

## Religious Tourism at Mama Sempur's Tomb Improves the Quality of Economic Welfare with Religious Tourism

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### Abstract:

This study aims to analyze the impact of religious tourism at Makam Mama Sempur on the economic well-being of the local community and how social and economic transformations occur due to the increasing number of pilgrims. Employing a qualitative research approach with a descriptive-analytical method and field study, this research explores the dynamics of community-based economic shifts. The findings reveal that religious tourism has created new economic opportunities, allowing residents to transition from precarious employment to entrepreneurship, thereby improving their standard of living. Drawing on microeconomic and socio-economic theories, the study highlights that the sustainability of this sector depends on social capital and the implementation of inclusive management strategies. The study concludes that religious tourism serves not only as a spiritual practice but also as a catalyst for local economic growth. However, its sustainability requires careful attention to environmental management and the equitable distribution of economic benefits.

**Keywords:** community welfare, economic transformation, local economy, pilgrimage, religious tourism

## INTRODUCTION

Religious tourism is a form of travel with a spiritual and religious purpose, often associated with the practice of pilgrimages to the graves of religious figures, places of worship, or sites considered sacred. Indonesia, as a country with a majority Muslim population, has a strong religious tourism tradition that is deeply rooted in people's lives. This tradition is not only a religious expression, but also plays a role in strengthening social relations and preserving local cultural values (Susanto, 2004). One example of a prominent religious tourism destination in the West Java region is Mama Sempur's grave which is located in Sempur Village, Plered District (Khatimah & Rivauzi, 2022).

Mama Sempur's grave has high historical and spiritual value in the eyes of the local community. Mama Sempur is known as a respected religious figure because of her example in spreading Islamic teachings and building a harmonious social life in the region. His figure is immortalized in a tomb which is now a place of pilgrimage for many people. Every year, thousands of pilgrims from various regions come to pray, pray and ask for blessings at this tomb. This pilgrimage activity not only has a religious dimension but also has a significant social and economic impact on the people of Sempur Village.

As public interest in religious tourism increases, Mama Sempur's grave has developed into an important religious tourism destination in Plered District. This tradition of visiting graves has created various new economic opportunities for the local community. Many residents have opened small businesses, including food stalls, souvenir shops, snack stalls, and accommodations. Apart from that, this pilgrimage activity also encourages the implementation of various religious and cultural events that strengthen social solidarity and preserve local traditions (Majid et al., 1998).

However, despite its great potential, managing religious tourism at Mama Sempur's grave presents various challenges. One of the main obstacles is the lack of adequate infrastructure, such as narrow road access, limited parking, and minimal public facilities. This often becomes an obstacle for pilgrims who want to visit the tomb. The increase in the number of tourist visits also causes environmental impacts, such as accumulation of rubbish and damage to areas around tombs. If not managed well, this problem can reduce the spiritual and religious value of the pilgrimage tradition (Tamami et al., 2024).

From a social perspective, religious tourism at Mama Sempur's grave also has a significant influence on society. On the one hand, this tradition strengthens relations between residents and increases a sense of pride in the village's identity. However, on the other hand, the potential for social conflict could arise if there is economic inequality between the parties involved in tourism activities. Some groups in society may receive greater economic benefits than others, thereby risking creating social inequality. Therefore, a special approach is needed in managing religious tourism so that it can provide optimal benefits for the entire community without sacrificing spiritual and cultural values (Haryono, 2020).

The impact of religious tourism on the welfare of the people of Sempur Village needs to be studied in more depth to understand the extent to which this tradition contributes to social and economic development. In this context, social welfare does not only include economic aspects but also involves social, cultural and spiritual dimensions. By comprehensively understanding the impact of religious tourism, it is hoped that sustainable management strategies can be formulated to improve the welfare of the people of Sempur Village (Djuniarti et al., 2021).

This research focuses on analyzing the impact of religious tourism at Mama Sempur's grave on the social and economic welfare of the local community. This study covers social, economic, cultural aspects and management of religious tourism destinations in order to understand the extent to which pilgrimage traditions contribute to community development (Ardiansyah, 2018). Apart from that, this research also explores the challenges and opportunities in managing religious tourism, including the role of government, society and the private sector in maintaining the sustainability of this tourism.

