

Pseudo Spiritual Experience Religious and Cultural Tourism in West Java

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Abstract—This research focuses on the issue of the lack of spiritual experience gained by visitors to religious and cultural tourism in Indonesia tourism cases for the Al Jabbar Grand Mosque, the Mount Padang Site, and the Sagati Cultural Park in West Java. The aim of this research is to identify the spiritual level of visitors to religious and cultural tourism objects in West Java. This problem is solved based on theories of the spiritual experiences of religious and cultural tourism visitors with variables worship, science, da'wah, tadabur, diversity, self-reflection, and the search for meaning. This research uses two approaches, namely qualitative and quantitative. A qualitative approach was carried out using the Maudhu'i Al Qur'an and Hadith analysis method to identify the main ideas for the development of religious and cultural tourism as a whole based on visitors' spiritual experiences. The quantitative approach in this research uses a descriptive statistical analysis method of respondents' answers regarding the level of spiritual experience of visitors. The results of this research conclude the classification of the spiritual level of tourist objects through an analysis of the differences between the reality of respondents' satisfaction answers in the field and the theoretical conception of the spiritual experience that visitors should have. This research also provides recommendations for improving the quality of spiritual experiences at religious and cultural tourism objects.

Keywords—Spiritual, Religious Tourism, Cultural Tourism, Maudhu'i, Al Qur'an

I. INTRODUCTION

The lack of spiritual experiences gained by visitors is the main problem currently facing Religious and Cultural Tourism in West Java. There are many spiritual tourist attractions, but they do not provide a deep impression and

understanding of religious values or the noble values of the local wisdom of the country. In fact, Indonesia, especially West Java, has an extraordinary diversity of religious and cultural tourism with amazing spiritual experiences.

The lack of spiritual experience gained by visitors to religious tourism in West Java occurs in the case of Al-Jabbar Grand Mosque tourism as a new religious tourist attraction that attracts many tourists because of the spiritual values that can be seen as a guide to life. Natural and artificial beauty, combined with spiritual values, makes this religious tourist attraction at the Al-Jabbar Grand Mosque unique from other tourist attractions. (Rafsanjani, 2023). Religious tourism should provide more education on the history of Islamic civilization in the form of stories packaged using the latest digital educational technology. The Al Jabbar Grand Mosque should also convey a more spiritual experience from its Islamic architecture which is amazingly designed in the form of an architectural space characterized by a semi-circular shape with a contemporary mosque tower design. This mosque has four minarets as high as 99 meters. There are 27 niches around it which represent the number of cities and districts in West Java through their batik motifs. At the top of the mosque, there are five balls on skewers, the same as those in the West Java Governor's Office (Al-Jabbar, 2023). However, in reality, visitors today do not have a spiritual experience like the concepts developed above. In reality, visitors actually get a less comfortable impression and experience from social aspects and supporting infrastructure (Wardani, 2018).

West Java tourism not only offers Al-Jabbar religious experiences, but also offers many spiritual experiences at West Java cultural tourism, namely the Mount Padang Cianjur Site and the Sagati Pangandaran Cultural Park.

In general, culture is a socially inherited system of behavior that functions to connect humans with their living environment, including the way of life of community

groups, such as economic organization, settlement patterns, social groupings and political organizations, religious beliefs and practices, and so on. (Ghani, 2017). The case of the cultural tourist attraction Gunung Padang Site in Cianjur Regency should provide education on preservation and admiration for the ancient historical values of extraordinary cultural heritage from the past. However, there are still many tourists who do not understand what they see, either because of a lack of awareness or understanding of ancient historical heritage and local wisdom, including in their spiritual experiences (Yondri, 2019).

In cultural tourism, of course, it always involves objects from ancient history and local wisdom, where the aim should be to respect ancestral heritage, art, archeology, culture and historical places. However, the reality is that in the tourist area of the Gunung Padang Site there are still many visitors who are looking for entertainment and personal satisfaction when traveling, without gaining acceptance or understanding or deep spiritual experiences from the cultural tourist sites they visit. (Siswanto, 2007).

Apart from that, the lack of spiritual experience gained by visitors to cultural tourism in West Java also occurs in the case of Sagati Cultural Park tourism. Sagati Cultural Park is a culture-based artificial tourist attraction in Pangandaran Regency (Maulana, 2019). The case of the cultural tourist attraction Sagati Cultural Park should provide education on preservation and admiration for the historical values of Sundanese cultural heritage and local wisdom. Apart from that, it teaches the values of simple living habits as a way to control life from external influences. They also teach how to use traditional tools in daily life such as work in accordance with Sundanese culture. So that visitors can maintain and maintain cultural values (Darto, 2017). However, in reality, visitors do not feel the spiritual experience as the concept proposed. In reality, most tourists who visit there just look at, take photos and buy local products without understanding the spiritual or spiritual values of the cultural values at the cultural tourism locations they visit (Hanum et al., 2019).

