

**Modernization and Commercialization of Religious Tourism
On Reduction of Piwulang Values Sunan Drajat Lamongan**
(Critical Study of the Weakening of the Teachings and Cultural Values of
Sunan Drajat Lamongan)

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Abstract:

Calling Sunan Drajat already familiar and his work has resonated in the archipelago. The struggle and character of the Walisongo to date remain in the hearts of the Indonesian people so that it becomes a separate tradition to always be blessed through the moment of Walisongo pilgrimage. The community is so hypnotized by the power to always appreciate good intentions through Walisongo pilgrimage moments as a form of gratitude and want to imitate Kipra and Walisongo's struggle. But with the development of the times and advances in technology, the community has been hypnotized by the presence of pilgrims. The community has used and tried to make profits only regardless of the actual conditions that religious tourism has become a magnet for mere profit. Many are forgotten and neglected from the essence of the sunan Drajat Lamongan tomb, which is a place to get closer to Allah on a pilgrimage.

Keywords: *Piwulang Sunan Drajat, Pilgrimage, Religious Tourism, Tomb of Sunan Drajat, Lamongan*

A. Introduction

The history of the development of the spread of Islam in the archipelago cannot be separated from the struggle of the Walisongo, which until now has become one of the icons for the community to emulate its struggle. The struggle and character of the Walisongo to date remain in the hearts of the Indonesian people so that it becomes a separate tradition to always be blessed through the moment of Walisongo pilgrimage. The community is so hypnotized by the power to always appreciate good intentions through Walisongo pilgrimage moments as a form of gratitude and want to imitate Kipra and Walisongo's struggle.

Calling Sunan Drajat something familiar to our ears, because it is one of the Walisongo who contributed to the spread of Islam in the archipelago. Kipra and

football in thought have colored the lives of the Indonesian people, especially the city of Lamongan. His concern and wisdom are still felt today even though it has lasted approximately 500 years ago, this is marked by the presence of pilgrims every day. One of the concepts of thought of Kanjeng Sunan Drajat, a childhood called Raden Qosim, is Henriono, Henryhono, Henry (give, give, give) that we can see when we enter the burial area of Sunan Drajat. *Wenhono mangan marang wong luweh* (give food to people who are starving), *Wenhono klambi marang wong udo* (use it for naked people), *Wenhono teken marang wong kang wuto* (give guidance for people who are blind) and *Wenhono iyupan marang wong kang kaudanan* (give an umbrella for people who are raining). The verses above are one of the concepts of life taught by Kanjeng Sunan Drajat. Calling Sunan Drajat something that is familiar to our ears, because it is one of the Walisongo who contributed to the spread of Islam in the archipelago. Kipra and football in thought have colored the lives of the Indonesian people, especially the city of Lamongan. His concern and wisdom are still felt today even though it has been around for about 500 years, this is marked by the presence of pilgrims every day¹. One of the concepts of thought of Kanjeng Sunan Drajat, a childhood called Raden Qosim, is Henriono, Henryhono, Henry (give, give, give) that we can see when we enter the burial area of Sunan Drajat. *Wenhono mangan marang wong luweh* (give food to people who are starving), *Wenhono klambi marang wong udo* (use it for naked people), *Wenhono teken marang wong kang wuto* (give guidance for people who are blind) and *Wenhono iyupan marang wong kang kaudanan* (give an umbrella for people who are raining). The verses above are one of the concepts of life taught by Kanjeng Sunan Drajat².

Today, as globalization is marked by the advancement of the world of information and technology, especially today has developed with the industrial era 4.0 or often called the era of the internet of things³ who have given many changes and are deeply rooted in society. Conflict between nations as an impact of globalization is already a phenomenon that is happening now and is getting stronger in the future. Globalization is a necessity that cannot be dammed anymore. In Indonesia globalization can already be felt by many people from the older generation, young to children, with all positive or negative impacts⁴.

¹ Akhmad Satori dan Subhan Agung, "Traditional Leadership Model of Pluralistic Society in Ciamis District," *International Journal of Multicultural and Multireligious Understanding* 4, no. 1 (2017): 15–24.

