

# Exploring Pilgrimage Tourist Typologies in Cikakak Tourism Village

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## **Abstract**

*Cikakak Village, located in Banyumas Regency, Central Java, is a notable pilgrimage tourism destination. The village features the Saka Tunggal Mosque, established in 1222 AD, a pivotal site for spreading Islam in Central Java. Adjacent to the mosque is the Tomb of Kyai Toleh, an influential Islamic figure. This site is particularly significant for Kejawen adherents, who integrate Islamic practices with Hindu traditions. This study identifies the motivations of tourists visiting Cikakak Village, categorizing them into five levels: Nirvana Level, for those seeking spiritual transcendence; Transitional Level, for those praying for safety while still engaged in worldly matters; Worldly Level, for individuals with materialistic goals like career and wealth; Ancestry Pilgrim Tourists, who honour their ancestors on specific days; and Heritage Pilgrim Tourists, who are interested in the mosque's unique history and architecture. Using a qualitative, descriptive research method, data were collected through interviews with mosque and tomb caretakers and community leaders. Direct interviews with tourists were impossible due to their secretive nature; thus, caretakers provided the necessary insights. The study aims to understand the typologies of pilgrim tourists, offering insights to enhance the services and products provided by the local community to accommodate these visitors better.*

Keywords: Heritage Tourism; Pilgrimage Tourism; Spiritual Tourism; Tourist Motivation; Tourist Typology

## **INTRODUCTION**

Religious tourism has emerged as a significant and dynamic sector within the global tourism industry, undergoing substantial growth and evolution. This phenomenon can be attributed to the expansion of mass tourism, processes of globalization, trends towards secularization, and the pervasive influence of commercialization. Central to this narrative are pilgrimage centres imbued with religious sanctity, historical resonance, and cultural significance. Despite their prominence, there remains a paucity of comprehensive literature elucidating the multifaceted nature of journeys to these revered destinations (Nyaupane et al., 2015). In Indonesia, for instance, the pilgrimage practices of Muslim travellers often revolve around visits to the tombs of venerated figures, known as wali, as integral components of their religious tourism endeavours (Handriana et al., 2020). Conversely, in Saudi Arabia, pilgrimage tourism is intricately intertwined with expressions of religious devotion and the pilgrimage to sacred locales (Ozturk et al., 2022).

The ramifications of religious tourism transcend individual travel experiences to encompass broader societal dimensions. Scholarly inquiry suggests that religious tourism can serve as a catalyst for nurturing peaceful and moderate societies, exemplified by the transformative effects observed among visitors to the Tanah Lot Temple in Bali (Rahmat & Munawar, 2019). Moreover, pilgrimage tourism has been instrumental in stimulating economic development, as evidenced by the Kartarpur corridor's impact on Sikh devotees, which has catalyzed tourism-related growth in the surrounding region (Kaur Chawla et al., 2020). Nevertheless, the commercialization of religious tourism poses notable challenges. Issues concerning the preservation of sacredness loom large,

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exemplified by debates surrounding the commercial exploitation of revered sites like the Shaolin Monastery in China (Hung et al., 2017). Similarly, the management of Hindu festivals in pilgrimage hubs such as Vrindavan in India underscores the emergent complexities and dilemmas inherent in cultural tourism (Shinde, 2010). These instances underscore the imperative for nuanced approaches to balance commercial imperatives with the preservation of cultural and religious authenticity.

Cikakak Village, situated within the cultural tapestry of Java, serves as a focal point for religious tourism, characterized by its intrinsic spiritual values, distinctive attributes, and sanctified allure, which beckon visitors for myriad purposes ranging from supplication for well-being to leisurely exploration. Despite its longstanding recognition as a religious tourist enclave, the underlying motivations propelling tourists to its precincts remain elusive, prompting inquiry into whether purposeful quests or leisurely pursuits drive their sojourns. Unravelling the typology of visitors is paramount, as it holds profound implications for the evolution of tourist offerings.

