

The development study of Leuwimunding Religious Tourist Village in Majalengka

Muhammad Najih Fasya ^{1*}, Muhammad Rifqi Ananda Putra ²

¹ *Universitas Amikom Yogyakarta, Indonesia*

² *Universitas Hasanuddin, Indonesia*

*Corresponding authors' email: najih.fasya@amikom.ac.id



Journal of Tourism, Culinary, and Entrepreneurship

e-ISSN:
2776-0928

Publisher:
School of Tourism,
Universitas Ciputra Surabaya,
Indonesia

Keywords:
Religious Tourism
Leuwimunding
KH Abdul Chalim
Tourist Village

Received: September 9, 2024

Revised: January 20, 2025

Accepted: January 22, 2025

ABSTRACT

This article investigates the potential of Leuwimunding Village, Majalengka Regency, West Java, to be developed as a religious tourism village, with the research objective of assessing the feasibility of Leuwimunding Village as a religious tourism destination. The village holds significant religious importance due to the presence of the grave of national hero KH. Abdul Chalim, a revered figure in Indonesian Islam. Despite this, Leuwimunding's potential for religious tourism has not been fully realized, highlighting the need for a strategic development approach. The article employs a multi-approach methodology, combining a comprehensive rational approach with realist and critical ethnography. This methodology allows for an in-depth understanding of the village's socio-cultural context, the historical significance of KH. Abdul Chalim, and the potential for religious tourism development. Additionally, the article incorporates a participatory approach, engaging with local communities and stakeholders to ensure their involvement in the development process. The findings reveal that Leuwimunding Village possesses strong potential for religious tourism, driven by the historical and spiritual significance of KH. Abdul Chalim's legacy. The article identifies specific aspects of the village's cultural and religious identity, including its connection to the Nahdlatul Ulama (NU) movement and its unique Sundanese cultural heritage. These elements enhance the village's attractiveness for religious tourists seeking authentic and meaningful experiences. The article concludes with recommendations for the sustainable development of Leuwimunding as a religious tourism village, emphasizing the importance of preserving the village's cultural and religious heritage, promoting community involvement, and developing infrastructure and services that cater to the needs of religious tourists.

1. INTRODUCTION

Tourism is a temporary travel activity carried out by individuals or groups with the aim of seeking balance, harmony, and happiness in the social, natural, cultural, and scientific dimensions (Batinoluho & Basera, 2022). Tourism is a sector that plays an important role in the economic development of a region, because it is expected to be able to contribute to

increasing income around the tourist attraction area (Kipkorir et al., 2022). The development of the tourism sector can help the local economy so that the existence of tourist attractions can increase the income of local people (Andalecio & Martin, 2022; Kipkorir et al., 2022). Indonesia has various types of superior tourist attractions in each region, one of which is religious tourism (Indrianto et al., 2022). Religious tourism places more emphasis on spiritual, religious, or traditional aspects (Batinoluho & Basera, 2022). Religious tourism activities are usually related to places of worship, graves of scholars and ancient sites which have their own characteristics and uniqueness, both in terms of history, myths, legends, and other advantages (Indrianto et al., 2022). Based on Regional Regulation No. 8 of 2021 concerning RIPARKAB (Rencana Induk Pembangunan Kepariwisataan Kabupaten) / Masterplan Tourism Development Majalengka 2021-2025, Regional Regulation No. 10, 2021, concerning the Implementation of Tourism, Regent of Regulation No. 7 of 2023 concerning Guidelines for Determining and Organizing Tourist Villages, there are 165 ODTW (Tourist Attraction Objects) and 33 tourist villages and by 2024 there will be applications for 15 tourist villages. Apart from that, Majalengka Regency tourism has 3 KSPK/Strategic Tourism Area Development (Katawangi, Kawisata, and Kawitwangi Wisagapura), and 3 KPPK/Tourism Area Development namely (KPPK Kertajati, KPPK Talaga, and KPPK Lemahsugih).

Based on the classification of superior attractions, tourist villages in Majalengka are divided into 32 natural tourism villages, 7 cultural tourism villages and 9 tourist villages. Based on the Jadesta Ministry of Tourism and Creative Economy in 2022, there is one tourist village, namely Lewimunding, in the category of developing tourist village which has potential and superiority over the potential of other tourist villages. Then on June 21 2024, the Majalengka Regent's Decree Number 100.3.3.2/Kep.674-DISPARBUD/2024/ concerning Amendments to the Majalengka Regent's Decree Number 556/Kep.734-DISPARBUD/2019 (Majalengka Regency Government, 2021), concerning the determination of tourist villages in Majalengka Regency was issued, where One of the villages designated as a tourist village is Leuwimunding Village. One of the tourism potentials is the grave of the national hero KH. Abdul Chalim as an attraction on offer.

KH Abdul Chalim is a National Hero from Majalengka who was designated based on Decree of the President of the Republic of Indonesia Number 115/TK/Year 2023 and was awarded the title of Hero by the President of the Republic of Indonesia on November 10 2023. As a National Hero, the name KH. Abdul Chalim made the land of Majalengka scented. In accordance with West Java Governor Regulation Number 114 of 2022 (West Java Governor Regulation Number 114 of 2022 concerning the Implementation Guidelines for Regional Regulation Number 2 of 2022 on Tourism Villages) concerning Tourism Villages in Article 8, namely the criteria and indicators for assessing tourist villages include attractiveness and level

of tourism progress, amenities, facilities, and accessibility and institutions. Leuwimunding Village, Majalengka Regency, West Java Province has great potential to be developed as a religious tourism village. Another factor that makes Majalengka Regency one of the regencies that is worthy of being used as a tourist destination is the existence of the West Java International Airport (BIJB) which is one of the gateways for domestic and foreign tourists who want to visit West Java, so with this airport in Majalengka Regency it is hoped that it will be an advantage for the local government in economic development and tourism.

In 2024, the Ministry of Tourism and Creative Economy highlighted a new trend in tourism: delivering meaningful experiences through the storynomics tourism approach. This method focuses on crafting travel packages that weave compelling narratives and evoke strong emotional connections with visitors. By utilizing storynomics tourism, destinations can animate local stories, foster deeper tourist engagement, and leave lasting impressions. This trend is seen as an effective way to enhance holiday experiences and promote a deeper appreciation of local cultures among travelers (Edgell Sr & Swanson, 2019; Goeldner & Ritchie, 2012; Horner & Swarbrooke, 2007). Based on this, Leuwimunding Village also has culture, traditions, and tourism trends, one of which is religious tourism. The potential for religious tourism in Leuwimunding Village has not been managed optimally.

This study emphasizes the aspect of religiosity in the development of the Leuwimunding Religious Tourism Village, how the potential for religious tourism in Leuwimunding Village. There are no guidelines for assessing religious tourism villages from the central government, because there are already guidelines for assessing tourist villages by the Central Government in 2021, which were then passed down to the West Java Governor Regulation Number 114 of 2022 concerning Guidelines for the Implementation of Regional Regulation Number 2 of 2022 concerning Tourist Villages. The assessment of the Leuwimunding tourist village has also been carried out by the Majalengka Regency government in 2021. However, until this study was conducted, there had been no study assessing religious tourism villages in Leuwimunding. This study can provide a reference for guidelines for assessing religious tourism villages in Indonesia, considering the diverse potential for religious tourism in Indonesia. In addition, there has also been no research examining religious tourism villages in Leuwimunding Village, Majalengka Regency. Many studies have studied KH. Abdul Chalim, but there has been no study examining the Religious Tourism Village, the place of origin of the national hero KH. Abdul Chalim's struggle. So, the research objectives were assessing the feasibility of Leuwimunding Village as a religious tourism village. It is hoped that the results of this study can become a basis for the regional government in formulating strategies and programs for developing the Leuwimunding Religious Tourism Village in an appropriate and targeted manner.

