

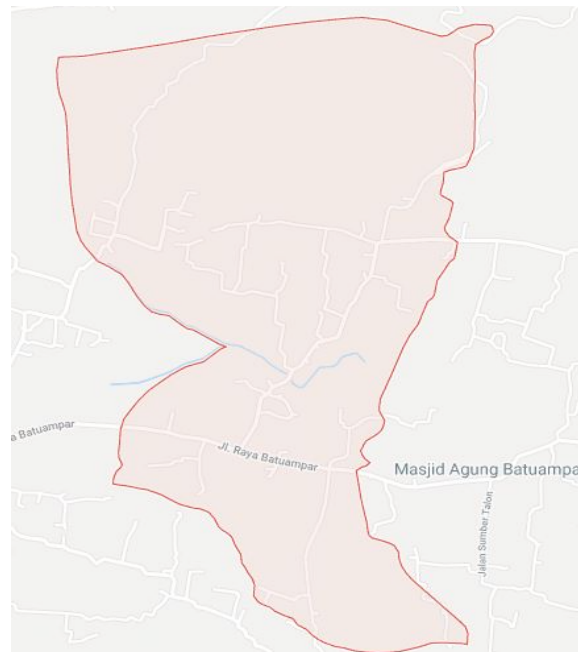


## INTRODUCTION

A religious site is mystical as its mystification should be preserved. The idea of the site commercialization may oppose the inhabitants' general-held belief that its development can generate religious, social, and cultural conflicts. However, people at the same time definitely require sufficient economic incomes to have a better standar of life, at least to meet their daily basic needs. Therefore, this papers aims to study the local dwellers' perceptions towards the scheme if *Langgher Dhatang* is developed into a religious tourism destination, economic opportunities as a consequence from its scheme, and feasible strategies to make *Langgher Dhatang* become more popular.

The naming of *Langgher Dhatang* is back to the history of its existence. *Langgher* (Madurese) means *Langgar* (a small mosque) and *Dhatang* means *Datang* (come). Its name refers to its history: it comes or exists by itself. In other words, no human intervention identified in its construction processes. It stood by itself. None of the people acknowledged that no one knew how and who built this small mosque. This information has passed through from generation to generation. Therefore, its name is lied on the presence of itself.

*Langgher Dhatang* is located in Dusun Pogag, Desa Palalang, Kec. Pakong, Kab. Pamekasan, Madura, East Java, Indonesia. Even though its location is in the foothills of the moun *Sekkaran*, it is accessible since the access road is well maintained. In terms of the road's width and convenience, road vehicles include cars and motorcycles, but are not highly recommended for buses, can pass through relatively quietly. Road infrastructure is relatively supportive for visit.



Its presence associates with relegious values. To some extent, logic is insufficient to explain natural phenomena including, so-called remain mystical, the phenomenon of *Langgher Dhatang*. Logically, it is downward impossible to believe that the site or the building presents without human interventions. There must be an architect or an individual or a group of people intentionally built it, not ethereal creatures as generally believed so far. It is above human control.

Daily routines and hectic ways of life can contribute to the catastrophe of spritual peaces. Human becomes more occupied with materialism, believing that having more money and possessions are the most fundamental thing in life. More people are increasingly becoming more workaholic in which there is indeed a very limited time for inner peaceful journey. They are unconsciously overlooked the spritual happiness and peace. This psychological needs cannot be materialized. The spritual crisis in a

modernized world can be a source of a person's mental problems <sup>1</sup>. Therefore, no matter how much they achieve, they still feel less.

Research on the strong linkage between human's spritual peace and (across) relegion has been undertaken for decades. Tambiah (1977) illustrates the importance of a cult of healing through meditation <sup>2</sup>. Accordingly, the participants joining the agenda is a cross-section of highly educated, professional and wealthy persons as well as persons who are poorly educated, of working class, artisan, and smaller-trader status. Most of their patients' problems are related to their previous lives and the possible moral cumphysical consequents of past actions on their present lives (kam/karma). The research shows that the meditation engagement results in positive physical and mental consequences for participants.

*Tarīqa* is also believed to have a direct connection to a peace of mind. Qomariyah and Saifuddin (2022) studied the impacts of *Tarīqa* to address *Tarīqa* followers <sup>3</sup>. Since the numerous life problems are so occupied, human need solutions to deal with. *Tarīqa* is a way to achieve the highest quality of sprituality and soul purification. By practicing daily bevahiōrs such as spritual practices and worship as exemplified by Prophet Muhammad, the members of *Tarīqa* committed to do good deeds as mandated by holy Al-quran and al-Hadist. The study found that internalizing the value of *murshid* and self-approach to God brings positive impacts on inner peace.

Economic life difficulties that people suffer adversely influence on their prosperity and peaceful mind. The notion indicates that economic prosperity plays a significant role as well to get peace spritually. Research shows that better economic performance assists in building peace and vice-versa (Vision of Humanity 2022) <sup>4</sup>. These elements create a virtuous circle. It means that a worse achievement in an economic level may hinder the peace. In return, a worse achievement in peace hinders people from achieving economic welfare. Therefore, both elements are interwoven as system that benefit or harm us.

The increasing distress and stressful mind on human, the need of religious healing is thus pivotal. Visiting religious sites offer an alternative solution to the given problems. Many religious sites have been maintained and developed for tourism purposes. Interestingly, in some places, they are open for public regardless their religious affiliation. They are not only accessible for individuals in the same faith, but also for across religions. This allows everyone to broaden religious education which significantly promotes for a greater tolerance of people's point of views.

Mecca, in Makkah in Saudi Arabia, the holiest place in Islam and the birthplace of the Prophet Muhammad, Badrinath Temple in Uttarakhand in India, a sacred place of the god Vishnu, Western Wall in Jerussalem, Israel, the holiest of Jewish sites, and Lumbini in Rupandehi, Nepal, the birthplace of the Lord Buddha and a place of pilgrimage for Buddhists all over the world exemplify how those religious sites' functions extend to which they attract visitors worldwide <sup>5</sup>. The following consequences benefit people economically around them especially. According to Suhair Anwar Khan (2018) <sup>6</sup>, the religious sites for tourism is not only a part of cultural landscape, but but also plays a significant role in

<sup>1</sup> M. Kharis Majid, Winda Roini, Azmi Putri Ayu Wardani, and Maulida Hasyah Sabrina, "THE URGENCY OF SPRITUAL HEALING DURING THE CORONAVIRUS OUTBREAK," *Teosofia: Indonesian Journal of Islamic Msyticism* 11, No. 1 (2022): 23-42, DOI: 10.21580/tos.v11i1.9569

<sup>2</sup> Tambiah, S., J, "THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION", *Culture, Medicine and Psychiatry*, 1 (1977): 97-132.

