

Community participation in the development of GKJ Karangjoso as a religious tourist attraction

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Abstract: Java Island is one of the largest islands with many kinds of churches in it. However, most of them are not known to the public because of the low number of churches that are promoted as a religious tourist attractions. In addition, community participation in the development of religious tourism attractions is still minimal, this is indicated by the small number of people involved in the development of religious tourist attraction sites. The formulation of the problem from this research is to determine the kinds and level of community participation in the development of GKJ Karangjoso as a religious tourist attraction. The theory used in the research includes tourism, religious tourism attraction, community participation, data triangulation, and data reduction. This research method uses a qualitative descriptive method using the Miles & Huberman method with data reduction and data triangulation. The kinds of community participation found in GKJ Karangjoso is Get involved in organizational activities to mobilize other community participation. Meanwhile, the level of community participation found in GKJ Karangjoso is providing support. This research concludes that there is one form and one level of community participation in the development of GKJ Karangjoso as a religious tourism attraction.

Keywords: community participation, GKJ Karangjoso, religious tourist attraction

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Introduction

Tourism has become a necessity that cannot be separated from human life. The human need to momentarily escape from the busyness they have makes tourism an alternative to making people flock to the tourist attractions that are in the vicinity for a moment to unwind and enjoy the available beauty. There are many kinds of Tourist Attractions available including Religious Tourism Attractions or Religious Tourism. Jalilvand & Heidari (2017) explains that religious tourism can be interpreted as visits to sacred places, to participate in religious ceremonies and pilgrimages in the form of visits or activities to perform worship in evaluating tourism understanding. If it can be concluded, religious tourism is one type of tourism product that is closely related to the religious or religious side that is embraced by mankind. Religious tourism is defined as a tourist activity to a place that has special meaning for religious people, usually several places of worship that have advantages. This advantage, for example, is seen from the side of history, the existence of myths and legends about the place. Religious tourism is associated with the intention and purpose of the tourist to obtain blessings and wisdom in his life (Pendit, 2002). But not infrequently also for certain purposes such as to get a blessing, inner strength, firmness of faith, and even abundant wealth.

The development of Religious Tourism Attractions in Indonesia is going well. Many Religious Tourist Attractions are scattered in Indonesia and are always visited by tourists. There are various forms of religious tourism attractions in Indonesia, some are in the form of tombs, houses of worship, or special places for worship activities. Starting from the Maulana Malik Ibrahim Tomb in Magelang, Borobudur Temple in Magelang, Graha Maria Anna Velangkanni in Medan, Tomohon Prayer Hill in Tomohon City, Tanah Lot Temple in Bali, Menara Kudus Mosque in Kudus, and Brahma Vihara Arama in Bali.

This phenomenon of religious tourism attraction raises many places that have the potential to become new religious tourist attractions. In Purworejo district, located in the province of Central Java, there is a place that has local wisdom and has the potential to be appointed as a Religious Tourist Attraction. The Jawa Karangjoso Christian Church (GKJ Karangjoso) or Kiai Sadrach Church is a Christian church that has been around since 1871. The founder of this church is Radin Abbas Sadrach Suropranoto, an evangelist from Pati, Central Java who later lived in Purworejo so that he could spread Christianity in the district. Inside the church complex which has 30 active congregations, there is the church building and house of Kiai Sadrach which is still standing since 1871 along with the furniture and heirlooms owned by Kiai Sadrach such as kris, spears, umbrellas, and many more. GKJ Karangjoso is also listed as the oldest church on the island of Java, judging from the year this church was founded.

As a house of worship, it certainly has a person in charge of taking care of the needs or care needed so that the house of worship can be used optimally. The person in charge of GKJ Karangjoso is Mr. Sugeng. Mr. Sugeng here is not only in charge but also as a historian who knows about the history of the founding of GKJ Karangjoso and the stories that underlie it. Based on the results of an interview with Pak Sugeng that in May 2021, he said that Purworejo Regency had established GKJ Karangjoso as a Purworejo Regency Cultural Heritage in 2017. This certainly shows that GKJ Karangjoso is recognized by Purworejo Regency. Not only acknowledged, but Purworejo Regency is also aware that the historical value of GKJ Karangjoso as the oldest church on the island of Java is something that must be preserved and maintained. Until now, many people have visited this place to make GKJ Karangjoso a place of research, as well as to find out more about the story of Kyai Sadrach and GKJ Karangjoso as his legacy. Based on Mr. Sugeng's statement, many visitors who came from abroad wanted to know the story of Kyai Sadrach and GKJ Karangjoso himself. Most of these overseas visitors came from the Netherlands, they wanted to know the story of Kyai Sadrach after reading the literature published by the Dutch Zending about Kyai Sadrach. Many domestic visitors want to know the story of Kyai Sadrach, mostly Christian priests who live on the island of Java such as from Jakarta, Semarang, and Jogjakarta.