Tourist Village

Tourism village centers on supporting local communities and preserving the natural charm of rural areas. It offers visitors unique opportunities to experience traditional cultures firsthand, such as tasting local cuisine, learning traditional crafts, and participating in village festivals. It provides a meaningful way to connect with residents and understand their way of life. According to Soszyński (2017), a tourist village is a place where a group of tourists stay in a traditional setting to learn about rural life. A tourist village refers to a rural area distinguished by unique attractions that draw visitors, where local residents preserve their traditional culture and customs (Indrianto et al., 2024). Agricultural activities, plantations, and traditional food production strengthen the village's identity (Mitasari et al., 2022; Oktavio et al., 2022). The success of a tourist village also depends on maintaining a clean, well-preserved environment. By offering economic opportunities locally, tourist villages can help reduce urban migration and play a vital role in safeguarding and empowering the cultural heritage and traditional knowledge of the community (Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan et al., 2021), including:

- a. Tourism villages that highlight the uniqueness of natural resources, where the primary attractions are natural features such as mountains, valleys, beaches, rivers, lakes, and other distinctive landscapes.
- b. Tourism villages based on the uniqueness of local cultural resources, tourism villages that make the uniqueness of traditional customs and daily life of the community the main attraction such as livelihood activities, religion, and other forms of activity. Leuwimunding Tourist Village was the tourism villages based on the uniqueness of local cultural resource because the religiousity aspects based on KH. Abdul Chalim National Hero Figure.
- c. Creative tourism villages, tourism villages that make the uniqueness of creative economic activities from local community home industry activities, both in the form of crafts, or unique artistic activities, the main attraction.
- d. Combination-based tourism villages are tourism villages that combine one or more existing tourism attractions such as nature, culture, and creativity.

Religious Tourism

Tourism is a travel activity carried out by a person or group of people by visiting certain places for the purpose of recreation, personal development, or studying the uniqueness of the tourist attraction visited within a temporary period according to Law number 10 of 2009 about tourism (Pemerintah Republik Indonesia, 2009). Religious tourism is a type of tourism that is closely related to religious activities or special places related to religious and social religious aspects. Religious tourism is defined as tourist activities to places that have special meaning

for people of certain religions. These places can be places of worship, historical places for certain religions, graves of saints, ulama' and religious figures who have their own specificities and meanings (Chotib, 2015; Shihab, 2007). Religious tourism is a religious journey aimed at fulfilling spiritual thirst, so that a dry soul can be wet again with religious wisdom. Thus, religious tourism objects have a very broad scope, covering every place that can stimulate the person's sense of religiosity. With religious tourism, the person concerned can enrich their religious insight and experience and deepen their spiritual sense.

The existence of religious tourism has several advantages. First, religious tourism can help someone to get closer to God Almighty. Second, this activity can also be a means of understanding the meaning of death, that every living human being will experience death someday. Thus, religious tourism not only provides recreational activities, but also has spiritual and philosophical dimensions that can enrich the experience and understanding of religion for tourism practitioners. Religious Tourism is not the same as Pilgrimage Tourism. Pilgrimages can be part of religious tourism activities. Religious tourism contains the meaning of spirituality, religiosity, and education. Therefore, religious tourism is closely related to the dimensions of faith, monotheism, and diversity. Therefore, religious tourism destinations should also pay attention to the five principles of religiosity. Religiosity is a person's spiritual expression which is related to belief systems, values, applicable laws, and rituals. (Glock & Stark, 1965; Kaye & Raghavan, 2002). This can be measured with the following indicators that used to be grand theory for assessing religiosity on Leuwimunding Tourist Village:

- a. Belief in religion
- b. Knowledge of religion
- c. Religious practice
- d. Experience in religion
- e. Religious consequences

Within the framework of religiosity theory, there is potential for religious tourism in the Leuwimunding Tourism Village which originates from the characters and figures of the National Hero and Founder of NU, namely KH. Abdul Chalim, there is a Kyai Theoretical Framework which is also an important point in preparing this study. There are three characteristics of Kyai, namely: 'aalim (knowledgeable), ' aabid (expert in worship), ' aarif (wise/moral), (Abbas, 2021). Those characteristics of KH. Abdul Chalim has been described on result and discussion chapter in this article. Based on existing theory, there are 4 things that must be done in religious tourism, namely Authenticity, History/History, Spirituality, and Destination Image, apart from the tourist attraction components, namely Attractions, Amenities and Accessibility, which must be fulfilled in tourist attractions. Authenticity (authenticity) is an

important component in religious tourism. According to (Yi et al., 2017) authenticity in this context, it refers to authentic experiences, both objectively (related to objects/attractions) and constructively (related to meaning or interpretation). (MacCannell, 1973) emphasizes the importance of authenticity in shaping meaningful tourism experiences. Religious tourism villages must be able to maintain and display the authenticity of local culture, traditions, and religious practices. Figure 3. Religious Tourist Village Development Concept Analysis on this article gave the connection between religiosity theory, the characteristics of Kyai, and the four components of religious tourism mentioned (Authenticity, History, Spirituality, and Destination Image).

The spiritual component is also a major attraction for religious tourists. Spiritual experiences are the main motivation for religious tourists (Sharpley & Sundaram, 2005). Religious tourism villages must offer opportunities for tourists to engage in spiritual practices, meditation, or religious rituals. Religious character and spirituality are important components to distinguish religious tourism from other forms of tourism (Raj & Morpeth, 2007). Apart from that, destination image also plays an important role in religious tourism. The overall impression that a person has about a place or destination (Yanuarti et al., 2023). In the context of religious tourism, a positive destination image can be formed through the quality of objects, facilities, services, as well as the reputation and popularity of religious tourism villages among tourists (Styliidis et al., 2017). These four indicators are interrelated in forming a holistic and meaningful religious tourism experience for tourists.

The scope of religious tourism includes several places that have been recommended in Islamic law, which are used as places of pilgrimage. These places include the tombs of prophets, the tombs of scholars (scientists), the tombs of heroes (syuhada), mosques, and the tombs of saints. When doing religious tourism, we often find that tombs are always adjacent to mosques. This is because the mosque is used as a place of worship and the tomb is used as a place to pray for figures who have contributed to the Islamic religion. One example is the tomb of national hero KH Abdul Chalim Leuwimunding in Majalengka Regency, West Java Province, which is a religious tourism site.