<sup>3</sup> Nurul Qomariah and Ahmad Saifuddin, "*Tarīqa* FOLLOWERS AND INNTER PEACE: A PHENOMENOLOGICAL STUDY OF NAQSHBANDIYYA-KH◻LIDIYYA ORDER IN INDONESIA," *Teosofia: Indonesian Journal of Islamic Mysticism*, 11, No.1 (2022): 1-22.

<sup>4</sup> Vision of Humanity, "*ECONOMIC PROSPERITY, PEACE AND BUSINESS DATA IN 5 CHARTS*, it can be retrieved from Economic Prosperity and Peace are Interlinked [5 Charts] (visionofhumanity.org) 2022.

<sup>5</sup> Suemedha Sood, "10 SITES OF RELIGIOUS PILGRIMAGE", is accessed in December 01, 2022. This can be retrieved from 10 sites of religious pilgrimage - BBC Travel.

<sup>6</sup> Suhair Anwar Khan, "RELIGIOUS TOURISM – DEFINITONS AND DESTINATIONS", January 19, 2018. The detail of this information can be reached at Religious Tourism - Definitions and Destinations (linkedin.com).

a local marketing and prime parts of the economy of hosted destinations. Interestingly, these religious tourisms are less affected by the economic issues. This is because the strong reason why the visitors make such traveling is for faith and soul fulfilment. Money then does not play an important role to stop from visiting the destination. Therefore, the visitors are a real investment in order to make the local inhabitants prosperous.

The conflicts, however, are inherent. The success to develop the local tourism destination does not mean without absence of contradiction. Research done by María-del-Mar Alonso-Almeida, Fernando Borrajo-Millán, and Liu Yi (2019)<sup>7</sup> shows two contradictory trends in tourist destination. Accordingly, not only in terms of economy and employment that can be gain by the hosted destination, but also economic low-cost transportation and short rental platforms become fundamental demands for a local tourism destination. Therefore, distinctive views to the plan is a normal case.

The conflict interest between preserving religious values, maintaining cultural practices, and flourishing the local people's economic prosperity have become a greatest challenge in this tourism development. In one side, the inhabitants are aware of the potential negative consequences of *Langgher Dhatang* development into a tourism destination site. On the one hand, they firmly believe that they can save or be confident financially due to the positive impacts of the tourism development.

A number of research has been already undertaken. Lisa Ruhanen (2004)<sup>8</sup>, for instance, researched the strategic planning for tourism plan of 30 local tourism destinations in Queensland, Australia. She mainly focused on the what extent of the sustainability principles, namely strategic planning and stakeholder participation integrated into the planning process. This emphasis either the local tourism destinations in the given areas has already employed the strategic planning for sustainable tourism site by engaging the local authorities' participation from the very beginning of the process of their tourism development. What she found was that local destinations are not integrating sustainability principles in their planning processes.

The study that is also concerned about the community engagement was carried out by Adenike D. Adebayo and Jim Butcher (2022)<sup>9</sup>. They investigated community engagement in Nigeria's Tourism Industry by looking at the stakeholders' perceptions. Accordingly, the community empowerment is essential to make sure local community members benefit from tourism development. However, it reveals that community empowerment was found to be experienced in different ways by different stakeholders within the communities. Some were more positive than others. For that reason, this research suggests that Nigerian governance structures are required to be willing to devolve a degree of power and authority over decisions to the communities they served. Therefore, it is crucial for stakeholders to empower the indigenous people as a part of local tourism developmental processes.

Similar research with the current one has been done Dimitrios Styliadis and Ana Maria Dominguez Quintero (2022)<sup>10</sup>. The main focus of their investigation is related to the effect of place image and knowledge of tourism on Residents' perceptions to tourism and their word-of-Mouth intentions in Seville, Spain. Accordingly, residents' thoughts of the economic, socio-cultural and environmental impacts are shaped by the place image and only economic ones that affect the knowledge of tourism.

<sup>7</sup> María-del-Mar Alonso-Almeida, Fernando Borrajo-Millán and Liu Yi, "ARE SOCIAL MEDIA DATA PUSHING OVERTOURISM? THE CASE OF BARCELONA AND CHINESE TOURISTS", *Sustainability*, 11, No. 12. (2019): 1-17, <https://doi.org/10.3390/su11123356>.

<sup>8</sup> Lisa Ruhanen, "Strategic Planning for Local Tourism Destination: An Analysis of Tourism Plans". *Tourism and Hospitality Planning & Development*, 2004. DOI:10.1080/1479053042000314502.

<sup>9</sup> Adenike D. Adebayo and Jim Butcher, "Community Empowerment in Nigeria's Tourism Industry: An Analysis of Stakeholders' Perceptions", *Tourism Planning & Development*, (2022), 1-21, <https://doi.org/10.1080/21568316.2022.2127865>

<sup>10</sup> Dimitrios Styliadis and Ana Maria Dominguez Quintero, "Understanding the Effect of Place Image and Knowledge of Tourism on Residents' Attitudes towards Tourism and Their Word-of-Mouth Intentions: Evidence From Seville, Spain", *Tourism Planning & Development*, 19, No. 5, (2022): 433-450, <https://doi.org/10.1080/21568316.2022.2049859>.

The current research involved local people who live exactly nearby around *Langgher Dhatang* to address research questions. The reason for this consideration is that they would be likely to have both immediate potential positive and negative impacts of its plan. The researchers also confirmed the origin of the participants. Furthermore, they must be indigenous, taking the participants' historical knowledge of *Langgher Dhatang* into account. Their voices are truly essential as they significantly influence to where the plan is going to go. Their voices are also pivotal as this scheme accomodates the initial coordination of its existing potentials and the developmental site.

What makes this research can fill the gap of the previous ones is in the area of the object of the study. Existing research were mainly concerned about the natural sites such as mountains and lakes. This research, however, points out the mystical religious landscape: a religious phenomenon of *Langgher Dhatang* in which its existence is generally assumed not to have a human intervention. Research on this site found had no luck. This kind of the mystical place has not been gained a wide research attention, and neither *Langgher Dhatang*. It is strongly believed that its existence is no individual or no a group of people were acknowledged to build it. It historically stood by itself. In other words, what are missing from the previous ones is that this is to put emphasis on the religious physical object that tends to lack of researchers' attention, but its existence, however, remains mysterious.