² Ahmad Wafi Muzakki, "Humanisme Religius Sunan Drajat sebagai Nilai Sejarah dan Kearifan Lokal," dalam *Prosiding Seminar Nasional Teknologi Pendidikan*, 2017.

³ "Supaya Kampus Tidak Ketinggalan Zaman," *Jawa Pos*, 17 April 2018.

⁴ Miftachul Ulum, "Pembentukan Karakter Siswa Melalui Pendidikan Berbasis Pondok Pesantren," *EVALUASI* 2, no. 2 (2018): 382–97.

This change is sometimes unbalanced and not in tune with the sensitivity of the community to maintain identity with various existing cultural values so that the concept can gradually experience ups and downs due to changes in generations. Migrants or pilgrims with various groups also helped change the mindset of the surrounding community as the beginning of the concept. The order of the social life of the community and supported by the economic conditions of the community also contributed to the change in understanding of the teachings or *piwulang* Kanjeng Sunan Drajat.

The tomb site of Sunan Drajat is a cultural preserve that must be protected. The Indonesian nation developed and grew into a prosperous country that would not be separated from historical writings that had been engraved in the Walisongo, including Kanjeng Sunan Drajat. This is reflected in almost every day the number of pilgrims who visited the tomb site of Sunan Drajat has increased, on average per month reaching approximately 40,000 people. In 2015 the total number of pilgrims was 480,885. In 2007 amounted to 219,485 and in 2008 233,763⁵. The development of the number of pilgrims who continued to experience improvement clearly showed love for Raden Qosim or Sunan Drajat. Increasing the number of pilgrims will also have an impact on economic changes and the surrounding social conditions. This is in line with Lamongan's 2016 economic growth of 5.86 percent, an increase compared to 2015 which reached 5.77 percent⁶.

The presence of pilgrims motivated the surrounding community, even people outside the Lamongan district to scavenge rizki from the tomb site of Sunan Drajat. There are 700 traders who fill the stalls in the parking area of the site of the Tomb of Sunan Drajat, not including seasonal traders or who they stop by to sell around the tomb area. They are hawkers who also enliven the atmosphere of the area of the tomb site of Sunan Drajat. Besides the presence of seasonal traders, a community of merchants also appeared around the grave site area of Sunan Drajat. They were in the vicinity of the Sunan Drajat debating land area, they were around and outside the land belonging to the Lamongan district tourism agency. Their presence is quite crowded but they are far from monitoring and managing the tourism department. The merchant community better known as the "*Warong Pangkon community*". This term arises because the stall servants are girls who are still in a low level of education, they are immigrants from minorities, the level of economic conditions is disadvantaged, and not native to the village of Drajat. They came to be stall, stalls where their services were different from the stalls selling coffee or drinks. The average buyer can enjoy services that are ethically unfavorable but a reality can occur. Coffee connoisseurs,

⁵ "BPS Lamongan, Number of Visitors to the Tomb of Sunan Drajad in Lamongan Regency," 2016.

⁶ "Gross Regional, Domestic Product, and Lamongan Regency, 'BPS Catalog. 9302021.3524 Lamongan Regency Regional Domestic Products by Business Field,'" 2016.

most of whom are Adam, can easily be on my lap (sitting on a girl's thigh) and this term in Javanese is called pangkon. The lighting conditions in the stalls are not naturally bright because they use very little lighting so that the term might be suitable for dim or unclear. The "*Warong Pangkon Community*" is present to scavenge economic life without considering the concept of *piwulang* or the teachings of their ancestors, even they do not necessarily know or do not understand the teachings or teachings of these ancestors. The owners and managers of Pangkon stalls only know how they get money, no matter what the concept and what must be done to preserve this cultural heritage. Pluralism and development in contributing to eroding these changes, social behavior of the community contributes to influencing changes in mindset regardless of how this cultural preservation is sustainable without leaving the original concept. They pangkon stall communities present with attributes that always adorn their condition, they come with their respective characters, regardless of what must be done to instill the ideals of their ancestors, they come only one goal to get money.

