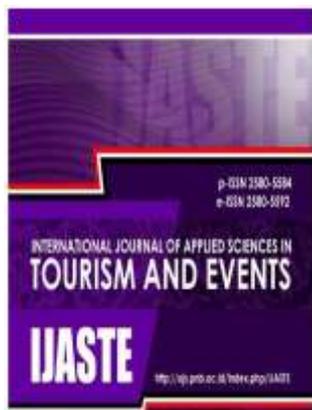


Religious Tourism Development Model in Banyuwangi

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Abstract

Purpose: This study aims to identify the distribution of religious sites, develop religious tourism models, and determine the right development strategy for religious tourism in Banyuwangi Regency.

Research methods: The data analysis technique uses qualitative data analysis techniques which include data collection, data reduction, data presentation, and drawing verification and the SWOT analysis which includes the preparation of the IFAS (Internal Factor Analysis Summary) matrix and the EFAS (External Factor Analysis Summary) matrix which is followed by the preparation of the SWOT matrix.

Results and discussions: Banyuwangi has many religious sites which are potential to be developed as religious tourism objects, including the Lingga and Yoni relics in Jambewangi; Alaspurwo; Rowu Bayu Site; Ompak Songo; Aningpatih Site; Kawitan Sites; Goa Site at Alaspurwo; Image Worship Site; Goa Maria; Tomb of Sayid Yusuf; Tomb of Mbah Dowo; Tombs of the Regent of Banyuwangi; Konco Hoo Tong Bio; Tomb of Jogopati Rempeg; Sri Tanjung Well; Mbah Kopek's Grave; Giri Salaka Temple.

Conclusion: Banyuwangi has many religious sites that have the potential to be developed into religious tourism objects.

Keywords: *Religion, Religious Tourism, Development, Model*

Article History

Received on January, 30th 2020

Revised on December, 3rd 2020

Accepted on December, 28th 2020

INTRODUCTION

Banyuwangi has a huge tourism potential ranging from natural, cultural, spiritual, agro-tourism, village tourism and historical tourism. These potentials have not yet been fully developed by the Banyuwangi District Government. This can be seen from the direction of tourism development in Banyuwangi Regency, which was developed in three groups of development areas called "The Diamond Triangle" (Bappeda, Banyuwangi Regency, 2018). Of the three development areas, most are natural and cultural tourism in the form of traditions and festivals. One of the tourism potentials that can be developed as alternative tourism in Banyuwangi is Religious Tourism. Dewhurst (2001) mentions that the Sustainable Tourism Development is a concept in tourism which aspired by the people who understand the importance of sustainability, the emphasis on the sustainability of the development of a tourism area, with three aspects, environmental, social, cultural and economic (Nikolova & Hens, 2013; Mihalic,

2016). Then in September 2015, officially at the United Nations Sustainable Development Summit meeting in New York, attended by more than 190 countries, a new chapter for sustainable development with a concept called Sustainable Wysokińska (2017).

Referring to his opinion Pendit (2004: 41) said that religious tourism or pilgrimage tourism is more or less related to the customs, traditions, religions and beliefs of people or groups in society. Related to the statement of the pendit is very much in accordance with the potential that exists in Banyuwangi district. This is supported by his opinion Miskawi, et al (2016) said the potential to develop religious tourism in Banyuwangi is very large because Banyuwangi has a variety of relics from religious sites ranging from pre-literacy, classical and Islamic. for example the Aningpati petilasan in Seloh giri Ketapang, the tomb of Rempeg Jogopati, the tomb of the Banyuwangi Regents, Anantha Boga Temple at the foot of Raung Mountain, Rowo Bayu, Alas Purwo and many other religious sites scattered in almost every region in Banyuwangi Regency. In addition, A. Yoeti (2008) tourism is very influential on people's income. Furthermore Pendit (2009: 128) tourism has an impact on the socio-cultural and economic life of the surrounding community. Thus, the development of religious tourism will indirectly have an impact on the distribution of people's income. With the concept of developing religious tourism will empower more people around the site to be developed.

In addition, the purpose of tourists to travel is not only motivated to seek pleasure, but also to seek knowledge, for example "to increase knowledge about foreign destinations" (Muhammad and Puad, 2010). Meanwhile, according to Kotler and Armstrong (2008: 129), there are six models of purchasing decisions made by tourists, namely the choice of product or service, choice of brand (brand), choice of visit channels, choice of visit time, number of visits, and payment methods. What was conveyed by Muhammad and Puad and Kotler and Armstrong seem to be related to the phenomenon in Indonesia, that the Indonesian people have different motivations for traveling, namely to package travel in the form of religious travel. In the Charter for Sustainable Tourism (1995), sustainable tourism development is the development that can be supported ecologically well as economically viable, Steer & Wade-Gery (1993) reveals at least more than 70 definitions of sustainable development. Inevitably

Many potentials are also overshadowed by the emergence of problems, for example there are still many religious sites that are not maintained, and many are damaged by ignorant hands irresponsible and many caretakers do not understand the history of religious sites. Among the general public, many do not understand the history and values that exist on religious sites so that it impacts the sustainability of the religious sites (Anwar, 2017: 187). In addition, the numbers of religious sites that have not been inventoried are also an obstacle to the development of religious tourism.

