

Development of Inclusion Through Minority-Conscious Tourism in The Madura Religious Tourism Area

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Abstract

In carrying out sustainable development, paying attention to many aspects is necessary. This article explores the aspect of justice for the entire community, which is one of the characteristics of religious tourism branding, which can provide access to the entire community to feel comfortable and safe when traveling and create significant growth in the creative economy of the surrounding community. Madura is generally known as a religious area that emphasizes religious values. In religious values, God never differentiates between his people. The research used a qualitative approach with the interpretive method where informants experienced an in-depth interview. The research finding described that in its development, Madura religious tourism should pay attention not only to economic aspects but also to the involvement of social justice in providing opportunities for people with disabilities to access the religious facilities and religious tourism they have. Together with the tourism department, researchers are trying to provide suggestions and strategies for the sustainability of religious tourism development that prioritizes aspects of religious branding and justice for every congregation. With increasing attention to the rights of people with disabilities in religious tourism, the image and branding will increase to attract the wider community to increasingly visit tourism in Madura in general and religious tourism in Sumenep in particular. Development focusing more on the tourism sector and the creative economy should not marginalize people with disabilities as part of the development object. Therefore, inclusion-friendly tourism development needs to be an input for related agencies and local governments to uphold aspects of social justice among fellow humans.

Keywords: Inclusion Development, Madura, Minority-conscious Tourism, Religious Tourism



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I. INTRODUCTION

In world life globally, it has been recorded that one billion people live with disabilities; this is, of course, not a small number, and the number continues to increase every year. People with disabilities are vulnerable in many ways, including in terms of health when compared to society in general. This is further exacerbated when the access needed, especially regarding health development, is inadequate. Accessibility is a form of equalizing rights for people with disabilities. Apart from health services, people with disabilities also experience limited access to public services, as stated in the 2011 World Report on Disability and the 2022 Global Report. In the report on Health Equity for People with Disabilities², health services for people with disabilities in a country that is considered a developed country, such as America, taking into account the National Sustainable Development Goal 3 (SDG 3) which is "to ensure the continuity of healthy lives and improve the well-being of all people at all ages" and the goal of Universal Health Services (The World Health Organization's UHC cannot be met according to planned standards.³

Several examples have occurred in the global world in the last few decades. For example, China has good access to health for its citizens, but the existing data does not say that. Economically, China has experienced significant economic growth every year, and per capita GDP (gross domestic product) increased from 430 US dollars (2015 USD constant) in 1980 to 10,358 US dollars (2015 USD constant) in 2020. Although the data that has been presented shows significant improvements in welfare and the economy, there are still shortcomings in healthcare accessibility across China. This disproportionately impacts people with disabilities who have challenges accessing health services.⁴ For example, data that has been collected proves and shows that people with disabilities are more likely to live in areas with fewer health services than in areas with high accessibility, live in poverty due to the vulnerability they experience and less access to health, and also have more little access to education.⁵

Difficulties for people with disabilities to access public development, which should be accessible to anyone regardless of whether they have a disability or not. This is predicted because they have several obstacles. These barriers include barriers to physical activity, communication, and stereotypes that occur in society, which make it

² World Health Organization, "Global Report on Health Equity for Persons with Disabilities" (World Health Organization, 2022).

³ Tess Bright and Hannah Kuper, "A Systematic Review of Access to General Healthcare Services for People with Disabilities in Low and Middle Income Countries," *International Journal of Environmental Research and Public Health* 15, no. 9 (September 2018): 1879.

⁴ Dorothy N. S. Chan et al., "Factors Associated with Cervical Cancer Screening Utilisation by People with Physical Disabilities: A Systematic Review," *Health Policy (Amsterdam, Netherlands)* 126, no. 10 (October 2022): 1039–50; Bright and Kuper, "A Systematic Review of Access to General Healthcare Services for People with Disabilities in Low and Middle Income Countries."

⁵ Chao Guo et al., "Poverty and Youth Disability in China: Results from a Large, Nationwide, Population-Based Survey," *Plos One* 14, no. 4 (April 25, 2019); Prashant Loyalka et al., "The Cost of Disability in China," *China Demography* 51, no. 1 (February 2014): 97–118.

difficult for individuals with disabilities to access health services and public services.⁶ Previous research has found that factors such as income, health insurance, and education can influence health services and accessibility for people with disabilities, both physical and psychological.⁷ and striking disparities in accessing health and public services between people with disabilities and non-disabled people.⁸ However, only a few studies have explored the main factors behind the gap in accessing health services and public services, especially in the tourism sector, which is one of the public facilities that can be enjoyed by the general public and people with disabilities.⁹ Because these existing obstacles are like an endless cycle that befalls people with disabilities, there is a need for research aimed at developing development to provide accessibility to vulnerable, inclusive communities in many sectors.

In Yeni¹⁰ every citizen who lives in one country or who is in another country has access to or has the right to obtain all rights because of his position as an Indonesian citizen. Citizens have rights to the facilities the state provides as part of its services. This right must be given without distinguishing between the physical and psychological conditions experienced by the individual. Human rights are essentially universal and equal, which means that these rights are given to everyone without any differences or limitations on gender, skin color, age, culture, religion, and physical and psychological conditions. This right transcends nationality, economics, gender, and a person's condition, whether standard or disabled.