The aim of this research is to identify the extent to which religious tourism at Mama Sempur's grave contributes to the welfare of the people of Sempur Village. This research also aims to formulate a sustainable religious tourism management strategy so that it can provide optimal benefits without sacrificing local spiritual and cultural values. In addition, this research seeks to explore community participation-based management models that can be implemented to ensure a more equitable distribution of economic benefits and improve the quality of facilities and services for pilgrims.

Thus, it is hoped that this research can provide deeper insight and concrete solutions for the development of religious tourism in Indonesia in general, and Mama Sempur's grave in particular. Synergy between government, society and the private sector needs to be strengthened to create a sustainable religious tourism ecosystem. With good management and the right strategy, Mama Sempur's grave can continue to be a religious tourism destination that not only provides spiritual benefits for pilgrims but also improves the economic welfare of the local community.

## METHOD

This type of research is field research (*Field Research*), namely research into the social life of society directly which intensively studies individuals or society with data taken from the field or society (Rahman, 2025). In this research, the author conducted a direct study in the field to obtain concrete data about the impact of religious tourism at Mama Sempur's grave in Sempur Village, Plerede District in improving community welfare. This research uses a qualitative descriptive method. Descriptive research is research to explore or photograph social situations that will be researched thoroughly, in depth. Meanwhile, qualitative research is a type of research whose findings are not obtained through statistical procedures or calculations. The approach used in this research is a sociological approach. This approach examines one social phenomenon, namely religion as a social manifestation (Pakpahan et al., 2021). This approach is used to understand the meaning given by society to the existing religious system, as well as the relationship between religion and the social structure of society and other cultural aspects.

## RESULTS AND DISCUSSION

### Pilgrimage and Religious Tourism

Etymologically, pilgrimage comes from the Arabic words "*zaaru, yazuuru, ziyarotan*," which means a visit, both to people who are still alive and who have died (Ali et al., 2019). However, in general public understanding, the practice of pilgrimage is more often interpreted as visiting the graves of people who have died or what is better known as grave pilgrimage (Lubis, 2017). This practice is not only part of religious rituals, but also has deep social, cultural and psychological dimensions. Muslim communities, especially in Indonesia, believe that grave pilgrimage is not just a form of respect for ancestors, but also a means of spiritual reflection and a reminder of death.

In a religious context, a grave pilgrimage is part of the Islamic tradition, recommended to remind oneself of death and contemplate the limitations of life in this world. Rasulullah SAW himself encouraged Muslims to make grave pilgrimages as a reminder of the afterlife (Saifuddin et al., 2024). From a sociological perspective, this practice is not only about praying for the deceased, but is also part of a social ritual that strengthens relations between community members. Historically, this habit has been carried out for generations, reflecting the strong relationship between religion and culture in the lives of Muslim communities (Azra, 2013).

Over time, developments have brought significant changes to the meaning and practice of pilgrimage in Muslim society. If, in the past, a pilgrimage was simply defined as a visit to a grave to pray for someone who had died and as a means of self-introspection, its meaning is now increasingly developing. Pilgrimages to the graves of religious figures, especially saints and ulama, are not only an opportunity to commemorate their services and piety, but also a form of respect and an effort to emulate the spiritual and social practices they inherited (Azra, 2006). This shift demonstrates that pilgrimage not only has a spiritual dimension but also serves as a social instrument in the formation of character and religious identity among individuals and communities.

In the context of Islam in the archipelago, the practice of visiting graves, particularly for saints such as the Walisongo and other notable scholars, has a strong historical foundation. The saints are not only known as religious scholars and Sufis, but also as social leaders who have an important role in Islamic propagation and community empowerment (Slama, 2014). Thus, pilgrimage is not only a religious ritual, but also a historical medium that connects people with the traces of the saints' struggle in building a social and religious order. This practice is in line with Maurice Halbwachs' theory of collective memory, which emphasizes that the collective memory of a society is formed through certain rituals, including pilgrimages, which allow individuals to connect with their history and identity (Zuhri, 2022).

