


INTEGRATED ECONOMIC EMPOWERMENT: EVIDENCE IN THE RELIGIOUS AREA OF GUSDUR'S TOMB

PEMBERDAYAAN EKONOMI TERPADU: STUDI KASUS KAWASAN MAKAM GUSDUR

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ABSTRAK

Saat ini wisata syariah yang biasa dikenal dengan wisata religi sedang menjamur, khususnya di Jawa Timur. Sosok yang dianggap wali oleh sebagian orang itu berada di Surabaya, Gresik, dan Tuban, namun saat ini berkembang di kabupaten Jombang, yakni makam Presiden ke-4 Abdurrahman Wahid yang disebut Gus Dur. Penelitian ini bertujuan untuk mengetahui pemahaman masyarakat dalam memanfaatkan peluang wisata religi makam Gus Dur dalam meningkatkan perekonomian masyarakat sekitar pondok pesantren Tebuireng khususnya di dusun Jalan Seblak gang III. Penelitian ini dapat dicermati melalui perubahan kehidupan ekonomi, pemanfaatan peluang usaha dan faktor penghambat bagi kepentingan usaha. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik pengumpulan data wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa masyarakat setempat mengalami perubahan ekonomi dengan memanfaatkan peluang untuk membangun warung di atas tanah mereka dan menyewakannya kepada pedagang luar. Ini memberikan nilai ekonomi tambahan. Namun, penjualan warung-warung tersebut dinilai tidak mencukupi, sehingga mengharuskan mereka untuk membuka usaha sampingan. Terdapat peluang yang sangat baik bagi masyarakat untuk memilih menyewakan lapaknya karena faktor penghambat yaitu keluarga, tenaga kerja, permodalan, dan rasa empati yang tinggi terhadap pedagang pendatang. Saran bagi Pemerintah Kabupaten Jombang adalah memfasilitasi masyarakat dengan pengetahuan kewirausahaan dengan mengadakan seminar agar memiliki pengetahuan dan motivasi yang tinggi untuk menjalankan bisnis.

Kata Kunci: Wisata Religi Makam Gus Dur, Peningkatan Ekonomi, Peluang Usaha.

ABSTRACT

Currently, sharia tourism, commonly known as religious-friendly tourism is proliferating, especially in East Java. The figure, who is considered a guardian by some people, is located in Surabaya, Gresik, and Tuban but currently developing in the Jombang district, namely the tomb of the 4th President Abdurrahman Wahid, who is called Gus Dur. This study aims to determine the understanding of the community in taking advantage of religious tourism opportunities in Gus Dur's tomb in improving the community's economy around the Tebuireng Islamic boarding school, especially in the hamlet of Street Seblak street alley III. This study can be observed through changes in economic life, utilization of business opportunities and inhibiting factors for business interests. This study uses a qualitative descriptive method with interview and documentation data collection techniques. The results of this study show that the local community is experiencing economic changes by taking advantage of the opportunity to build a warung on their land and rent it out to outside traders. It provides added economic value. However, the sales of the stalls are considered insufficient, so they require them to open a side business. There is an excellent opportunity for the community to choose to rent out their stalls because of the inhibiting factors, namely family, labour, capital, and a high sense of empathy for migrant traders. The suggestion for the Jombang Regency Government is to facilitate the community with

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entrepreneurial knowledge by holding seminars to have high knowledge and motivation for business interests.

Keywords: *Religion Tourism of Gus Dur Tomb, Economic Improvement, Business Opportunity.*

I. INTRODUCTION

The tourism sector supports the economic progress of a region in addition to advances in business and banking. Tourism is very important in the economy of a region because its existence increases business land for the people around the tourism area (Usman et al., 2019). This business has various kinds according to the needs of tourism places in general, such as souvenirs, lodging, places to eat and transportation (Amalia, 2018). Tourism is very influential on the economic life of a Muslim, as it affects economic life. The strength of the heterogeneous tourism sector in Indonesia such as ecotourism, culinary tourism (Fitriani, 2018), marine tourism (Muhamed et al., 2019), sharia tourism, religious tourism, cultural tourism (De Boni & Forleo, 2019), and so on are increasingly the years are increasingly visible.