Disability is a condition of an individual's limitations or inability, both physically and psychologically, to carry out activities in ways and sizes that are generally considered normal for humans in general, Quoting.¹¹ Disability is a condition caused mainly by the individual's inability or decreased ability at birth and during life. Disabilities include people with deficiencies that exist in society. So, people with disabilities can be more familiar with other people with disabilities. With the predicate disabled, people can

⁶ Emma Pearce et al., "Promoting Equity in Health Emergencies through Health Systems Strengthening: Lessons Learned from Disability Inclusion in the COVID-19 Pandemic," *International Journal for Equity in Health* 21, no. 3 (October 25, 2022): 149; Margaret Sowney and Owen Barr, "Equity of Access to Health Care for People with Learning Disabilities: A Concept Analysis," *Journal of Learning Disabilities* 8, no. 3 (September 1, 2004): 247–65.

⁷ Molalign B. Adugna et al., "Barriers and Facilitators to Healthcare Access for Children with Disabilities in Low and Middle Income Sub-Saharan African Countries: A Scoping Review," *BMC Health Services Research* 20, no. 1 (December 2020): 15; Alison Alborz, Rosalind McNally, and Caroline Glendinning, "Access to Health Care for People with Learning Disabilities in the UK: Mapping the Issues and Reviewing the Evidence," *Journal of Health Services Research & Policy* 10, no. 3 (July 2005): 173–82; Mansha Mirza et al., "Barriers to Healthcare Access among Refugees with Disabilities and Chronic Health Conditions Resettled in the US Midwest," *Journal of Immigrant and Minority Health* 16, no. 4 (August 2014): 733–42.

⁸ Márcia Andrea Oliveira da Cunha et al., "Health Care for People with Disabilities in the Unified Health System in Brazil: A Scoping Review," *International Journal of Environmental Research and Public Health* 19, no. 3 (January 2022): 1472.

⁹ Linhong Chen, Xiaolu Zhang, and Xiaocang Xu, "Health Insurance and Long-Term Care Services for the Disabled Elderly in China: Based on CHARLS Data," *Risk Management and Healthcare Policy* 13 (February 25, 2020): 155–62.

¹⁰ Yeni Yuliana, "Discrimination Against Persons with Disabilities Using Air Transport Services," *Archipelago Journal* 6, no. 3 (2019): 536–47.

¹¹ World Health Organization, "Global Report on Health Equity for Persons with Disabilities."

easily divide their social strata between themselves and people who have this disability. Inevitably, the stigma between those with disabilities and those without disabilities eventually emerges.

In the current reality, according to Yeni¹², the number of people with disabilities is increasing over time. It increasingly requires special attention from stakeholders or the government regarding access needs in all aspects of life, such as health needs, tourism, education, welfare, and happiness, as well as facility needs. Other everyday things include being seen as equals or removing the label of disability among ordinary people who feel this is a regular thing.

Article 19 of Law Number 8 of 2016 explains that Persons with Disabilities should have the right to public services, including the right to obtain adequate accommodation during public services optimally, somewhat, with dignity, without discrimination, assistance, translation, and provision of facilities that can be accessed on-site. Public services at no additional cost. This is very by the principle of justice, which all people, the general public and the disabled community, can access. This equality must be continuously called for in development and accessibility development programs for people with disabilities so that people with disabilities have the same rights and opportunities as others.¹³

In Indonesia, the push for accessible tourism has gained momentum in recent years, reflecting a growing awareness of the importance of inclusivity. One notable example is the Borobudur Temple in Central Java, a UNESCO World Heritage site and a significant cultural and religious landmark. Recognizing the need for inclusivity, Borobudur has taken steps to improve accessibility for visitors with disabilities. The temple complex now features ramps and pathways, ensuring individuals with mobility challenges can navigate the site comfortably. Braille information is also available for visually impaired visitors, offering a comprehensive and inclusive experience.

The cultural hub of Ubud in Bali has similarly embraced the principles of accessible tourism. Beyond physical infrastructure enhancements, Ubud has developed initiatives to train local guides to assist visitors with different needs. This includes providing information in sign language and creating sensory experiences for individuals with cognitive challenges. By actively addressing accessibility concerns, these destinations demonstrate a commitment to social inclusion and attract a broader range of visitors, contributing to the economic sustainability of the local tourism industry. These examples from Indonesia underscore the transformative impact that prioritizing accessibility can have on enhancing the overall travel experience and fostering an inclusive society. However, in other tourism places outside mainstreamed Indonesian tourism areas, issues of access for disability are still far from the idea of exclusivities.

The significance of accessible tourism goes beyond ethical considerations; it also taps into a largely untapped market. When destinations actively address and meet the

¹² Yuliana, "Discrimination Against Persons with Disabilities Using Air Transport Services."

¹³ Nilda Mutia and Yanis Rinaldi, "Implementation of Public Services for Persons with Disabilities in Banda Aceh City," *JIM in the Field of State Law* 1, no. 1 (August 6, 2017): 55–66.

diverse needs of individuals with disabilities, they open doors to a significant demographic that has often been overlooked. This inclusive approach not only aligns with the principles of social responsibility but also has the potential to boost the economic prospects of the tourism industry. Satisfied and empowered travelers with disabilities become advocates for accessible tourism, contributing to positive word-of-mouth, increased tourism revenues, and the sector's overall growth.

Promoting accessibility in tourism is a multifaceted endeavor that intertwines ethical, social, and economic dimensions. By ensuring that everyone, regardless of physical or cognitive abilities, can partake in the joys of travel, destinations foster a more equitable and harmonious society while simultaneously reaping the benefits of a diverse and expanding tourism market. The ongoing commitment to enhancing accessibility is an investment in a future where the travel experience is truly inclusive and enriching for all.

