

Management Practices and Impacts of Religious Tourism Communities in Basariyah Sewulan Madiun

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Abstract

The development of religious tourism not only contributes to the preservation of historical and spiritual values, but also to the well-being of the community through sustainable destination management. Basyariah Sewulan Madiun Religious Tourism is an Islamic history-based destination that continues to grow despite limitations in management and supporting facilities. This study aims to analyze destination management practices, identify supporting and inhibiting factors, and examine their implications for the welfare of the surrounding community. This study uses a qualitative approach with a field research design. Data is collected through interviews and in-depth observations, and analyzed through data reduction, presentation, verification, and conclusion making by triangulating sources to ensure credibility. The findings reveal that management has implemented planning, organizing, implementing, and supervision functions. Sustainability is supported by the foundation's independence, transparent management, mosque youth participation, and the uniqueness of the destination. However, limited infrastructure, suboptimal involvement of BUMDes, and concentrated visitor patterns remain challenges. These tourism sites contribute to increasing community income, promoting local MSMEs, and strengthening religious activities, although parking management still needs improvement. The study concludes that community-based management supports the sustainability of Basyariah Sewulan Madiun Religious Tourism, while stronger collaboration with village governments and BUMDs is needed to improve the quality of governance and expand economic benefits.

Keywords

Religious Tourism; Destination Management; Community-Based Tourism; Community Welfare; BUMDes.

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1. INTRODUCTION

Tourism is a major sector in development in Indonesia (Priangani, Mudji, & Windary, 2023). This sector is also one of the people's economic potentials that need to be developed. The concept of tourism includes empowerment efforts, tourism businesses, tourist objects and attractions, as well as tourism activities and businesses (Suryadana & Octavia, 2015).

Tourism has developed into one of the strategic sectors that contributes to economic growth, job



creation, and local community empowerment. In addition to contributing to regional income, the tourism sector is also able to encourage the development of micro, small, and medium enterprises (MSMEs), strengthen cultural identity, and improve community welfare if managed sustainably (OECD, 2024). In recent years, religious tourism has become one of the forms of tourism that has experienced rapid development in Indonesia because it not only offers a spiritual experience, but also has historical, cultural, and economic value for the people around the tourist area.

According to Riyanto, the existence of tourism can have an impact on the income of the surrounding community (Sofyan, 2013). Other impacts will also be felt by traders, the surrounding community, and tourists (Ulya & Futaqi, 2022). So, it can be concluded that the management of religious tourism must have a positive impact on the local community (Silaban, Tamba, Sianipar, & Situmeang, 2023). Tourism activities can also be considered as markers of social interactions between local communities and tourists that are both beneficial and detrimental. This is common in the tourism industry, depending on how it is managed in order to reduce negative impacts (Ridwan, 2019).

The success of religious tourism destinations is not only determined by the number of tourist visits, but also influenced by the quality of their management. Good management allows all tourism potentials to be optimally utilized through integrated planning, organizing, implementing, and supervision functions. In the context of modern tourism development, management is no longer only oriented towards increasing the number of tourists, but is also directed to create economic, social, cultural, and environmental benefits in a sustainable manner for local communities.

The Community-Based Tourism (CBT) approach places the community as the main actor in the process of managing tourist destinations. Through this approach, the community not only becomes an economic beneficiary, but also participates in the planning, decision-making, implementation, and evaluation process of tourist destination management. Community involvement is believed to strengthen a sense of belonging to destinations, preserve local culture, and create a fairer distribution of economic benefits. In addition, the concept of Participatory Governance emphasizes the importance of collaboration between communities, village governments, local institutions, and various stakeholders in realizing effective, transparent, and sustainable governance of tourist destinations.

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governments, local institutions, and various stakeholders in realizing effective, transparent, accountable, and sustainable tourism destination governance (Ansell & Gash, 2008). This collaborative approach provides opportunities for a more inclusive decision-making process so that destination management can facilitate the interests of various parties while increasing the sustainability of tourism sector development.

