

Revitalization of Religious Tourism Sidoarjo

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Abstract: The challenges of managing the city in Sidoarjo are very complex due to population, socio-economic conditions that are constantly changing and the limited carrying capacity of the ecosystem. It is also due to the need to pay attention to the new paradigm related to the mainstreaming of science and technology and innovation through the Joint Regulation of the Minister of Research and Technology and the Ministry of Home Affairs (No. 3/2012 and No. 36/2012) which is concerned with Strengthening Regional Innovation Systems (SIDa). Dusun Jasem, Bulusidokare Subdistrict, Sidoarjo has an undeveloped creative economic potential. It is Makam Mbah Sayid Sayid (the first Islam spreader in Sidoarjo), that can be a religious tourism-based economy. The study was conducted using the Asset-Based Community Development Method (ABCD) which is responsible for both non-physical (HR) and physical elements. Restore is fostering self-confidence and awareness that will exist as well as significant usability for their own welfare.

1 INTRODUCTION

Reality is something that can be seen, touched and felt and it is closely related to the place of assistance. In reality, there are some assets that diminish their functions such as Mbah Sayid tomb and motorcycle wash. This change might cause the economic conditions and the culture of the villagers to decrease. This happens due to the way Jasem society acts and reacts.

Values do not exist by themselves. They must be attached to something, either a living thing or not. The value exists through long processes both verbal and non-verbal. There are two values that exist in Jasem Village, Bulusidokare, Sidoarjo namely local wisdom in the community and the value brought by Mbah Sayid. The value that is more dominant and felt to bring more benefits in Jasem is the value brought by Mbah Sayid but the community tend to deny it.

The way the society acts might be affected by its location, which is an urban area, and it is mostly a pragmatic and hedonic community, in particular having diverse backgrounds. In 1965, Mbah Ud mentioned that the old entombment that already exists is the tomb of Habib Abdurrahman bin Alwi Bafaqih, the first spreader of Islam in Sidoarjo. Back then Jasem was just a large unkempt yard that within 30 years has transformed into a religiously populated area, a region that has an Islamic value in the

religious tourism assets. In the 1980s Mbah Sayid could be said to be famous, as he has made great contributions to Jasem in many aspects.

It further became the beginning of the settlers, either the exodus from colonialism or those who tried to look for a better future. There is much inculturation coloring the entombment of Mbah Sayid. In addition, it has been explained that Mbah Sayid is a spreader of Islam who is not yet widely known by the public and must be explored and promoted more in order to make it a useful scientific treasure especially in Sidoarjo.

Only few know that Mbah Sayid is one of the spreaders of Islam supported by a very classical building architecture in Sidoarjo. In addition, it can be a reference to the prospects for asset and cultural developments. The assets must first be introduced to the community to whom they belong. However, it must be preceded by an inculturation process and it is important especially for the researcher to make a good synergy and to minimize misunderstandings so that the purpose of the research to optimize the entombment of Mbah Sayid as a well-known religious tourism object can be achieved.

The culture is not a part of the asset. However, culture has a great influence as documentation based on relevant sources; in this regard, Mbah Sayid, has not been well known yet in the society. What is equally important is the sense of belonging and the way the society preserves the asset and culture. The

purpose will be the development of assets and culture especially in both Jasem RT. 14 and Sidoarjo. The local government is expected to protect the asset, support and promote the entombment of Mbah Sayid so that it will be widely known by the society.

Similar to how the history of Mbah Sayid was shaped since 1980, this place has become the religious tourism destination for the enthusiastic and attracted visitors. The visitors strongly believed the influence of Mbah Sayid is greater than any Kiai (respected spiritual leader or teacher of Islam). For instance, KH Agus Ali Masyhuri, nicknamed Gus Ali, who is not a descendant of any Ulama, yet is successful with his preaching. Then, there is Mr. Somad, a merchant from Madura, who became successful after regularly visiting the sacred entombment of Mbah Sayid, and thus was given the *karomah* (blessing).

The namesake Sayid was given in reference to the exodus of ulama or Moslem scholar in Abbasid era. However, many people still think subjectively that a devotional visit to an entombment was a bad thing. The lack of knowledge and the short-minded mindset are very regretted by the youth in Sidoarjo. As a result, the sacred entombment has almost no visitors at all.

The location of research for developing the economy based on religious tourism is intentionally chosen to be near the villagers' houses, and thus cutting the costs and time. The given period to finish the program was only four months. There were troubles such as the last lecture schedule of TTG (The Correct Use of Technology), the personal problems and the difficulty in gaining the villagers' trust. Thankfully, all the assistance process ended quite as expected and hopefully the benefits will return to the villagers of Jasem themselves.