The idea of this research is to contribute to the study of the interplay between the tourism and religion. Since the need of spritual healing is essentially increasing, offering more sites that serve both tourism purposes and religion practices is also important. They can gain two benefits in one practice. In regards with the issue under discussion, *Langgher Dhatang* represents both seen and unseen world. This building then justifies that there is power that human cannot control. From this point of view, belief, something abstract or unseen, and physical world such as the the architecture of its building become an apparent evidence (seen) on the power beyond human control. That occurs in the realm of religion. By visiting this object of this religious tourism destination, individual can then see the importance of knowledge of body and soul, material and non-material world, physical and spritual peace.

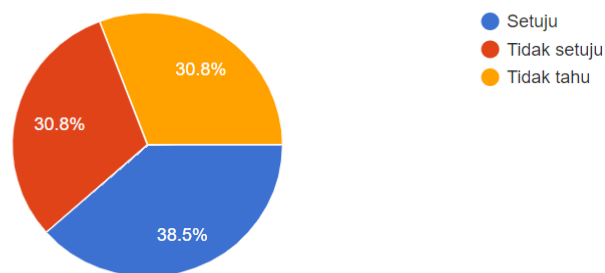
The idea of developing *Langgher Dhatang* as a local religious tourism destination becomes a ground plan. It is considered to be a realistic effort to ensure that Islamic religion and economic prosperity are interwoven. The local people's prosperity and their religious life should develop as both are just like two sides of a coin that are inseparable. In one side, more prosperous economic life, one of the desired achievement but maintaining the cultural and religious practices that potentially change the way they live is something they fear to come. As this is the first step in identifying the potential village tourism destination especially in Madura island, this research is thus to look at the local people's perceptions towards the plan of *Langgher Dhatang* when developed into a local tourism destination, economic impacts of its implementation, and strategies that we can take to escalate the popularity of *Langgher Dhatang* located in Dusun Pogag, Desa Palalang, Kec. Pakong, Kab, Pamekasan, Madura, East Java, Indonesia.

#### **VARIOUS RESPONSES TOWARDS PROPOSAL**

This part addresses the result of the interview with villagers. Initial mapping was made to identify the local people's responses towards the development of *Langgher Dhatang* for a tourism destination by conducting door-to-door interviews. They who involved in this research activity were people who inhabit in the nearest area of *Langgher Dhatang*. The significance of their direct involvement in this process is because they would be likely to be individuals who will receive an immediate impact from tourism activities. The following chart illustrates the responses of its people to the plan of the site tourism development:

*Langgher Dhatang* bisa dijadikan tujuan wisata religi. Menurut anda?

13 responses



The data shows various responses to the proposal. We asked the participants either they agree, disagree, or do not know if *Langgher Dhatang* is designed to be a religion tourism destination. It can be seen from the data that they hold different perceptions but a similar percentage for each type of questions found. Their percentages are only very slightly different. Participants who both disagreed and had no idea about the plan achieve 30.8% and only 38.5% who agreed with the plan.

The closeness in percentage can actually keep more distance to the point of the project carries a success or a failure. That small gaps in percentages can turn out to be a particular challenge to make the scheme happen lies ahead. This is because the numbers of the participants have an equal power position to determine or control if the project can(not) be continued. However, it will be a different story if the gaps of the percentage are wide. It must be much easier for us to stop the project if most of them, the numbers who disagreed are much higher than parties who agreed with, refused our plan. The reason for this is that this has already been clear that they are not welcome to have *Langgher Dhatang* developed. In the same way, if the percentage of parties who disagreed with the project is much lower, then the project would be likely to be successful because most of the participants agree to make *Langgher Dhatang* as a tourist site.

Conflict interests arise. This research suggests that not all local people share a uniformed view towards the local tourism development. It strongly indicates that rural tourism is neither a simple, business-orientated project nor a step-by-step process of tourism development<sup>11</sup>. It is also strongly suggested by Priyono (2022), the government assistant on People Welfare Affairs, Pamekasan regency, stating that, as locals' persistent rejection toward would be strong, tourism site development in Pamekasan context should be in line with cultural practices<sup>12</sup>. Accordingly, developing tourism site in Pamekasan regency is absolute to "Pamekasan berkembang (Pamekasan develops)". Furthermore, the head of Youth Sport and Culture Office (2023) also states that the tourism development in Pamakeasan regency should be based on the potential tourism lying in the villages<sup>13</sup>. The idea is in line with the presidential regulation No. 59, Year 2017 about the implementation of sustainable developmental purposes.

The local various responses, either they agree, disagree, or neither to justify their position, are typical, with various reasons. Research done by Widiastuti, Richardus, and Budiawan (2022)<sup>14</sup> illustrates similar case. Their research was conducted in Bejiharjo, a rural tourism destination in Indonesia.

<sup>11</sup> Soyeun Kim & Tazim Jamal, "The Co-Evolution of Rural Tourism and Sustainable Rural Development in Hongdong, Korea: Complexity, Conflict and Local Response", *Journal of Sustainable Tourism*, 8, No. 9, (2015). <https://doi.org/10.1080/09669582.2015.1022181>

<sup>12</sup> Dinas Kepemudaan Olah Raga dan Pariwisata Kabupaten Pamekasan, "Pembahasan Rencana Induk Pariwisata Kabupaten Pamekasan Tahun 2022 Sukses Terlaksana," (2022), retrieved from Pembahasan Rencana Induk Pariwisata Kabupaten Pamekasan Tahun 2022 Sukses Terlaksana - Disporapar Pamekasan ([pamekasankab.go.id](http://pamekasankab.go.id)).

<sup>13</sup> The head of Youth Sport and Culture office, "Disporabud Pamekasan Kaji Potensi Wisata Desa", (2023), retrieved from Disporabud Pamekasan Kaji Potensi Wisata Desa - ANTARA News Jawa Timur.

<sup>14</sup> Rina Widiastuti, Wisma Nugraha Christianto Richardus, & Budiawan, "GLORIFYING CULTURAL SCAPES TO CONFLICTUAL TOURISMSCAPES: THE DYNAMIC OF TOURISM DEVELOPMENT IN RURAL INDONESIA," *E-Journal of Tourism*, 9, No. 1 (2022): 97-112, DOI: <https://doi.org/10.24922/eot.v9i1.83518>.