The social dimension of pilgrimage practice is increasingly evident in the interactions between pilgrims and the environment surrounding the tomb. In many cases, the saint's tomb became a spiritual center that also functioned as an economic and cultural center. This phenomenon is in accordance with Pierre Bourdieu's idea of social capital which states that social interaction in religious spaces can form and strengthen social solidarity (Bourdieu, 1986). Pilgrims not only gain spiritual experiences, but also contribute to the economic activities of the surrounding community, such as trading in religious souvenirs, regional specialties, and pilgrimage guide services. Thus, pilgrimage can be understood as a practice that reflects the reciprocal relationship between religious and economic aspects, which form the religious ecosystem in a region.

Furthermore, (Eliade, 1991), highlights how religious experiences are often related to the concept of hierophany, namely events where something sacred is present in the profane world. In the context of pilgrimage, the graves of saints become sites of hierophany where pilgrims feel the presence of the spiritual values inherited by these holy figures. Thus, pilgrimage rituals are not just physical activities, but also transcendental experiences that connect individuals with higher spirituality (Uyuni et al., 2024).

From the perspective of religious psychology, pilgrimage also functions as a coping mechanism for individuals in facing life's challenges. Kenneth Pargament's religious coping theory explains that individuals often seek spiritual support in difficult situations through religious practices, including pilgrimages (Polson et al., 2025). In this context, the saint's grave is a place that is considered to bring calm and inspiration to pilgrims, especially in seeking solutions to life's problems. It is not uncommon for pilgrims to come in the hope of receiving blessings or guidance in facing difficulties, even though doctrinally Islam emphasizes prayer to Allah as the only source of help (Rutledge, 2022).

Pilgrimages can also be seen as part of the construction of religious identity in Muslim societies. (Hall et al., 2024) in representation theory states that individual identity is formed through cultural practices and symbols that are passed down from generation to generation. In this case, pilgrimage plays a role in forming and maintaining traditional Islamic identity which is rooted in respect for saints and ulama. This can be seen in the various religious traditions that developed around the saint's grave site, such as the reading of *manaqib* (life story of the saint), *tahlilan*, and collective prayer which are part of the Islamic culture of the archipelago (Slama, 2014).

In Indonesia, the tradition of visiting graves has various variations depending on cultural background and local customs. In some areas, this practice is often associated with the tradition of tahlilan, haul, or even religious tourism to the graves of saints and great scholars. This shows that pilgrimage not only has a spiritual dimension, but also has an impact on the economic sector, especially in the context of religious tourism. The tombs of famous scholars, such as Sunan Gunung Jati in Cirebon or the tomb of Habib Luthfi in Pekalongan, have become visiting centers that attract pilgrims from various regions. This phenomenon shows that grave pilgrimage is not just a religious ritual, but also part of the socio-economic dynamics of Muslim society (Abdul Hamid & Abd Matalib, 2021).

Pilgrimage to the Guardian is one of the special activities that is deliberately done when someone wants to be close to Allah swt. Islam teaches that whoever is close to the lovers of God, then that can be used as a *wasilah* to get closer to God swt. Although actually being close to Allah swt can be done directly between a servant and Allah swt without going through an intermediary. But human nature that tends to be more dominated by lust can hinder the ease of being close to Him. Only a servant who is sincere and clear in mind and heart can easily reach the position of closeness to Allah swt. In this context, the pilgrims show their servitude in front of Allah swt by making the saints as figures who have closeness to Allah swt as an introduction or connector of their longing to Allah swt (Yuliyatun, 2015).

From a religious psychology perspective, the practice of visiting graves can be linked to the concept of coping mechanisms in dealing with loss and death. Through pilgrimage, a person can manage feelings of grief and build emotional closeness with the person who has died. Several studies show that this ritual helps individuals in the grieving process, provides inner peace, and strengthens social bonds between family members who make the pilgrimage together (Maulana, 2022). In this context, pilgrimage functions as a means of psychological therapy that strengthens a person's emotional balance in facing the reality of loss.

From an anthropological point of view, grave pilgrimage is a manifestation of the relationship between humans and their ancestors. Some communities still maintain the belief that ancestral spirits have an influence on their lives, so the practice of pilgrimage is part of respect and symbolic communication with them. This can be seen in the pilgrimage tradition which is carried out at certain times, such as before the month of Ramadan or on the anniversary of someone's death. An ethnographic study conducted (Zuliana et al., 2023) shows that in several communities, grave pilgrimage is not just a ritual, but also a means of passing on moral and spiritual values to the next generation.