The Madurese community, which consists of 4 districts, is very attached to Islamic culture. In preliminary data collected by the author, it is stated that around 90 percent of Madurese people are Muslim, and the remaining 10 percent are Christian, Catholic, Buddhist, and Confucian. This very striking comparison is what causes Islamic religious culture to become a cultural and religious culture in branding Madurese society as Muslim and religious. The teachings of Islam influence their daily lives; apart from that, the strong and friendly culture and strong family culture are a magical force for people outside Madura to see how close the Madurese people are. Muslim religion or Islamic religion, which is indeed the majority religion in Madura, creates a unique homogeneity as the majority religion so that anyone who comes from Madura is always considered Muslim or Muslim. A study concluded that most Madurese people adhere to and embrace the Islamic religion, even when born. This shows that the Islamic religion has begun to be taught and socialized by parents and has become a cornerstone of social, cultural, and political life that breathes Islam.

With the amount more than 90 percent of Madurese adhere to Islam; the rest are Catholic, Christian, Buddhist, Hindu, and Confucian. They are making the Madurese people always synonymous with Islam as the majority religion. In terms of tourism and entertainment, Madurese people also focus on all kinds of activities related to religiosity as one of the characteristics of Madurese society as their city branding to attract tourists to visit Madura to enjoy the uniqueness of Madurese society. One thing known in society is taking a tourist trip religion. Religious tourism is like a unique icon for Madurese society. Indeed, the tourist trip is Islamic and does not violate Islamic law. It is the leading destination visited by tourists because this tourism, apart from being legal in the eyes of the law, also creates a sense of security and comfort for visitors.

For the people of Bangkalan, Sampang, Pamekasan, and Sumenep, pilgrimages to graves should not be overlooked because eating in the Madura region contains cultural and religious values. Apart from being a ritual that is believed to seek blessings for life and the smooth running of business, generally, religious tourism such as tombs is a means for the community and tourists to ask for blessings from the Creator because these places

have always been historical and have stories that have been told from generation to generation. It is the Shachona Holil tomb in Bangkalan, which local people and tourists always want to visit to pray for blessings or get blessings because it is called a holy place. Apart from that, there is also Aer Mata, a religious tourist attraction with cultural and cultural requirements. It has become a tourist destination because, at this tourist spot, we can get water that comes from a holy spring.

Pilgrims to the graves of scholars and community leaders will be a sight that can be seen every day, especially on certain major holidays, both in Bangkalan, Sampang, Pamekasan, and Sumenep, so it can be said that there will be an increase in visitors is significant because tourists come continuously. Religious tourism then develops into an opportunity for development and improving community welfare. The increase in welfare must involve cooperation with the relevant government so that there are orderly regulations, and a price war is avoided, creating a feeling of reluctance to buy again when the price is higher.

Apart from Islamic tradition, Madura also has religious diversity because plurality persists in all corners of Indonesia, including Madura. Religious tourism, referred to here, is tourism that supports religious life. Starting from places of worship, places of ancient relics, and the graves of religious figures. Religious tourism, which is famous in the Madura region, has been transformed into tourism that fulfills religious needs for the community and minority groups who need it. For example, a church is a place of worship for Catholics and Protestants, a monastery for Buddhists and Confucians, a temple, and a temple for Hindus. These places of worship are stopovers for travelers outside Madura to travel or worship.

Becoming a tourist city aware of inclusion is essential for any part of the world, whether global, Indonesia, or Madura. Apart from being a pillar of equalization of justice in accessing religious tourism for minorities such as people with disabilities, it is needed. A society with solid religious branding must be balanced by aligning the positions between minority groups and society. Unfortunately, this has not yet become the government's focus of interest, Madura, carried out continuously, especially Sumenep. This awareness already exists, but for sustainable development to be aware of inclusion, extraordinary encouragement is needed from various parties. Building city branding as a religious tourism destination opens up opportunities for Someone to compete with other regions in getting foreign and domestic tourist visits.

It is essential to identify tourism development problems and the aspect of equality and justice for all human beings. The rights of people with disabilities who are generally excluded as part of minority communities must be equalized by the law. Article 19 Number 8 of 2016. The law that has been written cannot possibly be realized without cooperation between community institutions and stakeholders in government.

Like us as ordinary people, people with disabilities also have the same rights to visit tourist attractions that comply with religious rules and values , as city branding in Sumenep and Madura in general. The need for religiosity is an undeniable spiritual need

by the first principle of Pancasila, namely, Belief in One Almighty God. Tourist sites and religious aspects are essential for the common good.

Religion gives meaning to the lives of individuals and groups and gives hope for the continuity of life after death. The Madurese people also highly praised this as adherents of a strong culture. Religion can be a means for humans to lift themselves from a worldly life full of suffering, gain hope to form a new hope per each person's prayers and achieve spiritual independence in various ways per the creator's teachings. Religion in Madura is highly respected in every human life, especially in development. Each building characterized very religious themes, which always strengthened the existing culture of religiosity, strengthening group norms and moral sanctions for individual and group actions and becoming the basis for common goals and values that form the basis of societal balance. In religious teachings, we are also taught to respect other people, both younger and older people, including people different from us. Moreover, they are a minority group or what we often call disabled. Disabled people also have equal rights as fellow human beings regardless of differences in physical and psychological appearance.