Currently, Islamic tourism is growing rapidly, where Islamic tourism is commonly known as religious tourism which is equivalent to a pilgrimage. Literally, the word pilgrimage has the meaning of visiting, visiting, a visit to a grave which is considered a lover of God, a community figure, a hero or a visit to a deceased family. Pilgrimage is not only carried out in the walisongo area, but it is now growing rapidly among national figures, heroes, and great scholars. As with religious tourism which is currently developing in East Java, not only the scope of the guardian is limited to Surabaya, Gresik, Tuban, now religious tourism is developing in the Jombang area. From the records of the Jombang Regency Agriculture and Sports and Tourism Office (Yudha, Pauzi, et al., 2020), the majority of Jombang tourism is historical tourism, which is a heritage site from the kingdom's era that is still standing and is a tourism destination. In addition, there are religious tourism and nature tourism (Yudha, Ryandono, et al., 2020). Of the types of tourism in Jombang Regency, the most interesting thing for the community is religious tourism which includes nationalist figures, kiai who come from Jombang. Currently, the famous place in the country is the tomb of the 4th President, Abdurrahman Wahid, who is often called Gus Dur. He is considered by some as a guardian to be a new destination for religious tourism. History records that Gus Dur was also a great scholar. He was buried in the Tebuireng Jombang Islamic Boarding School, Cukir Village, Diwek District, Jombang Regency. No wonder the pilgrims flocked to Gus Dur's grave. Even after Gus Dur's death for years, his grave is still crowded with pilgrims.

Table 1.
Tourist visitors of Jombang Regency by tourist attraction in 2017-2018

No	TOURIST ATTRACTION	2017	2018
1.	Wanawisata Sumber Boto	24.021	21.169
2.	Tirta Wisata	14.181	13.001
3.	Candi Rimbi	3.020	6.858
4.	Yoni Gambar	134	188
5.	Sendang Made	15.387	15.303
6.	Prasasti Guide	254	334
7.	Situs Gunung Pucang	9.529	11.946
8.	Tirta Wisata	8.735	80.559
9.	Petilasan Damar Wulan	104	2.081
10.	Kolam Renang Tirta Satria	7.867	7.040
11.	Makam Sayid Sulaiman	46.043	38.895
12.	Prasasti Tenggara	1.004	1.097
13.	Makam Gus Dur	1.258.116	1.296.166

Source: Jombang Dalam Angka 2019 (Yalina et al., 2020)

It is known that there are 11 tourism destinations according to the tourist attractions in Jombang Regency. Of the 11 tours, it can be seen that the most visited tourism is religious tourism where in 2017-2018 the religious tourism of Gus Dur's tomb occupied the most visitors, namely in 2017 as many as 1,258,116 visitors and in 2018 as many as 1,296,166. On average every month from 2018, more than 100 thousand pilgrims made a pilgrimage to Gus Dur's grave. The large number of

pilgrims who came to Gus Dur's grave provided great potential for the economic development of the Tebuireng Islamic boarding school and also had an impact on the economic development of the community around the boarding school. In 2011 the Indonesian Ministry of Education and Culture and the Jombang Regency Government began managing Gus Dur's grave by establishing the KH Hasyim Asyari's Indonesian Islam Museum and a parking area at Gus Dur's grave. So that pilgrims who come do not only go on pilgrimages but take advantage of the facilities that have been provided such as visiting museums, taking photos with family, groups in the parking area which are designed to be attractive and have their own aesthetic. So pilgrims are not only pilgrims but also can travel as well as learn history. The potential for religious tourism in Gus Dur's grave as an increase in the economy of the community around the Tebuireng Jombang Islamic boarding school will be in vain if people cannot read and take the best possible opportunities. For this reason, it is very important for people to use business opportunities to improve their economy (Djawahir, 2018).