From the perspective of Islamic law, visiting graves is a practice that is permitted, even recommended, as long as it is not accompanied by practices that conflict with the teachings of monotheism, such as asking for blessings directly from people who have died. Some scholars argue that pilgrimages carried out with the intention of praying for and remembering someone's good deeds are part of noble Islamic morals (Qardhawi, 2000). However, on the other hand, there are differing views among various schools of thought regarding the practice of pilgrimage, particularly in aspects related to beliefs and procedures for carrying it out.

The implications of the practice of grave pilgrimage on the social life of society are very broad. On the one hand, this practice strengthens family and community ties, as many families make pilgrimages part of their regular family traditions. On the other hand, this phenomenon also illustrates how religion and culture can collaborate in shaping people's religious identity. For example, in the Islamic tradition in the archipelago, pilgrimages are not only carried out individually, but also in the form of groups or joint activities, which reflects collectivistic values in Indonesian culture (M. Y. A. Nugroho & Hidayat, 2021).

In social theory analysis, the practice of pilgrimage can be linked to the structural-functionalism theory put forward by Durkheim. According to this theory, religious rituals, such as grave pilgrimages, play a crucial role in maintaining social cohesion and fostering solidarity among members of society. Durkheim argued that religious rituals not only function as spiritual expressions, but also as tools to strengthen social norms and community values (A. C. Nugroho, 2021). Thus, grave pilgrimage can be seen as a social mechanism that maintains balance within the Muslim community.

Religious tourism is a form of tourist travel that has a strong spiritual and religious dimension. Religious tourism destinations typically involve visits to places that hold special significance for religious individuals, such as mosques, cemeteries, and Islamic boarding schools (Khalid & Ali, 2023). Mosques function as centers of religious activity, where Muslims carry out prayers, *i'tikaf*, call to prayer, and *iqomah*. Apart from that, mosques are also centers of religious and social learning for Muslim communities (Sharpley, 2009). Graves in the Javanese tradition hold their own sacredness, where people believe that graves serve as final resting places of great spiritual value. The word "grave" in Javanese is often referred to as "*pesarean*," which originates from the word "*sare*" meaning "sleep," reflecting the view that the grave serves as a resting place for those who have passed away (Desi, 2023). These beliefs form a significant cultural aspect in pilgrimage tourism practices across various regions.

Apart from mosques and tombs, Islamic boarding schools are also a significant destination for religious tourism, offering high spiritual value. Since before independence, Islamic boarding schools have been centers of Islamic education that not only emphasize the transfer of religious knowledge, but also the formation of the character and morals of students (Heidari et al., 2018). The presence of kyai and ulama in Islamic boarding schools provides a special attraction for religious tourism, because they are considered as figures who have spiritual and intellectual depth. The disciplined and worship-oriented life of Islamic boarding schools attracts many people to visit and learn directly from the traditions passed down from generation to generation (Jongmeewasin, 2016).

Tourism itself is a sector that is growing rapidly and has a significant impact on various aspects of life. Tourism is not only related to travel and entertainment, but also involves interactions between economic, social, cultural, physical, technological and political activities. In the context of religious tourism, these aspects become increasingly complex due to the spiritual dimension that must be considered. The economic impact of religious tourism, for example, can be in the form of increasing regional income, absorbing the workforce, and utilizing tourist facilities that can also be accessed by local communities (Pitana & Gayatri, 2005). Thus, religious tourism is not only a means of spiritual strengthening, but also contributes to regional economic growth.

From the perspective of tourism theory, economic and social approaches in the development of religious tourism can be studied through the economic theory of tourism put forward (Herrero et al., 2022) in the concept *Tourism Area Life Cycle* (TALC). Within the TALC framework, tourist destinations experience stages of exploration, development, consolidation, to stagnation or even decline. Religious tourism is often in a consolidation stage, where its attractiveness is increasing and starting to be developed more professionally by the government and tourism industry players (M. A. Nugroho et al., 2023). However, the main challenge in religious tourism is maintaining a balance between commercialization and the spiritual aspect which is at the core of the tourist trip.