The religion for Madurese is Islam, even though Islam is not the only religion in Madura. This religion has penetrated and colored the pattern of their social life, and religion is considered a sacred thing that must be defended because it is an ideology. Anyone who insults religion must die, following the principles of Madurese society, which upholds religiosity. Religious life is deeply rooted in the traditions of the Madurese people for generations. The whole year is full of Islamic greetings that have symbolic meanings. For example, *kenduri*, a celebration to commemorate family members who have passed away, is held on Thursday afternoons or evenings. There are monthly parties or celebrations and many other ceremonies throughout the year. It is through such religious and semi-religious ceremonies that society becomes integrated. Kiai and their students play an essential role in everyday life. Moreover, this is a ritual that Madurese people highly respect because if it is not carried out, it will cause harm.

The banking of religious tourism for the district Sumenep, which is full of the value of justice for all communities, provides a space for the Madurese government and people to develop their culture. Martono¹⁴ defines community empowerment as preparing the community with various resources, opportunities, knowledge, and skills to increase its capacity to determine its future and participate in and influence life in the community. Community empowerment aims to create an independent society, explore and utilize the potential in its area, and help the community be free from worldly backwardness or poverty.

In this research, we tried to map out the very urgent problem formulation used in this research. Among others are the following: What are the dynamics of conscious inclusion development in religious tourism in Sumenep district? How can the relevant agencies provide strategies for developing inclusion-conscious development among the still apathetic community in Sumenep, Madura? The research aims to provide an

¹⁴ Nanang Martono, *Sociology of Social Change, Classical Modern, Postmodern, and Postcolonial Perspectives* (Jakarta: Rajawali Press, 2011).

overview of the dynamics of inclusion-conscious development in the Sumenep district and relevant agencies' roles and tactical strategies in developing inclusion-conscious development in Sumenep, Madura. This study used qualitative research methods. Qualitative research focuses more on the strength of the data and places greater emphasis on data variations. The resulting data is not homogeneous, but variations exist between one data and another. This method aims to develop an understanding of individuals and various events by considering the relevant context, understanding social phenomena through a holistic picture, and increasing in-depth understanding. As Summer said, deep understanding is not just asking questions that are on the surface but going deeper into detail.

This research will be carried out in Madura, including Sumenep. This shows that Sumenep is an area with religious branding to increase productive business centers that pay attention to people with disabilities, which is quite advanced. However, the development of branding in religious tourism needs to be developed further, especially by highlighting minorities as members who have equal rights in development. Awareness of the importance of accessibility in unique places, which is essential in the development of religious tourism, actually already exists. However, this continuity of religiously aware development must be initiated and planned thoughtfully. This inclusion-conscious development does not require much capital to include disability rights in accessing religious tourism branding in Sumenep. However, it requires significant agreement and development from year to year and is an essential annual agenda. When we look at developed foreign countries, the inclusive development pattern is a priority compared to other things because it concerns the equal rights of citizens. Therefore, Indonesia and Madura need to do the same thing to create socially just development for all Indonesians.

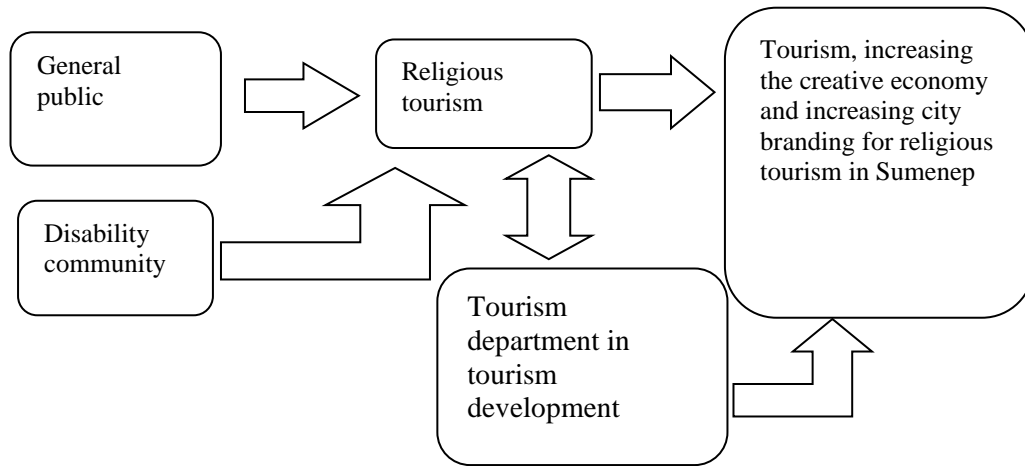
This research uses the concept proposed by Koentjaraningrat regarding informants. For Koentjaraningrat¹⁵, an informant is an individual who is the target of an interview to obtain information and data from that individual for information purposes. For this reason, choosing which informants are most suitable for research with this title is necessary. Koentjaraningrat's opinion is similar to the opinion of Lewis, who explains that informants are people who can provide information about their culture or information outside themselves, while Crapo believes that an informant is a person who speaks his dialect, a native speaker, by his style and way of thinking.

The informants chosen in this research were managers of mosques and religious tourism in Sumenep, as well as the people of Sumenep, especially those who have families with disabilities. Researchers will look at opportunities to develop religious tourism in the Sumenep area to stimulate an increase in productive businesses without neglecting our social obligations towards minorities who need access to worship in public places.