According to Mc Eachern defines economics as a science that studies human and community behavior in determining and choosing an option for scarce resources and in an effort to improve the quality of life (Kraus et al., 2020). Thus the emergence of economics is based on limited resources (Diniyya, 2019), the number of sources with unlimited individual desires. This limitation phenomenon raises the condition of scarcity or rarity. The emergence of this condition triggers various problems in choosing the right one to achieve a welfare goal. So that individuals must be able to recognize and use economic concepts and improve economic thinking in order to increase their economy and achieve welfare goals (Yudha, Harisah, et al., 2020). Targin Robinson explained that the economic growth of a region is an increase in the income of the entire community in that region. Regional income that describes remuneration for production factors operating in the area such as land (Yudha & Muizz, 2020), capital (Indrawati et al., 2020), labor (Abduh, 2019), and technology that can support prosperity area (Nursafitri & Yudha, 2020). Meanwhile, the increase in the community's economy can be seen from the changes in the economic life of a more prosperous community (Alifianingrum & Suprayogi, 2018).

The economic condition of the community around the pondok pesantren tebuireng Jombang in the Diwek area which is a sub-district with a population density of 1,919 people / km² has experienced an economic increase after the existence of Gus Dur's grave. As in one of the Seblak Gg III hamlets, Kwaron village, Diwek sub-district, before the existence of Gus Dur's grave as a lonely road, there was no economic activity such as trade there, but since Gus Dur's grave was there, this village became densely traded from various regions, and the indigenous population itself. because this area is the main road between the Gus Dur entrance and the Gus Dur parking lot. This has created many business opportunities for the surrounding community to take advantage of existing potential, such as renting out terraced land for businesses, establishing businesses in the culinary sector, snacks, fashion (Standard, 2019), accessories (Rijal, 2018), renting lodging and so on (Nusa & Khoirudin, 2020). The existence of problem boundaries in research raises the following problem formulations:

1. How is the change in the economic life of the people of Dusun Seblak GG III Desa Kwaron Kec. Diwek Kab. Jombang as a trade center as well as the main road to religious tourism. The Tomb of Gus Dur?
2. How do the people of Dusun Seblak GG III Desa Kwaron Kec. Diwek Kab. Jombang seized a business opportunity after the religious tourism of Gus Dur's tomb?
3. What are the factors that hinder the entrepreneurial interest of the people of Dusun Seblak Gang III Desa Kwaron Kec. Diwek of Jombang Regency?

This study aims to analyze changes in the economic life of the people of Seblak Gg III hamlet, Kwaron Village, Kec. Diwek Kab. Jombang after the religious tourism of Gus Dur's grave, knows how the people of Dusun Seblak Gg III, Kwaron Village, Kec. Diwek Kab. Jombang in capturing business opportunities after the religious tourism of Gus Dur's grave, knows the factors inhibiting the entrepreneurial interest of the people of Seblak Gg III hamlet, Kwaron Kec. Diwek, Kab. Jombang in using his stall to sell.

II. LITERATURE REVIEW

Economic literacy

Economic literacy, according to Mathews (1999), is a description of an individual's ability to be able to identify and use basic economic concepts and economic thinking, in order to increase welfare, for example by taking advantage of existing opportunities by looking at market share. Economic literacy can help individuals become good consumers, reliable investors, savers and tenants. Economic literacy refers to the ability of individuals to write and read about the economy where reading and writing is used to learn how to use productive resources to be able to produce various types of goods and services and be able to distribute them through various groups. Economic literacy is the knowledge needed to master certain tasks related to economic problems and to have a good understanding of money, business, and the economic problems that are being discussed (Kotte and Witt). To have adequate literacy, it is necessary to have an understanding of economics.

Economic literacy according to Pandy & Bhattacharya is a skill in using economic concepts that can make decisions about income, savings, expenses and allocating money. The Organization for Economic Literacy (OEL) with economic literacy is not only able to understand the basic concepts of economics and see economic facts, but also to be able to think critically in order to support the correct way of economic thinking. Where this economic literacy relates knowledge and the application of fundamental economic theories in making decisions about scarce resources. In principle (Miftakhul Jannah & Nugroho, 2019), economic literacy is a means to an end. However, not everyone has high economic literacy, thus narrowing the opportunities for attaining prosperity. The indicator is to be a smart person in utilizing economic resources to achieve a prosperity (Fatmawati et al., 2020).