In addition to the good traders who have permanent, seasonal and pangkon stall communities also enliven the conditions that are sometimes less pleasant to see, they are beggars who hang out every day at the site of the tomb of the site of Sunan Drajat. They tried to get the attention of the pilgrims to ask for mercy with various appearances. Their observations should not belong to the poorer groups, they take advantage of the momentum of the pilgrims who will certainly give mercy. This is one of the sides of the social condition of the community that we should have done it for better and improper religious tourism as a vehicle to become a place of departure for mere beggars.

This beggar community is identical to the results of Endang Setiawati's research "Beggars are a phenomenon that is often found in society. Beggars are characterized by an apprehensive appearance such as worn clothing, a pale face, and there seems to be a disability. Beggars who have disabilities in certain parts are used as their own strength in winning the hearts of every generous candidate. In playing its role beggars have unique habits that they create themselves, ranging from the use of verbal (language) and nonverbal communication (symbols, signs, body language and so on)⁷.

The results of preliminary studies in the field indicate that tourism activities can also be said as an indicator of the occurrence of social contact or social interaction of local people and tourists. Part of giving a beneficial impact also has a detrimental

⁷ Endang Setiawati, "Konstruksi Sosial Praktik Mengemis Oleh Masyarakat Sekitar Makam Sunan Giri Kabupaten Gresik," *Kajian Moral dan Kewarganegaraan* 4, no. 3 (2016).

effect⁸. This happened for Indonesians, especially Javanese Muslims, were very fond of religious tourism by visiting the tombs of the saints or religious leaders, assuming the blessing would come after visiting the tombs of the saints or religious leaders. They are not bored to visit, make pilgrimages even though they incur considerable costs. There is a significant relationship between making pilgrimage to the saints with peace of mind, as well as if they are visiting the pilgrimage of Sunan Drajat. They assume in a myth that they will be elevated if they have made a pilgrimage and prayed at the tomb of Sunan Drajat.

The myth that has taken root in the psyche of society is the most important part in carrying out social life, but reality changes if the expected environmental conditions have decreased their original characteristics. Starting from the presence of a community of pangkon stalls that are outside the tourism service area of the site of the Tomb of Sunan Drajat, which are around cultural heritage. They come by just wanting to earn money and benefits regardless of the environmental conditions of cultural heritage, characteristics and behavior that develop in the surrounding community. The practice of begging is considered to have deviated from value, violates formal law and is categorized as a social disease because its existence in society is considered very disturbing and unsettling. As stated in the Regulation of the Head of the Republic of Indonesia National Police No. 14 of 2007 concerning Handling Tramps and Beggars that, "*the existence of beggars is deemed not in accordance with the norms of Indonesian nationhood, Pancasila, the 1945 Constitution of the Republic of Indonesia, and is a symptom of latent and complex social deviations that must be addressed together*".

Departing from the phenomena that occur above, then there is a forgotten side of the tourism service as the manager of the site of the tomb area of Sunan Drajat against the growing conditions and social situations. Among the management policy systems that lead to a tender system in taking over daily management functions on the tomb site of Sunan Drajat. Where the pattern of money distribution management in the parking area is not as a whole entered into the Lamongan regency government, this can be seen from the parking lot employees in the production system in accordance with the number of conditions in the parking lot. The condition also triggered the weak supervision of tourism agencies as managers, because very few tourism service officials were in the environment of the tomb site of Sunan Drajat. In addition to the lack of supervision from the tourism agency, it is also easy for beggars to leave the area as if there is a special area for beggars or localized presence. There is a group of

⁸ Muhammad Fahrizal Anwar, Djamhur Hamid, dan Topowijono Topowijono, "Analisis Dampak Pengembangan Wisata Religi Makam Sunan Maulana Malik Ibrahim, dalam Kehidupan Sosial Dan Ekonomi Masyarakat Sekitar (Studi Pada Kelurahan Gapurosukolilo Kabupaten Gresik)," *Jurnal Administrasi Bisnis* 44, no. 1 (2017): 186–193.

beggars who hang out every day and there is no clear action from the managers to anticipate the entry of beggars which gradually increase.

In addition to the community above, there are also business practices for exchanging coins for pilgrims, which are not religiously justified. It seems that the emergence of commercialization is felt in the environment of the site of the Tomb of Sunan Drajat. Various problems also arise with business ventures which, according to the naked eye, only have a personal advantage because the presence of pilgrims, they really take advantage of the business momentum with the presence of pilgrims. On the other hand, efforts to increase the parking area facilities have not yet provided a significant response to the increased accessibility of the number of pilgrims to be more orderly in the tomb area, one of the obstacles is access to the entrance which is a bit far from the tomb area.