By looking at the role of religious tourism in society, it cannot be denied that this phenomenon has a broad impact, both in economic and social aspects. On the one hand, religious tourism can be a tool for preserving culture and religious identity, as well as increasing cross-cultural understanding through interactions between tourists and local communities. However, on the other hand, if it is not managed well, religious tourism has the potential to experience value degradation due to excessive commercialization. Therefore, a sustainable policy-based approach is needed in managing religious tourism so that it can provide maximum benefits without eliminating the spiritual values inherent in it (Pitana & Gayatri, 2005).

### **Mama Sempur's Tomb as a Religious Tourism Attraction**

Mama Sempur, whose full name is Syaikh Al-Hajji Tubagus Ahmad Bakri bin Tubagus, is one of the leading ulama in West Java. His long name and title, namely Al-'Aalim Al-'Allamah Al-Faqih Ash-Shuufi Asy-Shaykh Al-Hajji Tubagus Ahmad Bakri bin Tubagus Sayida as-Sampuri al-Faliridi al-Jawi asy-Shafi'i, reflects the depth of his knowledge and influence in the Islamic world. Born in Citeko, Plered, Purwakarta Regency in 1255 Hijriyah or 1839 AD, he grew up in a family environment that had a strong religious background. Her father, Sheikh Hajji Tubagus Sayyida bin Tubagus Arsyad al-Bantani, was a respected cleric, while her mother, Hajjah Ummi, played an important role in forming Mama Sempur's Islamic character from an early age (Maulana, 2021).

In the Islamic tradition in West Java, the title "Mama" is given to respected *ajengan* or *kyai* figures. This word comes from "Rama" which means father, while "Sempur" refers to the village where he lived and devoted himself to the world of science and preaching. Based on her father's genealogy, Mama Sempur has a lineage that goes back to Rasulullah SAW through Imam Ali Zainal Abidin bin Sayyid Husain bin Sayyidah Fatimah Az Zahra bint Rasulullah SAW. This privilege provides additional legitimacy to his religious authority, especially in the context of the Islamic tradition in the archipelago which still values genealogical aspects in spiritual leadership (A. C. Rofiq & Fil, 2019).

Mama Sempur founded the As-Salafiyah Islamic Boarding School in Sempur in 1991 with the main focus on the study of monotheism, fiqh, Sufism, *nahwu* science, *sharaf*, *hadith* and *tafsir*. Adhering to the Syafi'i school of thought as the main reference in daily worship practices, this Islamic boarding school is a center for Islamic education that is based on classical scientific traditions but remains relevant to current developments. The existence of this Islamic boarding school also reflects the role of Islamic boarding schools as educational institutions that not only function as places for the transmission of knowledge, but also as agents of social transformation that contribute to community development (F. Rofiq, 2019).

From the perspective of religious leadership theory, Mama Sempur's presence as a charismatic cleric can be analyzed through the Weberian theory of charismatic leadership. (Joas, 2018) argues that charismatic leadership emerges when an individual has charisma-based authority, namely spiritual or religious abilities that are recognized by his followers. This charisma is reflected in Mama Sempur's authority, breadth of knowledge, and personal piety,

which makes her respected and used as a role model. This is in line with research (Geertz, 2022) which shows that *kyai* in the Islamic boarding school tradition have a position as spiritual leaders who not only teach religious knowledge, but also become moral figures who determine the direction of the social life of the students and the community around them.

Furthermore, Mama Sempur's role in establishing Islamic boarding schools and teaching various Islamic disciplines. According to Durkheim, religion plays an important role in building social solidarity through religious institutions such as Islamic boarding schools (Durkheim, 2023). As-Salafiyah Islamic Boarding School is not only a place of learning, but also functions as a center for developing the character and religious ethos of students. With an education system based on Islamic values, this Islamic boarding school helps shape the mindset and behavior of students so that they become individuals who contribute to society.