From various explanations regarding the notion of economic literacy it can be stated as the individual's ability to understand, interpret economic problems so that with economic literacy one can handle economic problems and act wisely in addressing economic problems, and be able to think critically about the economy, because in daily life it cannot be separated. of economic activity. By making wise decisions, a critical economic outlook can improve economic welfare. Economic literacy skills are obtained through various kinds of learning processes through observation, reading, and from one's own experience so that we can understand the economic situation and what appropriate actions should be taken regarding economic problems. With economic literacy, someone can act appropriately in the economic field.

Religious Tourism

Tourism is a visit made by individuals or groups with the aim of meeting spiritual needs by going to a certain place. Usually tourism is related to religion, history, customs, and beliefs of individuals or groups in society. Suparlan (1981; 87) explains that religion is a cultural system. Basically religion is the same as culture, which is a form of insight that shapes, groups, composes and uses symbols to interact. Symbols in religion are sacred symbols in the social tradition which are usually referred to as religious traditions (Al-Kwifl et al., 2019). Usually religious tourism is synonymous with pilgrimage. In Islamic science, the shari'ah pilgrimage is a visit with the aim of praying for the body and at the same time commemorating the services of the deceased so that they can take good life lessons as inspiration for a better life. Pilgrimage can remind us of death and make us realize that we have to prepare provisions to face death. The following is the proposition of the grave pilgrimage

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا

Which means, *Rasulullah s.a.w said: In the past I had forbidden you to make pilgrimages to the grave. But now you pilgrimage there.*

Economic Improvement

The increase comes from the word "level" which means level and the economy is a condition in regulating households with the aim of meeting economic needs through an economic activity which includes production (Sulista, 2019), distribution and consumption (Suwardana, 2018). Improvement is a way to get a better skill and ability. The economy consists of economic root words derived from the words oikos and nomos. Oikos is a household and nomos means regulating. From the basic words of economy and affixes per and an so that it becomes an economic word that has the meaning

of actions, rules, or ways of managing the household economy and its purpose to fulfill life (Chitrakorn, 2015).

An economist Prof. Paul A Samuelson explains that economics is learning related to how individuals and communities make choices, in various ways, with money or without money, by utilizing limited resources that can be used in various ways to produce various types of goods and services as well as distribute it in the form of consumption needs now and in the future (Yudha & Lathifah, 2018), to community groups. In economics, it examines costs and benefits and fixes the motives for using resources (Abdi & Febriyanti, 2020). The basic principles that gave birth to the economy were: 1) Scarcity; and 2) Choice.

An economic improvement can be said to be a condition of a person where the previous condition did not have sufficient income to be able to get more than enough income. Changes in circumstances can be done by carrying out economic activities, a production or income of an item can be said to be industrial behavior or entrepreneurial behavior. The economy is a way or effort made by the community in regulating the household economy to be better with the aim of meeting the needs of life. The efforts made to improve the economy to achieve a social welfare goal are as follows:

1. Planning

At this planning stage, of course, includes the activities of economic activities as well as what resources are available and can be provided in exploiting an opportunity. Seeing what potential can be developed and preparing everything to support the use of opportunities.

2. Solution to problem

Local governments have an impact on solving problems in the fields of development, agriculture, health, transportation, defense and so on.

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Many assumes that everyone is not sensitive to opportunities. Some people can be sensitive to opportunities, but some cannot be sensitive to opportunities. Sensitivity in recognizing opportunities depends on a person's imagination which makes him able to present the positive side of the situation. By changing the negative thinking to positive thinking can provide new opportunities and can make the best use of them.

