
THE MILLENNIAL GENERATION IN TRANSFORMATION RELIGIOUS TOURISM

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Abstract

The purpose of this study is to define/explain the transformation of the millennial generation towards religious tourism. This research is a library research. The results of this study explain the concept of the participation of the millennial generation in the transformation of religious tourism which has provided insight into how an organization must and can manage its potential human resources that can advance the region through the tourism sector.

Keywords: *Collaboration, Participation, Melineal Generation and Religious Tourism.*

INTRODUCTION

The millennial generation in Indonesia is increasingly aware of the importance of religious tourism. They have the potential for the growth of religious tourism activities. According to (Małgorzata Zachara-Szymańska, 2021) Millennials are more adaptable to technological changes than previous generations. As a result, they are more inclined to innovate and be innovative to seize possible opportunities for religious tourism, which can also benefit the country's and regional revenues.

In this digital era, the role of the millennial generation in the development of religious tourism is very important. Every religious product can benefit from its touch and innovation. The fact that they are very good at using the internet and social media cannot be denied. This is very important in the development and management of religious tourism so that it can be accessed by all segments of society (Hendri Hermawan Adinugraha, 2021)

However, the current phenomenon is the lack of interest of the millennial generation in the tourism industry needs to be taken into account. Given the large number of religious tours left behind by youths, this is very critical (Ning Purnama Sariati, 2020). Where they prefer to pursue other jobs in big cities which are more lucrative than developing religious tourism. Currently, the children in the village believe that working in the tourism sector is a job that does not promise them a

future. This has had an impact on other fields, including the reduced sovereignty and resilience of the creative economy in Indonesia. This is all due to the belief that tourism is a side career, due to a lack of understanding and awareness of the importance of the potential for religious tourism. The issue of demographic bonuses has emerged in Indonesia, it is hoped that the millennial generation can contribute to the economy in the village (Ima Rahmawati Sushanti, 2019). In an effort to increase and strengthen religious tourism in the future, and to ensure the sovereignty and resilience of the creative economy. The function of the tourism industry is expected to be able to develop new tourism systems or concepts with new models and innovations, to maximize the potential of existing religious tourism (Anak Agung Gede Oka Wisnumurti, 2018)

At a time when covid-19 changed the lifestyle of their traveling people. including the younger generation who are starting to care about the problems in the environment and their community. In the future, Millennial and Generation Z tourists will look for tourist attractions that are safe, healthy, not too crowded, more authentic and environmentally friendly (Angela Tanoesoedibjo, 2021). From the development of religious tourism, not only economic value is generated. But by leveraging technology, millennials can help drive sustainable tourism. Among them are the promotion and improvement of the experience of religious tourism.

According to Eda Elysia, Emeraldy (2021). In the current era, the meaning of transformation is urgently needed for millennials, because transformation is a change in form, both physical and non-physical changes in the form, appearance, characteristics, and so on. In simple terms, transformation can be interpreted as a change in value from a negative attitude to a positive one, from not being able to being able to. Transformation is a result driven by a social action or collective movement which includes activities in various social media

The tourism sector is a worldwide and very promising economic sector because the tourism sector is a sector that is resistant to global crises (Hendry, 2020). Tourism comes from the Sanskrit term, pari which has many meanings; and tour means travel, traveling (Oka, 1993). Whereas in terms of English with the word Tourism (John, 2010). Tourism is a variety of tourism activities that are supported by various facilities and services provided by the community, businessmen, government and local government (Vanny, 2015). Whereas religious tourism can be interpreted as tourism related to religion, history, culture, customs and beliefs of a people who exist in the local community environment.

Chafid Fandeli (1999). argues that tourism development is essentially community and regional development based on advancing the standard of living of the surrounding community as well as preserving local cultural identity, being able to increase income economically as well as distributing it evenly and fairly to the local population, orientation towards the development of small and medium entrepreneurs with absorptive capacity a sizable workforce with comparative technology potential, by utilizing tourism as optimally as possible which is an agent of cultural traditions with minimal negative impacts.