Delving into the motivations and typology of tourists traversing the hallowed grounds of religious sanctuaries like Cikakak Village necessitates a nuanced examination of the intricate tapestry of religious tourism. This realm of tourism encompasses a spectrum of activities, encompassing sacred pilgrimages, contemplative sightseeing, and reverential engagements with sacred locales, transcending the realms of mere leisurely indulgence (Rinschede, 1992). Tourists' motivations span a diverse spectrum, ranging from quests for spiritual solace, divine protection, and benedictions to more mundane pursuits of exploration and discovery. Discerning whether visitors harbour specific intentions or are primarily driven by leisurely inclinations is indispensable for deciphering their behavioural patterns and predilections (Ayu Ananda et al., 2021; Nurlaila et al., 2021).

Research into the segmentation of cultural tourism yields invaluable insights into the diverse typologies of tourists frequenting religious sites. Models that delineate the cultural tourism market based on the salience of cultural motives and the depth of experiential engagement serve as indispensable tools for scrutinizing tourists' underlying motivations (McKercher, 2002). By categorizing tourists according to their cultural proclivities and the profundity of their encounters, a nuanced understanding of the manifold motivations underpinning religious tourism emerges. Additionally, investigations into destination consumption models and religious engagement shed light on the factors influencing tourists' satisfaction levels and their propensity for revisitation at religious sites (Liao et al., 2021). A discerning exploration of how religious convictions and cultural mores intersect to shape the overall tourist experience facilitates the development of tailored products and services catering to the specific exigencies of visitors to religious enclaves like Cikakak Village. Moreover, delving into the ramifications of religious tourism on societal dynamics, such as its role in fostering religious tolerance and engendering harmonious communal relations, affords a broader vista of its import (Shinde, 2015). Such inquiry enables stakeholders to apprehend the catalytic role of religious tourism in fostering amity and mutual comprehension among heterogeneous populations.

This study constitutes the inaugural endeavour to undertake a comprehensive empirical inquiry into tourists' motivations vis-à-vis religious tourism locales in Cikakak Village and other cognate religious tourist attractions. It is poised to proffer a novel perspective on contemporary religious tourism, elucidating the intricate interplay of primary motivators, ancillary incentives, behavioural propensities, and socio-demographic determinants within the research sample.

## **LITERATURE REVIEW**

### **Religious Tourism**

Religious tourism constitutes a substantial and enduring facet of the broader tourism industry, encompassing journeys to revered locales aimed at spiritual enrichment, cultural immersion, and active participation in religious rites (Bhandari et al., 2024). While not a recent development, this form of tourism boasts deep historical antecedents, with pilgrimage emerging as one of humanity's oldest impetuses for travel (Collins-Kreiner, 2020). The motivations propelling individuals towards religious tourism are manifold, spanning from the fulfilment of religious obligations to the quest for inner tranquillity and cultural enlightenment (Park et al., 2016). Within the context of Muslim pilgrimage to Mecca, the discernment of these motivations assumes paramount importance in forecasting participation levels in religious tourism pursuits (Hassan et al., 2024).

Effective destination management is imperative in ensuring a favourable and enriching experience for religious tourists. Crucial aspects such as infrastructure development, provision of accommodation, transportation logistics, and adept crowd control mechanisms constitute pivotal considerations in optimizing

the tourism experience at religious sites. A profound comprehension of tourists' motivations for visiting religious destinations serves as the bedrock for enhancing their overall sojourn. Extrinsic allurements, including cultural marvels and spiritual sanctity, often serve as compelling draws for visitors to religious spectacles, while intrinsic impetuses, such as personal faith convictions, play a pivotal role in fostering active engagement (Bhandari et al., 2024).

Religious tourism transcends geographical confines to manifest as a ubiquitous global phenomenon. Destinations such as Saudi Arabia, renowned for hosting millions of Muslim pilgrims annually, stand as veritable epicentres of religious pilgrimage replete with multifarious ramifications (Ozturk et al., 2022). Similarly, Indonesia, boasting a predominantly Muslim populace, beckons tourists to Islamic enclaves, congregations, and festivities, positioning them as quintessential spiritual tourism offerings (Haq & Yin Wong, 2010). The kaleidoscopic array of religious tourism destinations, spanning from the hallowed precincts of Mecca to the venerable sanctuaries of Varanasi and Lourdes, caters to a diverse spectrum of religious and spiritual proclivities (Kunwar & Thapaliya, 2021).

