

CAN RELOGIUS TOURISM BOOST THE ECONOMY? A CASE STUDY OF MSMEs IN LAMONGAN

DAPATKAH PARIWISATA RELOGIS MENDORONG PEREKONOMIAN? STUDI KASUS UMKM DI LAMONGAN

Eny Latifah^{1*}, Moh.Rifqy Sholeh Musthofa¹

¹Institut Agama Islam Tarbiyatut Tholabah, Lamongan, Indonesia

*Correspondence: enilathifah@iai-tabah.ac.id

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ABSTRACT

Religious tourism is a destination that can support the economy of the people in all its forms, including places of worship and pilgrimage sites for the saints of Allah. The Purpose of this study was to determine the role and impact of religious tourism in improving the economy of MSME actors in Maqbaroh Sheikh Maulana Ishaq, Kemantren Village, Paciran District, Lamongan Regency. Descriptive research method with a type of case study that relies on data triangulation techniques. The result of the research is that Maqbaroh Sheikh Maulana Ishaq's religious tourism has a role: increasing employment and quantity of surrounding MSMEs; Reducing unemployment, increasing Socio-Economic Empowerment, and Income of the surrounding community. The impact is the change in the economic and social level of the community through the management of facilities related to MSMEs and partnerships through cooperation with various institutions and government agencies of Kemantren Lamongan Village. The existence of this religious tourism is expected to be a motivation to create innovations for other regions to help develop MSMEs and Entrepreneurship in order to improve the regional economy in a sustainable manner.

Keywords: Agricultural productivity; food security; rural development; sustainable livelihood

ABSTRAK

Wisata religi sebagai destinasi yang dapat mendukung perekonomian umat dengan segala bentuknya tidak terkecuali tempat ibadah dan tempat ziarah wali Allah. Tujuan dari penelitian ini adalah Untuk mengetahui peran dan dampak wisata religi meningkatkan perekonomian pelaku UMKM di Maqbaroh Syeikh Maulana Ishaq Desa Kemantren Kecamatan Paciran Kabupaten Lamongan. Metode penelitian deskriptif dengan jenis studi kasus yang mengandalkan teknik triangulasi data. Hasil penelitian adalah wisata religi Maqbaroh Syeikh Maulana Ishaq memiliki peran: meningkat lapangan pekerjaan dan kuantitas UMKM sekitarnya; Mengurangi angka pengangguran, Meningkatkan Pemberdayaan Sosial Ekonomi dan Pendapatan masyarakat sekitar. Dampak yang ditimbulkan yaitu perubahan tingkat perekonomian dan sosial masyarakat melalui pengelolaan fasilitas terkait UMKM dan Kemitraan melalui Kerjasama dengan berbagai institusi dan lembaga pemerintah Desa Kemantren Lamongan. Adanya wisata religi ini diharapkan dapat dijadikan motivasi untuk menciptakan inovasi bagi daerah lain demi membantu mengembangkan UMKM dan Kewirausahaan demi meningkatkan perekonomian daerah secara berkelanjutan.

Kata kunci: Pemberdayaan Masyarakat; peran; pembangunan pedesaan; perekonomian;

INTRODUCTION

Economic empowerment is an important aspect that must be carried out by villages to create development

and improve community welfare. Based on the regulations of Law No. 6/2014, village governments are authorised by

the central government to manage village funds according to the needs of the village (Indonesia, 2017). With this authority, villages have the opportunity to advance and prosper their communities through village funds provided by the government. Efforts made by villages in the welfare of their communities are also regulated in Law Number 6 of 2014, which states that villages have an obligation to alleviate poverty and advance the village economy (Miller, 2016)

The purpose of managing village funds, based on Permendes number 19 of 2017, prioritizes managing village development and community empowerment. In accordance with PMK number 50/PMK.07/2017 (Sugiri & Nilawati, 2022) The provision of village tourism or artificial tourism is sought to increase economic growth, improve community welfare, eliminate poverty, overcome unemployment, preserve nature, the environment, and the resources of the local village community (Murdiastuti & Rohman, 2014).

Halal tourism is a suitable destination for implementation from a Sharia economic perspective, as it avoids all prohibited activities (Andriyan, 2023). Halal tourism is often referred to as sharia tourism (travel that

complies with sharia principles) (Djakfar, 2017).