The grave site of Sunan Drajat is indeed attractive for the entry of pilgrims, but what is more prominent is that it appears more dominant in the business development business, the people are more inclined to motivate themselves to gain greater business benefits than how the values of these teachings are better, not as mere symbol when entering the tomb area. This development has been further hampered by increasingly technological advances which will become a concern that gradually the *piwulang* values that have been instilled by Sunan Drajat will be eroded by commercialization and modernization. Commercialization and modernization in a political economy perspective is commodification which means manifesting in commercial forms where the state places the form of rules based on market standards and sets the rules of the market. *Commodification* is a major tool for transforming social relations into economic relations⁹. This is in line with what was conveyed by Tranggono (26-04-2011) in the "Kedaulatan Rakyat" Daily delivered by the Word of Dalem In Kang Sinuwun Kanjeng Susuhunan Pakoe Boewono X from the Surakarta Hadiningrat Palace which reads "*Rum Kuncaraning Bangsa Dumunung Haneng Luhuring Budaya*" which has a fragrant meaning and the high degree of a nation lies in its culture¹⁰.

B. Literature Review

Society is a social system, consciously or unconsciously will experience social change. The occurrence of social change can be caused by several factors, one of which is due to new discoveries, desires to move forward, and others. Social change is a process that produces changes in the structure and function of a social system.

⁹ Dhyah Ayu Retno Widyastuti, "Komodifikasi Upacara Religi Dalam Pemasaran Pariwisata," *Jurnal ASPIKOM-Jurnal Ilmu Komunikasi* 1, no. 2 (2011): 197–208.

¹⁰ M. Martono, I. Iswahyudi, dan Aran Handoko, "Topeng Etnik Nusantara Dalam Perkembangan Budaya Global," *Mudra Jurnal Seni Budaya* 32, no. 1 (2017).

Modernization is one form of social change. Wilbert E. Moore who argues that modernization is a total transformation of traditional coexistence¹¹. Modernization is a form of transformation process from a direction of change to a more advanced or increasing direction.

Modernization is part of the process of changing from traditional ways to more advanced, more modern new ways which are intended for the purpose of improving people's welfare. In the concept of the Frankfurt school that entertainment and mass media became an industry during the post-World War II era of capitalism both in circulating cultural commodities and in manipulating human consciousness. Commodities in the media content are commodities sold in the market and the information disseminated is controlled by the market. This results in market mechanisms that do not take risks and make certain media dominate the public discourse and others are marginalized¹². Commodification exploited by mass media in the form of marketing communication (advertising) can threaten various forms of norms, values, identities and symbols of local culture. Likewise with the Site of the Tomb of Sunan Drajat Lamongan, as time changes, this place has also gained a touch from the hands of capitalists and the government, where the label "*Religious Tourism*"¹³ given by the government aims to attract pilgrim's interest to come and the implication is the emergence of elements industrialization and capitalization around the religious tourism area.

Religious tourism or sharia tourism according to the Ministry of Tourism and Creative Economy and the Daily Implementation Board of the National Sharia Council of the Indonesian Ulema Council, at least having the following general criteria: 1). Oriented to the common good; 2). Oriented to enlightenment, refreshment and calm; 3). Avoiding idolatry and reconciliation; 4). Avoiding immorality, such as adultery, pornography, porno-action, liquor, drugs and gambling; 5). Maintain the behavior, ethics and noble values of humanity, such as avoiding hedonic and immoral behavior; 6). Maintain trust, safety and comfort; 7). Universal and inclusive; 8). Maintain environmental sustainability; 9). Respect cultural values and local wisdom¹⁴.

Etymologically commodified is adopted from English, namely commodification which is derived from the root word commodity, which means something produced for sale. Sariyatna gives his opinion that commodification comes

¹¹ Ellya Rosana, "Modernisasi Dan Perubahan Sosial," *Jurnal TAPIS* 7, no. 12 (2011): 31–47.