Recent studies show that the study of religious tourism has been developing steadily, while governance, community participation, population perception, and technology are becoming increasingly important themes (Das, Kondasani, & Deb, 2024). At the destination level, religious tourism often operates through interactions between formal institutions and religious networks or informal communities; identifying these two systems is important to address their economic, socio-cultural, and environmental impacts (Shinde, 2018). Evidence from the Gunung Muria religious tourism area also suggests that community participation, inter-agency coordination, and engagement in decision-making are at the core of sustainable goal building (Mubasyaroh, Maghfirah, & Dewi, 2025). This perspective reinforces the relevance of the Sewulan Basyariah examination, where foundations and communities maintain destination operations while the involvement of formal village institutions remains limited.

Religious tourism management should be understood as a multidimensional process, not just the management of visitor flows. Romanelli, Gazzola, Grechi, and Pollice (2021) frame sustainability-oriented religious tourism as a system in which spiritual meaning, heritage protection, local economic benefits, and environmental responsibility are interdependent. In the Indonesian context, Handriana, Yulianti, and Kurniawati (2020) show that the pilgrimage experience is shaped by religious motives, visitor satisfaction, and the intention to return to implementation, suggesting that improvements in services should not replace the sacred character that motivates pilgrimage. From a community-based perspective, Lee and Jan, (2019) show that residents assess tourism sustainability through environmental, economic, and socio-cultural outcomes, while Septyandi et al (2025) emphasize the importance of individual, social, and diffusion factors of innovation in adopting sustainable CBT practices. Overall, these studies show that evaluating religious goals requires attention to management capacity, community participation, distribution of benefits, preservation of religious identity, and the ability of institutions to respond to change. This broader framework is particularly relevant for Basyariah Sewulan because its continuity is supported by religious networks and local communities, while its formal institutional infrastructure and collaboration is still evolving.

Basyariah Sewulan Madiun Religious Tourism is one of the religious tourism destinations that has high historical value as the location of the Ancient Mosque and the tomb of R.M. Bagus Harun Basyariyah, a figure who spread Islam in the Segula area. This goal develops through management carried out independently by the foundation and the surrounding community without direct

involvement from Village-Owned Companies (BUMDes). However, this tourist area is able to survive and continue to develop and provide an economic impact for the surrounding community through trade activities, MSMEs, and other supporting services. On the other hand, there are still various management problems such as limited facilities, regional planning, and suboptimal synergy with the village government.

A number of previous studies on religious tourism have generally focused on tourism potential, destination development strategies, visitor satisfaction, and the economic impact of tourism on communities. However, research that specifically examines community-based religious tourism management practices in destinations that have not yet involved BUMDs as management institutions is still relatively limited. In fact, this condition is interesting to study because it shows how local communities are able to maintain the sustainability of tourist destinations through independent management.

Based on the research gap, this study aims to analyze the management practices of Basyariah Sewulan Madiun Religious Tourism based on the management function, identify supporting and inhibiting factors in its management, and analyze its impact on the welfare of local communities. This research is expected to make a theoretical contribution to the development of Community-Based Tourism studies and participatory governance in religious tourism destinations, as well as become a practical recommendation for village governments, BUMDs, and managers in developing sustainable religious tourism.

2. METHODS

This research was carried out using field research. The research method used in this study is a qualitative method. This research was carried out in religious tourism Basyariyah Sewulan Madiun which is a historical site of the Ancient Mosque and Tomb of R.M Bagus Harun Basyariyah which was established in 1740 AD and located in Sewulan Dagang Madiun. R.M Bagus Harun Basyariyah himself was the first figure to spread Islam in Sewulan. The reason for choosing this location is because the religious tourism of Basyariah Sewulan Madiun has not been managed by BUMDES, but this tourist attraction still survives and develops. And continues to experience improvements and structures in its management.

To answer the purpose of this study, several data are needed, including: religious tourism management data in Sewulan obtained through interviews, observations, and document analysis involving several parties, including religious tourism managers, traders around religious tourism, and tourists. Then data on supporting factors and obstacles in the implementation of religious tourism management management were obtained through interviews and observations involving several

parties, including religious tourism managers, religious tourism traders, and tourists. In addition, data on the impact of religious tourism on community welfare was obtained through observations and interviews with traders around religious tourism.

