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Integration of Islamic Religious Values and Javanese Culture in the Development of Pilgrimage Tourism in Ngawonggo, Indonesia

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Spiritual tourism prioritising religious aspects, is one of East Java's oldest forms of tourism, especially in Malang district. This form of tourism has long developed since combining Islamic and Javanese values. The concept emerged along with the Indonesian halal tourism brand. As a form of contribution to the development of religious tourism, this study seeks to show the existence of traditional relations in aspects of Islamic pilgrimage as a form of tourist behaviour which involves visiting historical tourism in tourist villages. This research uses a qualitative methods with a case study which includes interviews and participatory observation that aims to understand the aspects of pilgrimage in depth. The findings show that tourists visiting spiritual objects of high importance are not unlike Muslims in their behaviour when visiting Mecca - performing *tawaf*, drinking holy water, giving alms and eating together. However, this is something that attracts tourists to visit. Planning and development are still needed, especially in the flow of rituals that are carried out so as not to eliminate the purpose of developing halal tourism in Indonesia.

Key Words: spiritual tourism, tourism village, Halal tourism, East Java, tourism industry

Background

Ngawonggo village in the Tajinan sub-district, Malang regency, possesses a special form of tourism which can be considered as a new form of spiritual tourism. Visitors who travel there are not asked to pay for food but asked to enjoy the beauty of art and traditions of the local community. This happens because Ngawonggo Village has a spring that visitors believe has benefits, similar to *zam-zam* water in Mecca. This special tour encourages tourists to understand new forms of tourism and visit sites.

As a developing country, Indonesia has a variety of special tourist destinations closely related to religious communities' religiosity and spirituality (Chrysnaputra & Pangestoeti, 2021; Fauzan, Aziz & Fujiama, 2022;

Izudin, Sriharini & Khuluq, 2022). The majority of Indonesian people are Muslim and tourism is cheap. Thus, sites with attractions are visited by many tourists, which then acts as a magnet for more tourists (Ivona & Privitera, 2019).

Spiritual tourism is a particular form of travel that has become popular for Indonesian citizens (Lubis, 2019). Referring to what Geertz has stated about the Javanese Religion, Muslims in Indonesia are involved in the practice of visiting graves (Geertz, 1976). Currently, the number of Indonesian tourist destinations that fall into a particular category is several million places. However, the practice of visiting them during the COVID-19 was decreased. However, the behaviour of visiting graves continued even during the pandemic when people stood in front of the fences around such sites (Mustagfiroh & Mustaqim, 2014; Rohmawati & Ismail, 2017).

The potential for many tombs to be visited is unique, because Indonesia is closely connected to its ancient sacred myths (Maknun, 2016; Supratman, 2016; Rohmawati & Ismail, 2017). Interestingly, tourists visiting graves are not only religious but some visit for secular reasons (Mustagfiroh & Mustaqim, 2014; Rohmawati & Ismail, 2017; Mardiyah & Wedi, 2021). Because villages have been given full authority to manage their potential, more and more pilgrimage objects are beginning to appear. In fact, most villages in Indonesia carry out village rituals by going around the town, this behaviour is not unlike pilgrimage (Mohd Rahim *et al.*, 2011; Pabbajah, 2012).

The attraction of these features leads to religious tourism, which has the potential to be developed in many Indonesian villages (Izudin, Sriharini & Khuluq, 2022). This potential is increased because traditional Muslims are interested in visiting graves. Besides remembering the dead, tourists can also enjoy recreation with groups or their families (Haq and Wong, 2010; Cheer, Belhassen and Kujawa, 2017; Basahel, Alsabban and Yamin, 2021; Izudin, Sriharini and Khuluq, 2022).

Literature Review

Religious tourism is generally linked to various other terms such as Islamic tourism, spiritual tourism, pilgrimage tourism and ritual tourism (Kartal, Tepeci and Athi, 2015; Jaelani, 2017; Han *et al.*, 2019; Owaidah *et al.*, 2021; Izudin, Sriharini & Khuluq, 2022). In addition, this tourism sector is a new opportunity for a village to develop its potential to increase its income (Larasati, 2019; Saputra *et al.*, 2019). The concept of local tourism, driven by religious tourism, is an old concept that lives in Indonesia and in recent times there is an emphasis on halal tourism, which the government is currently developing. Therefore the development of tourism in villages that emphasise aspects of spirituality and religion is a new opportunity for developing tourist villages which are armed with social capital, financial capital and intellectual capital (Jácome *et al.*, 2018; Santa & Tiatco, 2019).