Referring to the potentials, opportunities and problems, the development of religious tourism becomes very important and urgent to do not only because of the importance of equitable distribution of income of Banyuwangi people but also the mission of conservation and sustainability of religious sites so that they can be enjoyed by future generations, especially the character values contained in religious site.

RESEARCH METHODS

This research takes place in Banyuwangi Regency, especially areas that have religious sites such as Wongsorejo, Kalipuro, Banyuwangi, Kabat, Rogojampi, Muncar, Sempu, and Songgon. The forms and strategies used in this research are descriptive qualitative.

The data sources of this research are: (1) Archives and Documents: such as magazines, newspapers, research results, articles and books related to religious sites in Banyuwangi Regency; (2) Informant: The technique used in determining the informant is purposive sampling, namely the key gatekeepers at religious sites, cultural figures, historians, community leaders around the religious sites, and the communities around the religious sites; (3) Place of Event can be used as a source of data because it deals directly with the object to be studied.

Data collection techniques include: 1) In-depth interviews are used to obtain oral information through conversation and face to face with people who can provide information to researchers (Sukmadinata, 2009: 216; Sarosa, 2012: 45; Mulyana: 2004: 180; Sugiyono,

2009: 233). In conducting interviews using several instruments, namely interview guidelines, recording devices in the form of block notes and ballpoints, voice recording devices, cameras, and video recording devices; 2) Observation technique is done by observing the ongoing activities (Sukmadinata, 2009: 220; Bungin, 2009: 115). What is observed in this study are places or historical sites that have religious values in Banyuwangi Regency; 3) Document study technique is data collection by collecting and analyzing documents, both written documents and electronic documents (Sukmadinata, 2009: 221; Sarosa, 2012: 61; Mulyana, 2004: 195). Documents used such as magazines, newspapers, research results, articles and books even chronicles or papyrus.

In qualitative data, validity used is triangulation technique (HB Sutopo, 2006: 92; Patton; 1980: 161; Denzin, Lincoln, 2009: 271) which includes: 1) Triangulation of data (Data Triangulation) which is carried out by: Comparing data observations with interviews, compare what people say in public with what is said privately, compare what people say about the research situation with what is said all the time, compare interviews with the contents of a related document (Bungin, 2009: 257); 2) Triangulation of researchers (Investigator Triangulation) uses a number of researchers or evaluators in research. Then the relevant research results will be compared with the problems to be studied; 3) Theory of triangulation is done using patterns, relationships, and includes explanations that arise from the analysis to look for themes or comparative explanations with theories based on the assumption that the facts cannot be verified with a single theory without multi perspectives (Bungin, 2009: 257 Sutopo, 2006: 4); and 4) Methodological triangulation (methodological triangulation): Similar data collected by different methods are compared and data conclusions are drawn with stronger validity by checking the degree of trust in research findings, data collection techniques, and data sources (Sutopo, 2006: 95; Bungin, 2009: 257).

The data analysis technique used in this study is the SWOT (Strengths, Weaknesses, Opportunities, threats) technique used in research into the development of tourism models. SWOT analysis is a qualitative analysis that is used to systematically identify various factors to formalize strategies in an activity.

This SWOT analysis is used to identify strengths, weaknesses, opportunities and threats from external factors that influence an appropriate strategy for the development of religious tourism in Banyuwangi Regency. According to Rangkuti (2011) Before conducting a SWOT Analysis, an Internal IFAS (Internal Strategic Factor Analysis) Summary and EFAS (External Strategic Factor Analysis) Summary matrix preparation will be carried out.

RESULT AND DISCUSSIONS

Potentials of Banyuwangi Religious Tourism

Cultural heritage and artefacts in the form of religious sites in Banyuwangi Regency are widely distributed in every region.

1. Relics of the Lingga Yoni at Jambewangi

In this site found yoni phallus stone and a neat stack of ancient bricks arranged. Archaeologically it is the site of the Hindu-Buddhist period. Lingga which is a symbol of the masculine organ. The portrayal of the phallus-yoni as a symbol of Shiva. Lingga basically has meaning, role and function which is very important in the life of the past society, especially for Hindus.

The bricks around the Yoni phallus are messy and the arrangement is irregular, so it is difficult to explain the name and function of an object. However, this object is widely used by the Balinese Hindu community as a place of ritual to this day. This megalithic site is very alarming because it is not supported by a caretaker or caretaker so that many visitors have difficulty relating to information related to the megalithic site. For more details can be seen in the following picture.



