

Research article

Portrait of Economic Actions and Welfare of the Pilgrim Tourism Community: Case Study of Pesarean Gunung Kawi

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Abstract: This research aims to find out how economic actions and welfare impacts are felt by the community around the Pesarean Gunung Kawi pilgrimage tourism. Researchers use a qualitative research approach with an intrinsic case study type. Informant in the research were determined using purposive sampling and snowball sampling methods. The selected data analysis is the Spradley data analysis model with four stages, namely domain analysis, taxonomic analysis, componential analysis and cultural theme analysis. The research results show that the economic actions of communities around pilgrim tourism can be based on several factors such as cultural factors and belief norms. The existence of the Pesarean Gunung Kawi pilgrimage tourism has a positive impact on the welfare of the community so that people can fulfill their daily needs, get new jobs, and improve their economy.

Keywords: economic action, pilgrim tourism, welfare

INTRODUCTION

Malang Regency is one of the districts in East Java which has many tourist destinations. The tourist destinations offered are varied, there are natural tourism and artificial tourism. According to the latest data reported by the Malang Regency Central Statistics Agency in 2019, tourism in Malang Regency was able to attract 70,184 foreign tourists and 7,979,645 domestic tourists, bringing the total number of tourist visits to Malang Regency to 8,049,829 people. Based on data from the Malang Regency Tourism Intelligence Center, there are 83 tourist villages spread across Malang Regency. Each existing tourist attraction has its own uniqueness that can attract tourists to visit. Pesarean Gunung Kawi is a pilgrim destination for multi-ethnic and multi-religious residents, besides that the Pesarean Gunung Kawi pilgrimage tour is a symbol of acculturation from various cultures. The Pesarean Gunung Kawi pilgrimage tour is a tour based on local wisdom.

Overall, tourism activities have a multiplier effect on social, cultural and economic life activities (Hariyanto, 2016). The tourism sector is an activity that directly involves the community, thus having various impacts on the lives of the surrounding community (Yunita, 2021). Tourism is the latest step that can significantly increase economic growth in job opportunities, a group's standard of living, income and other sectors (Falahunudin & Mukhlis, 2022; Yunikawati et al., 2021; Yunita, 2021).

Based on observations, it is known that pilgrim tourism can open up new job opportunities. It can be seen that the establishment of hotels will have an impact on employment. Village people generally work in the agricultural sector, but with the presence of the Pesarean Gunung Kawi pilgrimage tour, people can work in other sectors and not only focus on the agricultural sector. Community economic activities are driven

by certain motives to fulfill living needs by utilizing the environment (Siregar & Nasution, 2020). The existence of pilgrim tourism can have an impact on the economic actions carried out by the surrounding community. According to preliminary observations that have been made, there are various new job opportunities around pilgrim tourism such as tour guides, food traders, prayer flower sellers, making crafts, selling souvenirs, selling agricultural products, and other service providers. According to Mukti et al. (2016), that when humans work with the aim of fulfilling their living needs, the effort made is to earn a living. Based on this statement, it can be explained that fulfilling living necessities is an economic motive and efforts to earn a living are included in economic action. Economic motive is something that drives humans to carry out economic actions (Mukti et al., 2016).

Based on information obtained from one of the flower traders who sells at the Pesarean Gunung Kawi pilgrimage tour, the pilgrimage tour is an opportunity for the community to increase their income from selling activities and providing other services. The income earned is not always the same every day, the amount of income earned depends on the number of visitors who come. There will be more visitors who go on pilgrimages on important days such as the night of 1 Suro, Friday night of Legi or on other big days. With unstable tourism conditions, people need to make the right decisions in managing finances from the income they earn to meet their living needs. The economic actions taken can have an impact on the economic welfare of the pilgrim tourism community. It is necessary to take appropriate actions in economic life.

