the flexibility of the direction of travel. If transportation by rail is linear, there are not many branches or beauty, by car the direction of travel can be more varied. Likewise with airplane transportation which can cross various natural obstacles (shorter time).

#### 3. Accommodation.

Places to stay can be distinguished between those built for public use (hotels, motels, lodging places, camping spots during holidays) and those built

specifically for individuals to accommodate the stay of family, acquaintances or members of certain or limited associations.

#### 4. Service Facilities.

Provision of facilities and services is growing and varied in line with developments in the flow of tourists. The development of shops and services at tourist attractions began with the existence of services for daily necessities (food vendors, drink stalls or snacks), then trading services (salesperson, carpenters or other services), then services for convenience and pleasure. (clothing stores, household furniture stores, etc.), then services related to security and safety (doctors, pharmacies, police and firefighters) and finally further developments regarding luxury goods sales services.

#### 5. Infrastructure.

Adequate infrastructure is needed to support services and supporting facilities. Infrastructure development indirectly also provides benefits (can be used) for local residents besides supporting tourism development. This concerns not only the construction of transportation infrastructure (roads, ports, railroads, etc.), but also the provision of drinking water channels, electric lighting, and also sewage disposal.

### **Sapta Pesona**

Sapta Pesona is an elaboration of the concept of tourism awareness

related to the support and role of the community as a host in order to create a conducive sauna environment that is able to encourage the growth and development of the tourism industry and can restrain tourists from staying longer in tourist destination environments.

The elements of Sapta Pesona are an integral part of the tourism development program. Decree of Menteri Pariwisata The elements of Sapta Pesona are:

#### 1. Safe

Through the security element, it is meant for tourists can feel a safe atmosphere wherever he is during the visit, good sense of security caused by the absence of criminal interference, community attitudes, facilities and infrastructure and facilities maintained and functioning properly

#### 2. Order

Through the element of order, it is intended that the tourists can feel the orderly atmosphere and existence certainty of service wherever he is during a make a visit.

#### 3. Clean

Through the element of cleanliness meant that the tourists can enjoy a clean atmosphere, both inside the meaning of hygiene and sanitation wherever he was during make a visit

#### 4. Cool

Through the element of coolness is meant for the tourists can feel a cool and calm atmosphere caused

by landscaping and environmental management good, wherever he is during holding visit

5. Beautiful

Through the element of beauty meant that the tourists can enjoy the beautiful atmosphere, both from the work people, arrangement of facilities and infrastructure, facilities community service and natural conditions.

6. Friendly

Through the element of friendliness

it is meant that the tourists can feel the friendliness of the community, thus giving the impression that tourists can accepted in the community, especially from those who have

7. Memories

Through the element of memories meant that the tourists can get beautiful and deep memories from the places that have been visited and the accommodation that is clean, comfortable with friendly service, performing arts high cultural value, enjoy special food delicious area and the availability of souvenirs attractive and easy to take home.

### **Religious Tourism Village**

The development of rural tourism is the impact of changes in tourist interest in tourist destinations. The growing trend and motivation for special interest tourism trips that want tourism that returns to nature, interaction with local communities and is interested in learning local culture and uniqueness so as to

encourage the development of rural tourism

. Chafid Fandel argues that in a more comprehensive manner it describes a tourist village as a rural area that offers a whole atmosphere that reflects the authenticity of the village both in terms of socio-cultural life, customs, daily activities, village spatial architecture, as well as the potential that can be developed as a tourist attraction. , for example attractions, food and drink, souvenirs, lodging and other tourist needs (Chafid Fandeli, 2020)

. Menteri Kebudayaan Dan Pariwisata: Tourism village is a form of integration between attractions, accommodation, and supporting facilities presented in a structure of community life that is integrated with the prevailing procedures and traditions. A tourist village has a unique attraction (which can be in the form of the physical uniqueness of the rural natural environment, as well as the socio-cultural life of its people) which is packaged in a natural and attractive way so that the attractiveness of the countryside can drive tourist visits to the village (Ministry of Culture and Tourism, 2011: 1)