Figure 1. Megalithic Stone and Yoni Lingga
Source. Researcher Documentation, 2019

2. Goa Site in Alas Purwo National Park

One area in the eastern tip of the island of Java which has a great spread of religious sites is the Alas Purwo National Park in the form of caves and niches. In addition there are also lots of pyramid and temple. The caves in the area of Alas Purwo National Park which recorded about 40 caves. But only five caves are the most visited and widely known by the public. Namely the Palace Cave, Padepokan, Mayangkoro, Mangleng, and Kucur. Apart from being easy to reach, the four caves are believed to have mystical value. When examined again among the five caves, the Palace Cave is the most visited. In addition, there was a lot of news circulating that the Palace Cave was the place of the first president of the Republic of Indonesia (Ir. Sukarno) in seeking inner peace. Currently this cave is visited by many people who want to be imprisoned and seek peace.

3. The Rowo Bayu Site

Rowo Bayu is a swamp in Bayu Village, Songgon District, Banyuwangi Regency. According to information from local residents in this location is believed to be a place of battle between the kingdom of Blambangan with the Netherlands. In this place there is also a petilasan which is believed to be a hermitage prabu tawang alun which has now been erected a temple / temple. The petilasan form is a cylindrical natural stone with a size of approximately 60cm. This swamp is a meeting place for three springs, namely Sendeng Kaputren, Sendang Wigangga and Sendang Kemulyaan. Until now the spring was saved by the community.

In his book Sri Margana (2012) *Ujung Timur Jawa 1763-1813 The Seizure of Blambangan Hegemony* mentioned that Bayu was once the capital of the Kingdom of Blambangan. This can be seen in the following image.



Figure 2. Blambangan Kingdom Location Map
Source: Sri Margana (2012)

4. Site of Ompak Songo and Pura Dalem Blambangan

According to Soimin (50) this site was first discovered by his grandfather in 1916. Since it was first discovered, the site's form is in the form of stones lined up on higher ground and if drawn a line will form a square shape like the foundation of an ancient pavilion building. It is estimated that Songo opak was a former pavilion from the Blambangan Kingdom. This indeed makes sense because the kingdom of Blambangan has several times experienced the movement of the royal capital, such as Panarukan, Puger, Bayu, White Tiger, Kuta Lateng, Ulupampang, and Banyuwangi. In addition, taking into account the shape of the stone that has similarities with the foundations of ancient buildings.

At first this site was used by Hindus as a place for prayer. By the local Hindu community this site is considered as Pura Dalem. Because this site is a cultural preserve, the government is not permitted to pray at that place. As a substitute, Pura Dalem Blambangan was built.

5. Aning Patih Site in Kalipuro

In this site there are several points, namely the hermitage selogiri, the tomb of Aning Patih. What's interesting about Aning Patih's hermitage and tomb, to the location through the hill that is packed like a punden terraces and the environment there are various kinds of large trees so that the environment looks natural and cool. The general public knows the Aning Patih site as Aning Patih's burial place which during his lifetime had influence and at the same time spread religion. It is said as a tomb still needs to be studied in more depth because in this site found Lingga Yoni. In Indonesian tradition it is not uncommon for Lingga and Yoni to be in the tomb. The existence of a foundation stone structure at each corner of the site can be estimated this is a place of rubbing. Because most of the material is made of wood, it is damaged by time, while the bottom is made of stone, we can still find it today. Around the tomb there are several large bricks. From the foundation structure using bricks with a large size of 40 cm long, 15 cm wide and 5 cm thick with a perfect combustion process, unlike the current small size 20 cm long and 10 cm wide and 3 cm thick. Many visitors come to this location from various religions and beliefs.

6. Kawitan Site on Alas Purwo

Kawitan site is a temple derived from Jawi which means old. This is related to folklore that Alas Purwo was the earliest land created on Java. The site of kawitwan was discovered in 1967 by residents who cleared the forest as agricultural land, but it is definitely not known since when. Kawitan site close to Pura Giri Salaka. Historically kawitan sites have links to Kawitan sites. In this site there are bricks with a large size with a length of 40 cm, width 15 cm and thickness of 5 cm with a perfect combustion process. The bricks are arranged but irregularly covered in black and white cloth. What's interesting is that there is a brick in the middle there is a picture of a dagger and beside the site there is a large toad sculpture. According to the frog keeper as a symbol that this forest used to have a large frog when opening the forest.

7. Image Worship Site

Image worshipping grave is in the middle of PTPN XII (Persero) Wongsorejo plantation. Not yet known with certainty about the origin of image worship. But some people say that this tomb is one of the sacred tombs and is believed to be the one who opened the plantation land. So that many Banyuwangi communities and outside the Banyuwangi regency carry out salvation, recitation at the image worshipping tomb. This can be seen from the spacious tomb space or terrace which is used as a place for visitors, approximately 3.5 square meters. Between the terrace and the separate tomb room, so visitors can only get outside.