Previous research shows several results of research that has been carried out regarding the impact of tourism on local communities. Research by Widagdo and Rokhlinasari (2017); Ashari (2022); I'zzah and Mukhlis (2022) shows that pilgrim tourism has an influence on business development, increasing income and creating new jobs. Salamah (2022), the results show that the existence of religious tourism has a positive impact on developing business, however, there are drawbacks to the existence of religious tourism, especially in the social realm, namely the emergence of beggars and less neat management of the MSGJ space. According to Oktavia et al. (2021) tourism has positive and negative impacts in Tarumajaya village. The positive impact of tourism development can improve the economy, preserve culture, introduce local products and open new business opportunities. Meanwhile, the negative impact of tourism development is the erosion of local culture and the amount of interference from outside parties.

Thus, there is still not much research that explains economic actions and community welfare, especially those around the Pesarean Gunung Kawi pilgrimage tourism. Based on the description above, researchers are interested in knowing in depth the economic actions and the extent of the welfare of the pilgrim tourism community through research with the title "Portrait of Economic Actions and Welfare of the Pilgrim Tourism Community (Intrinsic Case Study in Pesarean Gunung Kawi)"

LITERATURE REVIEW

Economic Action

Economic actions are actions carried out by humans with the aim of meeting daily needs. In the concept of social action proposed by Weber, economic action is seen as social action in that it is an action carried out paying attention to the behavior of other people (Damsar & Indrayani, 2009). An economic action is carried out by considering

sacrifices and results and being able to make all the perfect choices to fulfill a need based on priorities (Rahmat, 2022). Economic actions carried out by individuals with the aim of maximizing profits are seen as rational in the economic aspect. According to Weber, economic actions can be rational, traditional and speculative irrational (Rahmat, 2022).

Rational economic actions are carried out by individuals when considering the options available to achieve existing goals. Traditional economic actions originate from tradition or are conventional in nature. Speculative -irrational economic actions are economic actions that do not consider existing instruments or options with the desired goals (Damsar & Indrayani, 2009). Classical economics states that individual or group behavior is narrowly considered only as an effort to gain profit or rationality. In economics, there needs to be space for the emergence of economic actions that are considered deviant (Yustika, 2012). According to Kapp, new institutional economic theory not only studies rational behavior but also tries to recognize various forms of behavior, such as traditional behavior of individuals and groups in the form of patterns of stability and uniformity that can be institutionalized. The existence of a new institutional economic theory to explain that economic activities are greatly influenced by the layout between economic actors (political economy theory), the design of the rules of the game (transaction cost economic theory), the norms and beliefs of an individual/group (social capital theory), incentives to do things. collaboration (collective action theory), contract theory, ownership theory and others (Yustika, 2012). New institutional economic theory describes that there is imperfection in information and the existence of transaction costs (Jaya, 2012).

According to Stone, the neoclassical view assumes that markets operate perfectly without any costs, with buyers having perfect information and sellers competing at low prices. In fact, in real life, information, competition, contract systems and buying and selling processes can be very imperfect. This causes transaction costs to arise as costs of carrying out the negotiation, measurement and exchange processes. It can be concluded according to Yustika (2012), that transaction costs can be interpreted in three categories, namely search and information costs, negotiation and decision costs as well as monitoring, coercion and compliance costs. Furthermore, the negotiation process can take a very long time and cost a lot of money because you have to bargain with one another (Yustika, 2012).

In practice, social, cultural, economic and political factors influence many economic decisions. The development of a new institutional economic paradigm is influenced by the economic management paradigm which is based on the values of life adhered to by a society in a country (Syofyan, 2019). According to Jaya (2012), new institutional economic theory has four levels. Level I is a social theory related to informal rules in society such as traditions, norms, customs and thought patterns. Then at level 2 it is related to the environment and institutions which emphasize ownership, politics and government bureaucracy. At level III it emphasizes governance which emphasizes contracts and transaction costs. The final level, namely level IV, emphasizes resource efficiency and incentive structures.