Newstrom & Davis (2007) stated "Participation is described as the mental and emotional involvement of humans in groups that make these humans contribute to achieving common goals and take shared responsibilities.". Community participation in the development of a tourist attraction is very necessary. With participation, of course, the development of a tourist attraction can run smoothly because of the support and assistance of the community in development activities. Based on the results of the interview with Mr. Sugeng, he stated that he as the person in charge was very enthusiastic about the plan to develop GKJ Karangjoso as a Religious Tourism Attraction and was ready to participate in the development activities that would be carried out. However, the response of the congregation and residents regarding this development plan is still unclear. Because there is no socialization about the plan to develop GKJ Karangjoso as a Religious Tourism Attraction by the Government.

In the end, what is expected from the existence of GKJ Karangjoso itself is that this church can be a place where people can know the story of Kyai Sadrach and his legacy, as well as learn how Kyai Sadrach carried out evangelism in Central Java and spread Kyai Sadrach's spirit in carrying out evangelism and discipleship, where Christians from all over Indonesia come and visit, and not only know and learn but also participate in spreading the existence of this church to the public. Therefore the legacy left by Kyai Sadrach does not stay only in this church, but spread throughout Indonesia as one of the local evangelists on the island of Java and the founder of the oldest church on the island of Java.

Methodology

This research uses qualitative research. Qualitative research is defined as a social science research method that collects and analyzes data in the form of words (oral or written) and human actions and research does not analyze numbers. Strauss & Corbin (2003) define that qualitative research methods need to include the way the data is analyzed. Meanwhile, according to Sugiyono qualitative research is a research method based on the view of social reality that is used to examine the condition of natural objects. Moleong (2007) reveals that

qualitative research is research that is used to understand the phenomenon of what is being experienced by the research subject, holistically and by way of description, in a special natural context by utilizing various scientific methods. Strauss & Corbin (2003) also state that findings from qualitative research cannot be obtained by statistical procedures or other forms of calculation, but are carried out by analyzing the data obtained by describing or providing an overview of the objects being analyzed according to what they are.

Checking the validity or validity of the data, in this study uses the triangulation technique, where the polarization approach will further increase the strength of the data when compared to one approach only. According to Moleong (2007), triangulation is a technique of checking the validity of data that utilizes something other than the data for checking purposes or as a comparison of data. Meanwhile, according to Sugiyono (2011) triangulation is a data collection technique that combines various data collection techniques and existing data sources. Furthermore, Sugiyono said that by using the triangulation technique, the researchers actually collected data and at the same time tested the credibility of the data.

The data analysis technique used in this study is the data analysis technique in the field model of Miles et al., (1992) which states that data analysis in qualitative research is carried out in an interactive way and also continues until complete so that the data is saturated. The flow of data analysis in this study follows the interactive analysis as proposed by Miles & Huberman, namely the analysis process is carried out simultaneously with the data collection process. The process of data analysis in this study was carried out through 4 stages, which consist: Data Collection. In this study, field notes that being used in data collection included an explanation of GKJ Karangjoso, Need District, Purworejo Regency., Data Reduction. Discarding parts that are not needed or irrelevant to the research so that in the end data related to community participation in the development of Karangjoso GKJ as a Religious Tourism Attraction is obtained. Data Presentation. The presentation of the data in this research is carried out following what has been researched so that it is easy to interpret the data regarding the forms of community participation related to the development of the Karangjoso GKJ as a Religious Tourism Attraction. Drawing Conclusion. After the data presentation process, the next step is concluding. Drawing conclusions is an attempt to find or understand the meaning, order, patterns of explanation, the flow of cause and effect. The conclusions drawn in this research are immediately verified by looking at and questioning again while looking at existing field notes, the aim is to obtain a more precise understanding, besides that it can also be discussed.

Results and Discussions

Results

Based on the results of interviews with GKJ Karangjoso, the kinds of community participation based on activities that can be found at GKJ Karangjoso is Committing in organizational activities to mobilize other community participation, following the Theory of Kinds of Community Participation Activities. Based on the kinds of activities, community participation can be in the form of: Become groups, Engage in group discussions, Get involved in organizational activities to mobilize other community participation, Take part in the decision-making process, and Take advantage of the results achieved from community activities (Theresia et al., 2014). In more detail, the community involved themselves in organizational activities such as selling around GKJ Karangjoso when GKJ Karangjoso received visitors who visited there. People usually sell food or drinks and souvenirs such as beaded bracelets. But since the COVID-19 pandemic which began in 2020, the activities of the people who sell in the vicinity have stopped because GKJ Karangjoso did not open for the visitors during the pandemic to suppress the spread of the COVID-19 virus.