Data analysis is carried out through qualitative data analysis. Qualitative data analysis is carried out after the data is declared credible. To ensure the credibility of the data obtained, this study uses the source triangulation technique. After the data obtained is declared credible, followed by data reduction, data presentation, conclusion-making, and verification.

3. FINDINGS AND DISCUSSION

3.1 Religious Tourism Management in Mataraman

Religious tourism is defined as a trip to visit holy places recognized and regulated by major religions (Islamiyah, 2018). Another definition states that religious tourism is a tourist trip that is carried out for the purpose of visiting holy places, places of worship, and historical sites related to a religion. For example, for Muslims, religious tourism can include visits to Mecca and Medina, the Great Mosque, the Prophet's Mosque, as well as historical places related to the life of the Prophet Muhammad (Mandalia, 2023).

Basyariah Sewulan Madiun religious tourism has undergone many developments. This is inseparable from the role of the manager that has been formed. The pilgrims who come to this mosque generally aim to visit the tomb, but in addition to visiting the tomb, there are also those who come to look for the historical value found in these two religious tourist attractions. This tourist area consists of a mosque and a tomb complex. Its religious activities also take place throughout the year. There are daily routine, weekly, monthly, and annual activities. Hundreds of pilgrims come to these two places from all over Indonesia. The peak of pilgrim visits occurs during the month of Ramadan every year, especially on the strange nights in the last ten days of Ramadan. To support services in this place, the facilities around the mosque are maintained and updated. Currently, improvements are also being carried out starting from public facilities and renovations carried out in the mosque area without reducing the historical value contained in it. At this time, the construction of the Tower and the expansion of the pilgrimage site began.

The results of the study show that the management of Basyariah Sewulan Madiun Religious Tourism has carried out four main management functions, namely planning, organizing, directing, and controlling. Although the management is still carried out independently by the Basyariah Foundation without the direct involvement of BUMD, various operational activities can run sustainably and support the implementation of religious activities and services to pilgrims.

This condition shows that the sustainability of destinations is not only influenced by formal

institutional support, but also by the high participation of the community and the foundation's management. From the perspective of Community-Based Tourism (CBT), local communities are the main actors in the destination management process so that the success of tourism is largely determined by the community's ability to manage its resources (Suansri, 2003). These findings also suggest that management practices in Basyariah emphasize community empowerment rather than commercial orientation.

These findings are comparable to the case of Mount Muria, where community participation supports the development of religious tourism but collaboration and coordination between foundations, governments, and local communities remain important (Mubasyaroh et al., 2024). In Basyariah Sewulan, foundation independence and mosque youth participation are important forces at the local level; however, limited involvement of village governments and BUMDs can also create institutional gaps. This condition can be understood through the perspective of (Shinde, 2018) formal-informal governance: foundations, religious actors, mosque youth, and traders represent community-based and religious networks, while village governments and BUMDs represent formal institutional systems. Sustainable management therefore requires linking these two systems without removing historical and religious authority from foundations.

The participation of mosque youth in religious activities and small-scale trade also shows that community involvement in Basyariah Sewulan is manifested through voluntary service and economic activities. This is similar (Wirahayu, Purwito, & Insani, 2019), where local participation becomes a practical resource for sustaining tourism activities and strengthening community ownership. Nevertheless, participation should not be limited to providing labor or opening stalls during periods of high visits. Research by (Lee & Jan, 2019) shows that the sustainability of CBT depends on residents' assessment of economic, environmental, and socio-cultural outcomes, while (Septyandi et al., 2025) show that sustainable adoption is strengthened by supportive social conditions and the dissemination of implementable innovations. For Basyariah Sewulan, this means that community participation can be strengthened through the involvement of mosque youth and traders in regular planning meetings, activity reporting and easily accessible financial information, simple mechanisms for visitor and resident feedback, as well as training related to visitor services, waste management, digital promotion, and MSME development. These measures will transform informal participation into more structured joint management while maintaining the foundation's religious leadership and authority.

1. Planning

The results of the study show that the planning for the management of Basyariah Religious Tourism is carried out through regular meetings of the foundation's management before the implementation of daily, monthly, and annual activities. The planning agenda includes budget

preparation, maintenance of facilities and infrastructure, distribution of human resource needs, and preparation of religious activities that are the main attractions of the destination.