¹⁵ Koentjaraningrat, *Man and Culture in Indonesia* (Jakarta: Djembatan, 1990).

II. RELIGIOUS TOURISM IN MADURA

Several findings have been found in the research. The research roadmap is shown in the following image within the research framework or roadmap the researcher has planned.



In the picture above, the researcher tries to illustrate how the flow of this research was carried out. The public in Indonesia and Madura, in general, need to increase their faith by undertaking religious trips in several places called religious tourism. As mentioned, the general public is the whole community, including young people with disabilities who have the same rights in accessing religious tourism despite their limitations. This limitation does not actually mean that the relevant department, in this case, the tourism department, does not play an active role in equalizing the rights of citizens in access to religious tourism as part of inclusive tourism development. This inclusive tourism development was then used as part of city planning in Sumenep to attract local and foreign tourists, increasing income for the local community.

III. OVERCOMING DISABILITY ACCESSIBILITY: A LESSON FROM EAST JAVA AND SUMENEP

According to Tohari, East Java, which has a larger area than Sumenep, is represented by Malang City. In Malang, there are around 135,000 people with disabilities out of Malang's population, which reached 894,653 people in 2012. For example, the survey results of 125 public facilities showed that 85% did not have wheelchair ramps, and if they did, they were not accessible. Ramps are one of the standard facilities that must be had in an area that considers accessibility for people with disabilities. Data shows that 83.00% of public facilities are not accessible because they do not provide toilets for people with disabilities. This value is still below existing standards if we look at the development of the night city as a place for education and tourism, which is still very lacking. Data shows that 17% of those who provide it do not meet the standards. Therefore, people with disabilities will find it challenging to defecate when going to public places. It is miserable to see Malang's extraordinary potential, but it turns out that there is still minimal adjustment to standards for disabilities.

Another essential facility often forgotten is the guiding block for blind people. Guiding blocks are road guides that make it easier for visually impaired people to enjoy the existing facilities. Of the 125 places categorized as public places, 97% did not install guiding blocks, and only 3% installed this facility. Facilities for places of worship, 75% of the survey showed that public facilities in the form of places of worship are not accessible for people with disabilities, and 25% of these places of worship are less accessible, according to Tohari.

Overall, as seen in the data above, it is known that generally, 72% of public facilities in Malang are not accessible, 24% are accessible, and 0% are accessible following existing regulatory standards. In this way, government regulations regarding accessibility for people with disabilities are very far from being implemented well. Thus, people with disabilities have not had their rights to access fulfilled public facilities. By looking at Malang as a miniature tourism destination in East Java with minimal facilities, it differs from what happens in the Sumenep area.

The Muslim majority inhabits the Sumenep Regency. Around 90% of the people of Sumenep are Muslim, and the rest are Catholic, Christian, Buddhist, and Confucian. Even though the Muslim majority inhabits it, diversity and tolerance between religious communities are felt in the Sumenep district by prioritizing adap. Adap in treating tourists, adap in treating people from other religions, adap in treating people who come from Sumenep, and adap in treating people with disabilities.

Disability is a complex development issue, especially one emphasizing awareness of inclusion. There is no difference between "We" and "He" in accessing religious tourist attractions in Sumenep. This is what encourages people with disabilities to continue to carry out religious activities without fear of stigma and unpleasant treatment from the government and society. Even though the development of these tourist attractions needs to be improved in providing accessibility rights for people with disabilities, so far, what society has done to treat people with disabilities as people who have access to tourist attractions also needs to be respected? Even though these people with disabilities do not have perfect access, religious tourism managers and the government, through the tourism office, have thought about it in such a way. For

"If there is a disability problem, they are placed in a special place, namely at the pulpit that is most easily accessible. It is true that in this church, there is still no construction for disabled people, but there have been certain routes designated for disabled people to pass through to make it easier. Usually, we help, and the family also helps." (Koko)

According to Koko, one of the managers of this Catholic church, he explained that for the construction of the church, there is still no access for people with disabilities; however, they have placed a special place for people with disabilities closest to the door, making it easier for people with disabilities to attend mass on Saturdays and Sundays. Developing awareness of inclusion is still in the planning stage, making it easier for people with disabilities to access churches as part of religious tourism to participate in religious events together.

The lack of access for people with disabilities in religious places in Sumenep is almost the same as the paradigm in Malang. When we examine it more deeply, Malam, a miniature tourist city in East Java, is obedient Thohari. (2014) is still very lacking. There is still a lot that needs to be fixed. Compared with accessibility between Sumenep and Malang, Sumenep is less developed because data on the percentage of accessibility for inclusion-conscious development is still done manually and is not recorded. Based on the explanation of one of the informants from one of the government's stakeholder representatives, public and government awareness about disabilities has begun to exist. However, data recording for these facilities is not neat and must be entered individually. This causes the problem in Sumenep and its surroundings, that recording still uses manual methods.

Apart from Mr. Koko, who is the church manager, Rin also added that at the Baitul Arham mosque, there are facilities that support people with disabilities to follow the development of inclusion-conscious religious tourism in Sumenep, which many parties, including people with disabilities, can access. The form of buildings in religious tourism in Sumenep has begun to experience developments, such as there is already inclusive development, which is demonstrated by several facilities for people with disabilities, including special guideways for people with disabilities/guiding blocks, special parking for people with disabilities, special toilets for people with disabilities, and straight stairs or what can be called ramps. However, this facility is only available in large mosques such as the Jamik Mosque and the Baitul Arham mosque, which are still being renovated.

