



## The Impact Of The Existence Of Asta Sayyid Yusuf Religious Tourism On Improving The Economy Of The Talango Village Community

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### ABSTRACT

This research discusses the impact of the existence of Asta Sayyid Yusuf religious tourism on improving the economy of the people of Talango Village, Sumenep Regency. Asta Sayyid Yusuf's religious tourism is increasingly attracting more and more visitors and is becoming increasingly well known by the people of Madura Island and people outside Madura Island, which of course has a positive impact on improving the community's economy. This is one of the reasons researchers are interested in researching in more depth the impact of the existence of Asta Sayyid Yusuf religious tourism on improving the economy of the people of Talango Village. The research method used in this research is a descriptive qualitative approach. The data used in this research are primary data and secondary data, then data collection techniques are carried out by means of interviews, observation and documentation. The data analysis stage was carried out by means of data reduction, data presentation, and drawing conclusions. The aim of this research is to determine the impact of the existence of Asta Sayyid Yusuf religious tourism on improving the economy of the Talango Village community. Based on the research results, the existence of Asta Sayyid Yusuf religious tourism has had a positive impact on the economy of local communities, especially those around the Asta Sayyid Yusuf religious tourism area. One of the impacts that occurs is an increase in people's income, business opportunities and employment opportunities for the community.

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## 1. Introduction

In the current era of globalization, the tourism industry is the most important and strongest sector in financing the global economy because the tourism industry is considered as one of the providers of employment opportunities . The tourism industry will become the main driver of the world economy and will become a globalized industry. The tourism sector provides quite a lot of income for the country. Indonesia is the largest archipelagic country in the world, consisting of 17,001 islands. So that it has earned the nickname of a maritime country, it is very aware of the importance of the tourism sector to the Indonesian economy, this is because tourism growth in Indonesia is always above economic growth in Indonesia. The development of tourism in Indonesia is currently increasingly rapid, because tourism has a very good and profitable impact so that it continues to be developed as a source of quite promising assets for the government and even the communities around tourism.

The development of the tourism sector in Indonesia is defined as a type of industry that expands the marketing of business products and employment opportunities which have an impact on national income by using the results of double taxation. Another side related to tourism is one of the efforts to increase real income growth, the money exchange rate between the country of origin of tourists and the country they visit, land, sea, air transportation policies, ticket prices, promotions, and so on. The improving condition of the tourism sector can be seen from the large number of visitor arrivals and tourism receipts from abroad. So, tourism can show a real role in contributing to social, economic and cultural life so that it gets increasingly appreciated as time goes by. Meanwhile, economic development in Indonesia is currently the backbone of the community's economy which can overcome problems of inequality between groups and business actors.

Tourism has many different economic impacts, according to Wahab, stating that the impact of tourism activities from an economic perspective not only has a greater influence than the environmental, social and cultural impacts, but the economic impact is the biggest and most expected impact. Almost every country or region tends to measure the location and benefits of tourism, thereby encouraging various regions to participate in the development of their regional tourism industry .

The tourism industry cannot be left alone and abandoned, because the existence of the tourism industry is a huge opportunity. Therefore, many regions wish to develop and preserve development in the tourism sector. Sumenep Regency is the district located at the eastern tip of Madura Island. Sumenep Regency is one of the districts that has the potential for religious tourism that can be developed, the various cultures that Sumenep Regency has such as sonok cattle, as well as the level of religiosity possessed by the community make Sumenep one of the districts that has quite large potential, including as a tourist attraction. religion or sharia. Apart

from that, Sumenep Regency is famous for many tourist destinations ranging from beaches to religious tourism which invites many tourists from various regions to foreign tourists. One of the tourist destinations that is busy with visitors and has become a magnet for many people from various regions is the Asta Sayyid Yusuf religious tourist attraction which is located in Talango Village, Sumenep Regency. As time goes by, this religious tourism has become more and more popular and attracts many tourists from various regions to visit this religious tourism. Due to the increasing number of pilgrims or tourists, it is necessary to develop infrastructure for religious tourism, one of which is increasing infrastructure that makes it easier for tourists to support the development of religious tourism. This certainly has an impact or influence on the surrounding community, whether in the form of a positive or negative impact on environmental conditions, economic, social and cultural conditions, especially for the community around the Asta Sayyid Yusuf religious tourism area in Talango Village. The large number of tourists or pilgrims who visit this religious tourism certainly carry out more consumption activities, which in this case has an impact on the economic sector of the surrounding community.