Planning carried out through deliberation demonstrates the active involvement of all administrators in determining the priorities of the development of tourist areas. This mechanism allows each activity to be tailored to the needs of the field while taking into account the capabilities of the available resources.

These findings are in line with the concept of Community-Based Tourism which emphasizes that the tourism destination planning process must involve the community as the main actor so that the decisions taken are more in line with local needs and support the sustainability of the destination (Suansri, 2003). The results of this study also support the research of Goodwin and Santilli who stated that the success of community-based tourism development is strongly influenced by a participatory planning process and oriented towards the interests of the local community (Goodwin & Santilli, 2009).

2. Organizing

Organizing is a process that relates to how the strategies and tactics that have been formulated in planning are designed in an appropriate and resilient organizational structure, conducive organizational systems and environment, and can ensure that all parties in the organization can work effectively and efficiently to achieve organizational goals (Sule & Saefullah, 2010).

At this stage, there are two things that must be considered, namely the preparation of tasks and adjustments to existing personnel. In addition, in the foundation organization or manager, this is determined by the delegation of authority and responsibilities that have been established in the decisions of the existing foundation. Based on the results of interviews and observations made, the researcher stated that in general the Basyariah Sewulan Religious Tourism organization is running well, but there are some things that are considered less than optimal in this organization. This is because the division of labor has not met the complex division of tasks into more detailed components so that everyone is fully responsible for their respective tasks. Although the management of Basyariah Religious Tourism Sewulan is carried out independently, this organization has also been run and runs well, although here BUMDES is not involved. Because all forms of activities and results are evaluated together and planned together with all related parties. This is what makes the Basyariah Religious Tourism organization run poorly and optimally for a month. Organizing has an important meaning for the achievement of goals, since by organizing activities, it will be easier to carry out. It is based on the details of tasks and work groups so that in its implementation it can prevent the accumulation of work in a person.

3. Implementation (Briefing)

Implementation or *Directing* is the process of implementing the program so that it can be implemented by all parties in the organization and the process of motivating all parties so that all parties can carry out their responsibilities with full awareness and high productivity (Sule & Saefullah, 2010).

The implementation or implementation of the management of Basyariah Sewulan Religious Tourism in improving the welfare of the community has been done quite well. Because the implementation of all religious tourism management activities in the two places is a concrete result of planning and organization that has been mutually agreed upon beforehand.

The implementation carried out by the management is not only carried out by the chairman or members, but from all management lines also participate and run together in carrying out a plan. With the intention and goal to make the plan that has been set easier and lighter to do, and hope that the plan that has been set can be achieved according to the desired expectations.

4. Control and Supervision

Control and Supervision or Control is a process carried out to ensure that the entire series of activities that have been planned, organized, and implemented can run according to the expected targets despite various changes in the business environment (Sule & Saefullah, 2010).

In the management of Basyariah Sewulan Religious Tourism, the manager carries out the management function directly or indirectly, which will then be evaluated by the manager during the meeting. The supervision carried out in Basyariah Sewulan Religious Tourism is not only carried out during the activity but also after the activity is carried out. Supervision is carried out during the activity, supervision aims to ensure that the activities that are running are in accordance with what has been launched. Meanwhile, the supervision carried out after the activity is completed aims to find shortcomings during the activity, and then can be evaluated together during the meeting.

The management of Basyariah Religious Tourism for a month has been carried out quite well. This is done in accordance with a mutual agreement, namely the evaluation of every activity and regular meeting.

3.2 Supporting and Inhibiting Factors for the Implementation of Religious Tourism Management in Mataraman

In the management of the management of tourist attractions, this will not be separated from the factors that affect its implementation. The factors in question include supporting and inhibiting factors. Based on the results of interviews and observations with management, traders, communities, and visitors, the supporting and inhibiting factors for the implementation of Basyariah Religious Tourism management for a month include:

1. Supporting Factors

- a. The management of Basyariah Sewulan Madiun Religious Tourism is still managed independently, openly, and transparently.

The management of religious tourism in Basyariah Sewulan Madiun is still managed by independents, namely foundations. Despite all its shortcomings to date, Shoda still survives and develops.