### **Pilgrim Tourist**

Pilgrimage tourism, whether steeped in religious fervour or historical significance, has emerged as a prominent locus of inquiry within the expansive domain of tourism research. While scholarly attention has been extensively directed towards traditional religious and secular pilgrimages, contemporary iterations such as battlefield tourism, nestled within the broader framework of pilgrimage tourism, have garnered relatively scant scholarly scrutiny (Winter, 2011). The multidimensional tapestry of religious tourism and pilgrimage has been subject to exhaustive examination, traversing a spectrum that spans from conventional religious peregrinations to contemporary spiritual odysseys, thereby illuminating the manifold facets inherent in this domain (Durán-Sánchez et al., 2018).

Religiosity and perceptual frameworks assume pivotal roles in shaping the experiential contours of pilgrims, with discernible variations discernible among adherents of diverse religious persuasions. For instance, Protestant and Catholic pilgrims may construe their sojourns to sacred precincts through divergent prisms, reflecting variegated interpretations of the sanctity imbued within the pilgrimage milieu (Poria et al., 2003). The conceptual paradigm of liminality, intricately interwoven with the tapestry of pilgrimage and acculturation, engenders a blurring of the demarcations delineating tourist and pilgrim identities, accentuating the interconnectedness underpinning these roles (Beckstead, 2010). In culturally nuanced milieus, pilgrimage converges with ascetic traditions, exemplified by the syncretic amalgamation of religious devotion and indigenous cultural heritage, as observed in the realm of Javanese Islamic asceticism, thereby engendering a distinctive ethos that shapes the contours of the pilgrimage experience (Pangestu et al., 2021). The demarcation between devout adherents and casual tourists within the realm of religious festival marketing poses inherent challenges, as both cohorts frequently engage in analogous religious rites and sightseeing ventures, engendering a conflation of pilgrim and tourist identities that obfuscates categorical distinctions (Wang et al., 2020).

Comprehending the intricate dynamics of pilgrimage tourism necessitates an in-depth exploration of the interactions among pilgrims, trekkers, and tourists traversing the sacred pathways leading to revered sites. Factors such as the interplay between disparate groups and the sequential unfolding of events during the pilgrimage journey wield significant influence over the overarching tourism milieu (Padin et al., 2016). Scrutinizing specific pilgrimage locales, such as Halesi in Nepal, yields invaluable insights into the convergence of polyethnicities and diverse religious traditions within pilgrimage environs, thereby enriching the scholarly discourse surrounding pilgrimage tourism dynamics (Kunwar & Adhikari, 2022). Effectively segmenting pilgrims based on their motivations and behavioural inclinations assumes paramount importance in curating bespoke tourism experiences. The palpable impact of spirituality on visitor conduct, particularly discernible among senior pilgrims who frequently partake in pilgrimage rituals, underscores the pivotal role played by spiritual dimensions in shaping the tapestry of tourist experiences (Kim & Chen, 2021).

An exhaustive examination of pilgrim-tourist profiles and typologies furnishes invaluable insights into the multifarious motivations, behavioural patterns, and experiential dimensions characterizing individuals engaged in pilgrimage tourism. By plumbing the depths of pilgrim identities and behavioural proclivities, scholars can refine the contours of tailored pilgrimage offerings to cater to the distinct exigencies and predilections of various pilgrim cohorts.

## **METHODS**

This study, which spans three months, endeavours to scrutinize the evolution of religious tourism in Cikakak Village, located in Wangon, Banyumas, within the province of Central Java. Nestled amidst the cultural tapestry of Central Java, Cikakak Village lays claim to the distinction of harbouring Indonesia's oldest mosque, erected in the year 1288 H (1871 AD) under the auspices of Kyai Mustolih, predating even the venerable Wali Sanga. Employing a descriptive research methodology, the study aims to furnish illuminating insights into the current landscape of religious tourism within the village.