8. Goa Maria in Grajagan

Maria Cave is used by the Catholic community. Which makes from the poor diocese. Many people use it as a place of prayer and also used as a place of meditation because of the atmosphere that supports away from the crowd. Usually in certain months, namely the month of Maria (May-October). This cave is a form of homage to the Virgin Mary. Interestingly There is an artificial cave, a sacred well in which there is a statue (Mother of Mary) with natural stone

ornaments arranged in such a way that looks like natural. On the other hand this building shows a variety of uniqueness starting from the building and the natural environment.

The existence of this place actually has existed since the Netherlands was entrenched in Banyuwangi. This place might be the beginning of the existence of Christianity in this area. But more research needs to be done in connection with this matter.

9. Tomb of Sayid Yusuf

There are two tombs located on the coast of Sembulungan Peninsula. The building looks quite prominent among the other huts. The core structure of the tomb is surrounded by a wall and covered by a tiled roof (cupola), meals are made on a staircase and the area around the tomb is fenced. The floor of the building is coated in white ceramic. The tomb is thought to be the tomb of Mbah Agung Kalong. Local people call it the tomb of Gandrung and some say the tomb of Sayid Yusuf. It is said that Mbah Agung Kalong was an elder from the Muncar area who died while following the Sea Picking ritual (this needs to be done further research related to the role of mbah kalong or Sayud Yusuf during his lifetime). At each Muncar sea picking activity, a pilgrimage to the tomb is always held. During his lifetime, Sayid Yusuf liked Gandrung, so his grave was called the tomb of Gandrung. In fact, in every Sea Picking event, Gandrung art is performed here.

10. Tomb of Mbah Dowo

Mbah Dowo's Tomb is located in the middle of teak forest in the area of Alas Purwo National Park, Kalipait Village, Tegaldlimo District. Mbah Dowo's Tomb is called because the grave is not as long as the tombs in general. Some say that the meal was actually a spear that was buried. So, related to the existence of this tomb is not known with certainty its history. Asmat (55 years) as the guardian of the tomb does not clearly know the existence of this tomb. He is the 9th guardian of the tomb. Until now many people have come to pray or ritual. Besides the tomb there is also an old well whose water is used for all medicines for those who have faith. This can be seen every visitor who comes and goes home, visitors always bring water after praying at Dowo's mbah grave.

11. The Graves of the Banyuwangi Regent

Banyuwangi Regent's grave site is in a rather closed area behind the Great Mosque of Baiturrahman Banyuwangi. The location is behind the Baiturrahman Banyuwangi Mosque administratively included in the Kepatihan Village, Banyuwangi District. In this tomb five Banyuwangi regents are buried, namely Tumenggung Wiroguno II (1782-1818), Tumenggung Suronegoro (1818-1832), Raden Tumenggung Wiryoadi Danuinggrat (1832-1867), Raden Tumenggung Pringgokusumo (1867-181881), Raden Tumenggung Ary Sugono (1881-1888). Each tombstone has a uniqueness of each of these things seen from the shape between one tomb and the other tomb are not the same.

12. Konco Hoo Tong Bio

At first, the very first temple built for Chen Fu Zhen Ren was located in Lateng. However, after Blambangan was attacked by the Dutch in 1765, the center of the kingdom was moved in the present City of Banyuwangi (previously around Muncar). Chinese citizens migrated and moved the location of Chen Fu Zhen Ren Temple to the current Hu Tang Miao Temple. The Dutch took control of the new Banyuwangi area in 1774 so that Banyuwangi was abandoned by its inhabitants until the Dutch returned to employing 100 Chinese in Banyuwangi to develop agriculture. Therefore, it is estimated that this temple was built around 1768-1784. The date of the establishment of TITD Hu Tang Miao is unknown due to the absence of records. The oldest known inscription is a wooden panel dating from Qianlong Jiachen (1784) which contains Tan Cin Jin (Chen Fu Zhen Ren) calligraphy.

Another source from the doctor's note Franz Epp German nationality states that Hu Tang Miao was renovated again in 1848. According to Epp: " Their Pagoda and the Gods in it are the oldest in Java and have stood before the arrival of Europeans. Like Lateran in Rome, this temple can be called "Mother or head of all Cities and the whole World" in connection with

other temples on Java, because the temples subsequently consider themselves to be descendants or branches. The Chinese have a great respect for the temple. However, on Friday, June 13, 2014 the place of worship in Hoo Tong Bio suffered a great fire in. The fire caused the main worship building and several other buildings to be severely damaged. The fire was known around 06.00 am. As a result of this fire, around 80% of the buildings were damaged including Kongco Tan Hu Cin Jin statue.