Jake Ambadar, explained that there are two formats that a person might use in an effort to identify opportunities, namely as follows;

1. See - Do - Get, in recognizing opportunities that arise, a person starts by looking at the surroundings that have the potential for their economic life so that they can see the opportunities that arise from this potential so that they take these opportunities, make the best use of them to become a profitable business or venture.
2. Do - See - Get, where usually someone is already running a business or business which then in the middle of his journey finds an opportunity to develop his business or find inspiration for new profitable business opportunities and can increase his income.

In managing opportunities, a person's strengths are needed from a mental side, namely the courage to act, and knowledge is needed to demonstrate these opportunities and there are supporting facilities such as capital, equipment and other resources related to the business to be taken. An unyielding and hopeless attitude is the key to success for entrepreneurs. Initial failure will be the first obstacle in your way of moving through the ladder of success. Tips for managing opportunities are as follows:

1. It takes courage to face the risk of failing (starting)
2. It takes more driving force (developing)
3. Durability to keep fit (maintain)

After finding, creating, and starting to take advantage of these opportunities, of course someone does not stop at that point but tries to increase added value by:

1. Making the business better in terms of increasing the existing speed and adding added value and better features.
2. Making it in a different way, in establishing a business, of course the resulting product must have its own uniqueness, even if the product is the same, there must be an element that differentiates it from other products.
3. Bringing innovation, innovation is very important in a business because by innovating it can indirectly develop a business with products that are new and different from others, because it is better to innovate than to copy other people's work.
4. Creating unique opportunities, making no business opportunity equal and truly unique and different from the others and has its own distinctive characteristics.
5. The authenticity of the product, in this case it is necessary to register the product with a patent, IPR, or others that ensure that the product is genuine and has been guaranteed.

Entrepreneurship is a basic concept that connects various fields of different disciplines, including economics, sociology and history (Wahyu Puspitasari, 2017). In an economic view, entrepreneurship is the foundation of the economy, in a sociological view, there is the concept of communication and interaction with other people, where in entrepreneurship, of course, there are networks, relationships where one will relate to others. In the history of entrepreneurship, it is defined as learning from failure. The history of the factors that cause the business to fail will make learning to be successful by knowing the failures that have occurred can be analyzed the causes so that the right solution is found to overcome entrepreneurial failure (Ryandono, 2018).

Entrepreneurship sometimes starts from a simple business, which at first was not thought of to increase income. But in fact, most of the results are large, and in the end, it can become a business on which the lives of many people depend. Various potentials can be cultivated as land for entrepreneurship so that they can pave the way if they are to become entrepreneurs, not only entrepreneurs who care about their business development, but also have a caring attitude in people's lives (Kusuma & Ryandono, 2016).

III. RESEARCH METHOD

The research method includes data collection and selection methods, measurement and operational definitions of variables, and data analysis methods. This research uses a descriptive qualitative study approach, describing the facts that have been found and describing the condition of the natural object. The approach and type in this research is using field reaserch or field research in order to know and observe field conditions and in-depth interviews or in-depth interviews with related sources to describe all the facts received by the senses so that they become the subject of research.

Research Sites

Researchers conducted research in locations around the religious tourism of Gus Dur's Tomb, Tebuireng Islamic Boarding School. Precisely located in Seblak Gg III Hamlet, Kwaron Village, Diwek District, Jombang Regency.

Data Source

Primary sources are primary data that are obtained directly from the source, which will then be processed by the researchers themselves. In this study, primary data were obtained by interviewing the first sources, including:

1. Mr. Irul as part of the Religious Tourism Information Center for Gus Dur's tomb
2. Mrs. Anis the head of Dusun Seblak st. alley III Kwaron Village. Diwek sub-districts, District of Jombang
3. Mr. Dhakoni, Abidin, Waluyo, Mrs. Kuryati, Siti Muntiyah the people of Dusun Seblak st. alley III Kwaron Village, Diwek sub-districts, District of Jombang, which rents out the land for local residents to trade and is related to exploiting local residents' business opportunities.