Policy Regulation Review

Based on the Regional Development Plan (RPD) document for Majalengka Regency for 2024-2026 (Peraturan Bupati Kabupaten Majalengka Nomor 6 Tahun 2023 tentang Rencana Pembangunan Daerah Kabupaten Majalengka Tahun 2024 - 2026, 2023) the objectives, targets, strategies, and direction of regional development policies for Majalengka Regency have been explained. The direction of development policies for Majalengka Regency has different themes between 2024, 2025 and 2026. In 2024, the development theme is:

Strengthening Security Stability, Economy, and Community Empowerment, in 2025 the development theme is: Accelerating Sustainable Economic Growth and Increasing Human Resource Competitiveness, and in 2026 the development theme is: Strengthening Environmentally Aware Infrastructure Development to Encourage Economic Growth and Public Welfare.

The strategy and direction of district development policies must be in line with the strategy and direction of national and provincial development policies. This is to build synergy and collaboration in development planning so that there is harmony in the implementation of development between Majalengka Regency and the development of West Java Province and National Development. The tourism affairs section in the RPD of Majalengka Regency is presented in the focus of selected affairs services. Tourism in Majalengka Regency has progressed along with the construction of the West Java International Airport in Kertajati, and to support existing land transportation infrastructure, the Majalengka Regency area has been passed by the Cikopo - Palimanan (Cipali) Toll Road which has been operating since 2015 and is planned to be connected to the Cileunyi - Sumedang - Dawuan (Cisumdawu) Toll Road which has been built since 2012. For this reason, a breakthrough was made in the development of new tourist attractions as a stimulator and inspiration for the competitive spirit of various old tourist attractions. So that the Maqbarah Pahlawan Nasional KH. Abdul Chalim complex can be the main attraction, especially for religious tourism attractions for the Leuwimunding Religious Tourism Village.

2. METHODOLOGY

Multi-approach method was compiled to this study because the basis of tourism is multi-sector and multidisciplinary. Some of the approaches used include a comprehensive rational approach. A comprehensive rational approach also comes from an empirical approach, a direct phenomenon that occurs in the field from the object of research. The figure of the National Hero KH. Abdul Chalim who was a fighter for the independence of the Unitary State of the Republic of Indonesia and the Founder of Nadhlatul Ulama', is the core of the development of Leuwimunding Tourism Village as a Religious Tourism Village. From the source of this figure and in line with the qualitative approach in this study, it is necessary to carry out the Realist & Critical Ethnography Method. Realist ethnography is a research study of the order of life in the situation & conditions of an ethnic/group/entity, from a third person's perspective (researcher/ethnographer) objectively.

Critical Ethnography, more political in nature, to defend, accompany or empower parties (objects) to obtain their rights. The goal is to free themselves from domination. Critical Ethnography is a study of the dialectical process in the structure of society, whether in the

form of (caused by) social class, political class, economic class, and others. Therefore, critical ethnography is referred to as openly Ideological Research, as in the conventional concept. In addition, participatory approach also aims to involve the interests of society and in the process involves society (both directly and indirectly). This approach involves the participation of society which in general, as a subject of study/planning/development (Lather, 1986). Furthermore, it is also combined with a top-down and bottom-up approach based on the needs and demands for the need for integration of directions and policies that have been set by the government on the one hand with the aspirations of society on the other.

Data

The primary data collection technique in this study was carried out by the compilation team through observation and interviews. Observations were carried out to capture tourism components in Leuwimunding Village, namely tourist attractions, accessibility, and amenities. The interview sources in this study were tourism stakeholders in the development of the Leuwimunding Religious Tourism Village, including the Tourism and Culture Office of Majalengka Regency, the Leuwimunding Village Government, and the Leuwimunding Village Tourism Awareness Group (Pokdarwis). The primary data collection technique was carried out to determine quantitative data and qualitative data related to the object (Sugiyono, 2020).

In addition to using primary data, this study also uses secondary data. The main secondary data used are the profile, biography, and history of the National Hero KH. Abdul Chalim. Several documents used as sources of information data are:

- a. Al Barra (2023). The three key founders of NU and freedom fighters: A historiography-hermeneutical study of the works of KH. Abdul Chalim. Baitul Kilmah Library.
- b. Alfas (2023). The humble great ulama: Traces of KH. Abdul Chalim in media notes (1st ed.). PT Duta Bangsa Intermedia Pers.
- c. Halim & Irawan (2023). Nationalism of KH. Abdul Chalim: The role of the community and nation. Baitul Kilmah Library. (Halim & Irawan, 2023)
- d. Matin (2023). Profile of national hero KH. Abdul Chalim from Leuwimunding, Majalengka, West Java. TP2GP.
- e. Sya'ban & Rokhman (2023). KH. Abdul Chalim Leuwimunding (1898-1972) & the Sundanese-Javanese-Middle Eastern ulama network in the early 20th century. IKHAC Library.

Data Analysis

In September 2019, eight Ministries starting from the Coordinating Ministry for Human Development and Culture, the Coordinating Ministry for Maritime Affairs and Investment, the

Ministry of Home Affairs, the Ministry of Communication and Information, the Ministry of Maritime Affairs and Fisheries, the Ministry of Villages, Development of Disadvantaged Regions and Transmigration, the Ministry of Tourism and Creative Economy and the Ministry of Women's Empowerment and Child Protection, have published a Book on Guidelines for Tourism Villages, which is based on the conditions of the Covid-19 pandemic and has an impact on the economic downturn and the decline of national tourism.

Village-based tourism development is attempted to revive the community's economy with the main aim of improving the welfare of village communities. Then the West Java Provincial Government has prepared a Guideline for the Assessment of Tourism Villages through the West Java Governor Regulation Number 114 of 2022 concerning Instructions for the Implementation of Regional Regulation Number 2 of 2022 concerning Tourism Villages. In addition, the Majalengka Regency Government in 2023 also assessed tourism villages through the Regent Regulation Number 7 of 2023 concerning Guidelines for the Determination and Implementation of Tourism Villages. With the main reference being the Tourism Guidelines from 8 Ministries of the Republic of Indonesia, and supported by the Governor's Regulation and the Regent's Regulation regarding the assessment of tourist villages, in compiling the study on the development of the Leuwimunding Religious Tourism Village, the guidelines for these tourist villages will be reviewed and a synthesis will be produced regarding the development of religious tourism villages qualitatively.

Qualitative study of religious tourism villages reviewed based on literature studies or literature reviews. So that there are 4 (four) indicators of religious tourism which are translated into several questions to answer and fulfill the indicators of religious tourism. These indicators are indicators of authenticity, history, spirituality, and destination image. After qualitative data collection, the next step is analysis using the Synthesis Matrix of Analysis of Religiosity Principles and Religious Tourism Indicators, which combines religious tourism indicators with the principles of religiosity. The principles of religiosity studied based on literature studies are Belief in religion; Knowledge of religion; Religious practice; Experience in religion; and Consequences of religion (Glock & Stark, 1965; Kaye & Raghavan, 2002). This analysis is carried out descriptively qualitatively.