Interestingly this building, the main gate to enter the Ho Tong Bio temple area has three doors, namely two side doors for the people and the main door in the middle which is used for rituals. There are also three main entrances to the temple. The main entrance gate of the Hoo Tong Bio Temple in the form of a gate is dominated by the red color symbolizing excitement, happiness, and prosperity. The main entrance concept in this temple is based on the principle of Yin and Yang, which is the left is the entrance (symbolized by the symbol of the dragon) while the right is the exit (symbolized by the white tiger). There is a belief for Chinese citizens to enter through the dragon door and out of the door of the tiger, because it has a symbolic meaning to enter luck (dragon) and out of misfortune (tiger). The door in the middle is for the Holy Spirit.

13. Tomb of Jogopathy Rempeg

Jogopathy rempeg tomb sites are rarely known by the surrounding community. Even though it is located not far from where the community lives. As experienced by the author himself, when asking where this site is mostly shaking his head not knowing. As we know, Mas Rempeg alias Pangeran Jogopati is the knight of the blambangan tlatah who during his lifetime was an antipathy figure with foreign domination. Both the invaders from inside / mataram or from outside like the Netherlands. One characteristic of Blambangan warriors is that they do not want to be defeated or conquered by outsiders. Until the appearance of Rempeg Jagapati and Sayu Wiwit. Not satisfied with the regent's administration showing that the VOC turned out to be corrupt, Jagapati gathered the Blambangan people in the Bayu fortress. Thousands of residents are willing to leave their villages to join Jagapati. And Puputan Bayu broke down, which caused huge losses on both sides.

14. Sri Tanjung Well

Sri Tanjung Well is one of the sites in Banyuwangi Regency, East Java, Indonesia. This well is located on Jalan Sidopekso 10, Kelurahan Temenggungan, District of Banyuwangi Kota. The Sri Tanjung well is adjacent to the grand mosque, the Regent's grave, and the Sri Tanjung park, precisely in the alley east of the pavilion, which is inside the residents' house. The Sri Tanjung well was discovered during the Raden Tumenggung Notodiningrat (1912-1920). This well was initially merely a trial of residents to make wells in their homes. Suddenly while digging a well behind Mr Darusman's house, a fragrant (fragrant) smell came out of the well. And it is believed that the fragrance is the smell of Sri Tanjung which was drowned by Sidopekso into the river which is located under the house of Mr Darusman.

The Sri Tanjung well is rectangular in shape with a length of about 1.4 meters and a width of 0.8 meters and a depth of no more than 7 meters. The width of the well is the same as the width of the alley that the visitors passed when they reached the Sri Tanjung well because this well became one of the houses of the owner of this well.

Sri Tanjung is a legend telling how a princess who was very beautiful and loyal to her husband, Sidopekso, was slandered by a king named Sulokromo. Sri Tanjung's loyalty to Sidopekso was also a legend in the formation of the name Banyuwangi.

15. Mbah Kopek's Grave

This site is located in a public cemetery owned by the local community. Related to the existence of this site is not very clear. The surrounding environment is a burial place. It's just that on the right side of the tomb there is a spring which is currently used by residents as a public bathing place.

16. Giri Salaka Temple Located in Alas Purwo National Park

Pura Giri Salaka is located in Lassa Purwo National Park, Tegal Delimo Sub-district, Kaliagung, Kendalrejo, Tegaldlimo, Pura Giri Salaka alas purwo forest for farming. It is precisely on the founding of the Alas Purwo Temple that the community found a mound of earth that contained large lumps of brick piled up, like a small gate. It is believed that the place was used for the monastic mage of the ancient Hindu Saints. To honor the ancestors, the people of the temple area performed religious rituals and built an additional 65 meters temple for the worship of the visiting public.

Integrated Religious Tourism Model in Banyuwangi Regency

Mill and Morrison (Scarpino, 2009) say the tourism development model that links it to the context of the tourism planning/ management process, by revealing the four components forming a tourism system, namely the market (market), marketing (marketing), destination (destination/ tourist destination), and travel.

Another tourism development model is The Global Tourism System (Cornelissen, 2005). Cornelissen argued that global tourism requires a different / specific market based on the exchange between tourism producers and consumers. On the demand side, it consists of social groups with socio-economic and socio-cultural characteristics, interests, needs, and desires. On the supply side, it consists of producers who interact, innovate and compete. Linkages between producers are monitored and regulated by institutions that regulate tourism development. Furthermore, according to Sukadijo (2000: 28) In the tourism industry, there are a number of variables, namely consumers, producers, demand, and supply.

The development of integrated tourism is by combining various potentials owned by Banyuwangi to become a tourist attraction both natural, cultural, historical, and religious tourism potential. The integrated concept is used to provide its own color for tourists so they don't get bored in watching tourism. In visiting tourists not only invited to enjoy religious tourism but also other tourism destinations in Banyuwangi.