## **2. Literature Review**

### **2.1. Religious Tourism**

Religious tourism is a type of tourism with activities related to religion. One form of religious tourism involves visiting places that are considered sacred or noble, such as tombs to send prayers . Religious tourism referred to in this case refers to pilgrimage. Etymologically, pilgrimage comes from Arabic, namely *zaara*, *yaziiru*, *ziyarat* which means to visit. In the Big Indonesian Dictionary, pilgrimage means visiting a place that is considered noble or sacred. Generally, religious tourism activities are carried out by some people in groups or groups and also by individuals. In terms of pilgrimage, it is the activity of visiting a cemetery with the aim of praying for goodness for the corpse so that it will be given forgiveness, as well as reminding the pilgrims of death.

### **2.2. Economic Improvement**

Improvement can be interpreted as a change, improvement or progress. Meanwhile, economics, which comes from the basic word economics, means a science that discusses the principles of production, distribution, use of goods and wealth, including finance, trade and industry. An increase in the economy is one of the main impact characteristics of opening up job opportunities and stimulation investment to develop tourism products, both goods and services, so that tourism continues to develop. Tourism is said to have extraordinary energy when it is able to make the surrounding community experience a metamorphosis in various aspects, social, economic and cultural. According to Endang Kurniawati, the impact of tourism on economic

conditions can be seen through several indications such as increasing income , more job opportunities for the community, and the number of business opportunities available.

a) Income

One of the successes of a tourist attraction really depends on the important role of the surrounding community. The existence of tourism development has a positive impact on people's income, increasing income can occur in various areas of livelihood of local people such as traders, tourism service workers and so on. So in this way the public can feel directly the increase in sales turnover for traders.

b) Employment Opportunity.

The more tourists who visit a tourist attraction will certainly provide opportunities for the local community to do business, such as providing various kinds of needs for tourists while in the tourist area. Many people take advantage of this opportunity, such as offering services or various needs that can attract the interest of tourists. So the increasing demand for all tourist needs will certainly have an impact on increasing the income of the people around the tourist area.

c) Business opportunities.

The existence of business opportunities can provide opportunities that can be utilized by the community to gain profits. Business opportunities run by the community certainly have consequences. They are said to be successful if they make a profit in running the business opportunity, but if they fail, of course there are several risks that must be accepted and faced.

### **3. Method**

The research method used in this research is a descriptive qualitative approach. The subjects of this research are the business community around the Asta Sayyid Yusuf religious tourism area in Talango Village. The data used in this research are primary data and secondary data, then data collection techniques are carried out by means of interviews, observation and documentation. The data analysis stage was carried out by means of data reduction, data presentation, and drawing conclusions.

### **4. Results and Discussion**

#### **4.1. *General Description of Religious Tourism Destinations***

Asta Sayyid Yusuf Religious Tourism is located in Sumenep Regency, precisely in Talango Village. According to history, Asta Sayyid Yusuf's existence began in 1212 Hijriyah or 1791 AD. At that time, the King of Sumenep Sri Sultan Abdurrahman Pangkutaningrat and his entourage wanted to spread Islam to the island of Bali. In the middle of the journey, the group stopped to rest and spend the

night at Kalianget port. While they were resting, King Sri Sultan Abdurrahman Pangkutaningrat was surprised to see a very bright light as if it had fallen from the sky to the east of the port, precisely in Talango. Then, out of curiosity, the King followed the light even though it entered the forest. After finding the point where the light fell, the King believed that this was precisely the grave of a *waliyullah*. The King greeted him, then a voice answered the King's greeting without appearing. Then the King prayed to Allah SWT to find out the origin of the sound, until not long after he found a clue, namely the fall of a breadfruit leaf in the King's lap even though no breadfruit tree was growing. After looking at the leaf, it was written in Arabic "*Hadza Maulana Sayyid Yusuf bin Ali bin Abdullah Al-Hasani*".