Figure 1. Selling places for people in GKJ Karangjoso

Nawang (2019) stated that tourist attraction has the potential to increase the income of the community around the tourist attraction because the potential that exists around the location can have an impact on the income of the community around the tourist attraction. This was also confirmed by Mrs. Jumiyatun as the head of Langenrejo village. She added that locals who were involved in selling around GKJ Karangjoso helped the economic conditions of the residents. She regretted that due to the pandemic, activities at GKJ Karangjoso had to stop. With the involvement of the surrounding community, the community can benefit both financially and from employment. Mrs. Jumiyatun hopes that in the future activities at GKJ Karangjoso can be reopened. Therefore the community can participate again by selling around GKJ Karangjoso. Community participation can benefit the locals, as stated by Yoeti (1997) that the purpose of tourism development is to Increase foreign exchange earnings in particular and the income of the states and society in General, expand employment opportunities and encouraging the activities of industries.

Based on the Theory of Levels of Participation which consists of Providing information, Consultation, Joint decision making, Act together, and Providing support (Theresia et al., 2014). The level of participation that was found at GKJ Karangjoso is Providing Support. The party participating here is the Langenrejo Village Government. The Village Government provided support in the form of providing financial assistance to GKJ Karangjoso to help with church maintenance and operational costs. In 2020, the village government provided assistance of 2.4 million rupiahs to GKJ Karangjoso. This was conveyed by the manager of GKJ Karangjoso when interviewed was conducted with GKJ Karangjoso. He added that the current village government has been quite helpful compared to the previous one. The village government realizes that the stories and relics of Kyai Sadrach are cultural treasures that everyone should know. He said that has really helped us and we are grateful to the village government for helping us."

And the above was also found in the GKJ Karangjoso area where there was development in the economic sector in the development of GKJ Karangjoso where the Langenrejo Village Government provided assistance funds to GKJ Karangjoso. This was also confirmed by Mrs. Juminatun as the Head of Langenrejo Village. She said that the village government provided funds intending to help GKJ Karangjoso. This fund was taken from the Village Expenditure Budget, which still had 2.4 million rupiahs. Because the GKJ Karangjoso cannot specifically budget for it, the only action the village government can take is to give the rest of the budget to the church.

Not only that, but the village government also assisted in the form of repairing the road to GKJ Karangjoso. At first, guests who visited GKJ Karangjoso complained about the damaged road conditions on their way to GKJ Karangjoso. Guests who visit GKJ Karangjoso usually use ELF vehicles or small buses. Roads that are damaged when traversed by vehicles with a large number of passengers as previously mentioned make guests uncomfortable. After listening to the complaints of his guests, the manager, who listened to the guests' complaints, immediately asked the village government to repair the road to GKJ Karangjoso. The village government immediately agreed and immediately repaired the road to GKJ Karangjoso.

Nuah (2016) explains that development can be said to be successful if an area has complete facilities and infrastructure or at least the development carried out can support progress society, both in progress in the economic, social and educational fields. However, the development carried out, especially the development of an area, will not be achieved if the community and the government do not cooperate with each other for the progress of the area. The existence of cooperation between the local government and the community depends on the government there, because they are the leaders or actors in the implementation of the development carried out.



Figure 2. Newest road condition after repaired

This was also confirmed by Mrs. Juminatun. She explained that the village government acted to support because it could help GKJ Karangjoso to be more crowded and visited by tourists and people who want to learn and know about Kyai Sadrach. She told that the church in the village meeting asked that the access road to GKJ Karangjoso be repaired. She confirmed that Mr. Sugeng said that guests who visited GKJ Karangjoso complained about the damaged road access. The village government immediately agreed to the church's request and immediately repaired the road access to GKJ Karangjoso so that it could be passed properly and visiting guests could enjoy their trip comfortably.

Discussions

Apart from the forms of participation described above, no other forms of community participation can be found. This is due to the lack of public awareness and participation in the development of GKJ Karangjoso as a religious tourist attraction.

Based on the results of interviews with tourism researcher, Kanom stated that three factors cause low public awareness and participation in the development of a tourist attraction. The three factors are Human Resources, Economy and Environment. So if the government wants to develop a tourist attraction, it would be nice to persuade the community using the three components above so that the community is interested in participating in the development process and being involved in the operational activities of this new tourist attraction.