Meanwhile, religious tourism is a type of tourism that is categorized as special interest tourism. Special interest tourism emphasizes the very special interest of tourists. This interest can be in the form of a particular hobby or pleasure that manifests in the form of a tour

As for another understanding of religious tourism is one type of tourism product that is closely related to the religious or religious side that is

adhered to by mankind. Religious tourism is interpreted as tourism activities to places that have special meaning for religious people, usually several places of worship that have advantages. This, for example, is seen in terms of history, the existence of myths and legends about the place, or the uniqueness and superiority of the architecture of the building. This religious tourism is much connected with the intention and purpose of the tourist to obtain blessings, compassion, *tausiah*, and the wisdom of his life. But not infrequently it is also for certain purposes such as getting blessing, inner strength, firmness of faith and even abundant wealth.

Substantially, religious tourism is a religious trip that is shown to fulfill spiritual thirst, so that the dry soul will again be wet with religious wisdom. Thus, religious tourism objects have a very broad scope, covering every place that can excite the taste of the relevant religiosity, with religious tourism, which is concerned with enriching religious insight and experience and deepening spiritual feelings.

Thus, of course there will be something different that can be captured and felt by the participants of this religious tour, both when they leave, when they are at the location, and after the trip is over. Because religious travel can only be meaningful if the perpetrator already understands the desired meaning. (Moch Chotib, 2015)

Religious tourism is interpreted as tourism activities to places that have special meanings such as:

1. The mosque is a religious center where the mosque is used to worship prayers, *i'tikad*, call to prayer, and *iqomah*.
2. Graves in the jaw tradition, places that contain sacredness. Grave in Javanese is a higher mention of (respect) *pesarean*, a noun derived from *and sare*, (to sleep). In the traditional view, the tomb is a resting place.
3. The temple as an element in ancient times, which later replaced the position of *nyan* in the tomb (Ahsana Mustika Ati)

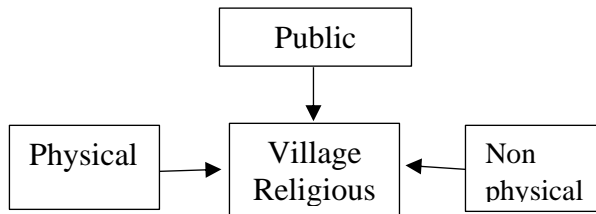
## METHOD

**The research location is Cupak Village**, Ngusikan District, Jombang Regency. The research was carried out by conducting preliminary research, namely conducting information digging by looking at the condition and population distribution as well as the potential of Cupak village. As a population, all the people of Cupak Village are involved in traditional and cultural activities in Cupak Village, while the sample selection method uses purposive sampling of 100 people.

This study used a qualitative approach, namely analyzing data based on observations and interviews and also using a questionnaire. The results of the analysis are then presented descriptively, namely revealing the circumstances and facts in the field with the interpretation or analysis of the author (Sugiyono 2012)

With this frame of mind:





## RESULTS AND DISCUSSION

### Results of data collection

This research study refers to Law No. 10 of 2009 concerning Tourism and several theories about tourism, namely about the elements involved in the tourism industry and the elements of sapta charm.

Based on the results of observation and gathering information through interviews and questionnaires, it was obtained:

#### 1. Physical:

Cupak Village has:

- Adequate road access, but the condition is partially damaged
- Tomb of Dewi Kili Suci, Thief Cluring, and several other tombs.
- Several springs include: Sendang Drajad, Sendang Kaputren and others
- Campground
- The beautiful panorama (View) along the way to Cupak Village is very supportive, namely in the teak forest environment
- Temporary housing (Home Stay) does not yet exist, but it is possible to have one
- There is culinary (village-style food stalls)