Next, the King installed a tombstone with the name written on the breadfruit leaf. Before continuing his journey, the King stuck a stick near the grave and to this day the stick has become a large and shady tree to shelter the pilgrims who are on pilgrimage. Then the King also put a cupola or cover over the grave, but Sayyid Yusuf's grave was shifted in the sense that he did not want a cupola. Then, approaching one year, the King came to Asta Sayyid Yusuf to build a pavilion and make a well around the grave area so that pilgrims could rest and serve as a place to purify themselves. King Sri Sultan Pangkutaningrat also built a mosque which is currently known as the Jami' Talango mosque which in ancient times was used as a center for the development of the Islamic religion by the King. The existence of Asta Sayyid Yusuf is managed by a foundation founded in 1986 called the Asta Sayyid Yusuf Foundation, where the foundation also operates in the education sector.

At the Asta Sayyid Yusuf religious tourism site, facilities are also provided to make it easier for visiting pilgrims, including :

1. Prayer room, the prayer room provided in this religious tourism area is used by visitors (pilgrims) to carry out their obligations, besides that it is also sometimes used as a temporary resting place for pilgrims.
2. Toilets, the tourism management also provides toilets for pilgrims who want to urinate and perform ablution. From the researchers' observations, this toilet facility is classified as clean and decent because it is kept very clean and is also cleaned every day by staff.
3. Accommodation, in this religious tourism area, accommodation is also provided for visitors, but the accommodation is simple and basic. This accommodation is usually used by visitors as a temporary resting place. According to the foundation management, it is rare for visitors (pilgrims) to stay and spend the night on this tour.
4. Parking area, the management of this religious tourism also provides parking for both two-wheeled vehicles and four-wheeled vehicles. Two-wheeled parking lots are usually placed in religious tourist areas and are free of charge, while four-wheeled parking lots are located outside religious tourist areas and are paid but only as appropriate.
5. MSME traders, in this religious tourism area there are also several local community MSME traders who sell various snacks and heavy meals, there are

also various drinks available and various accessories such as bracelets and various children's toys.

6. Asta Sayyid Yusuf religious tourism is located on an island, precisely in Talango village, Sumenep Regency. Access to this village means you have to first cross from Kalianget port for approximately 5 minutes, then upon arrival at Talango port it takes approximately 10 minutes to arrive at Asta Sayyid Yusuf Religious Tourism. Talango Semdiri Village is a village located not far from the coast of Poteran Island. This village has 6 hamlets with a population of 2,234 families with an area of 367 km<sup>2</sup>.

**Table. 1** *Data on the number of residents for each hamlet in Talango Village*

No	Hamlet name	Number of families	Man	Woman
1.	Mosque Hamlet	393	574	613
2.	Sakola'an Hamlet	487	751	801
3.	Pasar Daya Hamlet	212	320	334
4.	New Hamlet	401	628	632
5.	Karengan Hamlet	487	751	801
6.	Ben-Ben Hamlet	254	346	410

#### **4.2. Business Opportunities for Communities Around the Asta Sayyid Yusuf Talango Religious Tourism Area**

**Table. 2** *Business Owner Community Data*

No	Name	Business	Trading Time
1.	Mrs. Nur	Snacks, drinks, toys, accessories	5 years
2.	Mr Typhoon	Egg rolls	2 years
3.	Pipit's mother	Lodging	3 years
4.	Mr Dedy	Bentor	2 year

a) **Traders in Accessories , Toys , Food & Drinks**

Many people sell accessories and toys around the Asta Sayyid Yusuf religious tourism site. Apart from selling accessories and toys, they also sell various snacks and drinks. They chose to build a shop or stall around the Asta Sayyid Yusuf religious tourist area, even though where they live is not far from the religious tourist attraction.