Community Welfare

Life welfare is divided into two aspects, namely social welfare and economic welfare. Social welfare is welfare in the aspects of housing, social relations, security, social involvement, culture, health, environment and family. Meanwhile, economic welfare includes aspects of income and career. In community welfare, it focuses on

managing resources to achieve desired goals (Siregar & Nasution, 2020). Welfare can be determined by looking at their ability to fulfill every need in their life. According to Adam Smith, welfare theory states that individuals who have desires and needs will try to achieve them until they obtain optimum satisfaction (Yulhendri, 2017). Welfare is a number of satisfactions that a person obtains from consuming the income they receive. The level of welfare itself is relative because it depends on the amount of satisfaction obtained from consuming that income. Economic welfare is defined as the level of fulfillment of inputs in the form of income, the value of family assets, and expenditure, while output indicators provide a picture of the direct benefits of investment at the individual, family and population level.

The indicators for a prosperous family can be categorized as a prosperous family based on the level of welfare according to the BKKBN, namely: Prosperous Family Indicator I (KS I) or indicator of "basic family needs" (basic needs), namely: In general, family members eat twice a day or more, family members have different clothes for home, work/school and traveling, the house occupied by the family has a good roof, floor and walls. If a family member is sick, take them to a health facility. If couples of childbearing age want to use family planning, go to a contraception service for advice. All children aged 7-15 years in the family attend school.

Prosperous Family Indicators II (KS II) or indicators of family "psychological needs", namely: in general, family members carry out worship according to their respective religions and beliefs, at least once a week all family members eat meat/fish/eggs, all family members get at least one new set of clothes a year, the floor area of the house is at least 8 m² for each occupant of the house, the family has been in good health for the last three months so they can carry out their respective duties/functions, there is one or more family members who work to earn income, all family members aged 10-60 years can read Latin. couples of childbearing age with two or more children use contraceptive devices/drugs.

Prosperous Family Indicator III (KS III) or indicator of "development needs", namely: the family tries to increase religious knowledge, some family income is saved in the form of money or goods, the family's habit of eating together at least once a week is used to communicate, the family participates in community activities in the neighborhood where they live, the family obtains information from newspapers/magazines/radio/tv/internet. Prosperous Family III Plus (KS III Plus) indicators or indicators of "self-actualization" (self-esteem), namely: the family regularly voluntarily makes material contributions to social activities, there are family members who are active as administrators of social associations/foundations/community institutions.

Apart from that, community welfare can also be seen through material and spiritual indicators such as income level, household expenditure, education level and housing and environmental conditions.

METHOD

The research was conducted using a qualitative research approach with an intrinsic case study type. Intrinsic case studies are research conducted based on interest in a specific case. Intrinsic case studies are considered suitable for use in research because they are able to reveal cases in detail and require a qualitative research approach, researchers will make descriptions related to facts, characteristics and various things related to the

research theme. The informant in this research were the Pesarean Gunung Kawi pilgrim tourism community in Wonosari Village. The sampling technique for collecting informant used in this research was purposive sampling (purposeful sampling) and side snowball.

In qualitative research, the researcher acts as both an instrument and a data collector. Non-human instruments such as: questionnaires, interview guides, observation guides and so on, are used to support researchers' tasks and as key instruments. The data analysis technique used while in the field uses the Spradley data analysis model. According to Sugiyono (2021), there are stages carried out in data analysis in qualitative research, namely domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis.

RESULT

Pesarean Gunung Kawi is a place that combines culture and religion. Pesarean Gunung Kawi has become a resting place for two famous figures, namely Eyang Djoego and Eyang RM Iman Soedjono. The exact location of Mount Kawi Pesarean is on the southern slopes of Mount Kawi, precisely in Wonosari Village, Wonosari District, Malang Regency, which is approximately 40 KM from Malang City, East Java. Pesarean Gunung Kawi provides a place for tourism and worship that adapts to the needs of visitors who aim to carry out religious activities as well as visitors who undertake cultural tourism. The cultural activities in Pesarean Gunung Kawi are still very strong, with the feel of ancient buildings combined with a mixture of religious nuances creating a unique atmosphere. Traditional ceremonies are still preserved today, especially on big holidays in Pesarean, namely on Suro 1 and Selo 12 to commemorate the death days of Grandfather Djoego and Grandfather RM Iman Soedjono. Apart from that, on certain days the people who work around the Pesarean Gunung Kawi pilgrimage tour will wear traditional clothing as an effort to preserve culture. In an effort to preserve culture, many activities are offered at Pesarean Gunung Kawi. Some of the events held at Pesarean Gunung Kawi are varied, such as Chinese New Year celebrations, lion dance performances, the haul of Grandmother Djoego and Grandfather RM Iman Soedjono, shadow puppet performances, arts festivals, the 1 Suro ceremony. Activities held at Pesarean Gunung Kawi are carried out to attract the interest of visitors as well as introduce local culture in Pesarean Gunung Kawi.