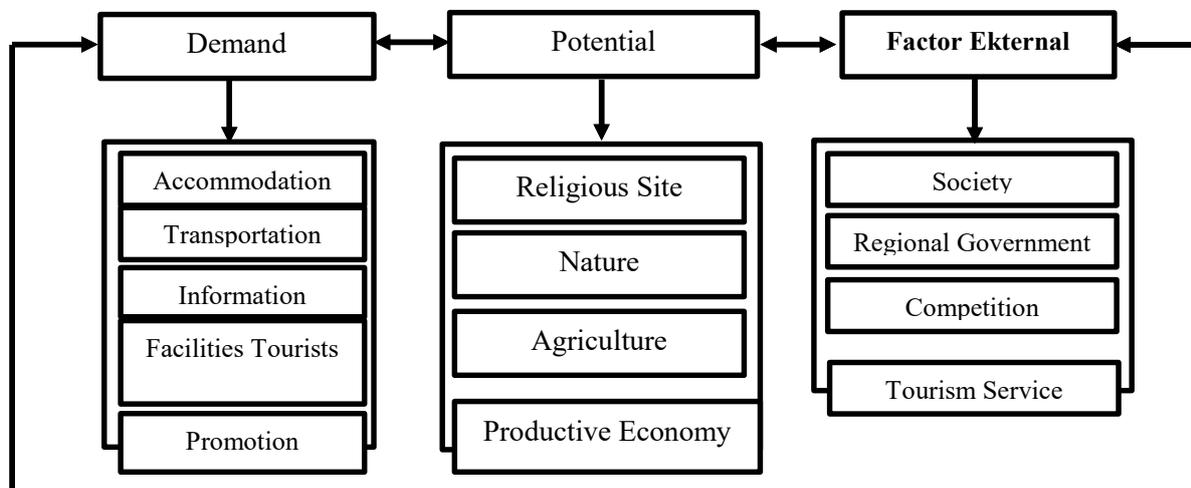


Figure 3. Religious Tourism Model in Banyuwangi Regency
Source: Primary Data 2019

For the development of religious tourism in the Banyuwangi Regency, the location or area of tourism development must be determined. This is very necessary so that what is developed can develop and significantly influence the economy of the community around the area of tourism development. So, the model developed is a model of tourism based on the community. In general, tourism is developed by using investors as developers and financiers, but with this concept it will be very different because the investors themselves are the investors themselves. So that the results of tourism can be enjoyed by the public directly.

The demand for tourism especially in Indonesian people is very much because of a unique phenomenon in Indonesian society which is to package a religion trip on a tour. This certainly affects the development of tourism in Indonesia. Banyuwangi as one of the areas on the eastern tip of the island of Java which has various religious heritage sites will certainly get its own place among religious tourism lovers in Indonesia. In addition, tourism development in Banyuwangi is developing rapidly in the last few years. This is because it is supported by local governments who are serious about developing tourism. So that transportation is being built and tried to be integrated between one tourist attraction with other attractions. Infrastructure as one of the requirements for the development of a tourism destination is also good. Besides, at some points as a tourism promotion place, it is also accompanied by a tourism information center so that the public or tourists get complete information related to tourism destinations in Banyuwangi.

Integrated Religious Tourism Development Strategy in Banyuwangi Regency

According to Rangkuti (2011) said that the SWOT analysis is a qualitative analysis used to identify various factors systematically to formalize strategies in an activity. This SWOT analysis is used to identify strengths, weaknesses, opportunities and threats from external factors that influence an appropriate strategy for the development of cultural tourism based on religions of Religious Sites in Banyuwangi Regency. Before entering into the SWOT analysis, a IFAS (Internal Strategic Factor Analysis) Summary and EFAS (External Strategic Factor Analysis) Summary analysis must be made first.

In the development of tourism, internal factor analysis is very important to see the strengths and weaknesses of the objects that will be developed in the tourism model. In the development of Summary's Internal Strategic Factor Analysis (IFAS) Strenght used several indicators namely natural, socio-cultural, historical, recreational facilities, and accommodation infrastructure. Starting from this, Summary's Internal Strategic Factor Analysis (IFAS) can be seen in Table 1.

Table 1. Summary of Internal Strategic Factor Analysis (IFAS) on Strength

No.	Variable (Strength)	Scor	Rating	Total
1	Tourism is extremely diverse	0.150	4	0.60
2	Access to tourism objects the nucleus easy	0.130	3	0.36
3	Having natural beauty of what was interesting about it	0.150	4	0.60
4	High having historical value	0.150	4	0.60
5	Mileage objects not too far	0.130	3	0.36
6	Various kinds of businesses order of the local community	0.140	4	0.56
7	Uniqueness any object site religious	0.150	4	0.60
Total score <i>Strength</i>		1.00		3.68

Source: Data Processed by Researchers 2019

The table above shows Summary's Internal Strategic Factor Analysis (IFAS) score of 3.68 can be said to have significant strength. Based on these data it can be concluded that seen from the internal strength of the development of cultural tourism based on the religiosity of the Religious Sites in Banyuwangi Regency a considerable opportunity.