One of the owners of the accessories, toys, snacks and drinks shop is Mrs. Nur, who is a native of Talango Village who built a shop or stall around the Asta Sayyid Yusuf religious tourism area. From the information obtained by researchers, Mrs. Nur has been selling around religious tourism areas for approximately 5 years and has continued her family's business which has been selling since the Asta Sayyid Yusuf religious tourism existed. Mrs. Nur's daily life consists of nothing more than looking after her shop, from morning to evening. However, the income earned by Mrs. Nur is only enough to meet her family's daily needs, while for other needs it is not possible, sometimes if there is excess, she can save it.

b) **Egg Roll Seller**

Apart from people who sell in their respective shops, there are also several people who sell using their own special carts. One of the traders who sells using a cart is Mr To ha who sells egg rolls. Mr To ha himself is an immigrant, he comes from Banyuwangi but because his wife is a native of Talango, Mr To ha moved and became a resident of Talango.

Mr Toha's own business lasted for about 2 years, he not only sold at the Asta Sayyid Yusuf religious tourism site but also sold at events such as celebrations. Regarding income, as he said, it cannot be predicted, the name is precisely religious tourism, even though there are visitors, not all of them buy. Apart from visitors, there are also school children who buy Mr. To ha 's merchandise because the Asta Sayyid Yusuf religious tourism area is also close to the Sayyid Yusuf foundation. Mr. To ha apart from selling in this religious tourism area, he also helps sweep and clean in the religious tourism area.

c) **Lodging**

There are various types of businesses that people can do, one of which is opening accommodation. As stated by Mrs. Pipit, the owner of an inn located near Kalianget port. From the information given by Mrs. Pipit, most of those who spent the night at her accommodation were people who wanted to travel to a more distant island and they spent the night with the aim of waiting for the ship they wanted to use.

Mrs. Pipit has had a lodging business since 2020, so approximately 3 years running. The accommodation owned by Mrs. Pipit is named "Kangean

Inn". According to Mrs. Pipit, the existence of Asta Sayyid Yusuf's religious tourism also had an impact on her accommodation, although not many visitors to Asta Sayyid Yusuf's religious tourism spent the night at her accommodation, but there were several visitors who spent the night at her accommodation.

d) **Transportation (Motorcycle Rickshaw)**

Another type of business carried out by the community is bentor (motor rickshaw). One of the owners of the bentor business is Mr Dedy, he has been running this bentor business for 2 years , apart from that, according to him, the Asta Sayyid Yusuf religious tourism provides many business opportunities for the community, especially himself. Mr. Dedy felt that this religious tourism was very helpful, he was able to start a business to meet his family's needs.

As stated by Mr Dedy, Bentor business owners hang out from 7 am to 5 pm. The route taken is from Talango port to Asta Sayyid Yusuf religious tourism, and vice versa from Asta Sayyid Yusuf to Talango port for Rp. 20,000.

e) **Barge Transportation**

The Asta Sayyid Yusuf religious tourism location is a strategic place to be used as a business opportunity. Apart from that, the road access to visit this religious tourism must first cross the ocean. This is certainly a positive impact that is utilized by the local community, they have a new job, namely by becoming crew members of the Barge which is used as a means of transportation to cross from Kalianget Harbor to Talango Harbor.

One of the crew members on the barge, Mr. Uje, said that he himself worked for the owner of the barge, who was none other than his boss. Before becoming a ship crew member, Mr. Uje was a migrant who worked in Bali. Mr. Uje himself feels grateful to be a ship crew member, because with this job he can support his family.

4.3. ***Increasing the Income of MSME Actors Around the Asta Sayyid Yusuf Talango Religious Tourism Area***

Tourism has a relationship between factors and the external environment, one of which is economic factors. Economic factors can influence the tourism system because in this case it is directly related to per capita income, local community income, and increasing living standards. In other cases, if tourism provides products and services then tourism development will increase. So in this way it can minimize the rate of poverty in the community .