Previous research that is become main reference to this research is the result of Muhammad Fahrizal A, Topowijono, Djamhur Hamid (2017) entitled Analysis

of the Impact of the Development of Religious Tourism of Maulana Malik Ibrahim's Tomb in the Social and Economic Life of the Surrounding Communities. The results of the study show that the impact of tourism development on the lives of the surrounding community is a social as well as economic impact. The first social impact is increasing the skills of the surrounding community in making souvenirs. The livelihoods of people who were previously unemployed can now open up jobs. The second is the environmental impact, namely reduced congestion due to the development of the terminal. The economic impact is the absorption of adequate human resources and it is hoped that later it will be able to open jobs,

The famous religious tourism is the religious tourism which have proven to be able to bring in many visitors from various regions. Every day the religious tourism is packed with thousands of visitors from various regions. Public awareness of the religious tourism brands as waliyuloh who spread Islam is able to attract tourists to visit, make pilgrimages or just travel. The rise of visitors who make pilgrimages or just travel to religious tours of the religious tourism cannot be separated from one's internal drive on the basis of religious beliefs.

The purpose of this study is to define or explain the transformation of the role of the young millennial generation in realizing religious tourism, based on the background described above. This research is very important to do and has strategic importance for the transformation of the millennial generation in the development of religious tourism

RESEARCH METHODS

This research is library research that is carried out using literature (library) in the form of books, notes and research results reports from previous studies. In this study, researcher record all findings regarding "research problem" in each research discussion found in the literature, combining all the findings, fine new theory or discovery, so analyze all findings from various readings, the end criticize, give ideas critical in the results of research on previous discourses (Mirshad, 2014)

In this study, researchers search for data and documentary data related to the transformation of the millennial generation in building religious tourism in the form of books, and article or other report files. before researcher described it in the findings of this study.

RESULTS AND DISCUSSION

1. Millennial Generation in the Transformation of Religious Tourism Villages

The majority of Indonesia's population who are in the productive age range between 15 years and 64 years, have the potential for a demographic bonus between 2031 and 2040. So far, they are expected to make up more than 65 percent of the total population of Indonesia. Results of the 2020 Population Census (BPS/Central Statistics Agency) Millennials have an important role to play in Indonesia's productive age, which reaches 45.60 percent of the total population (Source from Saribua Siahaan as Director of BKPM Regional Promotion Facilitation, 2021). This figure is a very large human resource asset

for progress and development in Indonesia, especially in the role of the millennial young generation as the successor to the Indonesian nation, one of which is development through the religious tourism sector. Therefore, we need a community organization that can become a capacity or vessel for growing the millennial generation so that they can contribute to solving the challenges of this nation going forward. Tourism Awareness Groups need to be developed optimally which is one of the millennial generation community groups to participate in development, especially in the religious tourism sector. The millennial generation which consists of young people has provided many innovative thoughts so that they can actively participate in the implementation of programs aimed at answering the challenges of tourism development religion in the area.

Through various kinds of community economic empowerment and religious tourism activities, the millennial group has the goal of encouraging the active role of the millennial generation in the development of the tourism sector. The breakthrough made is a profitable business that manages religious tourism to be comfortable and famous. They play a very important role in interacting with the surrounding community so that they always work together to improve the religious tourism sector. In addition, it is also able to take advantage of local potential for the welfare of the surrounding community. Utilizing the produce obtained as a memento for religious tourists, for example. take advantage of technological advances, especially digital marketing in every line to introduce and advance the religious tourism business. The millennial generation group that is aware of religious tourism also functions as a gathering place for the younger generation as well as a means of advancing society through new findings and breakthroughs from the local millennial generation (Busaini Busaini And Others, 2020). Through the Organization of Village-Owned Enterprises, millennial youth can play a role in development religious tourism village. The transformation of millennial youth in the development of religious tourism by being involved in the policy-making process of the religious tourism sector. Local reformist youth always provide constructive and critical input and assistance to the district government's religious tourism policies. At this stage, the millennial generation can present their creative and innovative ideas for the advancement of the growing religious tourism industry. The millennial generation oversees and is involved in the development of religious tourism conversion programs, which ensures that the programs are carried out in accordance with the stated goals. They also assist in information gathering, mentoring and work on increasing the community's economic income by utilizing the existing tourism industry. Furthermore, they provide socialization, support and education regarding religious tourism in order to prepare and welcome the creativity and innovation of religious tourism so that it becomes a better place from year to year. The millennial young generation has a lot of energy, they think artistically, critically and innovatively, and really want to help advance the religious sector. They are very concerned and very aware of the importance of sustainable religious tourism development in order to increase

the income welfare as well as the socio-economics of the surrounding community. Because they are the generation that will be responsible for the development of their region. The community can accept suggestions graciously and provide direction if there are or new things are found that are contrary to the customs, culture and habits of the surrounding community, thanks to the active participation of the millennial generation who have more advanced thinking. According to Law Number 6 of 2014 Article 68 concerning Villages, village communities have the obligation to maintain and develop their environment to encourage the creation of effective governance activities,

