

## DEVELOPMENT OF SPIRITUALITY-BASED TOURISM IN BI-LAND TOURISM, SUNDALAND, CIKOLE, LEMBANG, WEST BANDUNG REGENCY

Rodliyah Khuza'i<sup>1</sup>, Ida Af'idah<sup>1\*</sup>, Hendi Suhendi<sup>1</sup>, Hafizh Abdurrauf Ismail<sup>1</sup>,  
Dzalfa Tsaltza Kamilah<sup>1</sup>

<sup>1</sup>Universitas Islam Bandung, Bandung, Indonesia

\*idaafidah69@gmail.com

**Abstrak:** Kawasan Wisata Bi-Land, Sundaland, Cikole, Lembang, Kabupaten Bandung Barat memiliki potensi alam yang dapat dikembangkan melalui program wisata berbasis spiritualitas. Namun demikian, pengelola wisata dan masyarakat sekitar kawasan memiliki kendala dalam aspek sumber daya manusia (SDM), program, dan pengelolaan program yang tepat bagi para wisatawan. Pengabdian kepada masyarakat ini bertujuan mengembangkan potensi pariwisata spiritual di Wisata Bi-Land, Sundaland dengan fokus pada tiga permasalahan tersebut, yaitu SDM instruktur, program pariwisata berbasis spiritualitas, dan manajemen pengelolaan program wisata spiritual. Metode yang digunakan dalam program pengabdian ini adalah *Participatory Rural Appraisal* (PRA), melalui kolaborasi partisipatif antara pengelola, tokoh masyarakat, dan pemuda komunitas Bina Mitra Mandiri untuk mengembangkan Wisata Bi-Land. Hasil program pengabdian kepada masyarakat ini menunjukkan bahwa para calon instruktur wisata spiritualitas memahami materi-materi etos dan budaya kerja berbasis spiritualitas, serta pendekatan psikoterapi di alam yang dapat diintegrasikan ke dalam program wisata. Selain itu, hasil pengabdian ini dapat mengembangkan program *spirituality camping* yang diintegrasikan ke dalam program Wisata Bi-Land. Pengabdian ini berhasil membentuk kelompok instruktur wisata spiritual serta memberdayakan pengelola wisata Bi-Land dan masyarakat komunitas Bina Mitra Mandiri untuk bersinergi dalam mewujudkan program wisata berbasis spiritualitas. Pengabdian ini berimplikasi teoretis bahwa manajemen pengelolaan wisata alam yang berbasis spiritualitas harus berparadigma teo-eko-agro-wisata.

**Kata Kunci:** wisata spiritual, manajemen wisata, paradigma teo-eko-agro-wisata

**Abstract:** Bi-Land Tourism Areas, Sundaland, Cikole, Lembang, and West Bandung Regency have natural potential that can be developed through spirituality-based tourism programs. However, tourism managers and communities in the region have constraints regarding the aspects of human resources (HR), programs, and proper program management for tourists. This community service aims to develop the potential of spiritual tourism in Bi-Land Tourism, Sundaland by focusing on three problems, namely human resources for instructors, spirituality-based tourism programs, and management of spiritual tourism program management. The method used in this community service program was Participatory Rural Appraisal (PRA), through participatory collaboration between managers, community leaders, and youth of Bina Mitra Mandiri community to develop Bi-Land Tourism. The results of this community service program show that prospective spirituality tourism instructors understand the materials of spirituality-based work ethic and culture, as well as psychotherapeutic approaches in nature that can be integrated into tourism programs. In addition, the results of this service can develop a spirituality camping program that is integrated into the Bi-Land Tourism program. This service succeeded in forming a group of spiritual tourism instructors and empowering the Bi-Land tourism manager and the Bina Mitra Mandiri community to work synergistically in realizing a spirituality-based tourism program. This community service program has theoretical implications that the management of natural tourism management based on spirituality must have a theo-eco-agro-tourism paradigm.