¹² Ahmad Zamzamy, "Kapitalisasi Agama pada Tayangan Televisi (Tinjauan Teori Ekonomi Politik Media)," *OECONOMICUS Journal of Economics* 1, no. 1 (2017): 49–70.

¹³ Ika Rusydina Putri, "Komodifikasi Tanah Makam Keningratan," *Paradigma* 4, no. 1 (2016): 1–11.

¹⁴ Auliyaur Rohman dan Moh Qudsi Fauzi, "Dampak Ekonomi Terhadap Pendapatan Pedagang Kios Di Wisata Religi Makam Sunan Drajat Lamongan," *Jurnal Ekonomi Syariah Teori dan Terapan* 3, no. 2 (2016): 114–26.

from the word "commodity" which means goods or services of economic value and "modification" which means changes in fung or form of something. So commodification is a change in the value or function of an item or service into a commodity (goods of economic value). Commodification is defined as the transformation process using life values that humans use to become a value that can be exchanged¹⁵.

The process of the occurrence of social change can be caused by several factors, one of which is due to new discoveries, desires to move forward, and others. Tourism, is one of the factors that influence the occurrence of social change in society. Social changes that occur in the community will not always have an impact on progress, but the impact can result in setbacks. Society views progress that is happening in their environment as a success. The development of tourism can lead to changes that have positive and negative impacts. However, things that must be considered and considered are changes that have a negative impact. The facts that arise occur from the development of tourism development which can directly affect the social change of the community. Various problems arise and emerge as effects of the development of tourism which results in social changes in society such as changes in lifestyle, relationships, attitudes or behaviors that are shown by community members that have come out of the values or norms that apply¹⁶. This is also in line with what was conveyed by Suzanna Ratih Sari "Tourism is one sector that can provide benefits especially in improving people's welfare because tourism has cross-sectoral linkages. The development of tourism activities will move the chain of business involved in it so that it will create multi-multiple economic activities that are very meaningful to the community and related parties in the tourism business chain".¹⁷ Suwantoro said the benefits of national tourism development, namely in the field of economics, increased employment and business opportunities, both directly and indirectly and increasing and equalizing people's income through tourist spending both directly and indirectly through multiple impacts (*multiplier effects*)¹⁸. The following is an explanation of the results of previous studies that have been found by researchers :

1. Suzanna Ratih Sari, The results of his research are that the increasing number of tourists entering the tourist village area has influenced various local cultural wisdom among the people around the Borobudur temple. There were changes in

¹⁵ Ariyandi Batubara dan Abdul Malik, "Komodifikasi Agama dalam Ruang Politik di Seberang Kota Jambi," *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 29, no. 2 (2014): 99–114.

¹⁶ Hilman Nugraha, Dasim Budimansyah, dan Mirna Nur Alya, "Perubahan Sosial dalam Perkembangan Pariwisata Desa Cibodas Kecamatan Lembang," *SOSIETAS* 5, no. 1 (2015).

¹⁷ Suzanna Ratih Sari, Edy Darmawan, dan Dea Shamara, "Konsep Pengembangan Ruang Wisata Berbasis Industri Kreatif," *MODUL* 16, no. 1 (2016): 43–48.

¹⁸ Hilman Nugraha, Dasim Budimansyah, dan Alya, "Perubahan Sosial dalam Perkembangan Pariwisata Desa Cibodas Kecamatan Lembang."

social status and changes in views in society. Physical changes in the village also occur, changes in the use and status of land in the Borobudur area, and there are even some Borobudur community residences with old architectural styles that are still preserved even though some other parts of the building have changed as a result of limited community capacity and knowledge in response to change. Likewise, the type of village that emerged physically experienced modernization due to tourism. In social change and values in society can be described as a system or structure that has elements, there are elements that survive and there are elements that change, but remain in an integrated condition between elements¹⁹.