The results of study find that there is collaboration, for example in the management of religious tourism, they collaborate with all elements of society and government officials to utilize the religious tourism destinations. They optimize the beauty of the natural panorama as a natural tourist attraction, they take advantage of the potential of the sea as a cool family tourist attraction. Their partnership has resulted in the presentation and creation of extraordinarily busy religious tourism spots. The number of visitors to religious tourism continues to increase and expand abroad. This is also evidenced by the adequacy of the religious tourism facilities and infrastructure. Through the initiative of local elders to make the best religious tourism,

This is in line with the efforts to increase people's economic income through religious tourism programs and their superior products. The Ministry of Village PDTT of the Republic of Indonesia welcomes the millennial generation to actively participate in developing and promoting superior products for religious tourism in order to promote the spirit of development. In the digital millennial era, the creative ideas of the millennial generation are aligned with their presence on social media which can be the main source of energy for the development of sustainable religious tourism (Wendy P. Tarigan, 2020).

Cooperation and collaboration is very urgent for freedom in the progress of religious tourism. This makes it possible to realize an advanced, just and prosperous Indonesia. From the bottom begins construction. Local wisdom is also very important in the development of religious tourism (M. Sugeng Sholehuddin, 2021). Because so many individuals are very interested in religious tourism activities and their programs which can really affect people at the lowest level, religious tourism is a means or religious tool as well as for a just policy.

Based on the results of study, the researchers found that the millennial generation can at least play two very important roles in transforming religious tourism. First, through Tourism Awareness Groups and Village-Owned Enterprises (BUMDes) whose function is to explore, pioneer, and develop religious tourism potential. Second, the role of the millennial generation in digital communication systems through social media and their youth organization networks. One of the characteristics of the contemporary millennial generation is the use of digital technology (Cristina Calvo-Porral, 2019).

In this era we are in the digital era (Ina Heliany, 2019). The millennial generation uses social media to promote religious tourism destinations, as well as provide a friendly touch with a good, interesting, unique, beautiful impression and always explore tourism potential, which results in people who have visited returning to enjoy cool, peaceful, beautiful atmosphere and a new Islamic atmosphere. The presence of religious tourism has a very strong influence on religious tourism where people begin to promote special foods made from agricultural and plantation products. They are always competing to be creative and innovating to change the appearance of their products while maintaining health and distinctive taste, so that religious tourism can create jobs.

Government apparatus can also use as additional revenue from tourism and culinary to further develop and advance as an independent entity.

In the millennial era, the innovative ideas of the millennial generation need to examine the value of local wisdom and the existing potential to be developed as a religious tourism destination, relying on the results of its natural beauty and historical values of Islamic culture (Hendri Hermawan Adinugraha, 2020)

The millennial generation has become the key to long-term development through their active participation which is a very important asset for the future prosperity of society. They are always ready to participate actively and are able to create synergy as well as collaboration to advance their region through the sustainable growth of the religious tourism sector.

2. **The Significance of Millennial Generation Transformation on Religious Tourism**

The biggest difficulty for millennial generation-based religious tourism is sustainability. In the future, sustainable religious tourism must be in the form of regional superior products such as ecotourism, adventure tourism-based tourism, plantations, agriculture, and other types of tourism that can provide alternative livelihoods for local communities, create jobs other than agriculture or plantations and have value added to the economy, without losing the function of agriculture and plantations (ILO, 2012). The current focus of tourism is implementing its three foundation pillars, namely social, economic and environmental challenges in the context of sustainable development. Tourism must have a number of conservation and community development goals,

These three goals will be achieved by religious tourism. Some examples of achievements related to these goals include: the community around the tour has a better understanding of environmental awareness, nature conservation grows together thanks to the visits of visitors or tourists as support for the protection of natural areas through conservation. Communities have a better understanding of environmental awareness, nature conservation that grows well together thanks to visits by tourists or visitors as support for the protection of natural areas through conservation; The economic benefits for the community around tourism resulting from the development of community-based religious tourism have a very positive impact on the welfare of the surrounding community, increasing living standards and reducing unemployment, as well as reducing

population migration. This impact is evident from millennial generation-based religious tourism companies, namely the existence of social assistance from millennial generation-based religious tourism actors for community members who are not involved.