The Yogyakarta government inaugurated Bejiharjo as a cultural village in 1995. The government regulation introduced the tourism development concept of a tourism village specifically designed by the government. On the one hand, the local people are persistent that local cultural values must be preserved and the visitor should be loyal to them<sup>15</sup>. Indeed, this problem involved two parties that they should be cooperative to achieve the goal.

In our context, the logic behind the argument to their refusal is mostly related to the potential emergence of violation of God's law. That is one of the deep concerns with the idea of *Langgher Dhatang* development as a local tourism destination. Many of them argue that it will bring more severe impacts, instead of its benefits, because men and women without legal binding relationship before national and religious laws go out for dating in the given area. Accordingly, this practice can lead to misfortune, not only for doers but also for people around them. The reason for this is that God will return any consequences in accordance with the good deed or bad deed that we performed. Therefore, they would stay away from this typical catastrophe.

Opposing views believe that positive impacts on the people around *Langgher Dhatang* in particular can be gained. More people come, the more vibrant the village will be. The planned tourism may provide not only economic benefits but also help to revive their culture<sup>16</sup>. Accordingly, visitors coming from different background can make the village more dynamic. They can talk to people who speak different languages that enable them to learn other languages as Madurese can also be a part of their interest to study. Among social and cultural aspects motivating them to support the project, the economic reason is getting more dominant (the following part addresses this point in detail). Therefore, its number in this position tends to be slightly higher than the sceptical ones.

The other underlined point of the result of the interview is that many participants have no ideas with the scheme and this is so significant as well (30.8%). They neither know they should be in a position to agree nor disagree. Consequently, this party cannot be said to see as people who are confident or insecure with the outline. The neutral stance has implication to the scheme either it brings success or failure if *Langgher Dhatang* is designed to be a future religious tourism destination. In most cases, this stance does not problematize if the plan continues or they do not regret if the proposal does not go according to plan. For that reason, only a clear stance, agree or disagree, will be a strong foundation to (not) go on to the next stage.

It should be understood that anticipated consequences, either positive or negative ones, agree or disagree, or neither to both sides, must come together. In fact, they are inseparable. Different attitudes that people we asked are normal. Therefore, identifying their voices are an initial crucial part to engage local people in the process of development *Langgher Dhatang* as a tourist site.

## TOURISM DEVELOPMENT AND ECONOMIC ISSUES

One of the purpose of developing the tourism destination is to contribute the economic welfare to its local people. This is also to help Pamekasan to be an independent regency economically (Hannan & Rahmawati, 2020)<sup>17</sup> and encourage the economic growth in Pamekasan<sup>18</sup>. This point discusses the local

<sup>15</sup> Bibi Suprianto, "Tradisi Hukum Adat Pati Nyawa Lintas Etnis Melayu Islam dan Dayak Kabupaten Kapuas Hulu", *Muslim Heritage*, 6(2): 2021, DOI: 10.21154/muslimheritage.v6i2.3195

<sup>16</sup> Afamefuna Eyisi, Diane Lee, & Kathryn Trees, "Local Perceptions of Tourism Development and Socio-Cultural Impacts in Negeria", *Tourism Planning & Development*, (2021). <https://doi.org/10.1080/21568316.2021.1939134>.

<sup>17</sup> Abd Hannan and Fithriyah Rahmawati, "Strategi Pembangunan Pariwisata Daerah Berkelanjutan melalui Konsep Ekowisata Berbasis Kearifan Lokal", *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial*, (2020), Vol. 2, No. 1. Retrieved from ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial ([iainmadura.ac.id](http://iainmadura.ac.id))

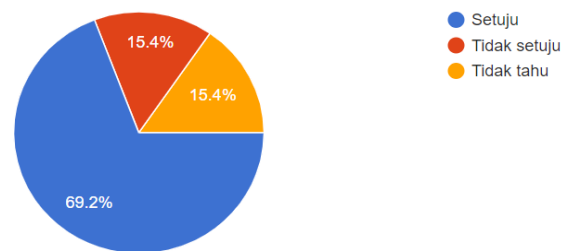
<sup>18</sup> Titov Chuk's Mayvani, Rifai Afni, Alifah Rokhmah Idialis, and Sariyani, "Analysis of Growth and Tourism Clusters in Madura", *Jurnal Ekonomi dan Studi Pembangunan*, 14(1), (2022), Permalink/DOI: <http://dx.doi.org/10.17977/um002v14i12022p059>.



perceptions towards the inherent economic consequences when *Langgher Dhatang* goes to public for a tourism. Among assorted views to the idea of development of *Langgher Dhatang* as a village tourism destination, significant differences in this point, however, found. We asked people about the issue that is deeply concerned about either *Langgher Dhatang* as a local tourism destination will offer local people to have a better income or not. What this research reveals is that the participants' responses fall into three categories: agree, disagree, and do not know. The second and third categories show the same percentage. Both participants who disagreed and did not know about the plan reach 15.4%. Interestingly, the people who agree that the plan allows the indigenous people to run their own business for a better standard of life achieve 69.2%. The following chart illustrates the response percentages from the interviewees:

Menjadikan *Langgher Dhatang* sebagai destinasi wisata religi bisa membuka peluang usaha untuk peningkatan ekonomi masyarakat setempat. Menurut anda?

13 responses



The total of percentage for each answer defines a success or a failure. The significant different weights of people who agree and disagree with the plan help us to firstly identify either the locals are welcome or not. Their voices can be a determining factor to where the plan is going to go. As a consequence, the decision to make *Langgher Dhatang* developed into a village tourism destination can be made afterwards. In other words, if more than 50% of the people already agree, compared to the previous data relating to the local people's position if *Langgher Dhatang* is developed to be a local religious tourism destination, to its economic impact, it can be seen that they are happy with the scheme. Belief on the positive economic impact when *Langgher Dhatang* becomes a tourist destination, is dominantly held by its people. Therefore, those numbers reduce potential locals' conflicts when it comes to economic consequences.