Based on the explanation of Kanom, the cause of the low participation of the community around GKJ Karangjoso needed to be searched. After conducting interviews with parties at GKJ Karangjoso, the cause has been found. The reason why the level of community participation in GKJ Karangjoso is very low is the human resource factor. Pranoto as the person in charge of GKJ Karangjoso also expressed this. He explained that the level of community participation in

Langenrejo Village, the area where GKJ Karangjoso is located is very minimal. He also does not know what causes the lack of participation of the local community. He added, if Padepokan Kyai Sadrach (GKJ Karangjoso) was visited by many people, surely the surrounding community would also enjoy the results. But in fact, the surrounding community seems indifferent to the existence of GKJ Karangjoso in their environment.

After thorough investigation, it can be found that the surrounding community did not have foresight regarding the impact if the Karangjoso GKJ was developed into a religious tourism attraction. This was conveyed by Juminatun as the head of Langenrejo village, the village where GKJ Karangjoso is located. Juminatun confirmed that community participation in Langenrejo village was indeed very minimal. This is because the villagers do not have the views and knowledge regarding the potential of GKJ Karangjoso to become a religious tourism attraction. Ibu Juminatun also said that GKJ Karangjoso has a historical side that must be told to people. With a unique form of church architecture, where this building is a church but has a shape like a mosque. Not a few people have asked Juminatun about the church building which has a different shape from the church in general. If the Karangjoso GKJ can be developed, it will certainly be beneficial for the church and Langenrejo villagers.

When asked about whether the village head knew about the discourse on the development of the Karangjoso GKJ into a religious tourism attraction by the Purworejo Regency, Juminatun admitted that she did not know anything about this. He had just heard about this development discourse. According to her, the Tourism Office and the Purworejo Regency Government have never said anything about the discourse on developing GKJ Karangjoso as a religious tourism attraction. If there is any discourse, of course, there will be socialization from the Tourism Office or the Tourism Office who directly meet Juminatun to convey this development discourse.

After interviewed with Juminatun, the next step was interviewed the Department of the Tourism and Culture Office of Purworejo Regency which represented by Head of the Tourism Destinations Division of the Tourism and Culture Office of Purworejo Regency, Agung Pranoto. After interviewing with Mr. Agung Pranoto, a conclusion was found that no steps have been taken by the Tourism Office in developing Karangjoso GKJ as a Religious Tourist Attraction. The reason why the level of community participation is so low is because the Ministry of Tourism has not conducted socialization to local residents regarding this (Development of GKJ Karangjoso into a Religious Tourism Attraction). GKJ Karangjoso itself has been named as the Cultural Heritage of Purworejo Regency. We still haven't developed GKJ Karangjoso to become Religious tourist Attraction because its status is still an active house of worship. Fear of interfering with worship activities there. But the management is very supportive of this proposal. Maybe not now, still needs to be studied further.

If it is concluded, that the Purworejo Regency Government does recognize the historical and cultural wealth stored in GKJ Karangjoso. The Regency Government has even established GKJ Karangjoso as a Regency Cultural Heritage. However, by Agung statement, it shows that there is no plan to make GKJ Karangjoso a religious tourism attraction. This is what makes the awareness and participation of the surrounding community very minimal. According to Kanom, the Government should have an important role in increasing public awareness & participation in a tourist attraction. He added that the government here should be able to educate the public that in this newly developed tourist attraction, the community can participate and contribute. If this tourist attraction gets a positive response from tourists, of course, the residents will splash profits from the attention that this tourist attraction gets. If the Government does not provide socialization or enlightenment to the surrounding community, then the community will not have a sense of belonging and want to maintain which results in a lack of public awareness and participation.