2 LITERATURE REVIEW AND METHODS

Asset Based Community Development (ABCD) is a community led approach originally developed by John McKnight and John Kretzmann, that is built on four foundational elements (Kretzmann, 2010; Kretzmann and McKnight, 1993; Mathie and Cunningham, 2003):

1. It focuses on community assets and strengths rather than problems and needs (strength based rather than a deficit approach): Many traditional approaches to working in communities begin with a needs analysis or needs mapping, which

focuses on problems in the community, and can lead to communities being labelled as deficient and dysfunctional. This identity is often absorbed by people who live there and can result in a perpetual cycle of disconnection and problems.

The more dysfunctional a community is labelled, the more funds are invested and controlled by external agencies. Focusing on the strengths and assets of a community starts with what makes a community strong, and recognising that everyone has skills, interests, and experience that can contribute.

2. It identifies and mobilises individual and community assets, skills and passions. There are at least six broad types of assets, which can be mapped and mobilised in communities, including:
 1. The skills and abilities of individuals within the community, particularly people who are passionate about the community and are good at making connections.
 2. Voluntary community organisations and networks and what they offer (or could offer) to the community.
 3. Institutions (e.g. non-government organisations, not for profits, government agencies, businesses) that are already connected to the community (particularly small, local institutions);
 4. The physical environment (both natural and built)
 5. The local economy in a broad way that includes the informal economy (e.g. people swapping goods and services, voluntary work) as well as the traditional economy (e.g. production, consumption).
 6. The stories, culture and heritage of the community.
3. It is community driven – ‘building communities from the inside out’ (Kretzmann & McKnight, 1993): More and more, asset-based community development is being termed asset based community-driven or community-led development to emphasise the leadership role of community rather than external agencies.
4. It is relationship driven: The relationships and social networks that exist within communities are assets in their own right, but in addition to this, building relationships between ‘assets’ within the community is an important part of ABCD and asset mapping (Mathie & Cunningham, 2003). Mathie and Cunningham (2002) suggest that ‘ABCD is a practical application of the concept of social capital’ (p. 9) because of the emphasis it places on informal networks and by drawing on their power to mobilise other community assets. Through building relationships, communities are able to gain access to resources, networks and energy that might otherwise remain hidden.

ABCD draws on a range of approaches and principles including:

- Appreciative inquiry which identifies and analyses the community's past successes, strengthening confidence in capacity and inspiring action.
- The recognition of social capital and its importance as an asset; focussing on the power of associations and informal linkages within the community.
- Participatory approaches to development; based on principles of empowerment and ownership of the development process.
- Community economic development models that prioritise collaborative efforts for economic development using the local resource base.
- Efforts to strengthen civil society; engaging people as citizens (rather than clients) in development and making local governance more effective and responsive.

Asset-based community-driven development challenges how professionals (including community development practitioners) see their role in working with communities, and requires listening deeply to communities.

3 RESULT

3.1 Enculturation

The enculturation process was conducted for two months starting from 15 March until 29 April 2017. There were activities such as *silaturrahmi* (maintaining good relationships), *ngopi* (drinking coffee, usually while sitting around idly or while chatting), and participating in the society events – to be a part of society as the basic of social skill for further association. The association with *silaturrahmi* was done in the first two weeks; the association with *ngopi* was done in the next one week, with two days interval (two days were with *ngopi* activity, two days were not). The researcher also joined another enculturation process called *diba'* activity. The activity was started two weeks after the information given by the local inhabitants during *silaturrahmi* and *ngaji*. Despite knowing that *diba'* was a routine activity carried out every Thursday night, the researcher wished to be invited independently by the society.

Below is the further detailed explanation. The very first activity carried out by the researcher was *silaturrahmi*. As for the information, the researcher

is still a part of the community and the purpose of *silaturrahmi* or gathering is to make a closer emotional intimacy between the society, the stakeholder, and every key person who helped the researcher in conducting the ABCD process. The first *silaturrahmi* was a visit to the house of neighbourhood association chief, Mr. H. Adek, and then followed by the visits to the elders' house that are respected for their role of wisdom and contribution, such as Mak Ti, Mbah Putri, Cak Azis and Habib Ayik (key-informant). During *silaturrahmi*, the researcher conveyed the aim of the visit. The researcher was very grateful to be welcomed excitedly, although there was a little hesitation, because of the simple-minded mindset of the elders – as Cak Azis had warned, but the researcher convinced all the elders that the proposed activity will give a beneficial advantage. The researcher also explained another aim of the activity that is as the fulfillment of the final assignment given by the department of Islamic Society Development study program of Islamic State University Sunan Ampel Surabaya. The period of *silaturrahmi* activity is varied due to some circumstances, such as the researcher's own business and the different urban situation of the location, where at the other places people usually stay home at night.