The Arham Mosque, located on Slamet Riyadi, Sumenep, is lined up with a Catholic church and pagoda. Religious tourism in remote districts and religious tourism with small buildings have still not been touched by inclusion-conscious development. This is because funds that are a priority for the people of the Sumenep district are still limited and must be shared with other developments. The royal and historical heritage buildings used as city branding for religious tourism have not yet been completely restored. Apart from maintaining the preservation of the shape of the building, the government, in this case, the tourism office, continues to make efforts to restore development with awareness of inclusion in stages.

"While the old buildings here have not yet been restored, there is indeed some access for people with disabilities, but for places of worship on the main roads. For example, the Jami Mosque, "if it is a small mosque, there still is not one." (Rin)

According to Rin's explanation, conscious development of inclusive tourism in Sumenep is still in development and only touches major religious tourism. For mosques and religious tourism in remote places, there are still no changes to make it easier for people with disabilities.

Baitul Arham, when the researcher conducted the interview, was still being built, and the development had begun to change compared to the previous Baitul Arham. This

refers to¹⁶, who are very concerned about disabilities. According to Chen, accessibility is essential, but the research on tourism access is significantly lacking for people with disabilities. The field of tourism is one of the public facilities that the general public and people with disabilities can enjoy.

IV. CITY BRANDING SUMENEP IN INCLUSION-AWARE DEVELOPMENT

City branding is a religion Sumenep district offers in tourism development to increase the creative economy. The development of city branding carried out by tourism observers has significantly improved the economy of the people of Sumenep. The increase in city branding as a safe, comfortable, and religious tourist area continues to be echoed and developed through tourism office exhibitions held regularly every month. Apart from that, Sumenep Regency manages websites, promotions, and social media to attract foreign and domestic tourists, including those with disabilities. The more visitors who visit the Sumenep district, the more consumption power tourists can get from the surrounding community, from selling typical Sumenep souvenirs, culinary purchases, and tourist tickets. City branding is carried out by the Sumenep government using the One Submission System, making obtaining permits easy and managing all matters. With this OSS, the city branding carried out by Sumenep Regency is one step more advanced than that of other districts in Madura. The tourism office has conveyed this through Mr. Teguh.

"Our City Branding uses OSS or an abbreviation for One System Submission, making obtaining permits and managing all matters easy. However, this is still going in a better direction than the manual recording of facility data. We will improve as much as possible." (Tourism Department, Mr. Teguh)

Even though the licensing system and the management of all community needs are already in one application gate, the tourism department wants to improve the management of inclusive tourism development. It is hoped that from year to year, Sumenep can improve and catch up in the accessibility of public facilities for people with disabilities. This follows what is intended by Guo et al., 2015 Lei et al., 2016 Loyalka et al., 2014, that increasing accessibility for people with disabilities is essential, even though this in Indonesia in general and in Sumenep in particular still needs improvements in the vision and mission of sustainable, inclusive development.

A. Tolerance and Plurality in Sumenep

The Baitul Arham Mosque, Mount Karmel Catholic Church, and Pao Xian Lian Temple are city planning forms in Sumenep that highly value plurality and togetherness. These three tourist attractions are in the same area and close to each other. Just by walking, we can access these three tourist attractions simultaneously. The proximity of these three tourist attractions does not create divisions between religious followers of these three

¹⁶ Chen, Zhang, and Xu, "Health Insurance and Long-Term Care Services for the Disabled Elderly in China: Based on CHARLS Data."

religious tourist destinations. They instead greet each other, respect each other during worship activities, and do not disturb each other. Awareness of plurality and diversity in Sumenep has become an extraordinary city branding for domestic and foreign tourists. Not only people from around Sumenep visit these tourist areas, but also people from remote areas of the country so that they can worship while traveling. One of the tourist corners here offers a sense of security, comfort, and ease of access so that tourists feel unafraid and are devoted to worship after they return from their travel activities. The strategic location, in front of the main highway on Jalan Slamet Riyadi, is also a crucial point in that the ease of getting and accessing places of worship is essential in increasing the trust of the wider community. This is what was conveyed by Koko as the manager of the Church on Jalan Slamet Riyadi.

“There are three religious tourist attractions here: the Baitul Arham Mosque, the Mount Carmel Catholic Church, and the Pao Xian Lian Temple. The places are close together, and there is never any conflict or fighting between adherents and each other. The schedule for our worship activities can also be adjusted so as not to interfere with each other. For example, if the church is on Sunday morning, the mosque is always five times a day, but the mosque also has no activities in the morning. Likewise with the temple. The time for the congregation does not interfere even though they are close together.” (Sturdy)

According to Sturdy, the priest at the church, Carmel Catholic, even though it is located close to each other, has never had any conflict between the congregation. Apart from that, one religious place and another do not interfere. This becomes one of the attractions for tourists to see the differences and harmony of congregations in religious tourism in Sumenep. This has been happening for a long time. This is what makes religious tourism in Sumenep interesting.