In the religious context in Indonesia, Mama Sempur's role can also be linked to the concept of Islam Nusantara which prioritizes moderation and adaptation of Islamic values in the local cultural context. As explained (Azra et al., 2007), Islam in Indonesia developed through cultural channels that interacted with local values, thus creating an inclusive and tolerant face of Islam. Mama Sempur, with her in-depth approach to Sufism, provides a concrete example of how Islamic teachings can be developed without losing their spiritual essence, but remaining relevant to the social dynamics of the local community.

Mama Sempur's clerics also reflect the concept of 'ulama heir to the prophet' as explained in the hadith of Rasulullah SAW. His role is not only as an educator, but also as a guardian of morality and Islamic traditions that have been passed down from generation to generation. This is reinforced by the transformational leadership theory put forward (Burns, 1978), which states that effective leaders are those who are able to inspire and motivate their followers to achieve positive change. Mama Sempur not only built a strong Islamic education system, but also contributed to shaping the character and spiritual awareness of the students and the community around them.

The concept of welfare is a multidimensional issue that involves various perspectives in understanding and assessing the quality of life of a society. The welfare perspective is not only limited to economic aspects, but also involves value systems, distribution of resources, and social stability (Suharto, 2005). In this context, social welfare can be understood as a condition where society has equal access to economic resources, strong social values, as well as guaranteed security and stability in everyday life. The four main indicators that determine society's welfare—value system, economic strength, fulfillment of basic needs and distribution system, and security and social order—reflect the complexity of factors that contribute to society's holistic well-being (Wulan, 2024).

In the first indicator, the value system plays a fundamental role in shaping social welfare. In the context of a society based on Islamic values, true prosperity is not only measured from material aspects, but also from compliance with religious rules which are the basis of social life. This concept is in line with the thinking of (Chapra, 2016) which emphasizes that prosperity in Islam involves a balance between spiritual and material aspects. True prosperity can only be achieved if society implements economic principles that are in line with religious teachings, such as justice in the distribution of wealth, sharia-based economic practices, and business ethics that are in accordance with Islamic values (Ermawati et al., 2021).

The second indicator, namely economic strength, shows that prosperity will not be achieved without dynamic and productive economic activity. In this case, the real economic sector, such as industry and trade, plays an important role in creating jobs and increasing people's purchasing power (Kismawadi & Irfan, 2025). The existence of a strong real economic sector allows people to be more financially independent and reduce dependence on social assistance. Apart from that, fair distribution of wealth in the Islamic economic system is also a determining factor in achieving social welfare, as explained (Asutay & Yilmaz, 2021), that an economic system based on social justice can create a balance between individual interests and collective interests in society.

Fulfillment of basic needs and the distribution system, as the third indicator, are crucial aspects in assessing the welfare of a society. According to research (Hassan, 2021), a society can only be said to be prosperous if all individuals have adequate access to basic needs such as food, clothing, shelter, education and health. In the context of Islamic economics, fair distribution not only aims to reduce poverty, but also to create economic equality that allows all levels of society to experience the benefits of economic growth. A good distribution system must be able to reduce social inequality and ensure that wealth does not only circulate among the economic elite, but can also be enjoyed by the wider community (Dusuki & Abdullah, 2007).

Security and social order are the final indicators that determine the welfare of society. Social stability is the main factor in creating a conducive environment for economic and social development. According to a recent study (Kamali, 2020), societies that have high levels of social conflict tend to experience economic stagnation and social instability, which ultimately has a negative impact on their welfare. Therefore, prosperity can be realized if there is a

good legal system and governance, which is able to maintain social stability and guarantee the economic and social rights of the entire community.

In the context of the local economy, increasing welfare can be analyzed through the trading phenomenon that occurs in religious tourism areas, such as in the Mama Sempur tomb complex. Based on research findings, there are four main groups of traders operating in this area, namely the group of rented traders, stall and souvenir traders, hawkers and wedang ronde traders, and basic traders. The existence of this group of traders shows that community-based economic activities have a significant contribution in improving the welfare of local communities (Darmawan & Efendi, 2024). In Islamic economic analysis, economic activities like this can be categorized as part of a community-based economy, where economic sustainability is supported by strong social interaction and business ethical values oriented towards justice and collective welfare (Dalimunthe, 2023).