**Keywords:** spiritual tourism, tourism management, theo-eco-agro-tourism paradigm

### Introduction

The Bi-Land Tourism Area, Sundaland, Cikole, Lembang, West Bandung Regency has

great potential for further development as a mental and spiritual-based tourism object. This area has natural tourism potential for beautiful pine trees with fresh air. This natural and cool atmosphere of natural beauty supports mental and spiritual development. This pine forest has also been entrusted to the local community to be managed and used sustainably. This natural potential and management rights are the main capital to be developed professionally into a spiritual tourism destination based on local community empowerment. Even though they have realized the potential for developing mental and spiritual-based tourism, Bi-Land Tourism managers are still hampered in managing the appropriate tourist programs. The concept of spirituality, as used in this article, is a belief system, a search for meaning and purpose in life, a feeling of connection with other things, and self-transcendence resulting in feelings of peace and well-being (Delgado, 2005). This concept can be integrated into social forest tourism so that forest areas, besides providing ecosystem services for humans, also positively impact the tranquility and well-being of human life.

In fact, the government has included social forestry management programs, such as the pine forests in Cikole, in the Regional Medium Term Development Plan (RPJMD). The social forestry program has been established by involving one of them, the Cikole community, which received a concession from Perhutani with a pine forest located in Cikole, Lembang, West Bandung. This forest covers an area of approximately 27 hectares and is geographically located 5 km south of Tangkuban Perahu at an altitude of 1,500 meters above sea level. The village community created a community called "Bina Mitra Mandiri Community," with a population of approximately 132 families. On average, they work as small traders and hawkers at tourist attractions.

The proposal for a partnership to cultivate a social-based pine forest began in 2017 with a 2020 decree. To utilize the forest, they established Bi-Land Tourism based on local Sundanese cultural wisdom. Apart from superior services in the form of a large camping area, Bi-Land offers various interesting activities and rides, such as educational rides, ARTcamp packages, glamping, *imah leuit*, traditional game rides, cultural performances, dance, pencak silat, gamelan, karawitan, learning Sundanese script, cultural training, and traditional markets (Kontributor, 2022). This service is an attraction for tourists to carry out various activities for family events, communities, offices and training programs. By looking at its natural potential and the services offered, Bi-Land Tourism has great potential to be fostered and developed as a spiritual and mental tourism destination, especially for those who want a quiet and comfortable tourist destination.

Studies on tourism development in Indonesia that use religious symbols and slogans have been increasingly carried out in the last five years. However, these studies focus more on tourism labeled halal (halal tourism) (Destiana & Astuti, 2019; Hermawan, 2019; Mija, Senjiati, & Maulida, 2022; Rachmiate, Fitria, Suryadi, & Ceha, 2020; Sayekti, 2019; Sukirman & Zulkarnaen, 2022). Halal tourism still tends to be understood only in terms of facilities and infrastructure, such as places of worship, halal food and ethical clothing (Ahmed & Akbaba, 2020). Another trend is studies focusing on sharia tourism (Jaelani, 2018; Mabururin & Latifah, 2021; Noviantoro & Zurohman, 2020; Ramadhany & Ridlwan, 2018). Sharia tourism also still

focuses on developing aspects of facilities and infrastructure. The article by Darussalam, Rusanti, and Tajang (2021) examined the development of halal tourism with aspects of local wisdom. However, the spiritual aspect has not received attention. Rofiqo's (2022) examines spirituality and tourism but focuses on the impact on marketing performance. The integration of spirituality in tourism development has not been touched upon. In fact, the need for urban communities and Muslim communities for mental and spiritual-based tourism is increasing. To address this gap, this article tries to investigate the results of spirituality-based tourism development.

Bi-Land Tourism Managers and the surrounding community have actually realized the potential of this spiritual tourism but are still hampered by realizing it in the form of a tourism program. One of the causes is the lack of human resources for Bi-Land Tourism managers who understand the aspects of spiritual development that must be fulfilled. Apart from that, the issue arises about how to manage social forests that have economic independence for the community but can also respond to the mental and spiritual needs that are increasingly popular with tourists from urban communities and Muslim communities. Social forest management based on spiritual tourism is not only about the aspect of facilities and availability of supporting facilities but must also offer programs based on spirituality and increase the spiritual healing aspect of tourists. This still needs development so that the programs offered to tourists can be managed effectively, efficiently and usefully. Regarding this issue, the service team carried out spiritual tourism management development activities for the managers and community of Bina Mitra Mandiri.