3. RESULTS AND DISCUSSION

Overview of Tourism in Majalengka and Leuwimunding

Majalengka Regency, with very promising tourism potential, is an area that combines the beauty of the lowlands in the north with the charm of the hills in the central area. This region offers various tourist destinations that are a shame to miss. Some of the leading tourist destinations include: Mount Panten Paragliding Tour (Sidamukti, Majalengka District)

Sempong Waterfall Tour (Sidamukti, Majalengka District) Awul Waterfall Tour (Cibodas, Majalengka District) Situhiang Waterfall Tour (Kulur, Majalengka District) Balong Sang Raja Swimming Pool (Cigasong District) However, to be able to optimize tourism potential in this region, adequate accommodation facilities are needed, such as hotels, resorts, homestays, and others, to support the comfort of visitors

A road is a physical infrastructure designed and built to provide a transportation route for motorized vehicles, pedestrians, or bicycles. Majalengka Regency has a total of 918,726 km of roads. With 871.82 km of asphalt roads and 48.91 km of gravel roads. Then, it was discovered that the length of roads in good condition in 2022 was 71.2 percent, compared to other conditions. However, there are still 2 percent of roads in a seriously damaged condition. This needs to be a concern for the regional government of Majalengka Regency to make improvements so that all roads are in good condition.

On June 21 2024, the Majalengka Regent's Decree Number 100.3.3.2/Kep.674-DISPARBUD/2024/ concerning Amendments to the Majalengka Regent's Decree Number 556/Kep.734-DISPARBUD/2019 concerning the Determination of Tourist Villages in Majalengka Regency was issued, where one village designated as a tourist village is Leuwimunding Village. Leuwimunding Village is known as a center for traditional craft industries, especially bamboo and pottery crafts. At the bamboo craft industry center, visitors can witness firsthand the process of making various products, such as baskets, mats, and household furniture. Meanwhile, the traditional pottery industry still exists, where tourists can see the making, from forming, coloring, to firing.



Figure 1. Bamboo Craft Industries in Leuwimunding Village

Source: Ministry of Tourism and Creative Economy Village Network (2022)

Apart from having natural attractions and a craft industry, Leuwimunding Village also has a religious tourist attraction that is interesting for visitors, namely the Maqbarah National Hero KH. Abdul Chalim. KH. Abdul Chalim is a cleric who is highly respected and honored not only by the local community, especially the NU (Nahdlatul Ulama') community. He died in 1974 and was buried in Leuwimunding Village, and on November 6 2023 he was awarded the title of

National Hero by the President of the Republic of Indonesia, Ir. H. Joko Widodo. KH's grave. Abdul Chalim has now become a place of pilgrimage and religious tourism for many people. Every day, many visitors come to make a pilgrimage and pray at the tomb. Not only residents, but also many visitors from outside the area are interested in visiting this tomb. Based on the latest data, the number of visits reached 3,000 visitors per month.

Apart from pilgrimage, Maqbarah KH. Abdul Chalim is also often used as a place to carry out various religious activities, such as recitation of the Koran, the Prophet's birthday, and other spiritual activities. This shows how much respect and love the public has for the figure of KH. Abdul Chalim. The existence of the grave of KH. Abdul Chalim also enriched the tourist attractions in Leuwimunding Village. Apart from offering natural and cultural attractions, this village is also a religious tourism destination that is of interest to many visitors. This tomb has become one of the important landmarks and tourism icons of Leuwimunding Village, even based on the latest data on the level of visits to the KH Tomb. Abdul Chalim can reach 3,000 visitors per month. The diversity of tourism attractions in Leuwimunding Village, both natural, traditional crafts and artificial activities, makes it a potential tourist destination for further development. These attraction components can provide an interesting experience for every visitor who comes.



Figure 2. KH. Abdul Chalim Leuwimunding Heroes' Graves and Monument

Source: Primary Documentation (2024)

Majalengka Regency has become a tourist destination known for its natural and cultural riches. Tourist villages that have attractions in the form of natural, cultural, or environmental riches have great potential in the regional tourism sector. Tourism villages are a special tourism model that is important to develop because apart from being a source of foreign exchange, they also improve the welfare and quality of life of the surrounding community. Development of rural areas in Majalengka Regency is very necessary to increase added value and competitiveness of superior products, as well as encourage economic growth and cooperation between regions. Optimal management of regional resource potential can improve the economy and community welfare, while maintaining environmental sustainability. Apart from

that, the development of rural areas also has an important influence on economic, social, cultural, and environmental aspects (Pemerintah Kabupaten Majalengka, 2021).

- a. Bantaragung Tourism Village, Sindangwangi District
- b. Nunuk Tourism Vilagge, Maja District
- c. Jatisura Tourism Village (Jatiwangi)

The following are the results of the assessment and interpretation of the three tourist villages:

- a. Bantaragung Tourism Village: Looking at the description of the eight ASEAN CBT indicators, Bantaragung Tourism Village is at an advanced stage, there are still several indicators that need to be improved or improved to move towards an independent tourism village. Several indicator points that need to be improved and improved include support for land conservation and guarding regulations, increasing the competency and certification of tour guides, labeling residents' houses that are used as homestays, diversifying tourism products and increasing cooperation with tourism promotion media.
- b. Nunuk Tourism Village: Nunuk Tourism Village is a unique and strong tourist village with cultural elements, especially in West Java, there are relatively few weaving crafts. Nunuk Village is entering the pilot stage, this can be seen from the assessment, there are still many instruments/indicators that still need to be improved with the characteristics/uniqueness it has, it will develop quickly if Nunuk Village and all communities/society develop sectors that are lacking to improve to the next stage. Several things that need to be improved include the need for a forum for managing SMEs (Small and Medium Enterprises), increasing tourist guides, holding tourism awareness training, and expanding the tourism promotion media network.
- c. Jatisura Tourism Village: Jatisura Tourism Village is at a pioneering stage, this is because the management of the tourist village is not yet focused, it is still part of the JAF (Jatiwangi art Factory) community whose activity in developing creative arts is very high and tourist villages need special handling, not just creative arts. but more broadly to all elements of attraction that are natural, cultural and craft (human work). The most important thing is being able to develop the village's potential to become an attraction based on community empowerment. Jatisura Village already has a unique attraction which is the hallmark of the village and distinguishing it from other villages is the main capital in developing a tourist village. From the results of the assessment, Jatisura Tourism Village is in the pilot tourism village stage. However, as is the case with Bantaragung Tourism Village and Nunuk Tourism Village, there are several indicator points that need to be improved, including:

Adding directional signage and tourist village information, adding places to eat and drink, and expanding the tourism promotion network.

Tourism villages have the potential to increase Regional Original Income (PAD) through the tourism sector, as stated by several experts that rural tourism is worth developing to diversify the rural economy. Majalengka Regency, with its local wealth and traditional community groups, has great potential to be developed into a tourist village. However, in-depth research is needed to identify and develop this potential, in accordance with the strategy to increase PAD through the community-based tourism village concept which is in line with the development vision of Majalengka Regency. Based on the absence of a study on the development of tourist villages in Majalengka Regency, it is hoped that the results of this study can be used as a basis for regional development in Majalengka Regency, especially in developing the potential and development of tourist villages which can encourage the improvement of community welfare in Majalengka Regency, a Village Development Study was prepared. Majalengka Regency Tourism in 2021 by the Majalengka Regency Government. The study document was prepared using a qualitative approach, with the unit of analysis or research object being the village. There are 3 tourist villages studied in the document, namely Bantaragung Tourism Village, Nunuk Tourism Village and Jatisura Tourism Village.