Descriptive research, characterized by its systematic exploration and delineation of the attributes pertaining to a specific phenomenon, will serve as the guiding paradigm for this inquiry. To this end, data collection endeavours will harness a diverse array of qualitative research techniques, including in-depth interviews, meticulous document analysis, keen observation, and discerning analysis of audiovisual materials, adhering closely to the methodological framework delineated by (Creswell & Creswell, 2018). Through the employment of this multifaceted approach, the study endeavours to proffer a nuanced and comprehensive elucidation of the trajectory of religious tourism development in Cikakak Village, thereby furnishing invaluable contributions to the broader corpus of scholarly discourse in the realm of tourism research.

## **RESULT**

### **The Faith**

Cikakak, nestled among the twelve villages of the Wangon District within the Banyumas Regency, is situated approximately 4 kilometres from the district city and 25 kilometres from Purwokerto. The hallmark of the village, the Saka Tunggal Banyumas Mosque, holds a distinctive allure owing to its deep-rooted association with the Aboge Islamic community residing therein. This community, akin to numerous Islamic traditions prevailing across Indonesia, steadfastly preserves Javanese cultural rituals such as Rajaban, Muludan, and Suraa alongside their Islamic faith. Termed as Javanese Islam, this amalgamation of religious doctrines with indigenous cultural mores epitomizes a complex fusion elucidated by Koentjaraningrat (Jamil et al., 2000), drawing upon a rich tapestry of native Javanese beliefs intertwined with Hindu-Buddhist influences, veering towards mysticism and pre-Islamic Javanese customs.

The Aboge Islamic community, deeply entrenched in kejawen sect doctrines, espouses Islamic jurisprudence interwoven with native religious practices. A distinguishing facet of this community lies in its adherence to the "Aboge" calendar, a variant of the Javanese calendar employed to ascertain Islamic festivities. "Aboge" derives from the acronym "Alip Rebo Wage," delineating the methodological underpinnings of the Javanese calendar utilized for reckoning days, dates, months, and years. The Saka Tunggal Cikakak Mosque, an indelible fixture within the Aboge Cikakak Islamic Community, owes its inception to the endeavours of Mbah Mustolih, a revered luminary purported to have lived during the Pajang Kingdom era in the 16th century. While scholarly discourse may debate the precise founding epoch of the mosque, an inscription adorning its principal column attests to the year 1288. Despite scholarly conjecture surrounding this epoch, the mosque stands as a venerable testament to Java's architectural heritage, enduring through epochs of religious and cultural evolution.

The Aboge Islamic community, dispersed across several enclaves in Java, including Cikakak Village in the Wangon District of Banyumas Regency, steadfastly upholds its mystical kejawen customs, exemplified by the practice of shamanism and reverence for ancestral legacies. The perpetuation of these traditions amidst the tide of modernity underscores their enduring salience in shaping individual and communal identities. Anchored within a metaphysical paradigm, the Aboge people venerably regard ancestral sukmo (sukma) as the guiding ethos underpinning their cherished heritage, thus perpetuating a cultural legacy that transcends temporal confines.

### **Visitors Motivation**

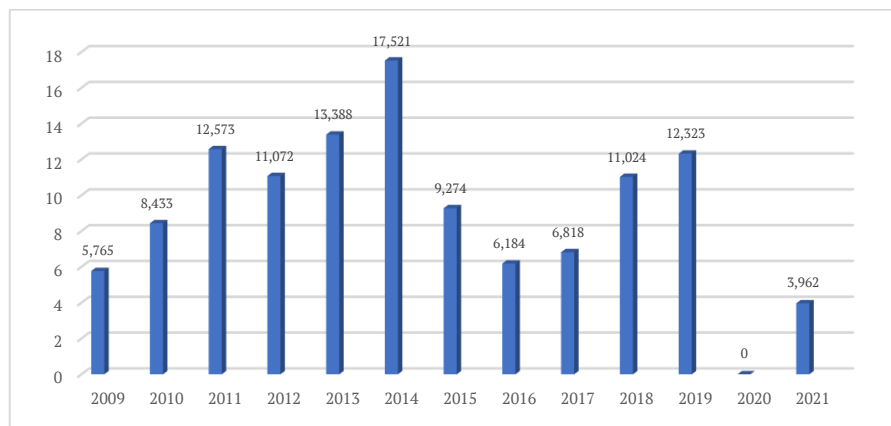
Cikakak Village, recognized as a tourist destination in 2019 by the Banyumas Regency Government, has long served as a pilgrimage site for adherents of the kejawen faith. Initially, pilgrims flocked to the Tomb of Kyai Tole, marking the inception of religious tourism in the area. While initially frequented primarily by the Aboge community, the site's allure has since transcended cultural boundaries, drawing visitors from diverse backgrounds. Over time, Cikakak Tourism Village has gained widespread acclaim as a pilgrimage hotspot. As its reputation burgeoned, tourists began arriving with many motivations, extending beyond the confines of kejawen culture. These motivations can be categorized into distinct groups: Firstly, descendants of Kyai Tole and his devoted followers form a significant contingent of visitors to the ancestral tomb in Cikakak Village. Whether they reside within the village or journey from distant locales, these pilgrims are bound by a deep-