The importance of solving the problem of spiritual experiences in the case of religious and cultural tourism in West Java is based on Maslow's opinion that their recognition as spiritual beings is the highest thing a human can achieve. One of the main human needs is spiritual experience. Human needs have even gone beyond spiritual experiences (Rosidah et al., 2022).

The aim of this research is to identify the spiritual level of visitors to religious and cultural tourism objects in West Java. To achieve this goal, an analysis of the Maudhu'i Al-Quran and Hadith was carried out as well as descriptive statistics on respondents' answers to the level of spiritual experience of worship, science, da'wah, tadabur, diversity, self-reflection, and the search for meaning in the case of religious tourism at the Grand Mosque of Al Jabbar, Mount Site. Padang, and Sagati Cultural Park, West Java. The results can provide recommendations for increasing spiritual experiences to

enrich religious insight, deepen love for the country, and promote the noble values of the Indonesian nation.

II. LITERATURE REVIEW

A. *Spiritual experiences and tourism*

According to John Dewey, "experience" refers to the totality of activities and results of active human interactions that are complex and varied with the environment and continue to change over the course of human history. Experience also involves conscious and developing human involvement in the process of interaction with the surrounding world (Ashiddiqie, 2020). The word "spiritual" relates to psychological and inner aspects. To this day, many people claim to be individuals who are more spiritual than religious, adopting various philosophies and belief systems from various cultures around the world. (Effendi, 2021).

Spiritual tourism is also related to esoteric motivation (hidden understanding), where people deliberately travel to find awareness and inner growth. Apart from that, spiritual tourism also reflects the desire to resolve personal problems and as a means to answer life's questions through deep spiritual experiences and the process of self-improvement or self-discovery. (Nair & Dileep, 2021).

Kusuma & Suryasih, (2016) states that the activities of spiritual tourists can be classified as follows:

1. Purposeful spiritual tourist, namely visitors get the highest spiritual experience or achieve the main goal of achieving spiritual improvement and have a strong interest in following it up.
2. Tourist spiritual sightseeing, namely visitors who have very high motivation to want to improve spiritually, but only experience low spiritual experiences.
3. Casual spiritual tourist, namely visitors who have a general interest in spiritual improvement, but have a low spiritual experience.
4. Incidental spiritual tourists, namely visitors who do not prioritize spiritual improvement as the main factor in choosing a tourist destination, but accidentally experience spiritual experiences during the trip.
5. Serendipitous spiritual tourist, namely visitors who do not have a specific intention to seek spiritual improvement on the trip, but unexpectedly gain a deep spiritual experience after traveling.

B. *Religious Tourism Concept*

A religious tourism must have tourism components such as attractions, facilities, and accessibility, additional services. Many people choose to undertake religious trips or religious tourism in an effort to increase their spiritual values, which has an impact on their religious character. In addition, religious tourism, which is sometimes referred to as spiritual tourism, has become part of the traditions of Indonesian Muslim communities. Thus, religious tourism can be defined as religious or spiritual tourism carried out by individuals or groups with the aim of getting closer to God Almighty and getting blessings in their lives (Narlita et al., 2017). Religious tourism can also be defined as visits to locations that have special meaning for religious people,

usually several places of worship that have excellence. Religious tourism is also part of the da'wah effort and must be able to raise people's awareness of the power of God Almighty and religious awareness through providing tourism at the attraction of objects with religious and general nuances (Abduh, 2021). Based on Islamic thought, religious tourism has several main concepts such as:

1. Religious tourism is worship
2. Religious tourism is closely related to the development and dissemination of knowledge, such as the fifth pillar of Islam, namely the Hajj and Umrah to the Baitullah.
3. Making da'wah an important goal of the journey of Islamic teachings, such as visiting graves or seeing the new moon during the month of Ramadan.
4. Traveling is also a way to reminisce, including giving thanks for the beauty of nature, contemplating the greatness of Allah SWT's creation, and increasing faith during tourism activities.

C. Cultural Tourism Concept

Cultural tourism is a means for people from outside the region to come to tourist attractions that are triggered by asking for historical relics and customs of ancient people. Cultural tourism also includes cultural elements such as cultural heritage, community traditions, and religious practices (Khotimah et al., 2017).

Koentjaraningrat in Herawati (2010) said that culture can be described in three ways, namely as complex behavior, as a concept of an order of values and as a product of human effort. Cultural tourism refers to something that has attraction, beauty and value in the form of natural, cultural and human diversity (Maisyani et al., 2022).