Fortunately, there is routine voluntary work conducted each month so that it greatly helped the researcher in the enculturation process. The voluntary work was held two weeks before the arrival of the Fasting Month. The voluntary work started from 06.00 o'clock local time zone and was used to clean the cemetery. The researcher prepared sacks for taking in the dirty mud around the burial plot. 60 people participated in the voluntary work including adult men, teenage boys and even male children. The adult women were preparing meals for everyone who joined voluntary work. The researcher was truly touched by the harmonious cooperation between the local inhabitants, which then inspired the researcher to do the ABCD association program. After the long *silaturrahmi* activities including *ngopi* every night and doing voluntary work, the researcher proceeded to continue the following activity of enculturation that is joining *diba'*.

The congregation of *diba'* is the fourth community that also contributes a significant influence for the society development and empowerment specifically in neighbourhood of youth and children association. The community firstly joined by congregation of *diba'* only. Then it eventually strengthens the religious empowerment

within the society, especially for kids and teenagers, and now it has already consisted of 14 men and 25 women. The existence of *diba'* is believed to strengthen the mental condition of the children and greatly helped them to avoid inappropriate behaviour exemplified by their parents, including drinking alcoholic drinks and gambling (*togel*).

At particular times during the last weeks of the enculturation process, that is during the end of March and the beginning of May, the researcher then proceeded to continue the discovery process, which was one of the processes done during the initial process of enculturation *ngopi*, as explained below.

3.2 Discovery

Discovery is a process of finding some new things at the research site. It is correlated and supported by complementary material of association process Asset Based Community Development. *Discovery* was conducted from 30 April until 23 May 2017.

Discovery process also includes an interview, which is an assurance in the association process. The interview with Mr. Sugeng was accompanied by the neighbourhood youth association represented by Sir Rif'an. The interview was conducted during enculturation started from 19.15 until 22.30 o'clock West Indonesian Time Zone. The session was spent by discussing the village, the researcher's purpose in conducting the research, as well as Mr. Sugeng's life experiences, including his education background, his career advancement and his current life. The researcher interviewed several key people, whom the researcher chose by a random sampling method, such as the adult male villagers represented by Mr. Sugeng, the adult female villagers represented by Mak Ti, and the teenagers represented by Cak Azis. The interview was done relatively and dynamically depending on the researcher's condition, the audience, as well as the weather. Due to exhaustion and the disagreement of the villagers, the interview session was postponed for one day or a week. Despite those unfortunate conditions, the researcher keeps raising the intention and the enthusiasm in order to finish the association process.

Ngopi, there is almost no end to discussing this activity. From *ngopi* activity, the researcher found out the general description of the research site. One night during coffee time or *ngopi*, the researcher unintentionally overheard some information from Mak Ti, the owner of *djadul* coffee shop, "In 1980s, in this place, Sir (The Entombment of the Holy Islamic Leader Mbah Sayid or Habib

Abdurrahman bin Alwi Bafaqih) was very crowded due to so many visitors came here to make a devotional visit, some were the elders, who now have already died!", the information has given additional material for the researcher to do the following association process Asset Based Community Development, those are dream and design.

The next discovery process was chatting with the villagers. The process was done every night, began from evening up to late night. The researcher chatted with many villagers from different backgrounds and social status, such as private company employee, ordinary employee, entrepreneurs, and civil state employee. The chat was about the entombment of Mbah Sayid and the financial condition of the villagers. From the result of the talk, the researcher can conclude that Mbah Sayid's role cannot be detached from the society. After gathering the data, the researcher had a talk with Habib Ayik, Cak Azis, and Haji Adek who are the *Key-People* of the next ABCD process, *dream* and *design*. The researcher showed the accumulated data and conveyed the purpose of the research to them, that it is to assist the economic empowerment in society based on religious tourism. They warmly expect and back-up and even facilitate the process until it is finished. Then we reach an agreement to execute the *dream* and *design* process on 10 May 2017 at 20.00 o'clock West Indonesian Time Zone. The further explanation will be described below.