Based on the results of the assessment of the three villages, a strategy for developing tourist villages in Majalengka Regency was formulated using an analytical tool in the form of a SWOT (Strength, Weakness, Opportunity, and Treatment) analysis. The SWOT analysis was carried out qualitatively and produced 4 types of strategies according to the results of the Qualitative SWOT cross. The results of the SWOT cross for the tourism village development strategy in Majalengka Regency are as follows:

Table 1. SWOT Development of Majalengka Regency Tourism Village

SO Strategy: A Strategy that Uses Strengths and Takes Advantage of Opportunities <ul style="list-style-type: none">Product development and increasing tourist attractions through collaboration with the community and local government	ST Strategy: Strategy that Uses Strength to Overcome Threats <ul style="list-style-type: none">Increasing community self-reliance through consistent, sustainable development of tourist villages
WO Strategy: A Strategy that Minimizes Weaknesses by Taking Advantage of Opportunities <ul style="list-style-type: none">Development of tourist villages and community training in collaboration with local government;Implementation of the rules of the game in empowerment to support community development in tourist villages.	WT Strategy: A Strategy that Minimizes Weaknesses and Avoids Threats <ul style="list-style-type: none">Development of tourism training programs and routine regional regulatory policy systems;Participate in community competency certification in developing tourist villages.

Source: Majalengka Regency Tourism Village Development Study Document (2021)

Furthermore, after assessing and formulating a strategy for developing tourist villages, this document also formulates recommendations for developing tourist villages in Majalengka Regency as follows:

- a. It is necessary to strengthen regional regulations regarding tourist villages through regional regulations on tourist villages or Governor's Regulations which will regulate the governance of tourist villages. This regulation can be used as a reference in developing tourist villages.
- b. There is a need to improve and understand governance in developing tourist villages through training and mentoring in tourist villages so that human resources in the community can continue to improve their competence.
- c. The development of tourist villages is not only driven by the tourism sector but requires synergy between departments to develop villages as tourist villages. Many related departments; The PUPR Service regarding Roads, the Village Service regarding Village Governance and Bumdes, the Agriculture, Livestock and Plantation Service as well as the Industry and MSME Service also play a role in developing tourist villages.
- d. Development planning that is adapted to regional spatial planning and tourism development planning in Majalengka Regency.
- e. Thematics of each tourist village are important to avoid competition and rivalry between villages which will result in winning or losing, but having a thematic will provide a characteristic for the village and extend collaboration between villages to meet tourists' needs for other or different products.
- f. In managing tourist villages, synergy is needed from various related agencies/departments to facilitate understanding and management of tourist villages.
- g. It is necessary to establish a legal entity to manage tourist villages, either in the form of BUMDES or a cooperative, and be included in the village structure, so that tourism village management activities are included in the village program which will be funded by village funds.
- h. It is necessary to provide regular outreach to the community, that the investor in the tourist village is the community that owns the activities and land, where the community is directly involved as a manager, even though there is investor involvement, they must be committed that the community must take advantage of the results of its development.

Overall, based on the analysis of the study document on the development of tourist villages in Majalengka Regency which was carried out in 2021, it has described several aspects of tourism in Majalengka Regency, using three samples of tourist villages, namely Bantaragung Tourism Village, Nunuk Tourism Village and Jatiwangi Tourism Village, and each of these villages is thematic because they have different attractive advantages. However, the

document reviewed in 2021 has not substantially studied and analyzed aspects of religious tourism in the tourist village. So, the emphasis of the study on tourism aspects is more on the substance of tourist villages which, if summarized, consists of Destination Aspects (Attractions, Amenities, Accessibility), Tourism Village Management, Tourism Village Community Empowerment and Tourism Village Promotion. Even though there are tourist villages that have religious attractions such as Nunuk Village, they have not specifically discussed the analysis of religious tourism in Nunuk Village. And conceptually a thematic tourism village has certain tourism characteristics or themes, so the Leuwimunding Tourism Village has a thematic concept of religious tourism because of the character and figure shown by the National Hero and Founder of NU, namely KH. Abdul Chalim.

Tourist Village Guidelines

Based on the 2021 Tourism Village Guidelines compiled by eight Ministries of the Republic of Indonesia, there are 4 (four) types of tourist villages that can be used as references, including:

- a. Tourism villages based on unique natural resources.
- b. Tourism villages based on unique local cultural resources, the uniqueness of traditional customs as attraction such as livelihood activities, religion, and other forms of activity.
- c. Creative tourism villages, creative economic activities from local community.
- d. Combination-based tourism villages.

Of the four definitions of the types of tourism villages, the word "religion" is explicitly mentioned in the definition of a tourism village based on unique local resources. Religiosity based on the word "religion" gives meaning to the quality or state of the religious nature. Religiosity is a person's spiritual expression related to a system of beliefs, values, applicable laws, and rituals. The principle of religiosity can be measured by the following indicators:

- a. Belief in religion
- b. Knowledge of religion
- c. Religious practice
- d. Experience in religion
- e. Consequences of religion

However, the principle of religiosity mentioned above still does not explain the substance of tourism. So, by referring to the definition of religious tourism villages that have been explained previously, in this study, religious tourism indicators have been formulated based on the synthesis of theories in the Literature Review consisting of Authenticity, History/Historical,

Spiritual, and Destination Image in addition to the components of tourist attractions, namely Attractions, Amenities and Accessibility (3A) which must be met in tourist attractions. Because if we look at the West Java Governor Regulation Number 114 of 2022 which is a guideline for implementing Regional Regulation Number 2 of 2022 concerning Tourism Villages, then there is also the Majalengka Regent Regulation Number 7 of 2023 concerning Guidelines for the Establishment and Implementation of Tourism Villages, in terms of aspects/criteria, tourism villages still do not discuss the substance of religious tourism criteria, let alone religious tourism indicators.

First, in the West Java Governor Regulation Number 114 of 2022, the criteria for tourism villages listed in the guidelines consist of Tourism Attractions & Level of Tourism Progress, Amenities, Facilities and Accessibility and Institutions. Second, the criteria for tourism villages according to the Majalengka Regent Regulation Number 7 of 2023 consist of Attractions, Physical Conditions, Infrastructure, Superstructure, Development and Management and Policies, Planning & Destination Development. If using an Islamic religious perspective, then one of the criteria for a tourist village from the West Java Governor Regulation Number 114 of 2022, namely Amenities, Facilities and Accessibility, which has one indicator in the form of infrastructure facilities with a sub-indicator, namely the availability of a prayer room (as a place of worship), then this sub-indicator is not enough to strengthen the religious aspect in the development of a religious tourism village.

As previously explained, Religiosity which is based on the word "religion" gives meaning to the quality or condition of the religious nature, while the availability of a prayer room is more interpreted physically that there are places of worship available in a tourist village. Because the meaning and essence of religion are not only the presence or absence of a place of worship, the existence of a prayer room tends to be more supportive as a physical facility for tourists who visit religious tourism villages and want to worship in the religious tourism village. The description of the criteria and indicators of tourist villages according to the West Java Governor Regulation Number 114 of 2022 and the Majalengka Regent Regulation Number 7 of 2023 (Peraturan Bupati Majalengka Nomor 7 Tahun 2023 Tentang Pedoman Penetapan Dan Penyelenggaraan Desa Wisata, 2023) is listed in the Appendix to the Leuwimunding Religious Tourism Village Development Study document. So that in conceptual synthesis, based on the literature review regarding the development of religious tourism villages, it can be formulated in the following concept chart.