rooted reverence for their lineage and ancestry. For them, the pilgrimage serves as a poignant tribute to their forebears, with designated days marked on their calendars for solemn homage and prayer. This ritualistic observance not only honours the memory of Kyai Tole but also reinforces familial bonds and cultural continuity within the community.

Secondly, pilgrims with religious aspirations embark on spiritual journeys to Cikakak Village, driven by a fervent desire for spiritual enlightenment and divine blessings. These seekers of the sacred traverse the hallowed grounds of the pilgrimage site in pursuit of transcendent experiences and communion with the divine. Through prayer, contemplation, and spiritual reflection rituals, they seek solace, guidance, and spiritual upliftment, believing in the transformative power of their pilgrimage to enrich their spiritual lives and deepen their connection to the divine. Thirdly, a distinct cohort of visitors is motivated by worldly pursuits, seeking divine intervention for material prosperity and success. Driven by aspirations for wealth, status, or companionship, these pilgrims approach the sacred site, hoping for divine favour and intervention in their earthly affairs. Whether through prayers for financial abundance, career advancement, or personal relationships, they believe in the efficacy of their pilgrimage as a means to secure divine blessings and assistance in navigating life's challenges and aspirations.

Furthermore, there exists a category of tourists whose primary objective is sightseeing, drawn to Cikakak Village by the allure of its architectural marvels and cultural landmarks. Fascinated by the intricate designs and historical significance of the Saka Tunggal Mosque, these visitors embark on exploratory journeys to marvel at its grandeur and immerse themselves in its rich cultural heritage. Despite their fleeting visits, they leave with lasting impressions of the mosque's magnificence, contributing to the perpetuation of its legacy as a symbol of spiritual devotion and architectural prowess.

Lastly, Cikakak Village beckons cultural enthusiasts, scholars, and students eager to unravel the enigmatic tapestry of Aboge culture. Intrigued by its unique customs and traditions, these seekers of knowledge and understanding delve into the heart of Aboge heritage, driven by a quest for deeper insights into Javanese spirituality and cultural synthesis. Through meticulous research, immersive experiences, and scholarly discourse, they unravel the layers of symbolism and significance embedded within Aboge rituals and practices, shedding light on the intricate interplay between tradition and modernity in contemporary Javanese society.



**Figure 1. Number of Pilgrimage Visitations to Cikakak Village**  
Sources: Pokdarwis Desa Cikakak, 2022

Although the overall number of tourists visiting Cikakak Village for pilgrimage purposes may appear relatively modest compared to other pilgrimage sites across Java, it is noteworthy that the visitors' loyalty and dedication to their purpose remain unwavering. Despite the fluctuating influx, these pilgrims are steadfast in their commitment to journey to this sacred destination, driven by a deep-seated connection to their ancestral heritage and spiritual beliefs. Among the diverse array of pilgrims, a significant majority, 75% of the total visitors, are motivated by worldly pursuits. Whether travelling individually or in groups, these pilgrims seek divine intervention to fulfil their desires for material prosperity, social status, or companionship. Their pilgrimage represents a profound quest for blessings and guidance intertwined with their aspirations for a better life.