Whereas summary of Internal Strategic Factor Analysis (IFAS) table of Weakness can be seen in the following table.

Table 2. Summary of Internal Strategic Factor Analysis (IFAS) of Weakness

No.	Variable (Weakness)	Scor	Rating	Total
1	Accommodation are still inadequate	0.150	4	0.60
2	Many objects are not maintained	0.150	3	0.45
3	Lack of community awareness of the religious site	0.150	3	0.45
4	Lack of pentaan environment	0.150	3	0.45
5	The management of an object	0.130	2	0.26
6	Lack of information tourism	0.140	3	0.42
7	Tourism players ignorance about the history of the religious site	0.130	3	0.39
Skor Total <i>Weakness</i>		1.00		3.02

Source: Data Processed by Researchers 2019

The table above shows that Summary's Weakness Internal Strategic Factor Analysis (IFAS) score is 3.02. This number is included in the high category of each indicator used as an assessment. This is because it is influenced by several factors such as lack of accommodation, many objects that are not maintained, lack of tourism information, and ignorance of the public and tourism actors about the existence and history of existing Religious Site objects with fairly high weights and ratings.

The analysis of external factors is intended to determine opportunities and threats in developing cultural tourism based on the relics of religious sites in Banyuwangi Regency. The indicators analyzed in EFAS, namely from the Opportunity perspective, increased local and foreign tourist arrivals, strategic location, legal certainty about cultural images, the need for alternative tourist destinations, the cooperation of local governments and investors, the support of actor's tourism, cultural uniqueness and local wisdom of the people. The results of the formulations that have been made, can be seen in Table 3.

Table 3. External Strategic Factor Analysis Summary (EFAS) Opportunity

No.	Variabel (Opportunity)	Score	Rating	Total
1	Increase of visits local and international tourists	0.150	4	0.60
2	Strategic location	0.150	4	0.60
3	The legal certainty protection religious site	0.150	4	0.60
4	The need for an alternative form of tourist destination	0.150	4	0.60
5	Intertwining the cooperation between the government , investors and the community	0.130	3	0.39
6	Support the tourism	0.130	3	0.39
7	Cultural values local wisdom and local community	0.140	4	0.56
Skor Total <i>Opportunity</i>		1.00		3,74

Source: Data Processed by Researchers 2019

The table above shows that the total score of opportunity (Opportunity) is 3.74. The figure shows that the development of cultural tourism based on relics of Religious Sites in Banyuwangi Regency has a very large opportunity.

As for the results of the threat formulation can be seen in Table 4.

Table 4. Summary External Strategic Factor Analysis (EFAS) Threats

No.	Variabel Threats	Scor	Rating	Total
1	Competition with other regions in the development of tourism	0.150	3	0.45
2	Damage to object religious site because nature and human	0.150	3	0.45
3	Change in the mindset community	0.120	2	0.24
4	Increasing the newcomers	0.140	2	0.28
5	Lack of the understanding of the community and actors about site religious tourism	0.150	2	0.30
6	he environment in unholy around the object	0.140	2	0.28
7.	Security for participants and communities around the places.	0.150	3	0.45
Skor Total Threats		1.00		2.45

Source: Data Processed by Researchers 2019

Table 4 shows the total threat score (Threats) is 2.45. Based on the table, there are two indicators that have a significant threat, namely competition with other regions and damage to religious sites.

From the overall Summary Internal Strategic Factor Analysis (IFAS) and Summary External Strategic Factor Analysis (EFAS) above, it can be concluded that Summary's Internal Strategic Factor Analysis (IFAS) score is 3.68, while the Summary's Internal Strategic Factor Analysis (IFAS) Weakness is 3.02. Thus the difference between IFAS (Strength and Weakness) scores is 0.66.

Also known is the score for the Summary External Strategic Factor Analysis (EFAS) table, the overall Opportunity total score is 3.74 while for Threats is 2.45. The total score difference between Opportunity and Threats is 1.29.

After knowing the results of the scores for each internal and external matrix, the next stage is the analysis phase. Internal-external analysis is carried out to sharpen the results of the evaluation and analysis that have been done before. This analysis will produce an internal-external matrix which is useful to determine the position of the development of cultural tourism based on the relics of Religious Sites in Banyuwangi Regency. The results of internal and external matrix analysis can be illustrated in the following diagram.

Information:

- Total Strength Score : 3.68
- Total Weakness Score : 3.02
- Total Opportunity Score : 3.74
- Total Treats Score : 2.45

Then the determination of the Cultural Tourism TOWS matrix based on the Religion of Religious Sites is as follows.