The spiritual experience of cultural tourism involves traveling beyond borders to explore and understand the culture of a tourist destination (Sukaatmadja et al., 2017). Tourists who are involved in religious ceremonies can experience values, including:

1. Respecting the diversity of beliefs of local communities,
2. Self-reflection and
3. Search for deeper meaning.

Table 1. Variables for the Concept of Spiritual Experience in Religious and Cultural Tourism

No	Spiritual Experience Concept	
	Variable	Religion Culture
1	Worship	✓
2	Science	✓
3	Preaching	✓
4	Tadabur	✓
5	Diversity	✓
6	Self reflection	✓
7	Search for Meaning	✓

III. METHODS

This research methodology uses a mix methods approach or a combination method, namely, the Maudhu'i Al-Quran and Hadith method as well as a descriptive

analysis method comparing facts in the field with criteria based on theories of the spiritual experience of religious tourism and cultural tourism. The stages of this research include:

1. Formulate problem issues
2. Looking for a theoretical basis for spiritual tourism
3. Primary data collection methods were carried out by observation and questionnaires. Observations were carried out using observation sheets and field photos. The questionnaire method was carried out on 300 respondents (100 respondents in each location) using a random sampling technique at 3 research locations, namely the Al-Jabbar religious tourism in Bandung City, the cultural tourism at the Gunung Padang Site, Cianjur Regency, and the cultural tourism at Sagati Cultural Park, Pangandaran Regency. Apart from that, secondary data collection methods were carried out using literature studies and institutional surveys.
4. Carrying out descriptive analysis using religious and cultural tourism criteria, including:
 - a. Analyze the reality of the spiritual experience of religious tourism through 4 criteria, namely worship, knowledge, preaching and tadabur.
 - b. Analyze the reality of the spiritual experience of cultural tourism through 3 criteria, namely diversity, self-reflection and meaning.
5. Analyzing Maudhu'i Al-Quran and Hadith. Maudhu'i Al Qur'an and Hadith method to identify the ideal concept of spiritual experience in religious and cultural tourism. Meanwhile, the descriptive statistical method is in the form of a percentage of the number of respondents' answers in 3 research locations to 5 classifications of visitors' spiritual experiences at the Al-Jabbar religious tourism in Bandung City, the Gunung Padang Site cultural tourism in Cianjur Regency, and the Sagati Cultural Park cultural tourism in Pangandaran Regency.
6. Draw conclusions and recommendations

For more details, Figure 1 shows, the framework of thought

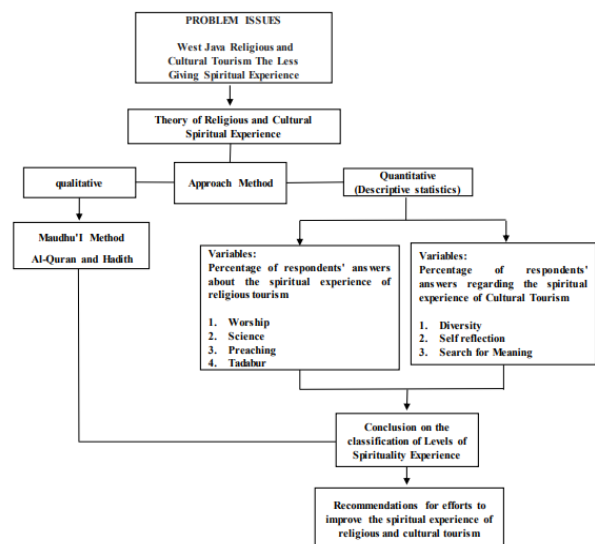


Figure 1. Research Rationale Framework

IV. RESULTS AND DISCUSSION

A. *Analysis of Maudhu'i Al-Quran and Hadith*

Maudhu'i Al-Quran and Hadith are used to solve the problem of lack of spiritual experience in religious and cultural tourism in West Java.

B. *Concept of Spiritual Experience of Religious Tourism*

1. QS Az-Zariyat (51) verse 56 emphasizes that worship is the main goal of human creation and all aspects of life, including tourism activities. Based on this verse, religious tourism anywhere should provide more spiritual experiences with the concept of worship for its visitors. According to Islamic teachings, the spiritual experience of worship carried out in religious tourism must increase the closeness of love and full majesty to Allah SWT. This is stated in the hadith Al Ahaadiist Ash Shahiihah which means "worship Allah because indeed he sees his servants who are pious".
 2. QS Thaha (20) verse 114 contains the meaning that increasing knowledge is a basic need for human life. Even science becomes part of the spiritual experience of worship and preaching. Based on this verse, the development of religious tourism should focus on creating spiritual experiences that increase knowledge, especially visitor worship. This concept is in line with the hadith of Muslim history, no. 2699 which says "walk to seek knowledge, that way Allah will make your path easier to Heaven"
 3. QS Luqman (31) verse 31 contains the concept of the spiritual experience of traveling through tadabur activities. The concept of tadabur in this verse encourages tourist attractions to expose and educate about the signs of the greatness of Allah SWT through story telling and explanations by tour guides. Visitors are invited to reflect on the greatness of Allah through beauty and be grateful for blessings. This is in accordance with the hadith narrated by Tirmidhi from Abu Hurairah, Rasulullah SAW said: "The Koran is a guide that needs to be read because it contains good teachings. After that, it will be multiplied tenfold."
- ##### C. *Cultural Tourism Spiritual Experience Concept*
4. QS Luqman (31) verse 31 contains the concept of the spiritual experience of traveling through self-reflection activities and the search for meaning. The concept of self-reflection and the search for meaning in this verse encourages visitors to reflect on the greatness of Allah through beauty and be grateful for the blessings by doing self-reflection, and finding deep meaning as the goodness of every effort to read the Al-Quran, written and in nature, is multiplied. This is in the hadith narrated by Tirmidhi from Abu Hurairah, Rasulullah SAW said: The Koran is a guide that needs to be read because it contains good teachings. After that it will be multiplied tenfold."
 5. QS Al-Hujurat (49 (13) contains the metaphor that humans must know each other well between women and men so that we become humans who have the highest glory in His sight by respecting each other's diversity/diversity. Based on this verse, when