Economic actions are actions carried out by humans with the aim of meeting needs. As time goes by, needs and desires become numerous with a limited number of means of satisfying them. Economic actions are carried out to get the right choice from many alternative choices. Each individual's economic actions vary greatly with a variety of factors. Likewise, the economic actions taken by the community around the Pesarean Gunung Kawi pilgrimage tour.

DISCUSSION

Portrait of the Economic Actions of the Community Around the Pilgrim Pesarean Gunung Kawi Tour

The economic actions carried out by informant are not only aimed at maximizing profits, but there are other factors that influence it, such as cultural factors, belief norms, the layout between economic actors. In the research that has been carried out, the people

around the Pesarean Gunung Kawi pilgrimage tour still pay attention to local customs and culture. They believe that this tourism is a form of blessing for the existence of Grandmother who is buried in Pesarean Gunung Kawi. The form of connection between pilgrim tourism and the economic actions of the community around tourism can be observed, one of which is the economic motive. The community's economic motives are partly for social activities, namely serving and seeking blessings from Eyang Djoego and Eyang Raden Mas Iman Soedjono. With the presence of pilgrim tourism, community economic activities become more diverse and more connected to the tourism sector. This can be seen from production activities, where the production activities of the community around the pilgrim tour will stop to pray together at Eyang's meal on important days, namely the day of Eyang Djoego's death and the day of Eyang Raden Mas Iman Soedjono's death. With the presence of pilgrim tourism, the community around the Pesarean Gunung Kawi pilgrim tourist attraction began to produce handicraft items typical of Pesarean Gunung Kawi, such as carved wooden statues, woven crafts in the form of bags, baskets, rice containers, then producing traditional food and snacks for pilgrimage tourism visitors.

Apart from that, there are service production activities such as service services, security services, cleaning services and delivery services. The presence of pilgrim tourism has an impact on the distribution activities of the community around the tour. The distribution activities carried out by the community on the Pesarean Gunung Kawi pilgrimage tour are varied, such as distributing items needed for the pilgrimage in the form of prayer and nyekar equipment, incense, prayer flowers, prayer incense, and the religious needs of tourist visitors. Apart from that, the existence of the pilgrim tour provides an opportunity for the community to distribute traditional food and snacks typical of Pesarean Gunung Kawi, distribute community handicrafts and distribute agricultural products from the surrounding community as souvenirs for visitors to the pilgrim tour.

The Pesarean Gunung Kawi pilgrimage tour is a tour that also pays attention to traditional values, culture and customs, so that the people around the tour still maintain their existing culture by holding celebrations on big days such as the 12th of Suro. Apart from that, people who work or have businesses around the Pesarean Gunung Kawi pilgrimage tour will wear traditional clothes or traditional clothes on red dates or big days. Pesarean tourism workers who are tasked with guarding prayer places wear traditional clothing every time they work. The activity of wearing traditional traditional clothing is one way for people to preserve existing culture.

According to the new institutional economic theory, it explains that economic activities can be influenced by the layout between actors, the design of the rules of the game, the norms and beliefs of an individual/group, incentives to collaborate, contract theory, ownership theory and others (Yustika, 2012). The economic actions of the Pesarean Gunung pilgrimage tourism community can be observed through economic motives, economic activities and financial management by research informant. There are reasons for humans to perform an action. As for economics, the reasons that encourage people to take economic actions are the definition of economic motives. Based on the results of the findings and coding that has been carried out, it is known that there are many different economic motives for the Pesarean Gunung Kawi pilgrim tourism community. This is in line with the opinion of Dinar and Hasan (2018) that there are 5 economic motives, namely the motive to fulfill basic needs, the motive to gain profit, the motive to gain appreciation, the motive to gain economic power and the social motive.