The group of rented traders are those who have better access to business infrastructure because they are able to rent trading stalls around the grave area. They benefit from a strategic location that allows direct interaction with pilgrims (Amirul Nur, 2018). In an Islamic economic perspective, asset ownership managed with the principle of justice can be an important instrument in improving community welfare, as long as there is no exploitation in the rental system (Siri & Rahmi, 2023). On the other hand, the group of stall and souvenir traders are traders who settle along the road to the tomb. They tend to have smaller capital than contract traders, but still benefit from the presence of tourists looking for necessities during their pilgrimage.

The group of hawkers and wedang ronde shows the dynamics of the informal economy which still plays a role in the welfare ecosystem of the local community. According to research (Syahputra, 2020), the informal economic sector plays an important role in creating jobs, especially for community groups with limited capital and access to formal markets. In the context of Islamic prosperity, this trading practice can be categorized as part of microeconomics which has high social value, because it allows people to participate in economic activities even without large capital. The group of basic traders are those who do not have a permanent stall and only rely on open space as a place to sell. Even though they have limitations in terms of business infrastructure, their existence still contributes to the economic dynamics of the region (Ambarwati, 2022).

Analysis of the diversity of trader groups in religious tourism areas shows that community welfare does not only depend on macroeconomic factors, but is also influenced by the value system and social solidarity that develops in society. In the context of Islamic economics, the concepts of *ta'awun* (mutual help) and *tasamuh* (tolerance) are important aspects in creating a balance between individual economic interests and collective social interests (Siddiqi, 2006). Thus, a welfare approach based on Islamic values can be an effective alternative in realizing sustainable economic justice.

The development of the local economy around the Mama Sempur Tomb complex has experienced a significant transformation in recent years, especially with the increasing number of pilgrims and tourists coming to the location. This phenomenon reflects the theory of social change put forward (Giddens & Sutton, 2021), where changes in social and economic structures can be influenced by external factors, including increased religious tourism activities. Initially, the number of traders in this area was relatively small, with the majority of local residents working as farm laborers or casual workers with unstable incomes. However, the economic boost resulting from the increased flow of visitors has created new opportunities for people to change professions to become traders.

Furthermore, from an economic sociology perspective, (Keucheni et al., 2021) emphasizes that economic activity cannot be separated from social structure. The people around Mama Sempur's grave not only see trade as a form of livelihood, but also as a way to improve their social status in the local environment. In traditional societies, work as a farm laborer is often considered to have a low level of welfare, whereas being a trader provides greater opportunities to improve one's standard of living and gain social recognition. Therefore, this professional transition is not only seen as an economic shift, but also as social mobility that has a long-term impact on local communities.

On the other hand, the increasing number of traders also presents new challenges, especially in the aspects of business competition and environmental sustainability. Rapid economic growth in a tourist area is often accompanied by environmental impacts that are not well managed (Fitriyah, 2021). In this context, it is important for local governments and the trading community to design strategies that can balance economic growth and environmental sustainability. Steps such as better waste management, regulations on land use, and sustainable entrepreneurship education can be a solution to ensure that economic development around the Mama Sempur Cemetery does not sacrifice ecological aspects (Hidayat, 2019).

Thus, these findings provide a broader picture of how external factors, such as increasing tourist numbers, can trigger significant local economic change. The transformation that occurs not only reflects market dynamics, but also involves social, cultural and psychological aspects that shape local community behavior patterns. Through a

multidisciplinary approach that combines economic, sociological and behavioral theories, this research contributes to understanding how local communities can adapt to change and take advantage of emerging economic opportunities to improve their welfare.

## CONCLUSION

Religious tourism at Mama Sempur's grave has a profound impact on the local community's economic welfare. The increasing number of pilgrims and tourists has encouraged socio-economic transformation, where people who previously worked as farm laborers or casual workers have now turned to traders. This not only improves their standard of living but also creates a dynamic community-based economic ecosystem. By using an economic sociology approach and social change theory, this research emphasizes that religious tourism not only functions as a religious practice but also as an instrument of social and economic mobility. However, there are challenges in the aspects of business competition and environmental management, so a sustainable strategy is needed that involves government, society and the private sector. The contribution of this research lies in a multidisciplinary analysis that connects spiritual, economic and social dimensions in the development of religious tourism as a source of community welfare.

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