2. Muhammad Fahrizal Anwar, The results of his research are that the development of tourism in the cemetery religious tourism object of Sunan Maulana Malik Ibrahim Gresik is expected to have a positive impact, both in terms of social and economic aspects in the lives of surrounding communities. Impacts caused by tourism activities usually include social and economic impacts. The increasing number of visitors who come, the greater the impact that will be caused. The consequences of a tourist attraction must be ready to accept the impact of tourism that occurs both from the socio-cultural and economic aspects²⁰.
3. Fikri Hadi Pratama, The results of his research are culture as something that is dynamic and always developing, generally when a new culture emerges and begins to be accepted and used by most people, then the culture that appears before will be abandoned. But not all the results of traditional culture were abandoned, some of the results of the culture were also tried to be maintained by the next generation of the community. The form of activity that is generally carried out to preserve cultural arts is by commercialization through tourism. Cultural results, both in the form of artifacts and attractions, are used as objects of tourism so that their existence can continue to be enjoyed and maintained, but the commercialization of tourism certainly has an impact on the culture²¹.
4. Dhyah Ayu Retno Widyastuti, The results of his research are tourism industrialization which is based on understanding the political economy perspective in critical theory. The expansion and penetration of tourism has had a negative impact, which refers to the calculation of costs and profits, which parties

¹⁹ Suzanna Ratih Sari, Edy Darmawan, dan Dea Shamara, "Konsep Pengembangan Ruang Wisata Berbasis Industri Kreatif."

²⁰ Muhammad Fahrizal Anwar, Djamhur Hamid, dan Topowijono Topowijono, "Analisis Dampak Pengembangan Wisata Religi Makam Sunan Maulana Malik Ibrahim, madalam Kehidupann Sosial Dan Ekonomi Masyarakat Sekitar (Studi Pada Kelurahan Gapurosukolilo Kabupaten Gresik)."

²¹ Fikri Hadi Pratama, "Pengaruh Komersialisasi Pariwisata terhadap Pelestarian Seni Budaya Tradisional (Studi Kasus Sendratari Ramayana, Prambanan)," 2016.

benefit more from the implementation of the industry. In practice the tourism industry has played a role and acts as part of capitalist instruments²².

5. Hafizah Awalia, The results of his research were "Halal Tourism" became a part of fresh air for the people of West Nusa Tenggara. The government promotes tourism in West Nusa Tenggara in the eyes of the world is indeed worth a thumbs up. However, the discourse can also be part of the government's political interests to control capital in the region. This is a form of domination by the ruler against the people, namely who is capable of commodifying the discourse, so he will have full control over the object of his power²³.
6. Ahmad Zamzamy, The result of research is that commodification occurs in television programs regardless of rating and share which have implications for advertisement achievement. The more ads you get, the continuity of a television station or program will last forever. It is expected that the television station, even if it wants to get a profit, does not necessarily forget its function as a provider of healthy information and entertainment²⁴.
7. Ika Rusydina Putri, he results of the study are the commodification created by aristocrats in interpreting culture. Pilgrimage is not limited to the level of value of religiosity and society's assessment of religious rituals. However, the pilgrimage is already a necessity that must be fulfilled because of the desire to get something he wants. This desire must be satisfied and fulfilled by making a pilgrimage to the tombs of the nobles²⁵

C. Research Methods

Strategy strategies carried out to achieve the achievement of this program by conducting descriptive qualitative research, departing from phenomena that occur in the community, then looking for significant data to be studied and analyzed, until finally the data in reality are presented in the form of theoretical descriptions Qualitative methods are used to reveal deeper data about the theme of this research (normative survey). This study reveals the nature of the subject of research by closing subjective perspectives, and is truly objective with the symptoms being studied while relevance in this case reveals another reality behind the phenomenon, while the research activities are summarized as follows:

²² Widyastuti, "Komodifikasi Upacara Religi Dalam Pemasaran Pariwisata."

²³ Hafizah Awalia, "Komodifikasi Pariwisata Halal NTB dalam Promosi Destinasi Wisata Islami di Indonesia," *Jurnal Studi Komunikasi* 1, no. 1 (2017).

²⁴ Ahmad Zamzamy, "Kapitalisasi Agama pada Tayangan Televisi (Tinjauan Teori Ekonomi Politik Media)."

²⁵ Ika Rusydina Putri, "Komodifikasi Tanah Makam Keningratan."