The Pesarean Gunung Kawi pilgrim tourism community tends to have economic motives to meet their needs. From the coding results, it is known that a person can have more than one economic motive in running their business. The following are the economic motives of the Pesarean Gunung Kawi pilgrim tourism community: a. Motives fulfill basic needs. The results of research by Siregar and Nasution (2020) stated that people's economic activities were driven by certain motives to fulfill life's needs by utilizing the environment. The results of this research are in line with the researchers' findings that the majority of informant stated that the reason they work or run their businesses at pilgrim tourist locations at this time is to meet their needs. b. Motive for profit.

According to the researchers' findings, the condition of the Pesarean Gunung Kawi pilgrimage tour which is busy with visitors encourages people to set up businesses such as selling so that there are many buyers and the proceeds can be used to meet family needs. The condition of busy tourist attractions is used to develop its business. Apart from that, they take advantage of their abilities by working at Pesarean Gunung Kawi, in order to get benefits in the form of income. Social motives. Based on the results of the research, people who work in the main part of the Pesarean Gunung Kawi area stated that their economic motive was to serve Eyang and help sustain Pesarean Gunung Kawi tourism. Working at Pesarean Gunung Kawi tourism is not only measured by money but by sincerity to help and care for Pesarean Gunung Kawi. Apart from that, there are several Pesarean Gunung Kawi pilgrim tourism communities who state that their economic motive is to continue the family business. This is included in the social motive because it is an effort to help keep the family business running. d. The motive for gaining economic power. Based on the coding results, there is an economic motive to gain economic power. This motive is driven by the desire to develop his business by opening new branches.

The economic activities of the Pesarean Gunung Kawi pilgrimage tourism community are quite diverse. The results of this research are supported by research results from Yakup & Haryanto (2019), that tourism will create demand for either consumption or investment, both of which will create activities for the production of goods and services. Production activities carried out by the Pesarean Gunung Kawi pilgrim tourism community include the production of typical Gunung Kawi food and snacks as souvenirs for tourist visitors. Production of typical Gunung Kawi pesarean food and snacks, namely Gunung Kawi boiled sweet potatoes, sticky rice tetelan, rengginang, and traditional pecel food. Other production activities include the production of typical Pesarean Gunung Kawi crafts which will later be sold in souvenir shops such as woven baskets, woven bags, baskets, woven rice containers, carved wooden statues. There are also agricultural product production activities, namely Gunung Kawi sweet potatoes, bananas and other tuber products. The production activities of the Pigrim tourism community are not only in the form of goods but there are service production activities, such as service services, cleaning services, security services, and delivery services. One form of service production is a guest introduction service, where people will take guests on a tour by providing information related to the history and culture of the Pesarean Gunung Kawi pilgrimage tour.

In carrying out production activities, people uphold culture. If there are traditional commemorations and cultural ceremonies, production activities around the Pesarean Gunung Kawi pilgrimage tour will pause for a moment to take part in a series of ceremonies and temporarily stop production activities. For major holidays, holidays and commemorations of Grandmother's haul in Pesarean Gunung Kawi, local people who

work in tourism will wear traditional kebaya. This shows that production activities still follow local culture and customs. There are factors that influence people's production activities. Consumption carried out by the Pesarean Gunung Kawi pilgrim tourist community is consumption for family and for business purposes. The coding results show that people's consumption priorities tend to be to meet family needs. However, there are differences in the variety of goods and services consumed. Apart from consuming primary needs, consumption desires will be fulfilled after primary consumption is carried out. This is in line with Maslow's theory which provides a description of needs in the form of a triangle, where the needs at the top will be fulfilled after the needs at the bottom are fulfilled (Yulhendri, 2017). From these conditions it can be seen that a person cannot fulfill needs and desires simultaneously if income is only sufficient for consumption needs. In other words, when more income is earned, more combinations of goods or services will be purchased.