traveling culture, visitors should be able to experience an increase in their spiritual experience and strengthen their ties to religious and cultural values diversity by respecting and getting to know each other among fellow religious communities. This concept comes from the words of Rasulullah SAW who said: "that humans must respect each other among other religious communities, especially Muslims, in this way they will respect Allah SWT who created them and placed them as high as possible." (HR. Tirmidhi).

Spiritual experiences can also be carried out with the concept of inviting visitors to reach an understanding of the future (futuristic) manually or digitally. In the Koran, Surah An Nahl verse 97 which means: "Both men and women who have faith and do righteous deeds, Allah promises them the best life." In an effort to improve spiritual experiences, religious and cultural tourism in West Java, we can also take the concept of looking into the future to invite and enable visitors to reach an understanding of the future both manually and digitally. Religious tourism at the Al Jabar Grand Mosque can be developed with a futuristic approach. Through the use of existing digital technology, visitors can access interactive information about historical and religious places to increase their spiritual understanding.

The Gunung Padang site in Cianjur Regency can also be developed with a futuristic concept related to spiritual experiences. The use of digital technology that does not yet exist and needs to be developed, such as an information system model that is clearly related to spiritual experiences, can broaden visitors' understanding of the cultural heritage and spiritual values associated with the site.

The Sagati Cultural Park in Pangandaran Regency also needs to develop the use of digital technology such as information systems related to spiritual experiences and interactive exhibitions that can enrich visitors' understanding of art, culture and spiritual values in the Pangandaran area.

D. *Analysis of the Level of Spiritual Experience of Tourist Attractions*

Analysis of the level of spiritual experience of a tourist attraction is an assessment of the extent to which visitors feel and experience a spiritual experience when visiting a tourist attraction. The spiritual experience was carried out using data collection techniques from questionnaires involving 100 people as respondents to determine the level and motivation of visitors who come to religious and cultural tourist attractions in West Java. By combining tourism experiences with these spiritual values, visitors can enrich their spiritual lives at tourist attractions such as the Al Jabbar Grand Mosque, the Gunung Padang Site, and the Sagati Cultural Park.

E. Analysis of the Level of Spiritual Experience of the Al-Jabbar Grand Mosque

1. The reality is that visitors who come to visit the Al-Jabbar Grand Mosque are very enthusiastic about worshipping, praying, or calming down to gain a spiritual experience. For more details, see Figure 2.



Figure 2. Worship activities at the Al-Jabbar Grand Mosque

A questionnaire was conducted on 100 visitors who visited the Al-Jabbar Grand Mosque, it was found that around 68% of visitors had a high spiritual experience while worshipping at the Al-Jabbar Grand Mosque and intended to return. These high interest respondents generally reasoned that they found inspiration and calm. A small portion of respondents lacked spiritual experience, namely 13% of visitors worshipped but did not get spiritual experience, and 10% of visitors did not consider worship as the main factor. With these data, the level of spiritual experience of religious tourism at the Al-Jabbar Grand Mosque is at the Purposeful spiritual tourist level. For more details, see Figure 3.

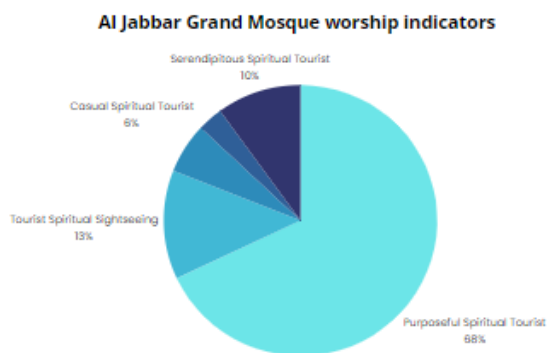


Figure 3. Graph of Visitors' Spiritual Experience Level Based on Worship Indicators

2. The reality of visitors who get knowledge from the Al-Jabbar Grand Mosque, Bandung City
The Rasulullah Gallery Museum at the Al-Jabbar Grand Mosque provides learning sources that are rich in knowledge about the life, teachings and example of the Prophet Muhammad SAW. For more details, see Figure 4.