- b. Mosque teenagers who are active in religious and business activities in this case sell knick-knacks related to Basyariah Sewulan.

In every activity that exists, the Basyariah Foundation always involves mosque youth. This is proven, when this place is visited by many worshippers (on certain nights, such as Friday nights, during Ramadan, and so on) the mosque youth are always present and take advantage of this activity by opening a stall, which is selling trinkets for a month.

- c. In the mosque complex, more precisely in front there are 3 swimming pools that have special characteristics.
- d. This is what distinguishes the Basyariah mosque from other mosques. Two pools are used for bathing, namely on the right and left. While one pool in the middle is used for ablution and the main entrance to the mosque.

2. Inhibiting Factors

- a. The Village Government and Regional Government are not involved in the management of this tourist attraction. For the BUMDES itself, this company has just been formed.
- b. Many facilities are still lacking, including: the number of merchant stalls is still small, pilgrimage places in the cemetery area are still considered inadequate.
- c. Visitors and worshippers only come on certain days and nights, so during the day it is usually quiet, except for school children who are next to the mosque.

Regarding these inhibiting factors, this must be overcome by building synergy and cooperation between the Foundation or managers and BUMDES Sewulan. As we all know, BUMDES is considered the right manager because BUMDES has managed to maintain tourism potential (Mahmudah, Wahyuningtyas, & Ruja, 2023). So that in the future the Foundation can synergize and collaborate with BUMDES Sewulan

The need for stronger collaboration is in line with (Saito & Ruhanen, 2017), who point out that stakeholder collaboration in tourism is shaped by the differences in power and influence between participating institutions. Therefore, proposed cooperation should not only add more actors, but should also clarify their complementary roles. Basyariah foundations can remain responsible for religious values, historical preservation, and ritual activities; village governments and BUMDs can support

infrastructure, parking, promotion, and service development; while local communities and traders can strengthen visitor services and MSME activities. This kind of division of roles can reduce overlapping responsibilities and prevent collaboration from shifting control of destinations away from the community.

The effectiveness of these arrangements depends not only on the number of institutions involved, but also on the quality of the relationships between them. Stakeholder networks influence information exchange, coordination, and destination management (Del Chiappa & Presenza, 2013). Place destination organizations as an interface between broader goal governance and organizational management (Pechlaner, Volgger, & Herntrei, 2012). If applied to Basyariah Sewulan, BUMDs should function as facilitators and service development partners, not automatically replace foundations as lead managers. Written responsibility sharing, a shared annual activity calendar, scheduled coordination meetings, and an agreed mechanism for the evaluation of facilities and visitor services can make the collaboration operational. The foundation will maintain authority over religious traditions, historical narratives, and the use of sacred spaces; village governments can support regulations and public infrastructure; and BUMDes can assist with parking, merchant areas, promotions, and business development. This interface model directly addresses identified management constraints while reducing the risk of conflict, duplication, or loss of community legitimacy.

3.3 The Impact of Management in Improving Community Well-Being

Tourism activities can be considered as a marker of social interaction between locals and tourists. Most of the impacts can be both beneficial and harmful. This is common in the tourism industry, depending on how it is managed in order to reduce negative impacts (Ridwan, 2019).

The positive impacts of the management of Basyariah Religious Tourism Sewulan based on observations and interviews of researchers include:

- a. Increase the income of the surrounding community
- b. This is a promotional medium for mosque youth MSMEs such as Monthly Trinket
- c. This further adds to the trust and devotion of the surrounding community, because of its location close to Sewulan.
- d. Based on the results of the observations above, it shows that the management of Sewulan Religious Tourism is still carried out independently, namely by the Foundation and or takmir mosques. For BUMDES, they have not participated. However, in the future, it is hoped that Sewulan BUMDES can really manage this religious tourism attraction.
- e. Reported faith and devotion strengthening should be interpreted as a result of socio-cultural well-being, not as an incidental effect of tourism. Religiosity can shape residents' attitudes toward tourism

in holy places(Shtudiner, Klein, & Kantor, 2018). Placeholder attachment influences support for the development of religious tourism and that perceived personal benefits can modify these relationships(Rivas, Rodríguez, Pérez, & Frías-Jamilena, 2023). In Basyariah Sewulan, attachment to mosques, tombs, local Islamic history, and routine religious activities can provide a strong social foundation for community support. However, support should not be assumed uniformly simply because the purpose is religious. Residents, traders, mosque youth, and worshippers can experience the benefits and inconveniences of tourism in different ways. Therefore, regular consultations are necessary to identify concerns related to traffic, noise, commercialization, access to sacred spaces, and distribution of trade opportunities. Maintaining ritual priorities, respectful visitor behavior, and community access will help ensure that destination development reinforces, not weakens, the religious significance of the site and the community's sense of belonging.