- Coordinate of Internal Analysis
X-axis = Strength Score - Weakness Score = 0.66
- Coordinates of External Analysis
Y-axis = Opportunity Score - Threat Score = 1.29

So, it can be concluded that the position of the coordinates lies in. For more clearly drawn with TOWS analysis can be seen in Figure 4.

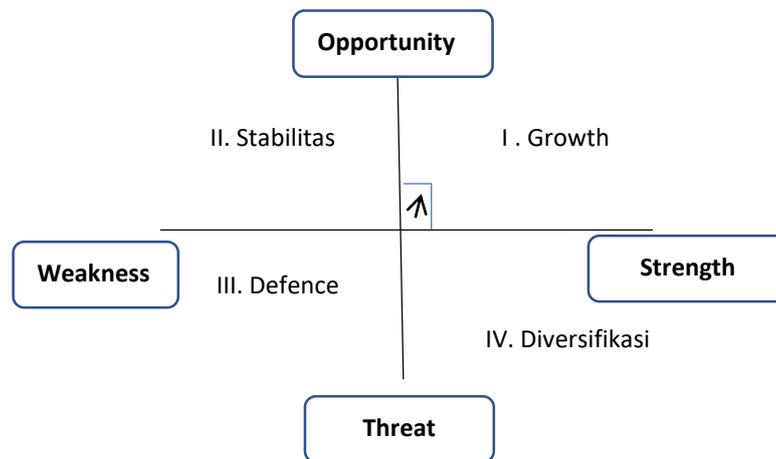


Figure 4. TOWS Analysis

Mapping of each total score from internal and external factors illustrates the position of the development of cultural tourism areas based on relics of Religious Sites in Banyuwangi Regency, which is the combined quadrant located on the coordination point (0.66: 1.29).

Judging from the external factors it seems that for the area at the eastern end of the island of Java, there is no area that can compete.

From some of the explanation above, the right strategy in developing religious tourism in Banyuwangi Regency includes:

1. Arranging the environment around the Religious Sites, preserving the relics of the Religious Sites and the environment, improving accommodation access to the Religious Sites area.
2. Improving facilities and infrastructure to support the religious sites tourism area; developing the area of Religious Sites; improve the management of the tourism sites Religious Sites.
3. Maintain and improve cleanliness, environmental security and the structuring and maintenance of Religious Site assets; provide assistance and training to the public and tourism actors related to the relics of Religious Sites.
4. Collaborating with other parties (investors) to develop the Religious Site area and other industries such as cinema, and tourism actors.
5. Establish tourism centers and information in each area of tourism objects and strategic places both in the Banyuwangi area and tourist attractions outside Banyuwangi.
6. Providing language training to the community around the object of Religious Sites.
7. Providing understanding to the public and tour operators about the history of Religious Site objects.

CONCLUSION

Banyuwangi has many religious sites that have the potential to be developed into religious tourism objects, including: the Lingga and Yoni relics in Jambewangi; Alaspurwo; Rowu Bayu Site; Ompak Songo; Aningpatih Site; Kawitan Sites; Goa Site at Alaspurwo; Image Worship Site; Goa Maria; Tomb of Sayid Yusuf; Tomb of Mbah Dowo; Tombs of the Regent of Banyuwangi; Konco Hoo Tong Bio; Tomb of Jogopati Rempeg; Sri Tanjung Well; Mbah Kopek's Grave; Giri Salaka Temple.

The development of integrated tourism is by combining various potentials owned by Banyuwangi to become a tourist attraction both natural, cultural, historical, and religious tourism potential. The integrated concept is used to provide its own color for tourists, so they do not get bored in watching tourism. Whereas the right strategy to develop religious tourism

is to organize the environment, improve the facilities and infrastructure to support tourism areas, collaborate with other parties (investors), establish tourism center and information. The recommendations that can be submitted are: The concept of the development of religious tourism is very relevant to be applied in Banyuwangi Regency, but it must be by using the concept of integrated religious tourism development and integrated with the potential of the village for example natural, cultural, and artistic potential.

There needs to be an integrated information center in Desa Patoman and strategic places such as Blimbingsari Airport as a place to carry out promotions related to the benefits of Banyuwangi Regency, both tourism and other potentials such as MSMEs, and agricultural products to support the development of Religious-based Religious Tourism.

There needs to be an increase in cultural and artistic attractions to attract tourists to visit Banyuwangi Regency. Banyuwangi Regency needs to be used as a model in managing religions so that conflicts do not occur but provide economic impacts for the community.

The development of the environment needs to pay attention to local customs so that it has the value of beauty and increases the attractiveness of tourists to visit. There is a need for training for the general public of Banyuwangi Regency in the development of attitudes related to the system of cramping and values in welcoming tourists who visit.

ACKNOWLEDGEMENT

The writers thank all those who have helped in the completion of this research. The Ministry of Research, Technologi And Education and Untag University has supported us a lot in the research procees and the city government of Banyuwangi from the survey to publication

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