The development of tourist villages in various regions increases the attractiveness for tourists to carry out tourism activities (Butler, 1980; Swarbrooke, 2012; Polonia & Ravi, 2021). This creates local tourism activities that synergise with the villages to be maximised. Increasing

the income of rural communities that have tourism also influences the development model of a tourism village (Hermawan, 2016; Amrullah & Atmoko, 2021). Halal tourism is also an attraction for tourists and tourism actors (Henderson, 2016; Hermawan, 2016; Jaelani, 2017).

Religious values in Javanese society have been growing for a long time. This is because the Javanese people are proud of their beliefs and maintain the traditions, behaviours, and symbols passed down by their ancestors (Syarbini, 2011; Abdullah, 2014). This behaviour reflects both spiritual and religious motives that are intertwined in the process of developing a tourist village (Collins-Kreiner & Klot, 2000; Bond, Packer & Ballantyne, 2015). This means that every tourist object that is connected to pilgrimage and ritual is always crowded with visitors (Sharpley and Jepson, 2011).

Exploration of *Tawaf* behaviour in Mecca suggests a parallel model for tourists' actions in carrying out grave pilgrimages (Tagliacozzo & Toorawa, 2016; Caidi, 2019; Mayasari, 2019). This occurs not only in pilgrimage but also in other traditions, such as walking around the palace fort in Yogyakarta (Santosa, 2021). These tourist actions are inseparable from the influence of spiritual values. Therefore, tourism development in villages in Indonesia should be intentionally based on tourism actors' spirituality to encourage the creation of tourism development mechanisms according to the local values of the people. Thus, in this paper we investigate the form of tourism development that uses spiritual and religious aspects as an impetus for community empowerment.

The development of tourist villages in Indonesia is currently differentiated into several models: nature tourism, cultural tourism, special interest tourism, artificial tourism and religious tourism. There are other more specific forms of tourism classification (Bawole, 2020). In the study, the authors focus on the development of tourist villages in Indonesia which are related to religious and cultural tourism (Lestari, 2006; Sadikin, 2017; Ziarah, 2021). Activities at these sites include cleaning the village during certain months, then proceed with doing certain rounds at the sacred tombs in addition to cleaning objects considered to have supernatural powers.

The author sees in Ngawonggo a village with the potential for historical sites to be used for cultural, religious and spiritual tourism. Such villages have an advantage in the form of capital they have to develop tourist destinations based on the physical fabric and the spirituality of the local communities. Here we express the opinion that spiritual capital in strengthening the value of religious tourism encourages the formation of a new destination on the Indonesian principle of *Tomboan*. The internalisation of Javanese culture and the spirituality of tourism actors is the capital for constructing new tourism development concepts and becomes the agent of uniting community elements into a valuable tourism product.

The main research subject in this case study is a form of action taken by tourism actors in Ngawonggo Village to create a new form of spiritual tourism destinations. Indeed, the *Covid-19* pandemic has changed patterns of human behaviour and actions to be more interested in visiting natural tourist objects with traditional settings and ancient cuisine. This study shows that the locality of village communities in interpreting sites as spiritual tourism can create new forms of tourism development based on the spirituality of tourism actors, so that spirituality reflected in their actions can empower the surrounding community. Finally, the economy around tourist destinations can develop to benefit each other.

Method

Several studies have also been carried out that emphasised aspects of tourism development in Ngawonggo Village (Widyatmoko, 2009; Rizki *et al.*, 2023). However, these have not touched on tourism actors' internalisation in empowering the surrounding community with built-in spiritual values. Thus, in this paper, the author explores the spiritual tourism development model that gave birth to a new form of tourism village development using a case study approach.

The primary method is based on data collection supported by observations, field notes, exploration, and documentation. In addition, the author also conducted in-depth interviews with tourism actors. The author tries to see how the process is fully internalised to create new destinations. The primary research was conducted for a six month period during the COVID-19 pandemic.

In selecting the location as the case study, Ngawonggo Village is a small village located on the outskirts of Malang, East Java province. This village contains the Ngawonggo heritage site, but in the absence of the government recognition, the concept of this tourist village still needs to develop. Based on data released by local institutions in Malang and also looking at social media trends. This destination had a high level of visits, despite the ongoing pandemic.