4. M. Afif Hasbi the one of Religious tourism pilgrim of Gus Dur's Tomb

Secondary Sources

Researchers use secondary sources as support and reinforcement from primary sources. Secondary data sources can be obtained from various literature, readings, bulletins, publications, articles, news or official internet sites. In this study, secondary data obtained to complete the research contained religious tourism in Gus Dur's tomb which was contained in magazines and internet sites accessed from the official page <https://tebuiireng.online> as well as taking data from the Central Bureau of Statistics of Jombang Regency. information from the staff of the Tebuiireng Jombang Islamic Boarding School about the economic conditions since the existence of Gus Dur's grave and then used as a reference to complete the research.

Data collection technique

1. Interview

This interview uses in-depth interviews or in-depth interviews with related sources. In this study, the answers to the questions raised by the researcher were the people of Dusun Seblak Gg III Desa Kwaron Kec. Diwek Kab. Jombang, who rented out his stalls for traders from other areas as well as officials at the religious tourism information center of Gus Dur's Tomb to find out the condition of the tomb. At this stage of the interview, the tools used are interview guides, notebooks, recordings and cameras as evidence that the interview has been conducted

2. Observation

The observation used is participatory observation, namely the researcher is involved with the economic activities of the central gate by religious tourism of Gus Dur's tomb, in this case the researcher makes observations through buying several souvenir products and conducting interviews related to the merchant's understanding of business opportunities with Gus Dur's tomb. The researcher also made frank observations in which the researcher stated frankly in conducting research on the informant who was the source of the data so that the informant knew from the beginning to the end about the researcher's activities. And make observations on the condition of Dusun Seblak Gg III Kwaron Village, Kec. Diwek Kab. Jombang as the center of the gate by Gus Dur's tomb tours, by means of recapitulating pilgrims' data who attend every day at the information center of Gus Dur's tomb.

3. Documentation

Researchers collected data related to religious tourism of Gus Dur's grave, and took documentation in the form of pictures of the conditions of Dusun Seblak Gg III, Kwaron Village, Kec. Diwek Kab. Jombang, recorded interviews to reinforce existing observational data and facts through recording interviews.

4. Data Triangulation

In this study, the researcher collected data by means of triangulation of techniques and triangulation of sources. In technical triangulation, researchers used in-depth interviews, participatory and frank observation and documentation to the same data source, while in source triangulation, researchers obtained data from different sources using the same technique, namely in-depth interviews. These sources include residents of Dusun Seblak Gg III, Kwaron Village, Kec. Diwek Kab. Jombang in taking advantage of the opportunities that exist around the area of Gus Dur's grave, pilgrims, traders, Gus Dur's tomb information center.

IV. RESULTS ADND DISCUSSION

Seblak Gang III Hamlet as the Main Road to Religious Tourism of Gus Dur's Tomb. Dusun Seblak gang III is used as the main road because it is located right in front of the entrance to the tomb. The parking lot and museum, which is facilitated by the Jombang Regency government, is located in Tebuiireng alley V which is behind the Seblak Hamlet and is indeed the road to the tomb from the Tebuiireng route gang V to the entrance to Gus Dur's Tomb. The road that was once deserted had no visible entrepreneurial activity, because indeed most of the indigenous people of Seblak Hamlet worked outside the hamlet as employee laborers, farmers, ranchers and office workers, and some were

also unemployed. It is rare for them to open a business by selling in the grave area, because when Gus Dur's grave started in 2009 the market was dominated by the Tebuireng community and immigrants from outside the region, only a few people from Seblak Hamlet opened a business.

At that time the parking lot was located in front of the entrance to the Pondok Pesantren Tebuireng Jombang and the entrance to the grave area was via Tebuireng Gg 3, because the route to the tomb passed through the Tebuireng Gg III area, this hamlet became a trade center, because it was getting denser and disrupting traffic in around then the parking lot was moved to the Tebuireng alley V area where the entry route was diverted via Dusun Seblak gang 3, initially after this hamlet as a trading center the majority of the community was still adapting and immigrants were not as crowded as it is today, but since the 33rd Congress of Nadhlatul Ulama was held in Jombang district to be precise at Pondok Pesantren Tebuireng Jombang, and the main road for the guests is passed at the entrance to Gus Dur's tomb, which is passing Seblak gang III hamlet. Since then people have flocked to open small and small businesses such as fried food, ice, some also have ponten businesses seeing this condition after the NU congress ended residents felt comfortable trading in Gus Dur's area because of the many pilgrims who came.