Tourism sector in Madura, including in Pamekasan regency, is potential and thus can provide opportunities in improving the economics<sup>19</sup>. Most of them believe that *Langgher Dhatang* can make its people more advantageous economically. This is because business opportunities lie ahead to develop. Accordingly, they can sell local foods, which can be an asset and means of differentiation<sup>20</sup>, such as *Kaldu* (a combination of green beans, beef, garlic, and fried onion). Making not only a better quality, but also the quality of the local products, is also a room for improvement. This also can generate employment opportunities<sup>21</sup> which can lead to the locals' economic development<sup>22</sup>. The local tourism

<sup>19</sup> Mohammad Arief, Rita Indah Mustikowati, Fathor A.S. and Muh. Syarif, "Tourist Destination based on SMEs Innovation: a Lesson from Madura Island, Indonesia", *WSEAS Transactions on Business and Economic*, 19 (2022), DOI: 10.37394/23207.2022.19.88.

<sup>20</sup> Anna Maria Stalmirska, "Loca Food in Tourism Destination Development: The Supply-side Perspectives", *Tourism Planning & Development*, (2021), <https://doi.org/10.1080/21568316.2021.1928739>.

<sup>21</sup> Kibrachew Tamene & Amare Wondirat, "Economic Impacts of Tourism on Small-Scale Tourism Enterprises (SSTEs) in Hawassa City, Southern Ethiopia", *International Journal of Tourism Sciences*, 19, N0. 1 (2019), <https://doi.org/10.1080/15980634.2019.1592951>.

<sup>22</sup> Haroon Rasool, Shafat Maqbool, and Md. Tarique, "The Relationship between Tourism and Economic Growth among BRICS Countries: a Panel Cointegration Analysis", *Future Business Journal*, 7(1): (2021), <https://doi.org/10.1186/s43093-020-00048-3>



can generate jobs, souvenir sales <sup>23</sup>, and indirectly the supply of goods, and services required by tourism-related business <sup>24</sup>. They can act as a magnet for more visitors. Based on the vast experiences in running a business, they can later pack their businesses into more professional services.

Furthermore, developing existing businesses is also potential. Its people who already run home-made businesses for example, can produce more products in accordance with the market demands. As more visitors come, a wide variety of their needs also attach. It is generally acknowledged that local people tend to take advantage of natural raw materials to make money. Their creativity to maintain food supply, house ornaments, farm products has been in nature. It enables them to survive with low income that can minimize economic gap between the rich and the poor <sup>25</sup>. Therefore, putting the income issue in this context is povital.


In contrast, 15.4% of the interviewees disagree when *Langgher Dhatang* can be a road for an economic development. When we asked why they did not see the future of its plan, this stance is basically taken not because they do not require financial supports for their daily stuff. What makes a big consideration to this decision is mostly based on a true idea that more severe consequences, rather than economic matters, lied ahead. Insecurities can link to the deviation of fundamental religious norms. Therefore, they disagree with the scheme.

The same percentage also presents for the participants who cannot justify their position to the issue at hand. Their stance is neither agree nor disagree. This percentage (15.4%) is equally relevant to individuals who disagree if *Langgher Dhatang* promises a better economic life for its inhabitants. When the question even elaborated further, they even cannot predict the likelihood of the effects, either positive or negative, that are inherently ascribed.

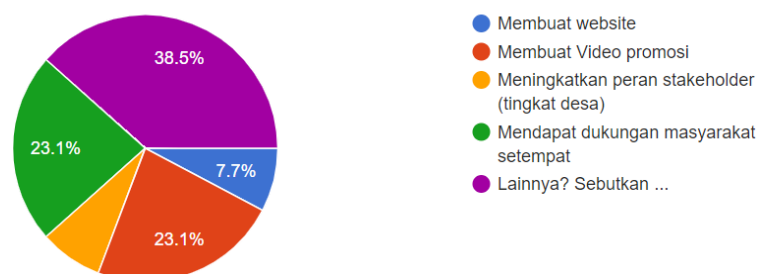
From the given three positions assigned, the most significant voices to the positive economic consequences that *Langgher Dhatang* could bring achieve 69.2% compared from whom disagree that *Langgher Dhatang* will improve a better quality of life of its dwellers. This achieves 15.4% as neutral positions do. In other words, more than 50% of interviewees believe that they would have a better income if *Langgher Dhatang* is developed to be a local religious tourism destination.

### FEASIBLE STRATEGIES

Regarding the two previous points, this part addresses the possible actions that can be taken to popularize *Langgher Dhatang* for wider visitors. They aim to have it more viewers or visitors. More practical ideas are urgently required. The current research shows the following practical information and the precentage of the participants' lean identified to offer feasible strategies:

Menurut anda, langkah apa saja yang bisa dilakukan untuk meningkatkan popularitas Langgher Dhatang Dusun Pogag, Desa Palalang, Kec. Pakong, Kab. Pamekasan? 

13 responses



<sup>23</sup> Hanik Fitriani, “Proyeksi Potensi Pengembangan Pariwisata Perhotelan dengan Konsep Syariah”, *Muslim Heritage*, 3(1): (2018), DOI : 10.21154/muslimheritage.v3i1.1257

<sup>24</sup> Ada Mirela Tomescu, Dorina Lezeu, Marcel Boloş, and Delia Pop, “Tourism and Local Development”, *Rejuvenating the Tourism Destination*, (2006): presented in 18<sup>th</sup> International Scientific Conference: Tourism and Hospitality Industry, seen at December 02, 2022, retrieved from (PDF) “Tourism and Local Development” (researchgate.net).

<sup>25</sup> Hanik Mariana, “Korelasi Zakat dengan Prilaku Konsumen dan Pemberdayaan Ekonomi Masyarakat di Banyudono, Ponorogo”, *Muslim Heritage*, 1(1): 2016, DOI : 10.21154/muslimheritage.v1i1.382

The considered actions are related to designing *Langgher Dhatang* website (7.7%), promoting it through informative and interesting videos (23.1%), involving the local stakeholder's role (7.7%), having supports from the locals (23.1%), and others, promoting it from friends-to-friends, (38.5%). Those are seen to be able to enhance *Langgher Dhatang's* popularity so that they have more people who are interested in its site.

The first action that can be taken, according to the lowest percentage of the optional strategies for its development in the local's perception include two sets of strategies: designing a website and involving the local authorities' role. Both achieve 7.7%. Creating website promoting *Langgher Dhatang's* information is a useful method to have wider and more visitors. With further elaboration, some finally got ideas what to do with the website. Accordingly, information provided might cover its history and its changes, the mysterious stories behind its existence, and other mystical phenomena. This is such since very limited information available on the internet.