In contrast, a smaller yet substantial portion, constituting 10% of the visitor population, arrives with pure intentions for religious devotion. Driven by a deep-seated faith and spiritual yearning, these pilgrims embark on their journey to seek enlightenment, divine guidance, and blessings from the Almighty. Their pilgrimage

transcends mundane desires, focusing solely on nurturing their spiritual connection and inner peace. Additionally, 10% of tourists visit Cikakak Village to pay homage to their ancestors, honour their legacy and seek blessings for their families and communities. Their pilgrimage is steeped in tradition and reverence, as they gather at the ancestral tomb to offer prayers and gratitude, perpetuating the rich tapestry of familial and cultural heritage. Lastly, 5% of visitors are drawn to Cikakak Village for its cultural significance, eager to immerse themselves in the vibrant traditions and customs of the Aboge community. Enthusiastic cultural enthusiasts, researchers, and students flock to the village to unravel the mysteries of Aboge culture, enriching their understanding of Javanese spirituality and cultural synthesis through immersive experiences and scholarly inquiry.

### **Tourist Typology**

Expanding on the purposes and motivations of tourists visiting Cikakak Village, the typology of pilgrimage tourists can be delineated into four distinct categories, each reflecting a unique set of beliefs, aspirations, and behaviours:

1. **Heavenly Tourists:** This category encompasses individuals who have transcended earthly concerns and are solely focused on spiritual enlightenment and divine communion. Renouncing worldly affairs, these pilgrims devote themselves entirely to prayer and contemplation at the tomb, often extending their stay to immerse themselves fully in the sacred atmosphere.
2. **Semi-Heavenly Tourists:** In contrast to the complete detachment of Heavenly Tourists, Semi-Heavenly Tourists maintain a delicate balance between spiritual pursuits and worldly obligations. While they visit the tomb regularly to seek blessings and guidance, they continue to engage in their daily lives, including work and familial responsibilities. Despite their worldly ties, they remain steadfast in their devotion to spiritual practices and the pursuit of divine favour.
3. **Materialistic Tourists:** This category comprises pilgrims whose motivations are predominantly rooted in material desires and worldly pleasures. Seeking divine intervention for wealth, success, or companionship, these tourists approach the tomb with specific requests related to their temporal needs and aspirations. Their pilgrimage is driven by a pragmatic outlook, prioritizing tangible gains over spiritual enlightenment.
4. **Cultural Tourists:** Unlike spiritually-driven pilgrims, they are drawn to Cikakak Village primarily for its cultural richness and heritage. Intrigued by the unique customs and traditions of the Aboge community, these tourists embark on a journey of cultural exploration, eager to witness firsthand the rituals and practices that define the village's identity. Their pilgrimage is characterized by a quest for knowledge and appreciation of local culture, fostering cross-cultural understanding and appreciation.

### **CONCLUSION**

In conclusion, the Saka Tunggal Banyumas Mosque stands as a symbol of cultural and religious significance, intricately intertwined with the traditions of the Aboge Islamic community in Cikakak Village. This unique connection highlights the enduring legacy of Javanese Islam, characterized by its fusion of Islamic teachings with indigenous Javanese customs and beliefs. The adherence to the Javanese Hijri calendar, known as "Aboge," further distinguishes the Aboge community, underscoring their commitment to preserving cultural heritage amidst the evolving landscape of modernity. The continued existence of the Saka Tunggal Mosque serves as a testament to the resilience and enduring spirit of Aboge Islam, embodying the rich tapestry of religious diversity and cultural synthesis in Indonesia.

Furthermore, the typology of pilgrimage tourists visiting Cikakak Village reflects visitors' diverse motivations and aspirations, ranging from spiritual seekers to cultural enthusiasts. The categorization into heavenly, semi-heavenly, materialistic, and cultural tourists provides insights into the multifaceted nature of pilgrimage experiences, highlighting the intersection of spiritual devotion, worldly pursuits, and cultural exploration. As Cikakak Village attracts pilgrims and tourists alike, preserving its cultural and religious heritage remains paramount, ensuring that future generations can continue to experience the rich tapestry of traditions and beliefs embodied within its sacred sites and cultural landscapes.

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