1. Preliminary Research. This activity includes a field survey precisely in the site of the Sunan Drajat Village Graveyard in Drajat, Paciran Lamongan District. The researcher will conduct observations to find out the daily activities of the community, see how the behavior and habits of the community, social community, community environment, observe problems that occur in the community.
2. Data collection. This data collection activity is through an interview. Sources of data were obtained from surrounding communities, pilgrims, government officials. From interviews, the potential of these initial conditions will open the way to explore the problems that occur and how they relate to the policies that have been carried out by the managers. In the interview will bring up the form of the interaction process, an important element in the interview is insight and understanding. In addition to research interviews, it is also supported by the disclosure of documentation data related to the situation in the site of the Tomb of Sunan Drajat. Documentation provides a real picture contained in a portfolio device. In this activity, researchers who will directly blend in the research area. Researchers will join in hanging out in various stalls where the culprit is a cup of coffee which is served by stall waiters. What is the reaction and character of the stall servants? The number of stalls lined up south of the parking area of the Sunan Drajat Lamongan tomb is quite a lot. The researcher will also mingle with beggars, money changers and mingle with pilgrims who are always different. By observing at this stage we will know the real conditions.
3. Analysis of findings. The findings of the actual conditions are the real key to reducing the values of the teachings of Kanjeng Sunan Drajat. In this step we combine the deviations that occur with the expected conditions. In this activity the conditions in the field and the results of the experiment are tried to become mapping material to find solutions to social problems in the area of the Tomb of Sunan Drajat.
4. Research Report, The research results that have been obtained will be used as a basis in recommending to the parties concerned. This recommendation is a reference for making decisions on resolving the social conditions that develop in the area of the Sunan Drajat Lamongan grave site.

D. Discussion and Results

The tomb of Sunan Drajat is one of the icons for the city of Lamongan. The life of diversity in social religion also unites in daily life for the people of Lamongan. The tomb of Sunan Drajat became a magnet for the people to attend and take the baraka by visiting the Tomb of Sunan Drajat. Becoming an icon for Lamongan district is a pride because one of the tombs of Wali Songo is in Lamongan Regency. The atmosphere of the pilgrims of the Sunan Drajat kemamam became a public consumption that helped

deliver the Lamongan regency to become famous especially as the grave religious tourism of Sunan Drajat especially Lamongan was one of the tourist visit areas in East Java. This is in line with the data on tourist visits that made visits to East Java in 2014 as many as 45,607,609 visits, an increase of 14.93% from 2013 as many as 39,682,337 visits. While the achievement of the indicator will be the percentage increase in tourist visits by 229.72% from the previously set target of 6.5%²⁶. The results of Herman Moeis and Ali Fahmi's Foreign Tourists to East Java through Juanda Airport, in 2008 a total of 156,726 visits, up 14.42% from 2007 (136,980 visits). The position of foreign tourist arrivals in 2008 showed that East Java had achieved an increase / growth of 29.79% compared to 1996 which was the highest year of tourist arrivals, which were 120,746 people. The above conditions can be said that East Java tourism has risen, because it shows very significant growth²⁷. Economically, the life of the Lamongan district community is better with regional income through the management of religious tourism through taxes and retribution. Regional assets are increasing, supported by better transportation facilities. The transportation route that connects the axis of the city of Lamongan to the pantura (Lamongan Utara Beach) becomes crowded with a distance of 40 km. The pantura lane in Surabaya-Jakarta is also a solid lane from the sub-district lane class to the regency class lane. Changes in the transportation class route is one of the barometers of economic change for the people of Lamongan, especially the Lamongan pantura community. The climate of the economic life of the community has increased with the existence of the religious tourism of the Sunan Drajat Cemetery. Religious tourism has stimulated an increase in the economy of the north coast in scavenging the economy, starting with the activities of housewives in preparing various foods in supplying basic needs of traders or food stalls, sellers of various accessories, snacks, drinks, various kinds of clothing, transportation services, lodging , money exchange services, guest services or bathrooms to beggars. The potential for economic rotation from the tomb of Sunan Drajat has moved the wheels of life for the people and the people who depend heavily on the religious tourism of the Sunan Drajat Cemetery. Suppliers of wholesalers from outside the cities of Lamongan, Semarang, Kudus, Sidoarjo, Malang and various other cities also took part in turning the economy in the North Lamongan (Pantura) region.