The presence of a website platform is crucial to achieve a wider market, compared to an entire offline. It is also due to the increase of smartphone use that enable people to navigate the tourism sites located in Madura easier and more fun<sup>26</sup>. Its significance is particularly important due to the growing digital landscape offering more advantages to the hosted destination<sup>27</sup>. As released by the AIST global travel agent, more benefits the hosted tourism destinations will have if they will gain more success if they offer their packages online<sup>28</sup>. Increasing credibility, brand personalization, visual impact, client reviews, online booking engine, and travel partner networks are instances of the positive impacts to the sites when they are accessible online.

The fast growing of recent technologies open more opportunities for people to develop a village tourism destination. The internet connects people. Internet-based social media have made communication between thousands of people possible<sup>29</sup>. According to one of the interviewees, bringing *Langgher Dhatang* in virtual world can help people, as long as they can access to the internet, to see its existence that might be one of their interest for their next trip plan. Useful information such as the history of *Langgher Dhatang* and the visual images of *Langgher Dhatang* promotes viewers' visual experiences so that the likelihood to visit the location becomes more motivated.

The next is to engage the head of the village. Their participation is vital to develop *Langgher Dhatang* into a local tourism destination. As long as the support from the powerful person in the village level is real, the road to the plan can be smooth. The research from Maria Lichrou and Lisa O'malley (2007) alerts the contested interests among stakeholders especially when they are making efforts to develop tourism sectors in the land<sup>30</sup>. This is because their position is a part of determining factors to the success or the failure of the plan<sup>31</sup>. In regards with the economic issues, Dalia Perkumienė and Rasa Pranskūnienė (2019)<sup>32</sup> believe that the role of local authorities is fundamental as they can maintain the economic interest, community autonomy, and personal freedom. The regulation and

<sup>26</sup> A Jauhari, F A Mufarroha, Moch Rofi', Muhammd Fikri Nasrullah, Fitriyah, Khoirun Nisa', "The Development of Smart Travel Guide Application In Madura Tourism", *Proceedings of the 3<sup>rd</sup> International Conference on Social Sciences (ICSS 2020)*, Vol. 473, (2020)

<sup>27</sup> According to Maria-del-Mar Alonso-Almeida, Fernando Borrajo-Millian and Liu Yi (2019), social media enable the tourists to take apart in the production and consumption of travel experiences.

<sup>28</sup> AIST, "10 REASONS WHY TRAVEL AGENCIES NEED A WEBSITE", (2022), seen at December 01, 2022, retrieved from 10 Reasons Why Travel Agencies Need A Website (aist.global).

<sup>29</sup> Mangold, W.; Faulds, D. SOCIAL MEDIA: THE NEW HYBRID ELEMENT OF THE PROMOTION MIX. *BUS. Horz.* 52. (2009): 357–365.

<sup>30</sup> Maria Lichrou and Lisa O'malley, "Mining and Tourism: Conflicts in the Marketing of Milos Island as a Tourism Destination", *Tourism and Hospitality Planning & Development*, 3, No. 1 (2007), <https://doi.org/10.1080/14790530600640834>.

<sup>31</sup> Muhammad dan Sri Rahayu Budiani, "RURAL CREATIVE TOURISM AS A GROWTH TRIANGLE ON THE SLOPES OF MOUNT SUMBING, MAGELANG IN THE NEW ERA OF NORMALITY", *E-Journal of Tourism* 9, No. 1 (2022): 47-57. DOI: <https://doi.org/10.24922/eot.v9i1.84035>.

<sup>32</sup> Dalia Perkumienė and Rasa Pranskūnienė, "OVERTOURISM: BETWEEN THE RIGHT TO TRAVEL AND RESIDENTS' RIGHT", *Sustainability*, 11, No. 12 (2019). <https://doi.org/10.3390/su11072138>.

enforcement of local's rights and protection of public interest can be harmonious. Even though we have a small number of the interviewees supporting this idea, their voice should not be ignored.

Furthermore, the support from village dwellers and interesting videos, according to the people we interviewed, are considerable actions to take. These aspects have the same percentage, 23.1%. The support from the locals, along with local authorities' important role, can be a form of having a shared-views to the importance of security and comfort. All local must have similar consciousness that maintained security enhances *Langgher Dhatang* popularity. The more people visit, the more they can be advantageous economically. Economic transaction can lead to a better economic income. According to Robert B. Richardson (2014)<sup>33</sup>, tourism development promotes economic growth and alleviating poverty. Tourists are attracted to remote areas with high values of cultural and landscape assets. This means that opportunities for income generation are getting more open. However, if there is no guarantees for visitors in terms of the security and comfort, it can create tourists' bad impression. Bad reviews will make the tourism destination killed slowly.

Making videos containing the information of *Langgher Dhatang* is an alternative promotion way. One of examples can be seen on 25 top tourist attractions in Europe by Touropia (2022)<sup>34</sup>. This video gives us tremendous opportunities to experience a wide range of tourism destination in Europe. In the first step, the video must not be professionally looked. This can be due the need of the competent human resources. The relative high of the percentage means that the indigenous people see the importance of making attractive videos of *Langgher Dhatang* as a part of our effort to popularize it.

Moreover, the last option we offered is noteworthy for promotion of *Langgher Dhatang* and it achieves a very big number in its distribution (38.5%). We interrogated them what kinds of strategies that can help its popularity, other than factors already mentioned, is a friend-to-friend advertisement. It means that mouth-to-mouth promotion, from family, relatives, or friends, can be an effective way to have more tourists to come. Raising positive impression, such as maintaining security and comfort, as already addressed is thus undoubtedly essential.

When the visitors had a good impression about the place, the possibility of individual advertisement would be likely high. They would tell their families and their relatives about *Langgher Dhatang* in a positive sense. It indeed implies a recommended visit for the listeners. In contrast, if they had a bad impression about the place, they would like to tell the truth. Their friend will be likely to extend this story to their friends' friends and it should be kept in mind that this information circulates fast. This kind of advertisement becomes the primary tool in the tourism industry to get professional gains<sup>35</sup>.

Regardless the variations of proposing strategies to bring *Langgher Dhatang* become popular, we all acknowledge how important it is to plan and find realistic strategies for its development. In the current context, more actions are highly needed. This is especially because the site, according to the interview, lacks of visitors recently. Compared to some years ago, this site had many visitors outside Madura. according one of the informants, they visited it to ritual purposes. They believed that *Langgher Dhatang* is mystical so that stuffs around it such as water is also claimed to have mystical benefits so that they bring positive impacts on their life. Therefore, they come here to take water home.