The increasingly significant development of global tourism indirectly also has a positive impact on developing countries, and Indonesia is no exception. In the WTTC report (2018), Indonesia ranked 9th out of the world's top 10 strongest tourism destinations. This position is the best compared to other ASEAN countries, such as Thailand, ranked 12th, Malaysia and the Philippines, ranked 13th, Singapore, ranked 16th, and Vietnam, ranked 21st. Here is the list of Travel & Tourism Countries Power Ranking (absolute growth) as of 2017 (Putro et al., 2023).

Religious tourism is interpreted as a tourist activity to a place with a special meaning, usually as a place of worship. For example: Mosques, Tombs (Suryono, 2004). The function of religious tourism is to increase physical and spiritual motivation; as a place of worship, prayer, and dhikr, as a religious activity; as a place for improving human quality and teaching (Rosyadi, 2014).

The Sheikh Maulana Ishaq religious tourism object is not only a place of prayer but also a place that can provide opportunities for Micro, Small and Medium Enterprises (MSMEs)

actors in the Sheikh Maulana Ishaq Maqbaroh complex, of course, the presence of this religious tourism opens up business opportunities that are not only felt by the Kemantren community (Humaidi, 2018), but also by the outside community, such as people from Banjarwati Village, Weru, Sidokelar which are neighbours of Kemantren Village, with the presence of this tour also creates much competition between sellers, both from local villages and outside villages, the competitions that occur between sellers in the Maqbaroh Sheikh Maulana Ishaq complex make them more creative, and more enthusiastic in entrepreneurship (Arif, 2024).

The area around the complex is also built shops, stalls, food stalls, massage services and others around the tourist area, currently in the Maqbaroh Sheikh Maulana Ishaq religious tourism complex there are 44 kiosks in the main parking area which are only devoted to people from Kemantren Village, various types of businesses including food stalls, coffee shops, massage and cupping services, clothing stores, and so on, in the Maqbaroh Sheikh Maulana Ishaq religious tourism area has a large area of land, so it does not rule out the possibility of traders from outside

arriving for entrepreneurship (Wulansari & Yulistiyono, 2021).

Previous research shows the impact of the existence of religious tourism can change social status, increase education, and add insight, the economy in the form of increased income (Tanjung, 2019) And increase employment (Fajriana, 2019), can open a business and make it a permanent job, and have an impact on the welfare of the community (Azizah, 2019).

This provides more interest for the current research to find out whether there is an impact and role shown from the existence of religious tourism maqbaroh Sheikh Maulana Ishaq, especially for the surrounding MSMEs (Rohmah & Harianto, 2023).

The phenomenon and supporting research above can be used as a motive for the importance of exploring whether or not there is an impact and opportunities that can be created by religious tourism, especially the Lamongan pantura area in Maqbaroh Sheikh Maulana Oshaq, for the surrounding MSME economy.

METHODS

In this research, the approach used is qualitative (Moleong, 2007). While the type of research used is field research (Field Research) or case studies

(Assyakurrohim, Ikhrum, Sirodj, & Afgani, 2023) on MSME players in Maqbaroh Sheikh Maulana Ishaq, Kemantren Village, Paciran District, Lamongan Regency.

This research requires two types of data, namely Primary and Secondary Data. Primary data is obtained directly from the first source or interviewee. Primary data can be in the form of individual subject opinions, the results of observations of an object, event, or activity related to the object of research (Hasibuan et al., 2021). Researchers use this secondary data to strengthen the findings and complement the information that has been collected through direct interviews with business people in the Maqbaroh Sheikh Maulana Ishaq religious tourism complex in Kemantren Village (Hasibuan et al., 2021).

Research informants are subjects who understand research information as actors, and other people who understand the object of research (Bugin, 2007). Moreover, the informants that researchers will take include: first, Business Actors in the Maqbaroh Sheikh Maulana Ishaq complex, second, Maqbaroh Sheikh Maulana Ishaq Management, and third, the Head of Kemantren Village, Paciran District, Lamongan Regency.

The data collection technique is a method used to obtain data that is in accordance with the scope of the research. Data extraction can be obtained from observations, interviews, and documentation. (Abdussamad & Sik, 2021)

Data Source Triangulation is checking data by looking for data from diverse sources that are still related to one another, or comparing and cross-checking the degree of trustworthiness of several data sources of information obtained through the same method. (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022).