As for the negative impact, it is still only related to the parking lot. This is considering that the tourist attraction is still in the process of forming and developing. The negative impact is still related to the parking area, given the number of pilgrims and visitors on certain days. Traders and pilgrims admit that they complain about irregular parking lots.

The increase in community income and the promotion of mosque youth MSMEs show an early local multiplier effect. These findings are consistent with (Srivastava, Nigam, & Kumar Tripathi, 2024), who link religious tourism to employment, business opportunities, infrastructure development, and broader socio-cultural well-being. The report also supports (Hakim, Karimullah, Winarto, & Maskuri, 2025), who emphasize that the economic potential of cemetery-based religious tourism depends on an integrated combination of infrastructure, stakeholder collaboration, community engagement, sustainable development, and cultural preservation. However, in Basyariah Sewulan, the still limited number of stalls, irregular parking, and concentrated visits on specific days limit the distribution and continuity of benefits. Thus, the success of management must be assessed not only by the number of visitors, but also by the stability of local income, the quality of facilities, fair opportunities for local MSMEs, and the preservation of the religious character of the site.

The impact of well-being also depends on who can access the opportunities created by tourism and how consistently they are available. The contribution of tourism companies to poverty alleviation should be assessed through responsible engagement and integration of social goals into business practices(Medina-Muñoz, Medina-Muñoz, & Gutiérrez-Pérez, 2016). In accordance with the perspective of the (Romanelli et al., 2021), system economic development in religious destinations should remain linked to social inclusion, cultural preservation, and environmental management. For Basyariah Sewulan, practical follow-up could include mapping local business beneficiaries, prioritizing residents in booth allocation, using transparent and affordable service fees, rotating sales opportunities when

space is limited, as well as providing training in product quality and simple digital marketing. Visitor activities can also be distributed through historical education calendars, religious learning, and promotion of community products without manufacturing rituals that are only for commercial purposes. These measures will help transform the income that is intermittent during peak pilgrimage periods into more stable and widely shared benefits while maintaining the religious integrity of the destination.

4. CONCLUSION

The management of Basyariyah Religious Tourism Sewulan Madiun is in accordance with the management function which includes the functions of planning, organizing, implementing, and controlling. The management function aims to manage the tomb of Kyai Ageng Basyariyah as a culture that needs to be preserved in the recognition of the spread of Islam in the Madiun community. The concept of management starts from *planning* that is carried out every time there is an activity, whether daily, monthly, or yearly, *systematic organization* in accordance with their respective tasks such as the division of committee tasks according to the competence of members or administrators, *implementation* carried out by all management lines so that the goals set can be achieved according to the desired expectations, and *supervision is carried out* directly or indirectly.

The supporting factor for the implementation of tourism management management by administrators, namely Basyariah Sewulan Madiun Religious Tourism is still managed independently, openly, and transparently, mosque teenagers who are active in religious and business activities, in this case selling trinkets related to Basyariah Sewulan, in the mosque complex, more precisely in front there are 3 pools that have special characteristics. Meanwhile, *the inhibiting factor*: The Village Government is not involved in the management of this tourist attraction. For the newly formed BUMDES, many facilities are still lacking, visitors and pilgrims only come on certain days and nights.

The positive impact of religious tourism management management in Basyariah Sewulan Madiun Religious Tourism in improving the welfare of the community, namely: increasing the income of the surrounding community, becoming a means to promote MSMEs for mosque youth such as Sewulan trinkets, further increasing the faith and service of the surrounding community. Regarding the negative impact, it is still related to parking lots. Because this tourist attraction is still in the process of being regulated.

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