Before consuming, people tend to consider the income earned and the main needs that will be met. This shows that the consumption activities carried out by the Pesarean Gunung Kawi pilgrim tourist community constitute rational consumption behavior. Rational consumption behavior can occur based on considerations before deciding to use a product. An increase in income will cause an increase in people's consumption because income will be used for desired consumption. This condition is in accordance with Keynes' theory which states that current consumption is influenced by current income (Hanum, 2017). An increase in income can cause consumption to increase and the opposite also applies when there is a decrease in income. However, some of the Pesarean Gunung Kawi pilgrim tourism community stated that the amount of their consumption would not change when income decreased or increased. This is because their consumption needs remain the same, cannot be reduced even if income decreases and does not increase when income increases.

Distribution carried out by the Pesarean Gunung Kawi pilgrim tourism community is in the form of distribution of goods and distribution of services. The distribution activities of the pilgrim tourism community are diverse, not only distributing goods for daily needs, but the Pesarean Gunung pilgrim tourism community also distributes goods or needs for tourist visitors. With the Pesarean Gunung Kawi pilgrimage tour, people started selling necessities or goods needed for visitors or the local community. Distribution activities of the Pilgrim Pesarean Gunung Kawi tourist community include selling food and dishes, selling prayer flowers or flowers that have been decorated in wicker baskets for visitors' prayer needs, selling visitors' needs for worship and prayers such as selling incense and incense. Apart from that, with the pilgrimage tour, people have started selling various handicraft items typical of Pesarean Gunung Kawi to be used as souvenirs or souvenirs for visitors. The Pesarean Gunung Kawi pilgrim tourism community will allocate finances for savings activities when they earn more income than usual. A small portion of the Pesarean Gunung Kawi pilgrim tourism community with low incomes never set aside their income for savings or investment, because they prioritize meeting their daily needs. Meanwhile, people with moderate incomes are still able to set aside some of their income to save, but this is not done regularly. Saving activities are carried out when there is remaining unused income or when income is increasing.

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The Impact of the Mount Kawi Pilgrim Pesarean Tourism on Community Welfare

People who work in tourist areas have difficulty determining the amount of income in one month because the income earned each month is unstable. Revenue can increase when the number of visitors is large. However, when there are few visitors, the income obtained will decrease and sometimes you will not get results in one day. The respondent's situation is in line with research (Putra & Dewi, n.d.) that the number of tourists influences people's income. Most informant stated that the income received in one month was dominated by income of less than IDR 1,500,000.00 and income in the range of IDR 1,500,000.00 - IDR 2,500,000.00. According to BPS in Rakasiwi and Kautsar (2021), population income can be divided into 4, namely: very high income group with an average of more than IDR 3,500,000.00 per month, high income group with an average of between IDR 2,500,000 .00 – IDR 3,500,000.00 per month, medium income group with an average of between IDR 1,500,000.00 – IDR 2,500,000.00 per month, low income group with an average of less than IDR 1,500,000, 00 per month. With this income classification, it shows that in terms of income it is dominated by the low income group and the medium income group.

Expenditures made by the Pesarean Gunung Kawi pilgrim tourism community prioritize spending on basic needs such as food, clothing, children's school and other routine needs such as paying for electricity, water, rubbish, wifi and other things, including business needs. Apart from basic needs, there are unplanned needs such as celebrations. The large number of needs that must be met can affect the amount of household expenditure. Expenditures made by the community are never recorded and are carried out spontaneously so that the community can only estimate the amount of expenditure in one month. From the day of coding, some of the expenses in one month for the Pilgrim Pesarean Gunung Kawi tourist community amounted to IDR 1,000,000.00 - IDR 5,000,000.00, while a small portion stated that expenses could exceed IDR 5,000,000.00. Household expenditure is one indicator that describes household welfare. There are three welfare groups based on expenditure, namely, the high welfare group if the monthly expenditure is > IDR 5,000,000.00, the medium welfare group if the monthly