Residents who live around religious tourism are automatically responsible for providing tourist attractions and lodging, while residents who live further away can give gifts to visitors or tourists. Of course this is part of the arrangement that provides equal distribution of the benefits of millennial generation-based religious tourism based on group participation, which is useful in reducing the impact of social jealousy.

In an effort to increase the results of religious tourism that are profitable and contribute to the welfare of the surrounding community while maintaining religious values, local wisdom, natural and cultural assets, collaboration from various stakeholder elements is required (Sautter and Leisen, 2017). The importance of strengthening stakeholder participation has contributed to the competitiveness of religious tourism destinations which has received less attention in the current literature (Sheehan And Ritchie .2018). From a theoretical point of view, stakeholders are groups or people who can influence or be affected by the achievement of organizational goals, according to Freeman (2010).

Based on the results of study, was found that by focusing on the importance of the millennial generation in the transformation of religious tourism, local communities, stakeholders and the government carry out to gain an understanding of the practice of working together to play an active role (cooperating), the challenges faced by religious tourism stakeholders when engaging in collaborative participatory activities, and possible solutions for future challenges that hinder each stakeholder. interests to participate actively (R. Edward Freeman Al, 2020). The idea of active participation and involvement of the millennial generation in the transformation of religious tourism has provided insight into how an organization should and can design and implement policies in the field. Whereas according to Grönroos (2006) current innovations in marketing theory are directly related to organizational components and stakeholders

These findings indicate that the obstacles for the community in building the competitiveness of religious tourism in the future. Whereas obstacles to collaborative participation, lack of clear and straightforward communication, and resistance to collaboration are the main factors contributing to the problem of the competitiveness of religious tourism. Currently stakeholders seeking to facilitate collaboration reveal that various activities that support and enable collaboration have the potential to increase the competitiveness of religious tourism (Sushma Bhat And Sanjaya S. Gaur, 2012). These findings are included in the context of a collaborative participatory model for the millennial generation and the surrounding community known as millennial-based religious tourism, turning religious tourism into a more advanced one.

This research also adds to the literature on the active participation of the millennial generation and surrounding communities in the transformation of religious tourism. The millennials, local communities and stakeholders as well as the local government are able to collaborate well to improve and contribute in managing the competitiveness of religious tourism in the future by providing an example of how the millennial generation and the community are able to collaborate to improve and contribute to the management of tourism competitiveness.

Collaboration is very important for mutual understanding for the best interests of all stakeholders, especially the millennial generation, local communities and government. Participatory collaborative methods are effective in overcoming community problems in the development of global religious tourism. All of this will not be able to succeed unless they unite, cooperate, participate and collaborate with each other. Collaboration between stakeholders is very important to maintain holistic communication and avoid selfishness that causes division.

Even so, the dynamics of stakeholder relationships are not always smooth. However, in reality there are disparities that lead to misconceptions according to the result of this study. There needs to be regular meetings.

CONCLUSION

In the research process, researchers found that the transformative pattern of religious tourism is one way to introduce a model of inculcating social values formed and promoted by the media. If all stakeholders join and collaborate, the millennial-based religious tourism concept can be successfully implemented. with the balance between stakeholder expectations being more important than profit, then this is in line with Freeman's theory.

The concept of millennial generation participation in the transformation of religious tourism has provided insight into how an organization can and should manage the potential of its human resources. resources to advance the religious tourism sector. The millennial generation and the surrounding community have strengthened their collaboration and involvement in the process of transforming religious tourism to develop sustainably. Through the religious tourism sector, egalitarianism has proven to be very vital in realizing the development and growth of religious tourism and the surrounding community. This discovery is known as millennial-based religious tourism, which is a transformative model for the millennial generation and the surrounding community to realize a more just and equitable transformation of religious tourism.

By exploring how collaboration is related to the competitiveness of religious tourism and providing concrete evidence and examples of how millennial generation collaboration contributes to the management of religious tourism competitiveness, because it is very important that collaboration between stakeholders is emphasized to maintain holistic communication. The transformation of religious tourism was founded on the participation of millennial youth.

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