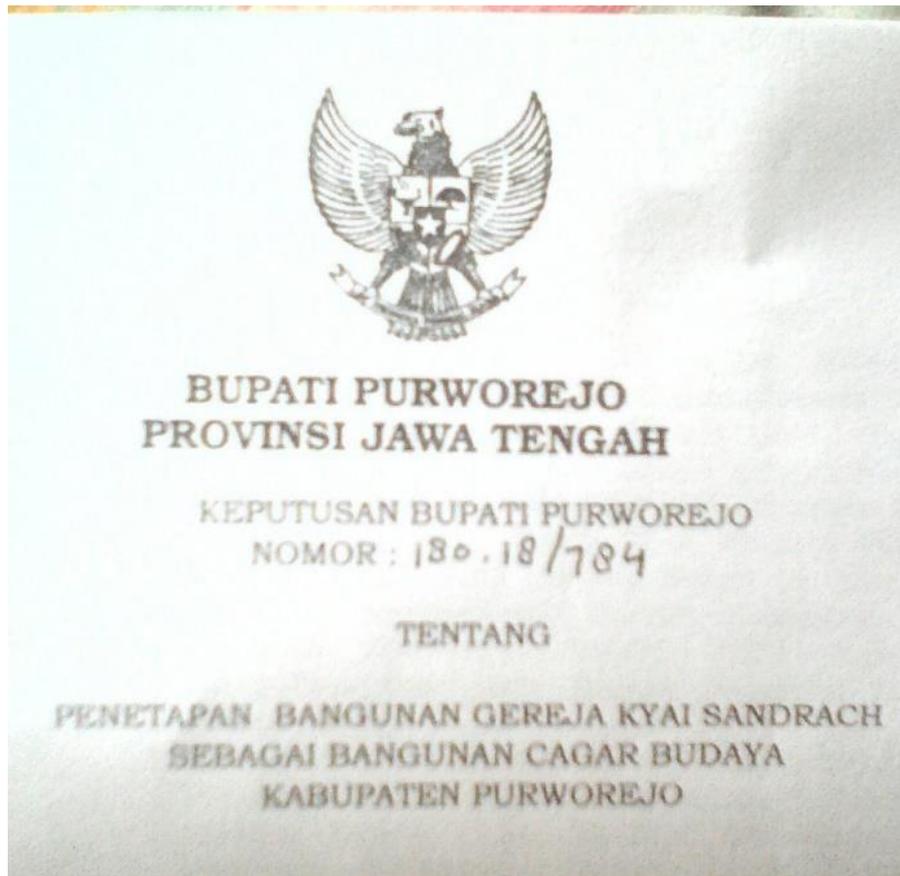


Figure 3. Cultural Heritage Status of GKJ Karangjoso by Purworejo Government

What the Purworejo Regency government should do now is to start socializing the Langenrejo village community where GKJ Karangjoso is located. The goal is that if in the future the Regency Government will start a program to develop GKJ Karangjoso as a Religious Tourism Attraction, the community will be equipped with the knowledge needed to participate in tourism activities that will be carried out at GKJ Karangjoso. Extra effort is needed to explain how the positive impact will be received by the surrounding community by developing GKJ Karangjoso as a Religious Tourism Attraction in Langenrejo Village so that the community can be interested in participating in the development and management process in the future. Duff & others (2009), stated in his research that in 2004 estimated that visitors to cathedrals in England generates 91 million euro and directly support 2.600 jobs. This can be used to persuade people to actively participate in development of GKJ Karangjoso.

Conclusions

After conducting research at GKJ Karangjoso, it was found that the kinds of community participation in the development of GKJ Karangjoso as a religious tourism attraction is to involve oneself in organizational activities to mobilize the participation of other communities. The community is involved in organizational activities such as selling around GKJ Karangjoso. People here sell food, drinks, and souvenirs. There are no more kinds to be found due to the minimal level of community participation around GKJ Karangjoso

Meanwhile, the level of community participation around GKJ Karangjoso is to provide support. The support referred to here is that the Village Government provides funds to the church and improves road access to GKJ Karangjoso. This is done by the Langenrejo Village Government with the aim of helping GKJ Karangjoso in the costs of managing and maintaining the church by providing funds and making guests and tourists comfortable who will visit GKJ Karangjoso with better road access by improving road access to GKJ Karangjoso.

For the Suggestions, GKJ Karangjoso must immediately develop themselves as a religious tourism attraction if there is still no support from the government so that the goals of those who want to preserve the history about Kyai Sadrach can be carried out quickly. Regarding the issue of support from the government, it can follow, because the most important thing is preserving the story and legacy of Kyai Sadrach to the public. With the support of a supportive village government, of course the development of GKJ Karangjoso into a religious tourist attraction is not something that is difficult to do. The government must immediately start the Karangjoso GKJ development program as an attraction for Religious Tourism and educate the public regarding the importance of community participation in its development. This is so that the community can understand the potential that exists and be able to cooperate with the management to take advantage of the existing potential. The government in the development process must also cooperate with the village government which has been supportive of the existence of GKJ Karangjoso in Langenrejo village for maximum socialization results. Further researchers can examine the next steps in the process of developing GKJ Karangjoso as a Religious Tourism Attraction. Further researchers can examine the development strategy of Karangjoso GKJ as a religious tourism attraction so that it can be implemented into reality by the parties who will carry out the development.

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