Figure 4. The Rasulullah Gallery Museum at the Al-Jabbar Grand Mosque as an Element of the Spiritual Experience of Visitors, an Indicator of Knowledge

A questionnaire was conducted on 100 visitors who visited the Al-Jabbar Grand Mosque, it was found that around 63% of visitors did not consider knowledge as the main factor. Respondents of this interest generally did not make knowledge the main factor in increasing their spiritual experience while at the Al-Jabbar Grand Mosque, but unexpectedly had a spiritual experience. The results of other respondents' answers were 14% had a general interest in knowledge but had low spiritual experience, 11% of visitors had a high spiritual experience from the knowledge gained during their visit to the Al Jabbar Grand Mosque. With this data, the level of spiritual experience, the knowledge indicator, is Incidental Spiritual Tourist. For more details, see Figure 5.

Al Jabbar Grand Mosque scientific indicators

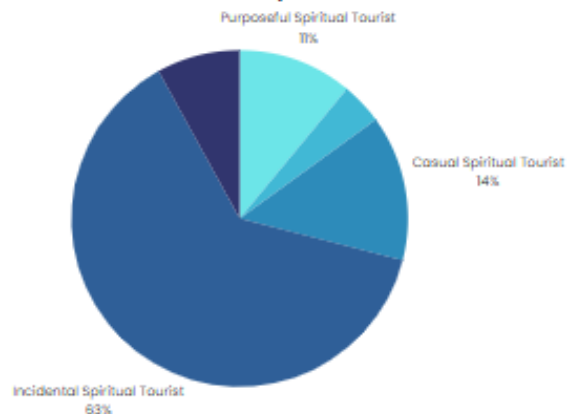


Figure 5. Graph of Visitors' Spiritual Experience Level Based on Scientific Indicators

3. The reality of visitors who get enlightenment from the preaching of the Al-Jabbar Grand Mosque, Bandung City

A questionnaire was conducted on 100 visitors who visited the Al-Jabbar Grand Mosque, it was found that around 69% of visitors did not consider enlightenment of preaching as the main factor but inadvertently experienced spiritual improvement. Respondents of this interest generally reasoned that they had accidentally gained a memorable experience through the enlightenment of a preaching that motivated visitors. The results of other respondents' answers were that 12% of visitors received preaching enlightenment but did not get a spiritual experience and 8% of visitors had no intention of getting

preaching enlightenment but gained a deep spiritual experience. With these data, the level of spiritual experience of religious tourism at the Al-Jabbar Grand Mosque is at the incidental spiritual tourist level. For more details, see Figure 6.

Indicators of preaching at the Al Jabbar Grand Mosque

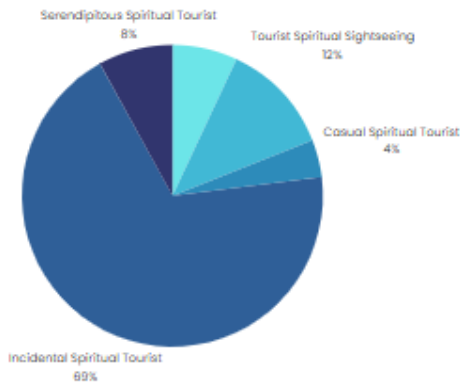


Figure 6. Graph of Visitors' Spiritual Experience Level Based on Da'wah Indicators

4. The reality of visitors who perform tadabur by seeing the splendor of the Al-Jabbar Grand Mosque in Bandung City

A questionnaire was conducted on 100 visitors who visited the Al-Jabbar Grand Mosque, it was found that around 57% did not have a specific intention to pray, but unexpectedly had a spiritual experience. Respondents of this interest generally reasoned that they had no specific intention of spiritual improvement but unexpectedly took the time to meditate and felt a deep experience after doing so. Another answer result was that 17% of visitors did not use tadabbur as the main factor, 10% of visitors had high motivation to perform tadabur but lacked spiritual experience. With this data, the level of spiritual experience of the tadabbur indicator is Serendipitous spiritual tourist. For more details, see Figure 7.