B. Strategies in Inclusion Conscious Development

Concrete strategies for the tourism office in implementing tourism development that is oriented towards justice for the entire community, including those who are aware of inclusion, are carrying out measurable short, medium, and long-term development planning, carrying out planning and development programs through exhibitions and East Java tourism activists, Monitoring what needs to be done in the next few years by the inclusion conscious development plan and periodic increase in the creative economy, Digitizing tourism products to help increase the impact and attraction of people from outside and within Sumenep. Of course, this is not only done instantly but gradually, making people aware as actors and users of tourism to improve their economy in a centralized manner. Generally, these communities only want the facilities the government provides without any creative support from the community. An example is awareness of receiving guests and getting visitors to their stalls online and offline. How to create a climate of increased public interest comes from tourism activists with the knowledge provided by the government through the local tourism office. Without

synergy between these two parties, tourism development that is aware of inclusion is not easy to achieve. There is already starting to be inclusive, conscious development in the city of Sumenep, but this only touches prominent places of worship.

The above is the information given by Mr. Tegar, a Tourism Department representative.

“The work of the diving tourism service has started from planning, implementing, and monitoring all activities related to tourism activities, including the development of tourism that is aware of inclusion. We have also distributed exhibitions, leaflets, and invitations to the public to reduce and avoid the stigma that exists in public. Apart from that, we often monitor religious tourism regularly.” (Pak et al. Department)

This inclusion-conscious tourism development is by the World Report on Disability in 2011 and the Global Report in 2022. In the report on Health Equality for People with Disabilities¹⁷, equalizing interests between the general public and the disabled community is vital because it is part of justice for the whole society. However, it needs to be underlined that in implementing this inclusion-conscious development, there needs to be comprehensive awareness between the community and the government regarding disabilities. The need for conscious inclusion development is prioritized and should not be a sub-policy that is only a compliment. Moving all the elements is challenging; we are constrained when discussing the facilities and infrastructure for developing inclusion-conscious tourism in Sumenep. Disabled people, with their vulnerability and inner fragility, often choose to withdraw from accessing public facilities, including tourism facilities.

Quoting¹⁸, people with disabilities have an identity construction to gain respect and appreciation and to reduce all kinds of bullying. Respect and appreciation are shown by showing their positive identity. Without identity construction, they will withdraw from both in-groups and out-groups in society because people with disabilities feel different and more fragile. This vulnerability makes them have to be prioritized, regardless of the difference between "him" and "me."

The above is strengthened by information from Rin, the manager of Baitul Arham. Rin reinforced the research that if people with disabilities are not given access and opportunities, they will increasingly close themselves off because they feel isolated with all their limitations.

“In the past, there were no facilities that made it easier for people with disabilities to be able to take part in using religious facilities; most of those who came were the general public as usual. They tend to distance themselves and withdraw from society. That is what we do not want.” (Rin)

¹⁷ World Health Organization, “Global Report on Health Equity for Persons with Disabilities.”

¹⁸ Merlia Indah Prastiwi, Bagong Suyanto, and Yuyun Wahyu Izzati, “The Liquid Identity of Adolescents with Disabilities: Changes in the Identity of Adolescents with Disabilities in Social Media,” *Society, Culture and Politics* 35, no. 3 (August 22, 2022): 310–20.

When they can show their identity, they will feel that the shortcomings they experience are a blessing, not just a disaster. All should enjoy community and religious life without comparing the existence of minority groups, referred to as Others in the concept.¹⁹ Even though there are not as many as in society in general, in Riyanto's concept, they complement life and are part of the fabric of life. Without the Other, life will not be balanced. Apart from being a complement, the Other has a function that cannot be ignored in the maturation of the order of conscious tourism development. A development concept that prioritizes conscious inclusion is the main thing that must be implemented in every short, medium, and long development plan.

C Increasing the Creative Economy

Inclusion-conscious tourism development, like the other concept, always has benefits. When the development of inclusion-conscious tourism increased, it also positively impacted the economy of the people of Sumenep who were involved in this religious tourism. Many business sectors have emerged. Of course, this is an opportunity to develop the community's creative economy.

Inclusion-conscious development in the city of Sumenep, but this only touches prominent places of worship. There needs to be further improvement in inclusion-conscious development to equalize the rights of disabled people and city planning for tourism in Sumenep to increase the creative economy regularly. Article 19 of Law Number 8 of 2016 explains that Persons with Disabilities should have the right to public services, including the right to obtain adequate accommodation during optimal public services.

“About increasing inclusive development, we, the tourism sector, continue to strive to carry out outreach to the community and related institutions from upstream to downstream. What this means, from upstream to downstream, is that public awareness continues to increase on how to treat disabilities and not consider them as a stigma and a burden on other people. (Bam)

“We cannot possibly work alone. There must be cooperation between the community and the government to achieve our goals optimally. “Becoming a tourist city that prioritizes tourism city branding, and in this case, tourism must also be inclusion-friendly, is not an easy job” (Pak firm)

Bam and Mr. Teguh agreed that there must be mutually supportive cooperation between the community and the government. You cannot work alone. So far, the government's weakness is that it does not prioritize inclusive tourism; this is caused by the mindset of the people who still believe in stigma, although little by little, the belief in this stigma is slowly starting to disappear.

¹⁹ Armada Riyanto, *Relationality (Foundational Philosophy of Interpretation of Me, Text, Other, Phenomenon)* (Yogyakarta: Kanisius, 2018).

To provide awareness of inclusion and development for the tourism department and the community. The tourism office as a policy actor and the community as policymakers must be equally connected. If we want to compare it with the progress of inclusive development in developed countries, we are still far behind. It needs to be started and carried out continuously because "We" are not alone, but there is "He" who is marginalized.