3.3 Dream and Design

Dream and *Design* are combined into one theme *Forum Group Discussion* (FGD) for revitalising the entombment of Mbah Sayid as the realisation of Habib Ayik, Cak Azis, and Haji Adek's wish. The activity was done on Sunday 10 May 2017 at 20.00 West Indonesian Time Zone in the house of the 14th neighbourhood association chief, H. Adek. Despite not using the formal written invitation letter and just orally spread, this activity was successfully held and the number of attendees was as expected. Below is the attendance list of the villagers who attended FGD:

Table 1 : FGD Attendance List

| No. | Name | Age (years) | RT |
|-----|----------|-------------|----|
| 1. | Mas Ayik | 42 | 14 |
| 2. | Cak Azis | 31 | 14 |
| 3. | H. Adek | 45 | 14 |

| | | | |
|-----|---------|----|----|
| 4. | Bolet | 34 | 14 |
| 5. | Ririn | 22 | 14 |
| 6. | Yus | 22 | 16 |
| 7. | Akbar | 23 | 16 |
| 8. | Hakik | 17 | 16 |
| 9. | Rian | 22 | 15 |
| 10. | Bondet | 38 | 15 |
| 11. | H. Udin | 44 | 15 |

From the list above, it can be described that the representative attendees from the 14th neighbourhood association were Sir Ayik as habib and caretaker of the sacred entombment of Mbah Sayid, Cak Azis as the senior and respected by the other youths, H. Adek as the chief of the 4th neighbourhood association, Bolet as an active and humorous youth association member, and Ririn as female secretary of the neighbourhood youth association. From the 16th neighbourhood association, the attendees were represented by Yus as the chief from congregation of diba', Akbar as one of the respected youth association members, and Hakikas the student of Islamic Boarding School Putat. The last was the representative attendees from the 15th neighbourhood association, including Rian and H. Udin as a pair of father and son who contribute the same influence and are the founders of NSJ *sound-system* which is very well-known in Sidoarjo, and also Bondet as a respected treasurer from youth association. *Forum Group Discussion* was attended by 11 people and divided into two session, the first session:

3.3.1 Dream

Dream is described as an Asset Based Community Development process about what dream is expected to be true by the society around the sacred entombment of Habib Abdurrahman bin Alwi Bafaqih or Mbah Sayid and is illustrated as follows:

Table 2 : FGD Result

| No. | Dream | Vote |
|-----|---|------|
| 1. | Revitalisation of Mbah Sayid entombment | 6 |
| 2. | Rebuild community development | 3 |
| 3. | Neutral | 2 |

Source: FGD, May 10, 2017, 9.30pm

To revitalise the sacred entombment of Mbah Sayid is what had been dreamt of by six people. The

real action would be done as immediately as possible; however, still following the legal procedure which takes time. It took two hours for Cak Azis, H. Adek, and H. Ayik to describe the process after gathering the villagers. There was also interesting and funny talk to enlighten the heavy atmosphere around FGD participants. Bolet initially could not accept and stated that there is no possible relevance between economical empowerment and religious tourism. However, as Cak Asiz accurately explained, every participant finally could reach an agreement in a democratic way through voting. The majority votes will be the top priority, which is to *re-build* the villagers' already existing business, such as car and furniture wash. The villagers believe that the business will increase the job opportunities, will make them become economically independent, and the profit can support them financially as well as support the funding money for revitalising the sacred entombment of Mbah Sayid, without following the proper administration and procedure, such as making a proposal and invitation letter. *Re-build* plan has three votes, while there are two attendees who did not give their vote or were neutral, but they will support whatever the decision would be.

3.3.2 Design

The design process was held two hours after *dream* only by a thirty minutes interval. The process is to design whatever is good and needed, such as financial support, material, and knowledge. This step designs everything to implement the society dream as illustrated in the previous week.

The revitalisation of the sacred entombment of Mbah Sayid used innate funds from the villagers obtained through the process to rebuild the already available business run by the villagers. The material is in the form of a pocket book about Mbah Sayid to give additional insight. The process is done step by step. The most important thing is the FGD design successfully including the villagers to participate in discussion as well as to join the ownership of the sacred entombment of Mbah Sayid and the *destiny*.