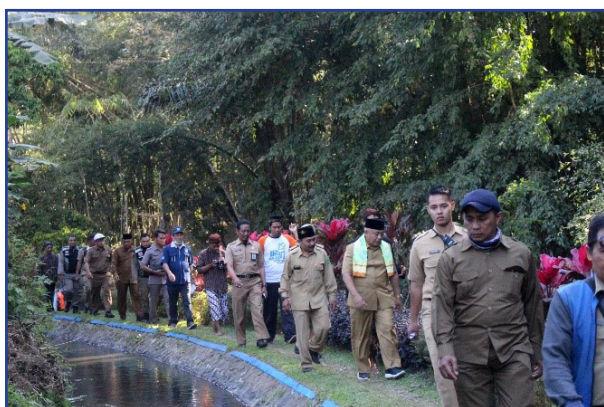
The author interviewed three key informants consisting of a tourism actor whom the Ngawonggo Village Tourism Awareness Group recognised and two partners of tourism actors who participated in the development of spiritual tourism. The researcher spent from June to November 2021 collecting data and carrying out participatory observations there. This is done to provide depth of data and understand the local processes and activities. The behaviour that was born from the informants became the primary aspect for explaining how this form of spiritual capital becomes the power to give birth to new forms of tourist destinations.

The most important element of this type of research is to observe the actions and results of words originating from tourism actors and other informants. When we held discussions with the village government, we found several answers to the questions that we expressed emerged from the synergy of tourism actors and village communities - this energy can become social capital for sustainable tourism development. Taking this a step

Table 1: List of Interviewees (pseudonyms)

No	Designation of key players	Gender	Code
1	Tourism Leader (YS 30 Age)	Male	R1
2	Local guide (HB 26 Age)	Male	R2
3	Spiritual Leader (PA 63 Age)	Male	R3

Source: Fieldwork, 2021

Figure 1: Procession to the Bathing Site

Source: Fieldwork, 2021

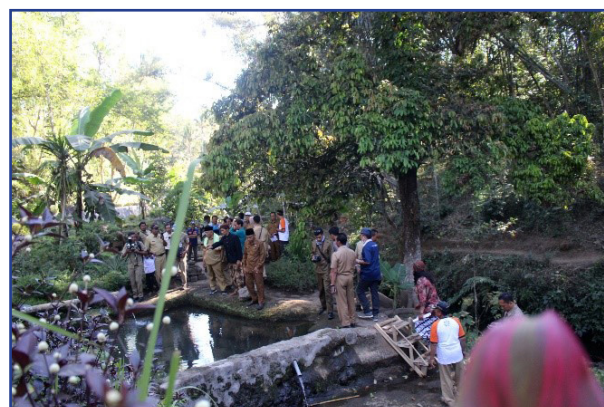
further, an increase in the community's economy can be fulfilled due to these synergistic attitudes and actions that are indeed influenced by spirituality.

Results

Malang Regency is an area surrounded by various natural resources. This area has beautiful natural landscapes, including Mount Bromo National Park (Widodo, Wijana & Ahmad, 2018; Muchlisin *et al.*, 2019). Unlike other coastal sites, which only have marine resources, this region has a complex diversity ranging from natural tourism, artificial tourism, special interest tourism, and especially religious tourism. Indirectly this area has become a centre for research related to history because there is a heritage site from the Singosari kingdom, an ancient kingdom in Indonesia (Atmaji & Nursyifani, 2020). One of the places that has the potential to develop religious tourism based on spirituality is the village of Ngawonggo.

Ngawonggo is a self-help village that still adheres to traditional behaviour as the character of the village community. There is a pond left by the *Medang Kamulan* kingdom, which was used as a bathing place for the king's daughter. In addition, as a local tourist destination it presents an attraction based on the practice of the Javanese community in receiving guests. Therefore, Ngawonggo village has become a religious tourism destination which is deeply embedded in the local cultural identity.

Over time, the COVID-19 pandemic changed the patterns and practices that occur in tourism. Religious tourism villages that attracted both local and foreign tourists due

Figure 2: Benefits of Springs

Source: Fieldwork, 2021

to their attractions saw a serious decrease in numbers. The village's clean tradition in the Javanese calendar (*Suro*) emerged as the main attraction to increase the number of visitors.

One example is the *Ruwat Bumi*, *Sedekah Alam*, and *Muter Patirtan* ceremonies. The purpose of the celebrations is to introduce Islamic traditions that are included in the rules of the local community (Java). Regardless of the practice of religiosity and spirituality of the people who carry out this activity, this celebration can be enjoyed by tourists. Some of the existing sites are places where people clean themselves before praying. This is because there is a spring that is believed to have a high spiritual dimension. In addition to that, in this area, a traditional Javanese house has become a spiritual icon.

Figure 3: Pilgrimage Routes at the Village Site

Source: Fieldwork, 2021

Presently, the village of Ngawonggo has succeeded in expanding its facilities and infrastructure by building several traditional Javanese houses. According to R1

As humans who are born holy, at least this pure spring also gives purity to anyone who cleans himself in the patirtan or drinks it directly because God created water full of blessings and mercy for humans.