Indicators of the tadabur Grand Mosque of Al Jabbar

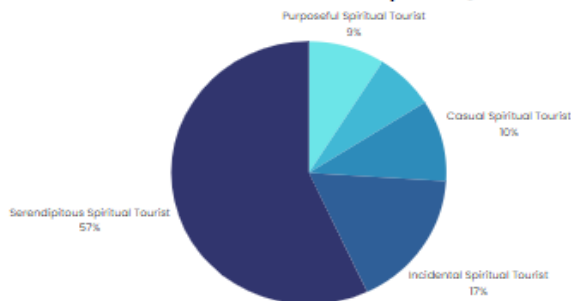


Figure 7. Graph of Visitors' Spiritual Experience Level Based on Tadabur Indicators

Visitors who carry out tadabur (deep reflection) by looking at the architectural splendor of the Al-Jabbar Grand Mosque in Bandung City can experience a spiritual experience that inspires and enriches their understanding of the greatness of Allah SWT. For more details, see Figure 8.



Figure 8. Spiritual Experience of Tadabur Indicators by Seeing the Magnificence of the Al-Jabbar Grand Mosque, Bandung City

F. Analysis of the Level of Spiritual Experience of the Mount Padang Cianjur Site

1. The reality of visitors experiencing diversity or appreciating the customs of the local community at the Gunung Padang Cianjur Site

A questionnaire was conducted on 100 visitors who visited the Gunung Padang site, which was approx 62% of visitors had a general interest in visiting the Gunung Padang Site but had a low spiritual experience. Respondents who came with a general interest, mostly had only general goals and very little to gain spiritual experience about appreciating diversity or customary rituals of the Gunung Padang Site community, because diversity activities and events at the Gunung Padang Site were very rarely carried out. A small percentage of respondents did not make spirituality their main goal, but around 18% of visitors accidentally had a spiritual experience during their trip and 14% of visitors did not have a special intention but unexpectedly had a deep spiritual experience after traveling. With these data, the level of spiritual experience of cultural tourism at the Gunung Padang Cianjur Site is at the casual spiritual tourist level. For more details, see Figure 9.

Indicators of the diversity of the Gunung Padang Site

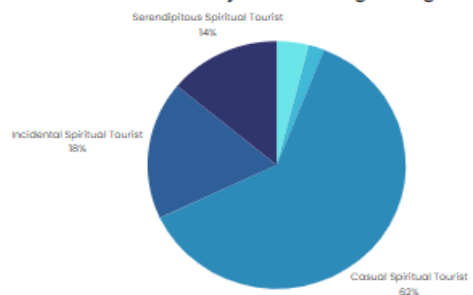


Figure 9. Graph of Visitors' Spiritual Experience Level Based on Diversity Indicators

2. The reality of visitors reflecting on themselves at the Gunung Padang Cianjur Site

When visiting the Gunung Padang Site, visitors can feel the solemn and down-to-earth atmosphere. The natural beauty of the surroundings including green hills and stunning panoramic views unites visitors with nature and provides a deep spiritual experience. Apart from that, the existence of facilities for meditation on each terrace of Gunung Padang carried out by the local community and visitors at this site also provides visitors with a unique and memorable spiritual experience (Suminar, R., & Abidin, Z, 2018). For more details, see Figure 10.



Figure 10. Surrounding Community and Visitors Doing Meditation/Self-Reflection

A questionnaire was conducted on 100 visitors who visited the Gunung Padang site, which was approx 70% of visitors did not visit the place for spiritual reasons. However, they had an accidental spiritual experience during their journey. Those who do not visit the Gunung Padang Site with spiritual goals mostly experience spiritual experiences through self-reflection (self-muhasabah), which is sometimes assisted by a tour guide. A small portion of respondents 14% did not experience a significant spiritual experience because they only had a general interest when visiting the Gunung Padang Site, and around 8% of visitors did not have a specific intention to seek spiritual improvement, but instead sought a spiritual experience. Thus, the level of spiritual experience from cultural tourism at the Mount Padang Cianjur Site based on self-reflection indicators can be categorized as being at the incidental spiritual tourist level. For more details, see Figure 11.

Indicators of self-reflection at the Gunung Padang Site

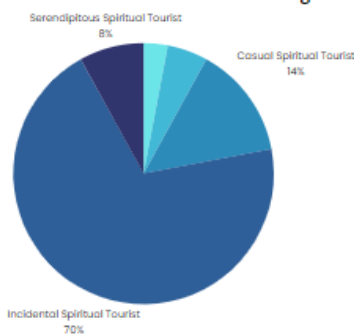


Figure 11. Graph of Visitors' Spiritual Experience Level Based on Self-Reflection Indicators

3. The reality of visitors who get a deep meaning at the Mount Padang Cianjur Site

The spiritual experience of cultural tourism at the Gunung Padang Cianjur Site can provide an enchanting and inspiring experience. The Mount Padang Cianjur site is an archaeological site on the slopes of Mount Padang, Cianjur, Indonesia. This site is believed to be a complex of ancient stone structures that have a long history and high spiritual value for the local community. A visit to this site provides an opportunity to witness the beauty and derive meaning from ancient stone architecture which is believed to have strong spiritual power (Gunawan, I., & Widayati, S., 2019). For more details, see (Figure 12).