Changes in Community Economic Life

The large number of visitors who made a pilgrimage to Gus Dur's grave opened opportunities and potential for the people around Tebuireng and opened up jobs for people in other areas. Gus Dur's grave area became a fortune field for anyone who traded in the area. This opportunity is used by the surrounding community to improve their economic life by opening a business in the area. In the theory of economic improvement, it is explained that an economic increase can be said to be a condition of a person where the previous condition did not have enough income to be able to get more than enough income.

Table 2.

Economic Changes experienced by the Community of Dusun Seblak Gg III		
No	Nama	Changes in Economic Life
1.	Mr. Dhakoni (rental stalls, ponten, coffe shop)	- Can fix house - Can buy a new motorbike - Can develop a business - Can send their children to a higher level
2.	Mrs. Kuryati (lap rental, wrap rice seller)	- Develop her business - Building boarding houses
3.	Siti Muntiyah (lap rental, snacks and food sellers in the school canteen, ponten)	- Can fix house - Buy a new motorbike - Develop a business
4.	Mr. Abidin (Penyewaan lapak, toko kelontong, ponten)	- Developing his business without borrowing a bank - Can pay for a wife who is sick with a stroke and routine therapy
5.	Mr. Waluyo (rental stalls, grocery store, ponten)	- Onew businesses - Live well - Set up ponten

Religious tourism areas always have the potential to grow the economy of the surrounding community and people from outside the Tebuireng area. In particular, the people of Seblak gang III hamlet, which became the center of trade in 2015, experienced an economic increase, where those who previously did not have a motorbike were now able to buy motorbikes, repair houses, buy land and so on. Overall, the economic changes experienced by the Seblak Gang III hamlet are presented in the table as follows:

Table 3.

Economic Transformation	
Prior to existence of Gus Dur's tomb	After Gus Dur's tomb
The average person in fulfilling their lives is migrating, becoming coodies, farmers and factory works	Working close to family, creating their own business field, it is easy to get additional income

Prior to existence of Gus Dur's tomb	After Gus Dur's tomb
There are many unemployers	There are many opportunities for entrepreneurship and opening up business fields and reducing unemployment
There are many unemployed housewives	
The level of welfare is less	Can meet secondary and primary needs with increased income
The level of welfare is less and there is no interest in entrepreneurship	Prosperous society with an adequate and assisted economic life. As well as high business interest

It can be seen that there was an economic transformation after and before the existence of Gus Dur's tomb in this religious tourism area, especially in Seblak Gang III Hamlet which is the main road to the makam as well as a trade center. It is not surprising that this hamlet, which was once deserted because the people had migrated, has now become a solid seller from various regions, in this case most of the people of the Seblak hamlet get income and economic improvements from the results of rented stalls. Seblak Hamlet Community in Exploiting Business Opportunities after the Religious Tourism of Gus Dur's Tomb.

Sensitivity in recognizing opportunities depends on a person's imagination which makes him able to present the positive side of the situation. By changing the negative thinking to positive thinking can provide new opportunities and can make the best use of them. Opportunities can appear in various forms, depending on how we see these opportunities. The most important thing is not how to see or look at one thing, but to make something imperfect and can turn it into an opportunity that is actually needed by the market.

In this case, the people of Seblak gang III hamlet took the decision to take advantage of the existing opportunities. Decisions in making choices are not easy, there must be certain considerations because humans also need to learn how to make choices. There must be a sacrifice to make choices. In terms of religious tourism for Gus Dur's grave, the number of pilgrims who came, gave rise to an opportunity and potential to improve life, both economic life and social life where people saw this great opportunity made various decisions, some immediately took the opportunity. There are even those who are still studying and thinking about all the risks they will bear. In general, the people of Seblak gang III hamlet take advantage of opportunities in the grave area as well as this.