Based on historical records, the village of Ngawonggo has the name *Kasuangga* which means heaven, in an old Javanese book. The people of Ngawonggo, especially known in the Malang Regency, have ancestry derived from kingdoms that once existed, namely the *Medang Kamulan* kingdom, the *Singosari* kingdom, the *Gajayana* kingdom, and the *Kahuripan* kingdom. After that, the Malang residential area was formed, which was agreed upon during the Dutch colonial era. Finally, the names of the domains became the names of regions in Malang Regency and the names of the remains of their royal sites. According to the narrative from the surrounding community, this site's discovery originated from a dream according to R2:

Go down to the bottom of the river to see some piles of rocks that are like ponds, then clean it, and you will find an extraordinary place there,

According to R1, who found the site, they thought:

Let's dig under this moat to the south to see the structures.

Individuals' actions are the basis for efforts to manage these heritages and help them to become religious tourism destinations. Through the practice of acculturation of Islamic and Javanese culture, the people of Ngawonggo see that the existing potential (building on the aforementioned heritage site) can be sold as a tourist attraction by doing *tirakatan* at that location.

Ruwat Bumi is a human effort to protect nature by cleaning the area. Apart from that, *Sedekah Alam* is another activity by the village community whereby they share their fortune with their neighbours. R2 notes,

Ruwat Bumi takes form by cutting some hair and then distributing several boxes of rice as thanksgiving.

Figure 4: Religious Learning



Source: Fieldwork, 2021

Figure 5: Various Meals Prepared During Pilgrimage

Source: Fieldwork, 2021

The practice of cutting hair is like the process of *tahalul* in the Hajj, and Umrah processions carried out by Muslims. Another example carried out by the surrounding community in these activities is adjusted to their economic conditions. A form of alms is manifested in the rice box, and this creates a pattern of understanding for the religion of the community by sharing it with fellow Muslims. In the end, the existence of an understanding of Islamic society that adapts to Javanese culture forms religious behaviour. Thus, merging cultures and beliefs creates attractions that can be sold as spiritual tourism.

The two practices are only complete if they are accompanied by travelling around the heritage site an odd number of times, a maximum of 7 times. The seven rounds are the closing procession of spiritual tourism for the people who visit the Ngawonggo Site. In Islamic culture, in the practice of Hajj and Umrah, circumambulating the Qibla of Muslims is *Tawaf*. *Tawaf* is carried out by pilgrims who circle the Kaaba for seven rounds and kiss the Black Stone. Adjustment of worship practices for tourism becomes an attraction because tourists form actions based on their beliefs. For the local community, greeting tourists who want to practice religious rituals is the joy of welcoming guests.

Figure 6: Worship Meal Together After Performing Tawaf at Sumber

Source: Fieldwork, 2021

While making observations at the tourist sites the researchers met with community leaders to discuss the existence of additional new attractions to strengthen local tourism. The addition of the traditional Javanese house also manifests community spirituality due to the presence of five corners on the roofs of the houses. The shape of the roof, which has five angles, is a form of prayer practice. As said by R3,

The shape of the house's roof with five corners strengthens people's lives, so even if you are still carrying out tourism activities, you must remember to pray.

The values contained in the developing religious tourism in the village of Ngawonggo are creating a good relationship between understanding the religion of the community and carrying out cultural practices. This synergy certainly supports the strengthening of tourist attractions for religious tourism, which the manager highlights. Additionally it is a form of institutional enhancement of the tourism village - thus, strengthening local values is a driving force for creating sustainable tourism.

Discussion

The emerging discussion provides a new perspective on developing spiritual-based religious tourism as a form of sociocultural practice. This practice is an attraction that can lead to tolerant attitudes by basing tradition on the principles of the religion one adheres to. Developing existing destinations also requires institutional strengthening, especially for tourism managers. The introduction of existing tourism products, with spiritual tourism branding, is a way to continue to live in the tourism industry. By involving various community groups, it is hoped that local culture can be preserved while existing tourism will also follow a sharia tourism concept to fully integrate Islamic religious values.

In addition to the form of practice that is carried out, this research also encourages the involvement of local communities with tourists who perform rituals while maintaining attractive values as a future tourism strength (Lestari, 2006; Kamal, 2017). Previous studies in illustrates that a halal tourism industry with a sharia

label significantly attracts Muslim tourists to visit (Haq, 2014; Kartal *et al.*, 2015). This is done as a form of tourism branding, while illustrating that activities in the destination follow Islamic religious law.