Figure 12. Spiritual Experience of Meaning from Each Level of Terraces and Outstanding Stones

A questionnaire was conducted on 100 visitors who visited the Gunung Padang site, which was approx 60% of visitors who visited the Gunung Padang Site with the Search for meaning indicator on average initially did not have a specific intention to seek spiritual improvement, but unexpectedly they found a spiritual experience. depth after traveling (Figure 13). A small percentage of respondents, around 18% of visitors, did not make spirituality their main goal in visiting the Gunung Padang Site, but they accidentally had a spiritual experience during their trip to the Gunung Padang Site and around 15% of visitors who came only had a general interest in visiting the Gunung Padang Site, however they have low spiritual experiences. With these data, the level of spiritual experience of cultural tourism at the Gunung Padang Cianjur Site is at the Serendipitous spiritual tourist level. For more details, see Figure 13.

Search indicator for the meaning of the Gunung Padang Site

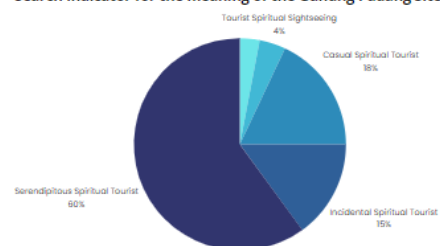


Figure 13. Graph of the Level of Spiritual Experience of Visitors Based on the Search for Meaning Indicator

G. Analysis of the Experience Level of the Sagati Pangandaran Cultural Park

1. The reality of visitors experiencing diversity at the Sagati Pangandaran Cultural Park

Sagati Cultural Park is the center for preserving Sundanese culture in Pangandaran Regency. Such as craft exhibitions and art events. These activities and performances will provide visitors with insight into the various cultural heritages in Pangandaran Regency. (Maulana 2019). For more details, see Figure 14.



Figure 14. Spiritual Experiences Related to Diversity from Cultural Heritage Performing Arts

The main attraction of the Sagati Cultural Park is showing and providing information about ancient traditional and cultural elements and habits. One of the elements displayed is intended as a reminder and an effort to control oneself. This is based on the condition of humanity which is increasingly losing direction because it is enslaved by worldliness. One of the arts related to self-reflection is the art of prancing, the aim of which is as a form of gratitude to God Almighty (Hanum et al., 2019).

Questionnaires were conducted on 100 visitors who visited the Sagati Cultural Park around 58% of visitors had a general interest in visiting the Sagati Cultural Park but had a low spiritual experience. Respondents who came with general interests mostly had general goals and very little to gain spiritual experience in appreciating and respecting diversity, from local wisdom or the culture of the Sagati Cultural Park community. Because diversity activities at the Sagati Cultural Park are very rarely carried out. A small percentage of respondents did not make spirituality their main goal, but around 21% of visitors accidentally had a spiritual experience during their trip and 15% of visitors had no special intention but unexpectedly had a deep spiritual experience after traveling. With these data, the level of spiritual experience related to diversity, Sagati Cultural Park cultural tourism is at the casual spiritual tourist level. For more details, see Figure 15.

Indicators of the diversity of the Sagati cultural park

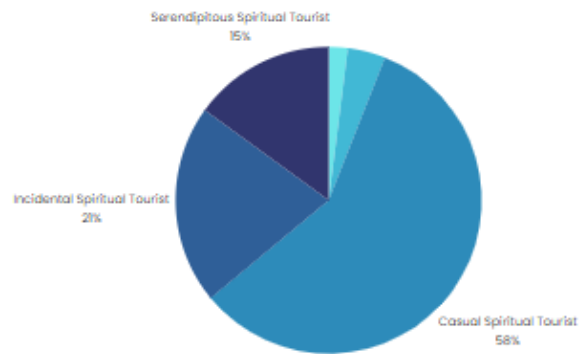


Figure 15. Graph of Level of Spiritual Experience of Sagati Cultural Park Visitors Based on Diversity Indicators

2. The reality of visitors reflecting on themselves at the Sagati Pangandaran Cultural Park

There are buildings and cultural heritage objects in the Sagati Cultural Park. The architecture of Sundanese cultural buildings and cultural heritage objects are not just for display that is interesting to look at. However, every architecture in the building or objects on display has meaning in it. Apart from that, these buildings and objects are maintained and cared for because they have historical value.

Questionnaires were conducted on 100 visitors who visited the Sagati Cultural Park around 68% of visitors did not make spirituality their main goal in visiting the Sagati Cultural Park, but they accidentally had a spiritual experience during their trip. Respondents who came without making spiritual experience their main goal, mostly instead gained spiritual experience through self-reflection on the cultural elements displayed at the Sagati Cultural Park, one of which was intended as a reminder and an effort to control themselves. A small percentage of respondents did not get a spiritual experience, around 12% of visitors had a low spiritual experience because they only had a general interest when coming to the Sagati Cultural Park and around 10% of visitors also did not have a specific intention to seek spiritual improvement as a main destination but they get a deep spiritual experience after they travel. With these data, the level of spiritual experience related to self-reflection, Sagati Cultural Park cultural tourism is at the level of Incidental spiritual tourist. For more details, see Figure 16.