Table 4.

Opportunities taken by the surrounding community	
Name	Opportunities taken
Mr. Dhakoni	- Open coffee business - Open the ponten for tourism - Rent the stalls
Mrs. Kuryati	- Catering business - Rent the stalls
Mrs. Muntiyah	- Developing snacks and dishes at Madrasah school - Open the ponten - Rent the stalls
Mr. Abidin	- Open the ponten - Open the grocery store - Rent the stalls
Mr. Waluyo	- Open the grocery store - Open the ponten for tourism - Rent the stalls

Inhibiting Factors for Entrepreneurial Interest in the Community of Dusun Seblak GG III Kwaron Village to Open a Business

The potential that exists makes people's business interest grow, but there are various inhibiting factors for informants not to open a business in their own stall, such as limited capital, not ready to become an entrepreneur, there is still fear of business, internal factors such as family conditions that make it impossible to open a business, the age factor where there is no manpower to

develop a business in the lapak. From the various kinds of inhibiting factors, they try to choose another way by opening other side businesses that they think are able to run it.

Table 5.
Inhibiting Factors Opening A Business In Stalls

Mr. Dhakoni	-	Capital limitation
	-	Fear of taking business risks
Mrs. Kuryati	-	Family factors (caring for his paralyzed father)
	-	High empathy for migrant traders
Mr. Waluyo	-	Do not dare to go out of your comfort zone
Mrs. Muntiya	-	Feel sorry for the tenants

V. CONCLUSIONS AND SUGGESTIONS

The people of Seblak Gg III hamlet are able to change their economic life by utilizing this potential as a business or business opportunity, to be precise the use of opportunities makes people feel increased income so that there are economic changes and people feel the current economic comfort. There are clear differences in the economic conditions experienced by the people of Dusun Seblak. Most of them took advantage of the opportunity by building their land to become a lapak which would later be rented out to migrants. From the results of the analysis and data obtained, it turns out that the results of renting the lapak alone are not enough to meet this unlimited need, most of the people choose to open a side business that can increase their rental income. Some open ponten, some sell catering rice, open grocery stores, small shops and so on. The people of Seblak hamlet are interested in opening a business in their stall, but there are factors inhibiting the community from not using their own shanties to sell in the cemetery area, namely not having the courage to leave their comfort zone which will face many risks when developing a business in their stalls, fear of exploring business talent. There are internal factors in the family's condition, but most of them feel sorry for the tenants who keep begging not to take their stall because the area of Gus Dur's grave is a land of fortune for their tenants.

From the above conclusions, the suggestions put forward in this study are as follows:

1. For the Jombang District

Facilitating the Seblak gang III hamlet with the knowledge of entrepreneurship such as holding seminars on the importance of entrepreneurship at the village hall, as well as providing capital loan references by inviting representatives from the banking sector, BMT, and the Jombang Regency Cooperative. Because the government has a very important role in society as well as functions as a facilitator to develop a community that aims for the advancement of Jombang Regency. It is hoped that the fulfillment of this training can further reduce the unemployment rate.

2. For Hamlet Heads

In order to maintain the ukhuwah Islamiyah in the Seblak gang III hamlet, the head of the hamlet and the local RT, RW formed a team from the ta'mir of the mosque to function as market supervisors, mediators of disputes, and solutions to problems faced by the community with the aim of achieving security and justice. In this case, there will be a potential that can make many indigenous people take advantage of market conditions by opening businesses. Because so far there is no institution or sort of community association that can understand the complaints of the surrounding community regarding lapak and without assistance from village officials, it will be difficult for them to realize their wish to be more able to progress and develop their business.

3. For the people of Dusun Seblak street alley III

Forming a village trade association, collaboration and synergy between residents with one another outside the Seblak hamlet is like collaborating with the neighboring hamlet to make a product that can be marketed in the tomb area so that the village has products that can be excelled, such as collaborating and synergizing to make bakpia food products or Sinom beverage products, and so on because with trade associations the community will be able to develop and have broad relations.

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