Asta Sayyid Yusuf Talango religious tourism is one of the religious tourism destinations in Sumenep. Apart from the Asta Sayyid Yusuf Talango religious tourism, there are also other religious tourism, one of which is famous, namely the Asta Tinggi religious tourism, which is the cemetery or tombs of the kings of Sumenep. The Asta Sayyid Yusuf Talango religious tourism destination is a religious tourism destination that is relatively busy with visitors and is known by many groups of people, not only people on the island of Madura, but even people outside the

island of Madura also know about the existence of this tourist attraction. From the results of researchers' observations, this religious tourism has the potential to continue to be developed. This is proven by the large number of visitors who come to this religious tourism. This also has an impact and provides quite a big opportunity for local people to open businesses around this religious tourism area.

The existence of the Asta Sayyid Yusuf religious tourism will certainly provide employment opportunities for the community, in this case it can certainly help to increase the income of the local community. Business actors around the Asta Sayyid Yusuf religious tourism area are dominated by traders, these traders sell food, drinks and some also sell toys. However, it is not only traders, there are also other business actors such as transportation and accommodation services.

**a. Trader**

One of the business actors around the Asta Sayyid Yusuf religious tourism area is a trader. In this case, the traders sell various foods and drinks as well as selling children's toys. As explained by one of the traders, Mrs. Nur, she said that the average income she earns daily when there are few visitors is around Rp. 300,000, but if there are lots of visitors, the income earned will of course also increase and can reach Rp. 1,000,000 per day. However, the income earned is sufficient to meet the needs of his family.

Just as Mr. Toha said, he sells food that many people are interested in, namely egg rolls. He said that the income he earned from selling was indeed uncertain, sometimes a lot, sometimes a little, if there were few visitors, the income earned by Mr Toha was around Rp. 300,000, but if there are lots of visitors, the income earned can reach Rp. 500,000. However, from the income he earned, he said that it was sufficient to meet the daily needs of him and his family. He also said that the income he earned was a blessing that should be grateful for through the intermediary of Asta Sayyid Yusuf.

**b. Transportation**

Many people in the community feel that the existence of Asta Sayyid Yusuf's rail tourism has greatly helped them both in terms of income and so on . As stated by Mr. Dedy, who has a bendor service business , he said that the income earned is not always equal , but depends on the number of visitors who come. Usually the opinion obtained if there are few visitors is around Rp. 200,000, and if there are a lot of visitors, the income earned can reach Rp. 700,000. Whether there are many visitors or not certainly has a big impact on this business actor, if there are few visitors or pilgrims then the income that can be earned will also be small. Likewise, if there are lots of visitors on pilgrimage, income will also increase. Usually this religious tourism is crowded with visitors when it enters the month of Muharram until the month of Maulid

and the peak of traffic is before the month of fasting, namely in the month of Sha'ban.

The same thing was conveyed by Mr. Uje as crew member of the barge, which is one of the transportation used to cross to Talango Island. Mr. Uje himself is one of the workers who works for other people, or in other words he is often called BOS as the barge owner. He said that the existence of the Asta Sayyid Yusuf religious tourism was very helpful for the community's economy, especially for himself, because with the large number of pilgrims who visited the Asta Sayyid Yusuf religious tourism, the income earned when the barges were operating also increased. The average daily income earned when this barge is operating is around Rp. 3-5 million, and the salary earned by crew members in their daily lives is Rp. 100,000, but it is enough to meet the family's needs. Mr. Uje also said that there is a lot of good fortune that flows in every day as his additional income.

c. **Lodging**

Another business opportunity that can be undertaken by the community is accommodation. This accommodation is not located around Asta Sayyid Yusuf, but is around Kalianget port. However, it is not uncommon for visitors to spend the night at this inn. As explained by Mrs. Pipit, the owner of one of the inns, although the majority are not visitors to Asta Sayyid Yusuf who spend the night at her inn, there are also visitors to Asta Sayyid Yusuf. Mrs. Pipit also said that the income earned was around Rp. 3 million per day if there are a lot of visitors staying overnight, but if it is quiet the income earned will be around Rp. 1 million.