3.4 Define

This process determines and ensures the next step after the dream and design process. The process was held after Isya' time on 16 May 2017 at the entombment of Mbah Sayid. After define, the next step is destiny in order to avoid the biased research and to support each *step by step* so that the assistance or creative economic empowerment based

on religious tourism can go well. The picture below shows the preparation before doing *Pawai Jelang Ramadhan*, a street festival to welcome The Fasting Month, Ramadhan. This activity aims to act as a promotional strategy for the sacred entombment of Habib Abdurrahman bin Alwi Bafaqih or Mbah Sayid who was the first to spread the Islamic influence in Sidoarjo, and to develop the villagers' creativity, especially teenagers, and to celebrate the moment before Month Ramadhan 1438 Hijriah.

Different from dream, define is broadly explained so that the dynamics in assistance of an ABCD process can go well, as shown by the table below:

Table 3: Priority Scale

| No | Event | SCALE | | |
|----|--|--------------|---------------|----------------|
| | | Priorit y | Secondar y | Additi onal |
| 1. | Creating Mbah Sayid's pocketbook profile | x | | |
| 2. | Socialisation | x | | |
| 3. | Revitalisation of car washing | x | | |
| 4. | Revitalisation of handicraft making | | X | |
| 5. | Mbah Sayid's Rutinity | x | | |

Source: FGD, May 16 2017, 8pm

The creation of Mbah Sayid's pocketbook profile is an assurance and a priority scale. The villagers also realise that it was important to be included as promotional material because the villagers know and understand who Mbah Sayid is. The pocketbook is a reference to advocate the sacred entombment of Mbah Sayid and as cultural heritage as well as the treasure of Islamic knowledge that will bring the prosperity for the society around. The priority of the socialisation for the sacred entombment of Mbah Sayid is also important to support the assistance process of creative economic empowerment based on religious tourism.

The revitalisation of car washing has more votes and becomes a priority over handicraft making.

According to the villagers who attended the FGD, handicraft making needs more time, as they must think about their marketing target as well as the handicraft treatment. It will take more effort while the profit is just average. On the other hand, car washing is believed to be more than enough to add to their financial support. They only need the material for washing, such as shampoo, and the workers. The marketing target is also already available, considering the increasing number of cars and motorbike riders in the urban area like Sidoarjo. The routine activities in the sacred entombment of Mbah Sayid are also important to attract more crowds, to promote the insight of Mbah Sayid so that many more people will know about his great influence.

3.5 Destiny

This process was held for three weeks from 3 until 21 June 2017. According to PAR, destiny process is an action that had been determined or decided in the define process. Destiny is a climax of all processes during the assistance process of *Asset Based Community Development*.

The meeting between the villagers and the stakeholder is related to Mbah Sayid. The event was attended by the Muezzin as the chairperson of natality and mortality section in the district as well as the chairman of Nahdlatul Ulama' Students League Branch Sidoarjo Regency (IPNU). This event was conducted by the villagers' initiative and was facilitated by the researcher. This first step gained the support from the village's administrators and the neighbourhood youth association. This event went for about two hours and received a very good response from the muezzin. IPNU was ready to assist the revitalisation for the sacred entombment of Mbah Sayid as religious tourism destination in Sidoarjo.

The second event was the festival to welcome the arrival of Month Ramadhan 1436 Hijriah. This event was held on 14 June 2017 and was ongoing for about four hours. There were also door prizes to celebrate more the Holy Month of Moslem and to tighten the relationship between the villagers.

One villager named Jasem gave a short education about the sacred entombment of Mbah Sayid to one of the visitors. Jasem told the visitor about the history, the genealogy, and *karomah* (the benefit) of Mbah Sayid. Jasem used a very casual and familiar language in explaining information so that it would be very easy to understand. The visitor gave a

memorable comment, “*Oh My! If only I had known!*” as a disappointed expression for the visitor just knew about the existence and the wonderful history of the sacred entombment of Mbah Sayid.

The car washing is the last event or the destiny, which was done in the assistance process of the economic empowerment based on religious tourism. This event started from 06 June 2017 until today. The car washing was managed by two boys who had broken off the school namely Hami and Toha. The researcher was very grateful to witness the car washing business run well with many customers.

3.6 Evaluation

The evaluation was held on 25 June 2017 and coincided with the event of diba'. This step was to evaluate the Asset Based Community Development methods from *Discovery* until *Destiny*. The evaluation was attended by four people; they are Yuz Rizal, Mas Ayik, Cak Azis and the researcher. This activity received a warm appreciation and got a score 76 on a 0 to 100 scale.

4 DISCUSSION

The assistance for economic empowerment based on religious tourism aims to give evaluation and create further beneficial innovation for the society and the stakeholders in the future. The assistance focused on the sacred entombment of Mbah Sayid RT.14 / RW. 02 Bulusidoakare District Sidoarjo Regency.