expenditure is IDR 1,000,000.00 – IDR 5,000,000.00, low welfare if the expenditure per month amounting to < IDR 1,000,000.00. Based on the welfare criteria seen in terms of expenditure, it can be seen that the welfare of the majority of people is in the medium welfare group. From the result, it is known that most of the expenditure made is for non-food needs. Food needs tend to be less because food consumption is based on a modest principle, if their income increases they can use some of it to buy tastier food with less frequency. This condition shows that people's lives are prosperous. This is in line with the welfare criteria in research Risma Yanti & Rasyid (2022) which states that if food expenditure is <50% of total expenditure, then the household is categorized as prosperous. Increased welfare can be seen from the allocation of income used for expenses other than food.

According to Maslow, in psychological theory, well-being can be measured based on the level of fulfillment of needs (Yulhendri, 2017). Housing needs are included in physiological needs. It is necessary to pay attention to the condition and quality of housing needs so that it provides comfort for the residents. The condition of housing and a decent living environment can be used as a benchmark for welfare. Most of the informant' statements said that the house where they currently live is a comfortable and livable house. Based on observations, the houses of the Pesarean Gunung Kawi pilgrim tourist community have walls made of cement, roofs made of cement and tiles and have adequate facilities. Adequate facilities are facilities that can support comfort at home, such as having a bathroom, kitchen and easy access to water sources. Apart from that, there are supporting facilities such as a refrigerator, washing machine and others. A house that is livable based on SDGs monitoring has five criteria, namely building quality, sufficient living space, access to adequate drinking water, access to adequate and safe sanitation. Based on the suitability of the environment and housing, it shows that the community is at a prosperous level.

CONCLUSION

Based on the findings and discussion above, it can be concluded that the existence of the Pesarean Gunung Kawi pilgrim tourism has an impact on economic actions and the welfare of the surrounding community. The economic actions carried out by the surrounding community are not only to maximize profits but also have other influencing factors such as cultural factors and belief norms. With the Pesarean Gunung Kawi pilgrimage tour, the community's economic actions are increasingly closely linked to the tourism and cultural sectors. The economic motives of pilgrim tourism communities vary, namely to fulfill basic needs, to gain profits, to gain economic power and for social purposes.

The existence of the Pesarean Gunung Kawi pilgrimage tour also has an impact on the economic activities of the surrounding community. Communities began to produce goods or services for visitors' tourism needs, such as the production of traditional food and snacks, souvenirs and the production of agricultural products for souvenirs. The consumption priority of the Pesarean Gunung Kawi pilgrim tourism community is to meet family and business needs. For distribution economic activities, people tend to market their products directly to consumers without using intermediaries. Community distribution activities have become more diverse, such as distribution of religious equipment, distribution of prayer flowers, distribution of cleaning, delivery, security and administration services. The pilgrim tourism community in Pesarean Gunung Kawi does

not keep written financial records and financial planning. However, in practice they allocate finances based on main and urgent needs. The existence of pilgrim tourism indirectly has an impact on people's welfare because it is able to open up new employment opportunities so that they can meet their daily living needs. By working on the Pesarean Gunung Kawi pilgrimage tour, the community can meet family needs such as for school, food, shelter and clothing. In terms of income, the Pesarean Gunung Kawi pilgrim tourism community is mostly in the low income group and the medium income group. The Pesarean Gunung Kawi pilgrim tourism community is said to be prosperous because they spend more on non-food expenses. If seen from the perspective of housing and the living environment, the Pesarean Gunung Kawi pilgrim community is said to be prosperous because the housing conditions and environment are comfortable and decent with adequate facilities.

It is hoped that future researchers will be able to expand topics related to the economic life of communities around pilgrim tourism, such as economic literacy and family economic education. Apart from that, the research that has been carried out does not measure the level of welfare of the community so that future researchers can research the level of welfare of the pilgrim tourism community.

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