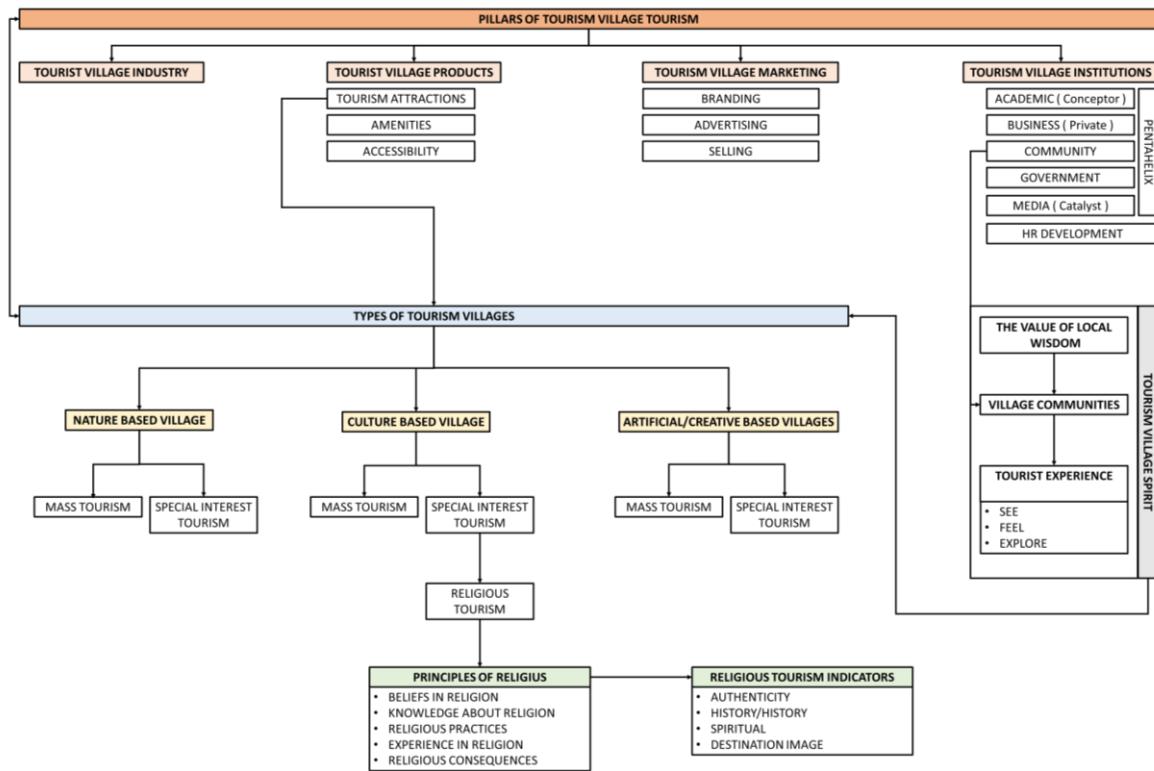


Figure 3. Religious Tourist Village Development Concept

Source: Authors Analysis (2024)

Criteria Analysis for Leuwimunding Tourist Village as a Religious Tourist Village

Leuwimunding Village has great potential to be developed as a religious tourism destination based on aspects of authenticity, history, spirituality, and destination image. This potential has been analyzed thoroughly by identifying various elements that support the concept of religious tourism in this village. The results of this analysis provide a strong basis for the development and management of a religious-based tourism village in Leuwimunding Village, thereby making Leuwimunding Village worthy of becoming a Religious Tourism Village.

Authenticity

Leuwimunding Village still maintains local wisdom and authentic cultural traditions, which can be a major attraction for tourists. The unique customs, religious rituals and daily life of village communities can offer a religious tourism experience that is different from other places. This authenticity is also reflected in the architecture of historic buildings, traditional culinary delights, and local handicrafts.



Figure 4. National Santri Day Commemoration on October 22, 2023, at KH. Abdul Chalim Maqbarah, Leuwimunding

History

The history of Leuwimunding Village is rich in important events and influential figures in the development of local religion and culture. The existence of historical sites such as mosques, Islamic boarding schools, the grave of NU figure KH. Abdul Chalim and other historical remains are a strong attraction for tourists interested in pilgrimage and historical exploration. Documentation and preservation of this historical aspect is important to support the narrative and promotion of religious tourism villages.



Figure 5. Brief Historical Information of KH. Abdul Chalim in Maqbarah KH. Abdul Chalim, Leuwimunding

Spiritual

Leuwimunding Village has a strong spiritual tradition with various religious activities that are regularly carried out, such as recitation of the Koran, collective dhikr, and celebration of religious holidays. The religious life of the community which is full of spiritual values provides an atmosphere of calm and peace that is attractive to tourists who are looking for inner peace and a religious experience. This aspect of spirituality can also be enriched with structured retreat and meditation programs.



Figure 6. Visit of Coordinating Minister for Political, Legal and Security Affairs Prof. Dr. H. M Mahfud MD on June 17 2023

Destination Image

The image of the destination as a religious tourism village is now widely recognized by the public and visitors who know about KH's track record. Abdul Chalim. Therefore, to be able to expand the Leuwimunding religious tourism village, it is necessary to involve effective and innovative marketing strategies. Branding a village as a religious tourism destination can be done through creating logos, slogans and promotional materials that reflect the characteristics and uniqueness of the village. The use of social media and other digital platforms is also important to increase visibility and attract tourist interest with KH's Abdul Chalim history and track record.



Figure 7. KH Abdul Chalim Pamflet by the People's Welfare Bureau, West Java Provincial Secretariat (2023)

Strengthening Factors of the National Hero Figure KH. Abdul Chalim in the Development of the Leuwimunding Religious Tourist Village

The figure of the National Hero KH. Abdul Chalim, who was an independence fighter for the Republic of Indonesia and the founder of Nadhlatul Ulama', became the core of the development of the Leuwimunding Tourism Village as a Religious Tourism Village. There are several factors that strengthen the Leuwimunding Tourism Village so that it is worthy of becoming a Religious Tourism Village according to literatures: (Al Barra, 2023; Alfas, 2023; Halim & Irawan, 2023; Matin, 2023; Sya'ban & Rokhman, 2023).

Concentration in Islamic Education and Islamic Boarding Schools

In the book Nationalism KH. Abdul Chalim: Public and National Actions (Halim & Irawan, 2023) on pages xiii – xv, one of KH's thought movements and struggles. Abdul Chalim who has been noted is the Islamic Education Movement Based on Islamic Boarding Schools. This movement aims to produce human resources who are superior, religious, have good morals and make a real contribution to nation building. Therefore, the pillar of the struggle and movement of KH. Abdul Chalim participated in building the nation, from the beginning, long before independence, through surau and madrassas. These two social institutions, namely the Islamic boarding school and the Madrasah, are symbols and nodes for building superior and competitive human resources. Currently and in the future, Indonesia needs human resources who are skilled, IT literate, but whose spirituality and religiosity are not dry. Apart from that, currently in the basic education environment (Madrasah Ibtidaiyah and Elementary Schools) in West Java, in the Aswaja an-Nahdliyah and NU-Keth Textbooks in Chapter VI History of the Birth of NU in West Java there are profiles and histories of NU Ulama figures namely KH. Abdul Chalim.