During the enculturation process, the villagers who initially gave an unresponsive welcome then could warmly accept the newcomer's presence. During *discovery* process, many more people know about Habib Abdurrahman bin Alwi Bafaqih, more well-known as Mbah sayid, and the feeling of ownership emerged. During *dream* and *design* process, the villagers learned to be familiar with discussion to solve any problems. Whereas the *define* process taught the villagers to develop planning before executing any works so that the process will go better and be more efficient. *Destiny* taught the villagers to be more open in solving everything with togetherness. After going through all ABCD processes, the researcher gathered all the data. There are some difficulties in applying the theories; however, the researcher would like to discuss three reflective sub-points: pre-assistance, during assistance, and post-assistance. These are likely still far from perfect, so the researcher welcomes any forms of correction.

1. Pre-assistance

The difficulty in this step was the difference of urban area circumstances that caused the enculturation process to meet some problems. Sidoarjo city is the supporting city for the capital of East Java, Surabaya city, so there are more complex problems and confusion. The whole area itself has grown wider in the last decade. There were approximately 1.4 million people in 2000 and 2.9 million people today, which has increased around 110%. Long ago, Sidoarjo area was known as Sidokare and a part of Jenggala Kingdom in which its inhabitants lived around Porong area. It implies that the area was formerly a deep forest or jungle which caused the lack of reception of information. The researcher has not enough social skills yet, so it took about 1.5 months to do the enculturation process.

Despite of all troubles the researcher faced, the enculturation process was eventually completed. The social skill has definitely a significant role to apply Asset Based Community Development (ABCD) method as well as the other tools until the process was around 65% completed, specifically for *Difine* and *Discovery*.

2. During assistance

There are three reflective processes in this step: *Dream*, *Design* and *Deliver*. This step involved three stakeholders with their own important role: the chiefs of neighbourhood association (RT and RW) and the district chairperson (*lurah*). The problem is that many villagers were still at a low level as human resources, especially for their educational background.

The program for changing their mindset could not be done optimally, so it needs more persuasive actions. This is the reason why the researcher suggests the rebuild program and empowerment plan that has been broadcasted by the local media.

3. Post-assistance

After the confusion and exhaustion during the assistance process, the researcher was finally able to finish this report. However, this is not the last, as there should be a further act for the improved program in the future. It needs a great effort to change the villagers' mindset about the revitalisation of the sacred entombment of Mbah Sayid due to their low education level, their average financial support, and the existence of pragmatics hegemony.

Each part of the neighbourhood association has a very harmonious relationship the others. For instance, the relationship between the RT. 14 / RW. 02 Bulusidoakare District Sidoarjo Regency and RT.

15 and RT. 16 RW. 03. Those three neighbourhood associations always maintain their cooperation and togetherness, either in formal or informal events. Sometimes, of course, several disagreements emerge, especially things related to money. For instance, the potential resources are located in RT. 14, and yet RT. 15 and 16 are gaining more profit and prosperity. Another problem is that the neighbourhood association chief is apparently a newcomer. There are strained situations and tensions as the villagers slowly lose their faith in the chief who does not solve the problem about rubbish and village cleanliness.

Last but not least, this is the beginning of the assistance process in managing or rebuilding assets in urban areas. The restoration, development and empowerment actually aim to build the confidence and self-awareness to manage the available asset so that the villagers' lives will be more improved and prosperous. The time or period is infinite to do such an assistance process.

5 CONCLUSION

The assistance to empower economic conditions using religious tourism in Bulusidokare District RT. 14 / RW. 02, Sidoarjo is an implementation based on scientific and community empowerment skills. Mbah Sayid's tomb is located in an urban area that has various and complex problems.

The assistance process using the Asset Based Community Development (ABCD) program and several theoretical frameworks had spent on the enculturation about a month and a half. The action had just been started on April for the lack of social skills, thus the approval letter had just been released by the end of March. There are difficulties in applying the assistance process, such as globalised and pragmatics hegemony movements which rapidly root in the research site, the minimum availability of human resources that mostly lack educational background, the non-cooperative stakeholders and the absence of the key-people. Hopefully, however, the enculturation, define, discover, dream-design, and deliver processes can be a shock therapy for the villagers.

After the assistance program finished, the most important aspect is the continuation program. No matter how long it will take, the assistance process must strengthen the confidence as well as the self-awareness of the available assets and use them optimally to gain their own prosperous benefits.

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