## CONCLUSION

The current study uncovers three important points: 1) the locals' perceptions towards the development of *Langgher Dhatang* as a religious tourism destination, 2) the villagers' thoughts towards economic

<sup>33</sup> Robert B. Richardson, "THE CONTRIBUTION OF TOURISM TO ECONOMIC GROWTH AND FOOD SECURITY", *ResearchGate*, (2014). Seen at December 01, 2022, retrieved from (PDF) The Contribution of Tourism to Economic Growth and Food Security (researchgate.net).

<sup>34</sup> Touropia, "25 TOP TOURIST ATTRACTIONS IN EUROPE", 2020, seen at December 01, (2022), retrieved from 25 Top Tourist Attractions in Europe - Travel Video - YouTube.

<sup>35</sup> Hassan Salehi & Morteza Farahbakhsh, "Tourism Advertisement Management and Effective Tools in Tourism Industry", *International Journal of Geography and Geology*, 3, No. 10 (2014): 124-134.

implication if *Langgher Dhatang* becomes a tourist site, and 3) the feasible strategies that can be taken to make *Langgher Dhatang* have a wider viewers and visitors. Pertaining to locals' perceptions towards the development of *Langgher Dhatang* as a religious tourism destination, first point which we confirmed relates to their position, either they agree, disagree, or do not know, if *Langgher Dhatang* becomes a tourist site. What we reveal is surprising since the percentage to each party is closer one another. People who disagree with the scheme and who are in neutral position achieve exactly the same number: 30.8%. On the other hand, people who agree with the scheme get 38.5%. This narrow gap among parties puts a particular problem to which the scheme can go or not. This is because all engaged participants have an equal power position to determine the success or the failure of the scheme. The second is associated with the potential economic impact that would bring if *Langgher Dhatang* becomes a tourist destination. Surprisingly, 69.2% agrees that its presence can lead a higher standard of life because they can have more income by running their own businesses. This number is in contrast compared to the first concern which shows only a narrow gap of the responses. People who disagree that this does not promise a better financial condition to its inhabitants and who have no idea about the issue at hand achieve the same percentage: 15.4%. This significant differences imply that the scheme can go according to the plan since only few people who disagree with economic variables measured.

The last is related feasible approaches that can be taken to make *Langgher Dhatang* more popular. This research found a number of various strategies to popularize it. They are making website and involving the local authorities' participation to process its development (both achieve 7.7%), gaining supports from indigenous people and making informative videos (their voices are up to 23.1%. The biggest number, that is 38.5%, is associated with other strategies, as not previously mentioned, that is mouth-to-mouth advertisement. Next research can focus on the study of history of *Langgher Dhatang*. That can be especially scrutinized about mystical values, holy al-Quran as the preserved and inherent *Langgher Dhatang* stuff, and original architectures such as the twelves boxes of the floor. They aim not only for sets of website contents, but also for a reliable resource of religious knowledge. With deeper investigation on the given mystification symbolized by physical things, we hope that it attracts more attention from researchers, practitioners, architects, as well as students. Various disciplines that approach it can widen horizon of our body and soul journey in understanding the natural phenomenon.

## REFERENCES

- A Jauhari, F A Mufarroha, Moch Rofi', Muhammd Fikri Nasrullah, Fitriyah, Khoirun Nisa', "The Development of Smart Travel Guide Application In Madura Tourism", *Proceedings of the 3<sup>rd</sup> International Conference on Social Sciences (ICSS 2020)*, Vol. 473, (2020)
- Ada Mirela Tomescu, Dorina Lezeu, Marcel Boloş, and Delia Pop, "Tourism and Local Development", *Rejuvenating the Tourism Destination*, (2006): presented in 18<sup>th</sup> International Scientific Conference: Tourism and Hospitality Industry, seen at December 02, 2022, retrieved from (PDF) "Tourism and Local Development" (researchgate.net).
- Adenike D. Adebayo and Jim Butcher, "Community Empowerment in Nigeria's Tourism Industry: An Analysis of Stakeholders' Perceptions", *Tourism Planning & Development*, (2022), 1-21, <https://doi.org/10.1080/21568316.2022.2127865>.
- Afamefuna Eyisi, Diane Lee, & Kathryn Trees, "Local Perceptions of Tourism Development and Socio-Cultural Impacts in Negeria", *Tourism Planning & Development*, (2021). <https://doi.org/10.1080/21568316.2021.1939134>.