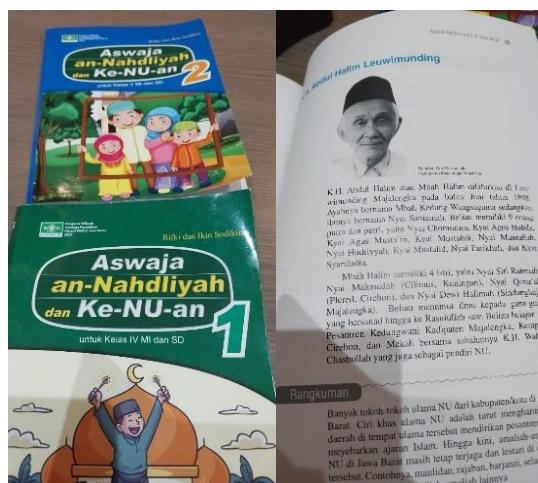


Figure 8. KH. Abdul Chalim Biography on Aswaja and NU Elementary School Books
Source: Primary Documentation (2024)

Establishing a Prayer Room (Musholla)

One form of trace of KH. Abdul Chalim was founded the prayer room which is still functioning today. The prayer room is just to the south of KH's grave. Abdul Chalim. Apart from functioning as a means of worship, the prayer room also functions as a means of religious education. The prayer room is also a place that is always used by KH. Abdul Chalim when traveling, because KH Abdul Chalim also never stays in accommodation such as hotels and prefers to stay in prayer rooms. Part of the salary he received from his position was often donated to the poor and orphans. As a part of tourism amenity, this musholla can be used by tourist also for praying.



Figure 9. Musholla at the Maqbarah KH Abdul Chalim
Source: Primary Documentation (2024)

The Only Sundanese Ulama who Founded Nahdlatul Ulama (NU)

The existence of KH. Abdul Chalim at Nahdlatul Wathan through writing the poem "Yaa Ahlal Wathan" [O People of the Motherland] to remain loyal to achieving Indonesian independence, was influential in changing the goals of Tashwirul Afkar [Photographing Ideas] after he joined Tashwirul Afkar in 1918. Then for 10 years since 1916, KH. Abdul Wahab Hasbullah really wants there to be a Nahdlatul Ulama [Ulama Awakening] association on the grounds that kiyais have long been trampled on by the colonialists. If KH has not yet given permission. Hasyim Asy'ari as a kiyai unifying the ulama, then KH. Abdul Wahab Hasbullah will return to managing his own Islamic boarding school or Sarekat Islam, and in the end there will be no NU. KH. Abdul Chalim accepted this reason and conveyed it to KH. Hasyim Asy'ari, who was worried that there would be divisions among Muslims if there was a new Islamic organization because there were already many Islamic organizations at that time. Then there are findings from Muhammad Al-Barra's dissertation research, *Kyai Abdul Chalim's Struggle Manuscript: Text Edition and Nahdlatul Ulama Historiography Study* (Al Barra, 2023), Namely, without the involvement of KH. Abdul Chalim, NU will not be formed.

4. CONCLUSION

Through a qualitative approach to study and describe the synthesis of the analysis as the theoretical implication of the Principle of Religiosity (Knowledge of religion; Religious practice; Experience in religion; and exploring religion) and Religious Tourism Indicators (Authenticity, History, Spirituality, and Destination image), the following conclusions were obtained from the analysis results:

- a. Principle of Belief in Religion & Authenticity Indicator: Leuwimunding Village still maintains local wisdom and authentic cultural traditions, especially the NU tradition which can be the main attraction for tourists. The daily life of the village community in a unique Islamic boarding school environment can offer a different religious tourism experience from other places.
- b. Principle of Knowledge of Religion & Historical Indicator: The history of Leuwimunding Village is rich in important events and influential figures in the development of local religion and culture. The existence of historical sites such as mosques, Islamic boarding schools, the tomb of the national hero and founder of NU KH. Abdul Chalim and other historical relics are a strong attraction for tourists who are interested in pilgrimages and historical exploration.
- c. Principles of Experience & Practice in Religion & Spirituality Indicators: Leuwimunding Village has a strong spiritual tradition with various religious activities that are routinely carried out, such as religious studies, dhikr together, and celebrations of religious holidays.
- d. Innovative Principles of Religion & Destination Image Indicators: The life of a religious community that is full of spiritual values provides an atmosphere of tranquility and peace that is attractive to tourists seeking inner peace and religious experience. This aspect of spirituality can also be enriched with structured retreat and preservation programs.

Therefore, based on the analysis results, there is a strong foundation for the development and management of religious-based tourism in Leuwimunding Village, establishing it as a worthy Religious Tourism Village. The character and legacy of KH. Abdul Chalim, as a National Hero and Founder of NU, are central to the development of Leuwimunding Tourism Village as a religious tourism destination. To further advance Leuwimunding Tourism Village as a Religious Tourism Village, a collaborative approach among stakeholders, based on the pentahelix model, is essential, utilizing Community-Based Tourism (CBT) as a guiding framework. However, the research faces several limitations and challenges. A significant drawback is its reliance on qualitative data, which may not adequately capture the broader economic impacts or visitor demographics, potentially skewing the results. Additionally, the absence of national guidelines for evaluating religious tourism villages

complicates the assessment process, making it difficult to measure success against standardized benchmarks.

Research Limitation

This research uses qualitative research methods with qualitative analysis tools, so ideal qualitative research requires quite a long time to examine various sources of primary and secondary data. However, the duration of this research only takes 2 months in June and July 2024. So, there are limitations in analyzing and deepening the various sources of primary and secondary data needed in this research.

Recommendation for Future Research

Future studies are necessary to support the development of the Leuwimunding Religious Tourism Village, particularly if physical infrastructure projects such as Feasibility Studies, Master Plans, or Detailed Engineering Designs (DED) are planned. Research should also delve deeper into both the supply side (destinations) and demand side (tourists) of tourism, as well as the role of institutional frameworks in advancing Religious Tourism Villages. One potential direction is conducting a Community-Based Tourism study using the Pentahelix model for Leuwimunding, considering that community involvement is the village's core strength. Additionally, there is an opportunity to designate Leuwimunding Religious Tourism Village as a Regional Tourism Development Area (KPPD) for Majalengka Regency, which could lead to updates in the Majalengka Regional Tourism Development Master Plan and subsequently the West Java Provincial Tourism Development Master Plan.

5. ACKNOWLEDGEMENT

Our deepest gratitude to The Bureau of Public Welfare, Secretariat of the West Java Regional Government for trusting us to conduct the study and providing funding in all the processes of compiling the study. Our gratitude is also extended to Ir. Tri Budi Yudo Pramono and Prof. Dr. H. Abdul Halim, M. Ag as experts who provided advice and guidance especially on the issue of religiosity and the figure of the national hero KH. Abdul Chalim.

6. REFERENCES

الفتوات القدوسيّة في شرح المقدمة الاجراميّة. Abbas, S. A. (2021).

Al Barra, M. (2023). *Tiga serangkai pendiri kunci NU dan pejuang kemerdekaan: Studi historiografi-hermeuneutis karya KH. Abdul Chalim*. Pustaka Baitul Kilmah.