Along with the economic turnaround, the researchers observed that something was missing even far from what we expected. From the facilities of public services it is illustrated that almost all forms of services that we observe are all money-based, the public will get the most basic services in performing prayer services to have money to

²⁶ Auliyaur Rohman dan Moh Qudsi Fauzi, "Dampak Ekonomi Terhadap Pendapatan Pedagang Kios Di Wisata Religi Makam Sunan Drajat Lamongan."

²⁷ Herman Moeis dan Ali Fahmi, "Model Layanan Transportasi Untuk Menarik Minat Wisatawan Berkunjung Ke Objek Wisata Di Jawa Timur," *Governance Jurnal Kebijakan dan Manajemen Publik* 3, no. 1 (2012): 24–34.

spend money so that there is no free ablution. Compared to other religious tours, the facility for wudlu for pilgrims must spend money on ablution seems that there are no free facilities for pilgrims to just want to do ablution and urinate. The business climate of a bathroom or toilet (WC) or a lot of showers, almost all corners are services for pilgrims for bathrooms or toilets. Business services such as dredging money in a way that is very easy and definitely profitable. In a conversation with Ahmad Dikis 38 years, one of the guardians of the container or toilet (WC) delivered that the service facilities for toilet or toilet (WC) found in the religious tourism of the Tomb of Sunan Drajat were in part through contracts with the Tourism Office and some of them belonged to descendants. The results of the management according to the content keeper are indeed very large, within one week the results of the pontificate have been punished to meet operational costs in one month or even more, only in Ramadhan the business is quiet because there are no pilgrims from out of town. In the management of the pontoon can indeed need 4-5 guards with alternating time starting at morning, afternoon and night.

Food traders who mushroomed in the religious tourist area of the Tomb of Sunan Drajat also felt that religious tourism is a basic livelihood every day. Those who have the right as traders in religious tourism can sell. Traders who are generally the villagers of Drajat have the right to trade, but along with developments it appears that the management of kiosks where trade is being carried out gradually begins to erode by transferring rights to other people. The problem of moving the management rights of the kiosk owners is increasingly worrying and will reduce the value of the welfare of the village community in Drajat. The cultural value of the community gradually becomes contaminated with the management of the outside community, so that some of the community will become unemployed. Religious tourism has become a hub for Drajat villagers in particular and the surrounding community to scavenge sustenance, The Sea of seasonal traders lined up in the parking area has hypnotized pilgrims to buy their merchandise. The traders only thought how their wares were sold out, they almost never thought why they were in the tomb area of Sunan Drajat, how the pilgrims came only to visit a tomb. Traders know the times or seasons of pilgrims visiting the tomb, they realize on Friday, Saturday and Sunday usually many pilgrims come to the Tomb of Sunan Drajat, this is in accordance with the results of interviews with Agus Irwanto 38 years old a food trader Dodol Garut that "Usually the sunan Drajat Cemetery is crowded if Friday, Saturday and Sunday are different from Monday to Thursday. Pilgrims on average have a destination to the tomb of Sunan Drajat also biased to the Lamongan Bahari Tourism site ". Responding to almost interviews with traders, both merchants with kiosks or permanent places as well as hawkers, on average there were no swordsmen who mentioned the existence of the tomb of Sunan Drajat, or empathy for the culture taught by Kanjeng Sunan Drajat. They only think of how their merchandise is used up, get money, how to make as much profit as possible.

E. Conclusion

The number of traders, beggars and business people in the area of the Tomb of Sunan Drajat shows the magnitude of the magnetic power caused by religious tourism Sunan Drajat. People flock to come to the tomb of Sunan Drajat Lamongan, for a pilgrimage but on the other side there are those who are looking for a bite of rice. Technological changes also voiced the echo of the religious tourist area of the tomb of Sunan Drajat Lamongan so that the pilgrims also arrived at the tour. Sajat Drajat Lamongan religious tourism has become the foundation of the Lamongan community to encourage the economy of the community. The commodification of the religious tourism of Sunan Drajat Lamongan has stimulated the economy and increased the economy for the Lamongan people even though there are still some people who do not care about the slogan as religious tourism

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