The act of visiting a site becomes a motivation for tourists who come to visit. This behaviour is supported by religious motivations and efforts to increase one's spirituality, especially in strengthening religious values. In the Malang Regency area, various kinds of spiritual tourism sites are visited with multiple goals and actions. To be more precise, tourist villages in East Java are destinations that are developing high quality spirituality for tourists who visit. The visitors not only come from local markets but also international ones. The tomb tour of *Fatimah Binti Maemon*, the first carrier of Islam from Arabia is important, then there are Tombs of the *Wali Songo*, carriers of Islam in Java. With both global and local potential, Ngawonggo village demonstrates an alternative way to strengthen religious tourism, which has a direct impact on increasing the spirituality and religiosity of tourists (Cheer, Belhassen & Kujawa, 2017).

Post-pandemic tourism development has changed the form of ritual practices that are carried out. As a location related to the *Bromo Tengger Semeru* National Park, the East Java region is the centre of Indonesian tourism development. Structurally, tourism development has a good impact on local development. Therefore, as the Indonesian tourism industry increases, not only is there halal tourism, but also development in all sectors of society and economy.

Fulfilling the need to build a tourism industry in Malang Regency, especially in the Ngawonggo Tourism Village, authorities must slowly identify the potential and possible failures of development. As one of the development areas, traditions related to *Ruwat Bumi*, *Sedekah Alam*, and also *Muter Patirtan* are essential elements for establishing attractions which fully maintain a form of respect for the tourists who attend and the locals who live here. However, this development if carried out sensitively has enormous potential to increase spirituality.

The halal tourism industry and the sharia concept are currently objects of tourism development in Muslim

countries (Jaelani, 2017; Han *et al.*, 2019; Chrysnaputra & Pangestoeti, 2021; Izudin, Sriharini & Khuluq, 2022) as promoted by the governments of Indonesia, Malaysia, Brunei and also Arab countries. This is done to target tourists from Muslim countries as a means of attracting foreign exchange. Muslim countries realise that not all tourists come to visit a tourism industry which is labelled with the concept of religion. Therefore, it is necessary to have a strategic plan to prepare policies that bring benefits to Indonesia while also maintaining local traditional culture, in tandem with measures to develop halal tourism.

Conclusion

The potential for local tourism in providing life for the community around tourist objects is significant. Increasing the community's income around tourist objects is a blessing and a form of community empowerment. The progress of local destinations that have links with spiritual and religious practices has boosted tourists to attend. Malang Regency has a heritage of Hindu and Islamic kingdoms side by side. Therefore, a dual religious tradition becomes a double motivation for travelling.

In East Java, this is particularly important as the region has religious tourism that is well known throughout Asia. Five saints spread Islam in Java. This triggered impacts on the surrounding area, so the potential to blend national tourism with the natural and artificial objects of the locality is beneficial. Developing spiritual tourism is, of course, a challenge for Ngawonggo tourism managers. There needs to be the support of religious figures and the regional government, to ensure that development does not violate existing religious values and norms. It is important to also preserve the historical heritage of the area. The Ngawonggo tourist destination can complement other spiritual tourism, as it is close to *Tiban* Mosque, so that a synergy between pilgrimage objects can be adequately centralised and complement each other for local and foreign tourists.

In developing this research, we hope that other researchers can carry out further study efforts regarding the blending of religious and historical aspects. Because there is still a tradition of how Javanese Islam grew in this former royal area, other researchers can show the relationship between Javanese society, Islam and Hindu kingdoms or ancient Islam; apart from that; the authors suggest another focus on building spiritual tourism areas in Indonesia, particularly visiting graves and the Hajj tradition. This can be done to strengthen Indonesia's religious tourism traditions.

The development of Indonesian religious tourism is currently constrained by the views of the Islamic community regarding the practices of religious traditions carried out in historical heritage sites and sacred mosques. Future researchers must make efforts to show that socio-religious changes in local communities can increase the number of tourists, especially in areas with spiritual tourism objects. Because establishing institutional synergy can strengthen the existence of social capital, the surrounding community can obtain financial capital.

The spiritual tourism of Ngawonggo village still needs to be included in the *Bromo Tengger Semeru* National Area, which is only a short distance away. The government must immediately carry out a national consolidation, considering objects with great potential to bring in foreign tourists, to jointly practice religious traditions. It is also important that the Halal tourism industry, which is the branding of a Muslim country, can be realised correctly and in a targeted manner.

In the end, this research highlights that Ngawonggo spiritual tourism is a type of transformation of halal tourism in Indonesia which has the potential for future development to be more managed and cared for.

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