Alfas, F. (2023). *Ulama besar yang bersahaja: Jejak KH. Abdul Chalim dalam catatan media* (1st ed.). PT Duta Bangsa Intermedia Pers.

Andalecio, A. B. P., & Martin, E. S. (2022). A preliminary study on productivity investments in tourism security of a multi-islands province: Community perspectives for holiday destination holistic strategy for Community-Based Tourism model of Romblon, the

Philippines. *Journal of Tourism, Culinary, and Entrepreneurship (JTCE)*, 2(1), 92–120. <https://doi.org/10.37715/jtce.v2i1.2644>

Batinoluho, L., & Basera, V. (2022). Festivals and tourism development: Examples from Tanzania and Zimbabwe. *Journal of Tourism, Culinary, and Entrepreneurship (JTCE)*, 2(1), 18–33. <https://doi.org/10.37715/jtce.v2i1.2183>

Chotib, M. (2015). Wisata religi di Kabupaten Jember. *Jurnal Fenomena*, 14, 412–414.

Edgell Sr, D. L., & Swanson, J. R. (2019). *Tourism policy and planning: Yesterday, today, and tomorrow* (3rd ed.). Routledge.

Glock, & Stark. (1965). *Religion and society in tension*. Rand McNally.

Goeldner, C. R., & Ritchie, J. R. B. (2012). *Tourism: Principles, practices, philosophies* (12th ed.). John Wiley & Sons.

Halim, A., & Irawan, A. (2023). *Nasionalisme KH. Abdul Chalim: Kiprah keumatan dan kebangsaan*. Pustaka Baitul Kilmah.

Horner, S., & Swarbrooke, J. (2007). *Consumer behavior in tourism*. Elsevier.

Indrianto, A. T. L., Oktavio, A., and Nugroho, A. (2022). Pilgrimage tourism events in Indonesia: Examining the relationship of behavioral belief, motivation to comply, attitudes, subjective norms, and intention to partake. *Jurnal Aplikasi Manajemen*, 20(1), 54–65. <http://dx.doi.org/10.21776/ub.jam.2022.020.01.06>

Indrianto, A. T. L., Oktavio, A., Azmi, A., Abdullah, A., Isa, N. M., Adityaji, R., & Cahyana Subadi, L. (2024). Exploration of the teaching and learning model using the design thinking method in developing community-based tourism. *Revista De Gestão Social E Ambiental*, 18(1), e04740. <https://doi.org/10.24857/rgsa.v18n1-061>

Kaye, J., & Raghavan, S. K. (2002). Spirituality in disability and illness. *Journal of Religion and Health*, 41(3), 231–242. <https://doi.org/10.1023/A:1020284819593>

Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan, Kementerian Koordinator Bidang Kemaritiman dan Investasi, Kementerian Dalam Negeri, Kementerian Komunikasi dan Informatika, Kementerian Kelautan dan Perikanan, Kementerian Desa, P. D. T. dan T., Kementerian Pariwisata dan Ekonomi Kreatif, & Kementerian Pemberdayaan Perempuan dan Perlindungan Anak. (2021). *Pedoman desa wisata* (2nd ed.). Kementerian Koordinator Bidang Kemaritiman dan Investasi.

Kipkorir, N., Twili, N. S., & Gogo, A. (2022). Effects of agritourism development on the local community in Kericho County, Kenya. *Journal of Tourism, Culinary, and Entrepreneurship (JTCE)*, 2(1), 34–53. <https://doi.org/10.37715/jtce.v2i1.2254>

Lather, P. (1986). Issues of validity in openly ideological research: Between a rock and a soft place. *Interchange*, 17, 63–84.

MacCannell, D. (1973). Staged authenticity: Arrangements of social space in tourist settings. *American Journal of Sociology*, 79(3), 589–603.

Majalengka Regency Government. (2021). Development study document of tourism villages in Majalengka Regency. Majalengka Regency Government

Matin, U. A. (2023). *Profil pahlawan nasional KH. Abdul Chalim dari Leuwimunding, Majalengka, Jawa Barat*. TP2GP.

Mitasari, R., Adityaji, R., Widyawati, C., Oktavio, A., & Wijaya, V. (2022). Pelatihan penerapan protokol cleanliness, health, safety, and environment sustainability di Desa Wisata Peniwen pada tatanan normal baru. *Selaparang: Jurnal Pengabdian Masyarakat Berkemajuan*, 6(1), 448–455. <https://doi.org/https://doi.org/10.31764/jpmb.v6i1.7653>

Oktavio, A., Indrianto, A. T. L., & Padmawidjaja, L. (2022). Model pembelajaran design thinking untuk pengembangan desa wisata: Studi kasus Desa Peniwen. *Jurnal Ilmiah Manajemen Bisnis dan Inovasi Universitas Sam Ratulangi*, 9(3), 1324–1334.

Pemerintah Republik Indonesia. (2009). *Undang-Undang Nomor 10 Tahun 2009 tentang Kepariwisataan*. <http://peraturan.bpk.go.id/Home/Details/38598/uu-no-10-tahun-2009>

Peraturan Bupati Kabupaten Majalengka Nomor 6 Tahun 2023 Tentang Rencana Pembangunan Daerah Kabupaten Majalengka Tahun 2024 - 2026, Pub. L. No. 6, Pemerintah Kabupaten Majalengka 1 (2023).

Peraturan Bupati Majalengka Nomor 7 Tahun 2023 Tentang Pedoman Penetapan Dan Penyelenggaraan Desa Wisata, Pub. L. No. 7, Pemerintah Kabupaten Majalengka (2023).

Raj, R., & Morpeth, N. D. (2007). *Introduction: establishing linkages between religious travel and tourism*.

Sharpley, R., & Sundaram, P. (2005). Tourism: A sacred journey? The case of ashram tourism, India. *International Journal of Tourism Research*, 7(3), 161–171.

Shihab, Q. (2007). *Pengantin Al-Qur'an*. Lentera Hati.

Soszyński, D., Sowińska-Świerkosz, B., Stokowski, P. A., & Tucki, A. (2017). Spatial arrangements of tourist villages: implications for the integration of residents and tourists. *Tourism Geographies*, 20(5), 770–790. <https://doi.org/10.1080/14616688.2017.1387808>

Styliidis, D., Shani, A., & Belhassen, Y. (2017). Testing an integrated destination image model across residents and tourists. *Tourism Management*, 58, 184–195.

Sugiyono. (2020). *Metode penelitian pariwisata (Kuantitatif, kualitatif, kombinasi, R&D)*. Alfabeta.

Sya'ban, A. G., & Rokhman, H. M. (2023). *KH. Abdul Chalim Leuwimunding (1898-1972) & jaringan ulama Sunda-Jawa-Tengah awal abad 20*. Pustaka IKHAC.

Yanuarti, K., Atika, M., & Ariyani, Y. (2023, August). Citra destinasi wisata religi Makam Syaikhona Muhammad Kholil sebagai tempat tujuan wisata di Bangkalan Madura. *Prosiding Seminar Nasional Psikologi (Sinopsi)*.

Yi, X., Lin, V., Jin, W., & Luo, Q. (2017). The authenticity of heritage sites, tourists' quest for existential authenticity, and destination loyalty. *Journal of Travel Research*, 56(8), 1032–1048