Sagati Cultural Park self-reflection indicator

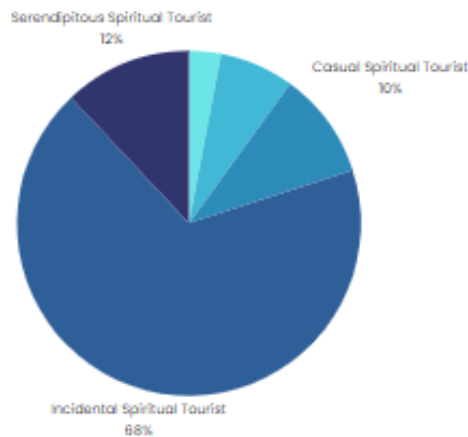


Figure 16. Graph of Level of Spiritual Experience of Sagati Cultural Park Visitors Based on Self-Reflection Indicators

3. The reality of visitors searching for meaning in the Sagati Cultural Park

Visitors to the Sagati Cultural Park who visit with the aim of understanding the meaning and cultural values of the place, they can read the information provided and follow the reading flow and can talk to the tour guide. The overall building infrastructure objects can be seen in Figure 17.



Figure 17. Architectural portrait of the Sagati Cultural Park building, Pangandaran Regency

Questionnaires were conducted on 100 visitors who visited the Sagati Cultural Park around 62% of visitors had no specific intention at all to seek and make spiritual improvement the main goal of their trip, but most instead gained spiritual experiences through searching for meaning which they found in depth after they travel. In addition, about 17% of visitors to the Sagati Cultural Park do not have a spiritual destination as the main purpose of their trip, but they get a spiritual experience accidentally, and about 11% of visitors only have a general interest in visiting the Sagati Cultural Park but do not get a spiritual experience at all. Visitors in search of meaning are at the Serendipitous Tourist level of spiritual experience. For more details, see Figure 18.

Indicators of the search for the meaning of Sagati Cultural Park

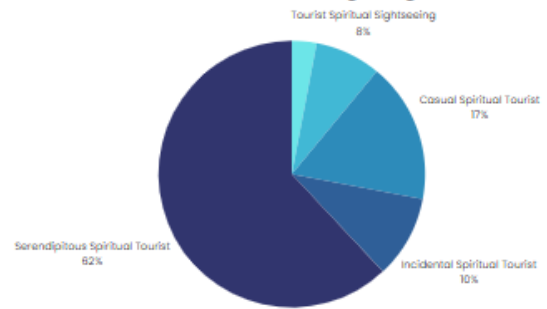


Figure 18. Graph of Level of Spiritual Experience of Visitors to Sagati Cultural Park Based on Indicators of Search for Meaning

Table 2. Results of Respondents' Processing of Spiritual Experiences in Religious and Cultural Tourism

		Concept of Spiritual Experience (%)				
No	Variable	P	SI	C	I	S.E
Al-Jabbar Grand Mosque						
1	Worship	68				
2	Science				63	
3	Preaching				69	
4	Tadabur					57
Mount Padang Cianjur site						
1	Diversity		62			
2	Self reflection				70.4	
3	Search for Meaning					60
Sagati Pangandaran Cultural Park						
1	Diversity		58			
2	Self reflection				68	
3	Search for Meaning					62

Source: Processed by Researchers, 2024

Information Table 2

- P = Purposeful spiritual tourist
- SI = Tourist spiritual sightseeing
- C = Casual spiritual tourist
- I = Incidental spiritual tourist
- S.E = Serendipitous spiritual tourist

V. CONCLUSION

There is a diversity of different spiritual levels or classifications in each aspect. The spiritual experience of worship is at the Purposeful spiritual tourist level, tadabur is at the Serendipitous spiritual tourist level, science and da'wah are at the Incidental spiritual tourist level. The spiritual experience of cultural tourism in West Java with the case study of the Gunung Padang Site and the Sagati Cultural Park shows the tendency for experiences of diversity to be at the Casual spiritual tourist level, self-reflection at the Incidental spiritual tourist level, and the search for meaning at the Serendipitous spiritual tourist level. In order to improve the spiritual experience of visitors to religious and cultural tourism in West Java, it is necessary to change the concept of activities from conventional tourism (passive visitors) to interactive tourism (active visitors) and increase the quality and quantity of the 5A tourism components by inviting active

interaction with visitors to reach out. understanding the future (futuristic) based on spiritual experiences of worship, science, da'wah, tadabur, diversity, self-reflection, and the search for meaning both manually and digitally

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