RESULT AND DISCUSSION

Halal Tourism Maqbaroh Sheikh Maulana Ishaq Kemantren Village

Kemantren Village is strategic in its location and existence, because it is easy to reach by transport on the north coast. Kemantren Village is located in Paciran Sub-district, Lamongan Regency, East Java Province, on the Java Sea's north coast. The area of Kemantren Village is 6,613,734 ha, with village boundaries south of Dagan Village, Solokuro Sub-district, and Lamongan Regency. East is Sidokelar Village, Paciran Sub-district, Lamongan Regency. The north borders the North Sea of Java, and the western boundary is

Banjarwati Village, Paciran Subdistrict, Lamongan Regency.

Maqbaroh Sheikh Maulana Ishaq is a prominent figure of the Wali Allah, famous on the island of Java, with the da'wah law of spreading Islam. Maqbaroh Sheikh Maulana Ishaq is west of AlAbror Mosque in Kemantren Village, Paciran District, Lamongan Regency.

The location is very close to the sea coast, which is not far from the Al-Abror Mosque. In the past, the Maqbaroh of Sheikh Maulana Ishaq was not yet known by the broader community because it was located in the interior of Kemantren Village. However, this Maqbaroh began to be known to people outside the area who visited the Maqbaroh for pilgrimage.

Sheikh Maulana Ishaq was the father of Raden Paku, also known to the public as Sunan Giri, who was maqbarohkan in Giri Village, Kebomas District, Gresik Regency. Maqbaroh Syeikh Maulana Ishaq is now visited by many tourists from outside the region, so that in 2012, the Maqbaroh was published after being renovated with a better building form. However, the elements of the Maqbaroh building are still the same as before, in the form of a rectangular cone, which is a characteristic of past buildings that have

their own philosophy. So that pilgrims who come are comfortable doing religious activities at Maqbaroh Sheikh Maulana Ishaq.

Maqbaroh Sheikh Maulana Ishaq religious tourism is located in Kemantren Village, Paciran District, Lamongan Regency, East Java, Maqbaroh Sheikh Maulana Ishaq religious tourism is located on Jl. Maulana Ishaq RT 04 RW 05 Kemantren Village, this tour is located approximately 200 M to the north of the Dandel Road. The place is located on the beach, just west of the Fern Cape, or the place of Semedi Sheikh Maulana Ishaq. Maqbaroh Syeikh Maulana Ishaq is located west of the Al-Abror Mosque, the mosque he left behind. Shaykh Maulana Ishaq is Maqbarohkan in a cupola with his two Maqbaroh santrinya.

The location of Maqbaroh Sheikh Maulana Ishaq is very accessible from Deandles road, which is the connecting route between Maqbaroh Sunan Drajat and Sunan Giri. The area of Sheikh Maulana Ishaq's religious tourism location is currently approximately 5 hectares.

In the religious tourism of Sheikh Maulana Ishaq, bamboo gazebos are lined up right on the beach to provide comfort for resting. In addition,

Maqbaroh Sheikh Maulana Ishaq's religious tourism also has a huge parking area that can accommodate approximately 300 tourist buses. Around the parking area, there are many kiosks and toilets. Besides that, there are also artificial sea tours and photo spots that spoil the pilgrims.

The opening hours of Maqbaroh Sheikh Maulana Ishaq religious tourism are 24 hours and open every day. In this place, visitors will not be charged for an

entrance ticket, aka free, but they will only need to pay for a parking ticket.

The role of Maqbaroh Sheikh Maulana Ishaq in the economy

The establishment of religious tourism on the north coast of Lamongan plays an important role in developing religious propagation and enhancing religious values. However, not only can that role be realised, but other roles can be shown for Maqbaroh Sheikh Maulana Ishaq, religious tourism in Kemantren Lamongan Village.

Table 1. The Role of Maqbaroh Sheikh Maulana Ishaq Religious Tourism in Kemantren Lamongan Village