- Anna Maria Stalmirska, "Loca Food in Tourism Destination Development: The Supply-side Perspectives", *Tourism Planning & Development*, (2021), <https://doi.org/10.1080/21568316.2021.1928739>.
- AIST, "10 REASONS WHY TRAVEL AGENCIES NEED A WEBSITE", (2022), seen at December 01, (2022), retrieved from 10 Reasons Why Travel Agencies Need A Website (aist.global).
- Bibi Suprianto, "Tradisi Hukum Adat Pati Nyawa Lintas Etnis Melayu Islam dan Dayak Kabupaten Kapuas Hulu", *Muslim Heritage*, 6(2): 2021, [doi : 10.21154/muslimheritage.v6i2.3195](https://doi.org/10.21154/muslimheritage.v6i2.3195).
- Dalia Perkumienė and Rasa Pranskienė, "OVERTOURISM: BETWEEN THE RIGHT TO TRAVEL AND RESIDENTS' RIGHT", *Sustainability*, 11, No. 12 (2019). <https://doi.org/10.3390/su11072138>.
- Dimitrios Styliadis and Ana Maria Dominguez Quintero, "Understanding the Effect of Place Image and Knowledge of Tourism on Residents' Attitudes towards Tourism and Their Word-of-Mouth Intentions: Evidence From Seville, Spain", *Tourism Planning & Development*, 19, No. 5, (2022): 433-450, <https://doi.org/10.1080/21568316.2022.2049859>.
- Dinas Kepemudaan Olah Raga dan Pariwisata Kabupaten Pamekasan, "Pembahasan Rencana Induk Pariwisata Kabupaten Pamekasan Tahun 2022 Sukses Terlaksana," (2022), retrieved from Pembahasan Rencana Induk Pariwisata Kabupaten Pamekasan Tahun 2022 Sukses Terlaksana - Disporapar Pamekasan (pamekasankab.go.id).
- Hanik Fitriani, "Proyeksi Potensi Pengembangan Pariwisata Perhotelan dengan Konsep Syariah", *Muslim Heritage*, 3(1): (2018), [doi : 10.21154/muslimheritage.v3i1.1257](https://doi.org/10.21154/muslimheritage.v3i1.1257).
- Hanik Mariana, "Korelasi Zakat dengan Prilaku Konsumen dan Pemberdayaan Ekonomi Masyarakat di Banyudono, Ponorogo", *Muslim Heritage*, 1(1): 2016, [doi : 10.21154/muslimheritage.v1i1.382](https://doi.org/10.21154/muslimheritage.v1i1.382).
- Haroon Rasool, Shafat Maqbool, and Md. Tarique, "The Relationship between Tourism and Economic Growth among BRICS Countries: a Panel Cointegration Analysis", *Future Business Journal*, 7(1): (2021), <https://doi.org/10.1186/s43093-020-00048-3>.
- Hassan Salehi & Morteza Farahbakhsh, "Tourism Advertisement Management and Effective Tools in Tourism Industry", *International Journal of Geography and Geology*, 3, No. 10 (2014): 124-134.
- Kibrachew Tamene & Amare Wondirat, "Economic Impacts of Tourism on Small-Scale Tourism Enterprises (SSTEs) in Hawassa City, Southern Ethiopia", *International Journal of Tourism Sciences*, 19, NO. 1 (2019), <https://doi.org/10.1080/15980634.2019.1592951>.
- Lisa Ruhanen, "Strategic Planning for Local Tourism Destination: An Analysis of Tourism Plans". *Tourism and Hospitality Planning & Development*, 2004. DOI:10.1080/1479053042000314502.
- Mangold, W.; Faulds, D. SOCIAL MEDIA: THE NEW HYBRID ELEMENT OF THE PROMOTION MIX. *BUS. Horz.* 52. (2009): 357–365.
- María-del-Mar Alonso-Almeida, Fernando Borrajo-Millán and Liu Yi, "ARE SOCIAL MEDIA DATA PUSHING OVERTOURISM? THE CASE OF BARCELONA AND CHINESE TOURISTS", *Sustainability*, 11, No. 12. (2019): 1-17, <https://doi.org/10.3390/su11123356>.
- Maria Lichrou and Lisa O'malley, "Mining and Tourism: Conflicts in the Marketing of Milos Island as a Tourism Destination", *Tourism and Hospitality Planning & Development*, 3, No. 1 (2007), <https://doi.org/10.1080/14790530600640834>.

- M. Kharis Majid, Winda Roini, Azmi Putri Ayu Wardani, and Maulida Hasyah Sabrina, "THE URGENCY OF SPIRITUAL HEALING DURING THE CORONAVIRUS OUTBREAK," *Teosofia: Indonesian Journal of Islamic Mysticism* 11, No. 1 (2022): 23-42, DOI: 10.21580/tos.v11i1.9569.
- Mohammad Arief, Rita Indah Mustikowati, Fathor A.S. and Muh. Syarif, "Tourist Destination based on SMEs Innovation: a Lesson from Madura Island, Indonesia", *WSEAS Transactions on Business and Economic*, 19 (2022), DOI: 10.37394/23207.2022.19.88.
- Muhammad dan Sri Rahayu Budiani, "RURAL CREATIVE TOURISM AS A GROWTH TRIANGLE ON THE SLOPES OF MOUNT SUMBING, MAGELANG IN THE NEW ERA OF NORMALITY", *E-Journal of Tourism* 9, No. 1 (2022): 47-57. **DOI:** <https://doi.org/10.24922/eot.v9i1.84035>.
- Nurul Qomariah and Ahmad Saifuddin, "*Tarīqa* FOLLOWERS AND INNTER PEACE: A PHENOMENOLOGICAL STUDY OF NAQSHBANDIYYA-KHĀLIDIYYA ORDER IN INDONESIA," *Teosofia: Indonesian Journal of Islamic Mysticism*, 11, No.1 (2022): 1-22.
- Rina Widiastuti, Wisma Nugraha Christianto Richardus, & Budiawan, "GLORIFYING CULTURAL SCAPES TO CONFLICTUAL TOURISMSCAPES: THE DYNAMIC OF TOURISM DEVELOPMENT IN RURAL INDONESIA," *E-Journal of Tourism*, 9. No. 1 (2022): 97-112, DOI: <https://doi.org/10.24922/eot.v9i1.83518>.
- Robert B. Richardson, "THE CONTRIBUTION OF TOURISM TO ECONOMIC GROWTH AND FOOD SECURITY", *ResearchGate*, (2014). Seen at December 01, 2022, retrieved from (PDF) The Contribution of Tourism to Economic Growth and Food Security (researchgate.net).
- Soyeun Kim & Tazim Jamal, "The Co-Evolution of Rural Tourism and Sustainable Rural Development in Hongdong, Korea: Complexity, Conflict and Local Response", *Journal of Sustainable Tourism*, 8, No. 9, (2015). <https://doi.org/10.1080/09669582.2015.1022181>.
- Suemedha Sood, "10 SITES OF RELIGIOUS PILGRIMAGE", is accessed in December 01, 2022. This can be retrieved from 10 sites of religious pilgrimage - BBC Travel.
- Suhair Anwar Khan, "RELIGIOUS TOURISM – DEFINITONS AND DESTINATIONS", January 19, 2018. The detail of this information can be reached at Religious Tourism - Definitions and Destinations (linkedin.com).
- Tambiah, S., J, "THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION", *Culture, Medicine and Psychiatry*, 1 (1977): 97-132.
- The head of Youth Sport and Culture office, "Disporabud Pamekasan Kaji Potensi Wisata Desa", (2023), retrieved from Disporabud Pamekasan Kaji Potensi Wisata Desa - ANTARA News Jawa Timur.
- Titov Chuk's Mayvani, Rifai Afni, Alifah Rokhmah Idialis, and Sariyani, "Analysis of Growth and Tourism Clusters in Madura", *Jurnal Ekonomi dan Studi Pembangunan*, 14(1), (2022), Permalink/ DOI: <http://dx.doi.org/10.17977/um002v14i12022p059>.
- Touropia, "25 TOP TOURIST ATTRACTIONS IN EUROPE", 2020, seen at December 01, (2022), retrieved from 25 Top Tourist Attractions in Europe - Travel Video - YouTube.
- Vision of Humanity, "*ECONOMIC PROSPERITY, PEACE AND BUSINESS DATA IN 5 CHARTS*", it can be retrieved from Economic Prosperity and Peace are Interlinked [5 Charts] (visionofhumanity.org) 2022.