#### 2. Non Physical:

- Heritage Kirab Tradition
- Several types of dance, one of

which is the Journey of Dewi Kilisuci

#### 3. Community readiness:

Readiness elements of tourism

No	Indicator	Average score	Interpretation
1	Preservation of tourist destinations	4,6	Very ready
2	Community involvement in activities	4,9	Very ready
3	Government involvement in coaching	4	Ready
4	Availability of culinary and souvenirs	3,5	Ready
5	Road access	3,5	Ready
6	Home stay	2	Not quite ready
7	Security	4,6	Very ready

#### 4. Kesiapan sosial masyarakat

No	Indicator	Average score	Interpretation
1	Friendly and familial	4,8	Very ready
2	Security	4,8	Very ready
3	Preservation of cultural arts and traditions	4,6	Very ready
4	Environmental Conservation	4,9	Very ready

#### 5. Motivasi masyarakat

No	Indicator	Average score	Interpretation
1	Main source of income	3,6	Agree
2	Additional source of income	4,5	Strongly agree
3	Preservation of tourist destinations, cultural arts and traditions	4,8	Strongly agree
4	Village Progress	4,9	Strongly agree

#### 6. Dukungan Kelembagaan

No	Indicator	Average score	Interpretation
1	Government institutions	4,8	Strongly agree
2	Village community institutions	4,6	Strongly agree
3	Youth organizations	4,5	Strongly agree

#### Discussion

From the results of data collection, it can be explained that:

1. Physical variables can be explained;
  - a. Adequate road access, meaning that road access supports when Cupak Village is made a Religious Tourism Village, meaning that tourists do not experience significant difficulties in reaching it, or visiting tourist destinations even though some of the conditions are not good
  - b. There is no public transportation yet, but tourists have no difficulty using private vehicles, both cars and motorbikes, with sufficient parking space.
  - c. Beautiful panorama (view) along the way from the city of Jombang to Cupak Village through the teak forest because the location of the tourist destination is in a teak forest environment, meaning that tourists will enjoy traveling to tourist destinations in Cupak Village so that it will attract tourists to visit tourist destinations in the Village. Cupid.
  - d. There is no home stay yet because tourists prefer to spend the night and travel to

tourist destinations.

By paying attention to the elements of the existing physical variables, Cupak Village is worthy of being made a Tourism Village.

#### 2. Non-physical variables

From non-physical variables, it is obtained data that Cupak Village has cultural arts and traditions from ancestors which are interesting and maintained until now, meaning that the community can present entertainment attractions to tourists.

By paying attention to the elements of non-physical variables owned by Cupak Village, Cupak Village is worthy of being made a Religious Tourism Village

#### 3. Community readiness variable

From the results of data collection, it can be explained that:

- a. The readiness of tourism elements, the majority of tourism elements have been fulfilled in Cupak Village, meaning that with these results, Cupak Village is ready to become a Religious Tourism Village.
- b. Community motivation, community motivation is very high meaning that the community really wants to become Cupak Village to become a Religious Tourism Village
- c. Institutional support, institutional support in Cupak Village is very high, meaning that the institutions in Cupak Village are very high to make a Religious Tourism Village

#### CONCLUSION

From the studies that have been



carried out that:

1. The physical side includes natural potential related to supporting tourist destinations to be appointed as one Religious Tourism
2. The non-physical side, namely the wealth of art and tradition, is very supportive in being appointed as a Religious Tourism Village.
3. The motivation and readiness of the community's psychology based on an understanding of the principles of sustainability for the development of a Religious Tourism Village is very strong.
4. The side of government institutions, village institutions and the village community is very supportive for the realization of a Religious Tourism Village.

From this analysis, it is illustrated that the people of Cupak Village are ready to realize the preservation of the sustainability of tourist destinations, arts and culture and Cupak Village is ready to become a Religious Tourism Village.

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Penyelenggaraan Sapta  
Pesona Menteri Pariwisata,  
Pos Dan Telekomunikasi  
Peraturan Menteri Kebudayaan Dan  
Pariwisata Nomor :  
Km.18/Hm.001/Mkp/2011  
Tentang Pedoman Program  
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Masyarakat (Pnpm) Mandiri  
Pariwisata  
Undang-Undang Republik Indonesia,  
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