Refers to the concept of Other, Other relation to intersubjective relations. Other means are humans who experience injustice and oppression in biological, cultural, social, political, religious, legal, and other contexts. The other can also be understood as something outside self-communication, which is seen as an object. In other words, other people always live side by side with me. Without the presence of other people, I cannot be aware of my presence and my situation.²⁰

In the Other concept, people with disabilities are Others who are often discriminated against and subordinated because they are considered to have deficiencies in terms of reasoning, physicality, and speech. Others, although marginalized, still exist together with "Us." The concepts of "We" and "He" clearly distinguish the differences between these two groups. Even though disability is a second group, its existence must still be recognized and considered as part of equalizing human rights.

This cannot be done quickly, mainly since many in our society still have limited awareness of the right to inclusion. To raise awareness, it needs to be done continuously and repeatedly so that society can humanize people with disabilities and provide space for them to access religious tourism. Not only awareness but awareness is also accompanied by complex actions to help our friends with disabilities without any discrimination. After community awareness is formed, inclusion-conscious development planning must be carried out in stages, from minor to massive development.

V. CONCLUSION

The following conclusions can be drawn from the research we conducted: The disabled community is part of the Other, which is marginalized and excluded and needs more scope and access to recognize its existence. If this has not been realized, generally, people with disabilities are more isolated and tend to be closed. There is already starting to be inclusive, conscious development in the city of Sumenep, but this only touches prominent places of worship. Inclusion-conscious tourist attractions in remote locations are still not accommodated.

Data collection on inclusive tourism facilities is still manual; additional work must be taken seriously. If facility recording is still manual, data discrepancies will occur between now and later at the same time. The tourism branding offered at one of the religious tourist attractions on Jalan Slamet Riyadi is one of the attractions for tourists who want to go to Sumenep. The existence of 3 places of worship, namely the church, mosque, and temple, does not create conflict but adds harmony and charm.

²⁰ Riyanto.

There needs to be further improvement in inclusion-conscious development to equalize the rights of disabled people and Sumenep tourism city planning for increasing the creative economy regularly, and this must be done simultaneously between the community and stakeholders by eliminating stigma. Then, the involvement of related agencies, in this case, the tourism agency, which, in a structured and systemic manner, provides input in inclusive development in Sumenep Regency. Governments, consisting of several departments, must have one vision and mission to support inclusion-conscious development. This is intended so that inclusive tourism development can co-occur and be in rhythm.

Disabled people are a very vulnerable and marginalized group. This vulnerable group is the object that often receives unfair treatment. Due to this extraordinary vulnerability, people with disabilities most often receive lousy therapy from the community around them. In the Other concept, people with disabilities are the people who are most marginalized in terms of social life and the use of public facilities and infrastructure. It cannot be denied that this other group, with all its limitations, both mental and physical, makes this group the most vulnerable and marginalized. However, with all the limitations that create many restrictions on this disability group, it turns out that it is our shared obligation and shared awareness without any discrimination. Development that is aware of inclusion places equal access to public facilities, which should be accessible to all Indonesian citizens without exception. Others, as part of a society based on equality, mean that, even though they are different, they still exist, are complementary in development, and are entitled to facilities that all communities can equally access.

The conscious development of inclusion, part of the branding of religious tourism in Sumenep, seems to have progressed. Previously, no public facilities were intended for people with disabilities; however, now they are starting to form, although the percentage is still behind compared to areas in big cities in Indonesia in particular and in the world more broadly or in general. We need to support the inclusive development that is taking place in Sumenep so that it can continue to progress gradually and provide benefits to people with disabilities who are also citizens who have rights.

Public facility records that are aware of inclusion need to be improved. Although it cannot be denied that these records are still done manually, as technology develops, these records need to be upgraded online to spur inclusive development between Sumenep and other districts. for the formulation of future development plans.

Tourism branding is a characteristic of Sumenep, centralized not only in the center of Sumenep city but on Slamet Riyadi Street, which illustrates the religious diversity in Sumenep in particular and Madura in general. This diversity and harmony is the branding of religious tourism and is strengthened by the development of awareness of inclusion as part of awareness in society and the state. Harmony and diversity reflect a heterogeneous pattern of life and acceptance of different ideologies without having to elevate oneself as the most authentic religious community.

Inclusion-friendly development requires significant ongoing dynamics. Utilizing the togetherness of rights and obligations in the public sector will make development progress in the Sumenep area. There needs to be synergy between various correlated parties in impacting inclusion-conscious development. This starts with the community and stakeholders by eliminating stigma. Developed societies have begun to put aside stigma and differences in culture. Society and government that have started to mature will give rise to unique views in viewing vulnerable communities, not as communities that create a burden, but as a unified whole in society that has the same rights and obligations. Harmonizing this mindset requires extraordinary effort to create an agreement between the parties concerned to have one word regarding equality regardless of stigma. For example, in developing countries, equitable development is necessary. The more the level of development in a region increases, the more awareness and diversity will increase among citizens without distinguishing between people with and without disabilities.

The involvement of related agencies is constructive in increasing the benefits and the inclusion-conscious development that continues to be planned. However, it is not easy and requires a lot of work. Development planning that is aware of inclusion needs to be improved from year to year, requiring systematic and structured planners. If this is not supported by planning from the relevant agencies, then the inclusive development we want to achieve is necessary. Dynamics in inclusive development must be carried out continuously and designed to realize progress in inclusive growth, even if it is step by step. This dynamic stage must be initiated so that it can be started and implemented continuously.

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