4.4. ***Absorption of Labor for Communities Around the Asta Sayyid Yusuf Talango Religious Tourism Area***

The tourism industry certainly requires workers in various fields to help increase employment and income for local communities. The main component that can create real activities at a tourist destination is human resources, this is proven by human resources as providers of service businesses to support tourist activities or as a separate attraction through local wisdom. Tourism also has a contribution, one of which is through providing employment opportunities for local communities which can have a positive impact on economic problems by minimizing unemployment, equalizing opportunities to do business, and can contribute through income to improve community welfare. As stated by one of the street vendors who sells around the Asta Sayyid Yusuf religious tourism area, namely Mr. To ha .

In his statement, he said that the existence of Asta Sayyid Yusuf religious tourism could open up new job opportunities for people around religious tourism areas to start various types of small businesses to earn income. Until now, many people have taken the initiative to build businesses by taking advantage of Asta

Sayyid Yusuf's religious tourism. With initiative, those who open their own businesses can also provide work to other people.

Apart from that, as said by Mr. Uje, who is a crew member of the Barge Ship, according to him, the Asta Sayyid Yusuf religious tourism has a big impact on the economy of the surrounding community, because this religious tourism can provide business opportunities and employment opportunities as happens on the barge. Many people have new jobs, such as being crew members on barges, which can reduce the community's unemployment rate.

Based on the researcher's observations, the people living around the Asta Sayyid Yusuf religious tourism area are greatly helped by this religious tourism, because that way they can have new jobs. Apart from that, the unemployment rate in Talango Village is relatively minimal because most of the residents already have jobs, although some of them are young people who choose to migrate to big cities. However, this does not mean that there is a lack of job opportunities in the village, but it is possible that the income they earn in the big city is more than if they worked in their own village.

#### 4.5. ***Economic Impact on Communities Around the Asta Sayyid Yusuf Talango Religious Tourism Area***

The existence of Asta Sayyid Yusuf religious tourism is very helpful for the economy of the local community. The existence of this religious tourism opens up new job opportunities for the community, where for a long time the livelihood of the people of Talango Village has generally been sailors, fishermen, farmers, and there are also those who have their own entrepreneurs. This is proven as conveyed by Mr. Edy as a resident of Talango Village, that the livelihoods or jobs of the surrounding community were previously dominated by farmers, fishermen and sailors, this is due to the location of Talango Village which is surrounded by the ocean. However, since the influx of visitors to Asta Sayyid Yusuf religious tourism, many people have changed professions to look for new jobs related to this religious tourism. One of them is opening a shop, setting up a lodging business, and some even become bentor (motor rickshaw) drivers. He also said that many business actors benefited from parking at Kalianget Harbor, crossings using barges, bentors, and others.

The existence of Asta Sayyid Yusuf religious tourism also has a quite good influence on increasing the community's economic income. According to information obtained by researchers from interviews with one of the stall owners around the religious tourism area, namely Mrs. Nur, she said that the Asta Sayyid Yusuf religious tourism certainly had a huge impact on the community, including herself, the business she has is her business or work. to meet their daily needs. Even though the income earned is not much, it is enough to meet daily needs.

Since long ago, before the influx of visitors to Asta Sayyid Yusuf's religious tourism, the local community's economy was sufficient to meet their daily needs, however, as now, religious tourism visitors are becoming increasingly crowded, this

can improve the local community's economy to be better than before and also looks happier.

## 5. Conclusion

Based on the data obtained by the researchers above, it can be concluded that the existence of Asta Sayyid Yusuf religious tourism has had a positive impact on the economy of local communities, especially those around the Asta Sayyid Yusuf religious tourism area. One of the impacts that occurs is an increase in people's income, business opportunities and employment opportunities for people who are not working so that they have jobs which can certainly help their family's economy, this of course reduces the unemployment rate in the village.

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