Role	Actualization
Creating Jobs	Establishing kiosks and facilities such as photo spots, rest areas in gazebos, and car parks opens up opportunities for the community to work as traders and managers (guards) of the facilities available..
Increasing the Quantity of MSMEs	Sheikh Maulana Ishaq's religious tourism has a role in increasing the number of MSME players in the Maqbaroh Sheikh Maulana Ishaq complex, with good management through adequate facilities, making the attractiveness of pilgrims increase, so that more and more pilgrims arrive.
Empowering Communities Through Co-operation and Collaboration	The management of religious tourism at Maqbaroh Sheikh Maulana Ishaq is managed by itself, and it cooperates with the village government and the mosque's ta'mir. Also, the TPQ board, these four pillars work together in managing religious tourism, starting from the construction of facilities which include: construction of roads to the religious tourism area, provision of a huge pilgrim parking lot, construction of free toilets, and a comfortable resting place for pilgrims. Not only in terms of facilities, the introduction of Sheikh Maulana Ishaq's religious tourism is also promoted by word of mouth and through social media.
Increase Community Income	Forty-four kiosks in the main parking area are only reserved for people from Kemantren Village with various types of businesses run by micro, small, and medium enterprises (MSMEs) such as: Food stalls, accessories shops, coffee shops, clothing stores, massage and cupping services. This increases the income of people initially unemployed to become workers, and people who initially had minimal income received additional money to meet their needs with a range of daily income of IDR 200,000- IDR 1,000,000 net.
Minimise unemployment.	People outside the village of Kemantren get the opportunity to sell travellers such as meatballs / pentol and ice syrup, even though it is far from the kiosks available in the parking lot of Sheikh Maulana Ishaq religious tourism, so that this can minimize unemployment in the community.

The tourism sector has an important role in creating jobs and increasing income in the tourism environment. (Suwandi, 2002). In line with the theory above, Syeikh Maulana Ishaq's religious tourism in Kemantren Village creates jobs, increases income, and minimizes unemployment.

The existence of Maqbaroh Sheikh Maulana Ishaq's religious tourism makes job opportunities for the community wider open. With this opportunity, the entrepreneurial spirit of the community increases, many people who used not to work can now

work, of course, this proves that the existence of Maqbaroh Sheikh Maulana Ishaq religious tourism can increase and equalise the income of the local community.

The impact of religious tourism on improving the economy of MSME players at Maqbaroh Sheikh Maulana Ishaq, Kemantren Lamongan Village

The existence of Maqbaroh Syeikh Maulana Ishaq, a religious tourism site in Kemantren Lamongan Village, apart from providing benefits for the economy through buying and selling activities carried out by MSMEs, also impacts social fields.

Table 2. The impact of religious tourism on improving the economy of MSME players at Maqbaroh Sheikh Maulana Ishaq Kemantren Lamongan Village

Impact	Actualization
Economy	Opportunities for MSMEs through the availability of kiosks, parking, photo spots, and others can positively impact the community's economic development. Of course, the positive impact will affect the increase in income, minimising the unemployment rate.
Social	The cooperation built by partners consists of: The management of Maqbaroh Sheikh Maulana Ishaq, the management of Ta'mir Masjid Al-Abror Kemantren Village, the management of TPQ Roudhotun Najah Kemantren Village, and the Kemantren Village Government. This can create community empowerment for various parties, the village government, and other institutions, to help improve the social spirit between MSME actors and cooperation partners.

Tourism is an economic engine; besides that, tourism is also an attractive vehicle to reduce unemployment, considering that various types of tourism can be placed anywhere and can open up tourism service business opportunities (Suwantoro, 2019).

The presence of religious tourism has found that business

opportunities around the Maqbaroh Syeikh Maulana Ishaq religious tourist attraction, in terms of community economic activities have increased, by opening various types of businesses, to create their own jobs, and also minimise unemployment, by opening various types of businesses.(Latifah, Sy, & Ak, 2020).

The creation of social contact in Maqbaroh Sheikh Maulana Ishaq's religious tourism is one of them through tourism management activities, where the purpose of religious tourism is managed correctly, so that tourism can develop and maximise its potential. Some cooperation partners engage in various collaborative activities to develop and foster the social spirit of the community.

CONCLUSION

Sheikh Maulana Ishaq's religious tourism has a role in increasing MSME actors in the Maqbaroh Sheikh Maulana Ishaq complex, with good management through adequate facilities, making the attractiveness of pilgrims increase, so that more and more pilgrims arrive, thus Sheikh Maulana Ishaq's religious tourism plays a role in creating jobs for the community.

The religious tourism object of Sheikh Maulana Ishaq has an economic impact on the community of MSME actors, with the increase in the number of pilgrims and the availability of more business opportunities than before, having a positive impact in opening up jobs, minimising unemployment, and improving the economy of MSME actors around the religious tourism area. The existence of the religious tourism of

Syekh Maulana Ishaq not only has an economic impact but also a social one, namely the formation of harmony and cooperation between managers with the existence of family ties and cooperation between partners in managing the religious tourism of Maqbaroh Syekh Maulana Ishaq.

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