Based on the description of the situation analysis and partner problems above, three focuses of service and solutions are offered, namely aspects of human resource management, tourism programs and management. Firstly, there are no HR trainers in spiritual healing, so there are problems with spiritual tourism services. The solution offered is Sufistic psychotherapy training of trainers (ToT). Second, the problem with the program is that there is no spirituality program. So far, Bi-Land management has provided various supporting services and programs for tourists. However, there are no programs that integrate aspects of spirituality. The solution offered is a spirituality-based tourism training program. Third, regarding program management issues, there is no SOP for program management with a theo-eco-argo-tourism paradigm. Apart from that, forest environmental management to maintain its sustainability on a spiritual and religious basis is still lacking. The solution offered is training that includes program management SOPs, knowledge about the needs of Muslim tourists, Islamic business ethics, and how to develop quality and professional spirituality-based program services. They are also given guidance on the basic concepts and principles of Islamic ethics, which are very important in developing spiritual tourism management.

## Method

This community service was conducted through a training-based program and direct practice using the Participatory Rural Appraisal (PRA) method. The PRA method was an

approach that invites the community to participate in the development and development process of an activity. In this case, the service team invited Bi-Land partners and Bina Mitra Mandiri community representatives to participate in managing spiritual-based tourism programs. The Bi-Land Tourism development program was carried out following the three solutions offered: HR, programs and management. All activity programs were prepared jointly with the Bi-Land management in the form of an action plan so that all activities could be programmed well and precisely. The PKM team and Bi-Land partners prepared a feasibility plan or feasibility study (FS). FS was an assessment of the feasibility of developing spirituality-based tourism aimed at objectively and rationally determining the strengths and weaknesses of existing and future tourism programs, as well as their impact on the environment and required resources. The problem-solving framework of this community service is presented in [Diagram 1](#) while the program stages are as described below.

### **Program socialization**

The PKM service team provided an overview to the target partners—Bi-Land Tourism managers—about the development of spiritually based tourism in the Cikole social forest. The chairman of the proposer and the two members socialized it to the management and community of the selected Bina Mitra Mandiri community. This activity was carried out one week before the PKM activity by holding an FGD.

### **Preparation of program plan**

Formulate detailed coaching activities for Bi-Land Tourism managers, youth representatives and selected communities because every step of management coaching required partner participation and community involvement. Bi-Land managers were involved in digging up information regarding existing program potential, existing human resources, and existing obstacles. Karang Taruna youth representatives were involved in seeing the potential for youth empowerment in the Cikole pine forest area. Community leaders were involved in digging up information regarding the potential that can be empowered from community activities and work and the natural potential that could be integrated into mental and spiritual-based tourism programs. This activity plan was used as the direction of activities and as a guide in developing spiritual-based tourism.

### **Introduction of program plans**

The service team (chairman and members) was involved with Bi-Land management partners to socialize the map of service activities to Bi-Land business partners, Bina Mitra Mandiri community representative figures, and youth organizations. This step was taken to take efficient and effective steps in the service process. The introduction to this activity also included an explanation of the material being taught, the time used, the place used, the tools used, and the technology that would be applied.

### **Implementation of Training of Trainer (ToT) training**

The head of the proposer, member 1, member 2, and Living Meaning Center partners conducted training for Bi-Land managers and Bina Mitra Mandiri community representatives. In

this activity, 22 participants took part as representatives of Bi-Land management, tourist companions, community leaders, and representatives of youth organizations. They were selected participants deemed capable of becoming spiritual tourism program instructors. Each ToT participant was provided with a Sufistic psychotherapy training module to serve as a guideline that could be implemented in future tourism programs. The material for Sufistic psychotherapy training activities included work ethic and culture, an explanation of the basic ideas of Sufistic psychotherapy, which originated from religious texts, movements, the process of absorbing natural energy, healing touch, and dhikr. The principles of Sufistic psychotherapy were developed and integrated later into tourism facilities by adapting the form of the program. In this training process, student assistants were involved in helping the PKM team instructor provide directions and prepare the tools needed during the training. ToT training for managers and Bina Mitra Mandiri community representatives aimed to provide opportunities for local community participation while maintaining the sustainability of the spiritual-based tourism program at Bi-Land Tourism.

### **Development of spiritual tourism programs**

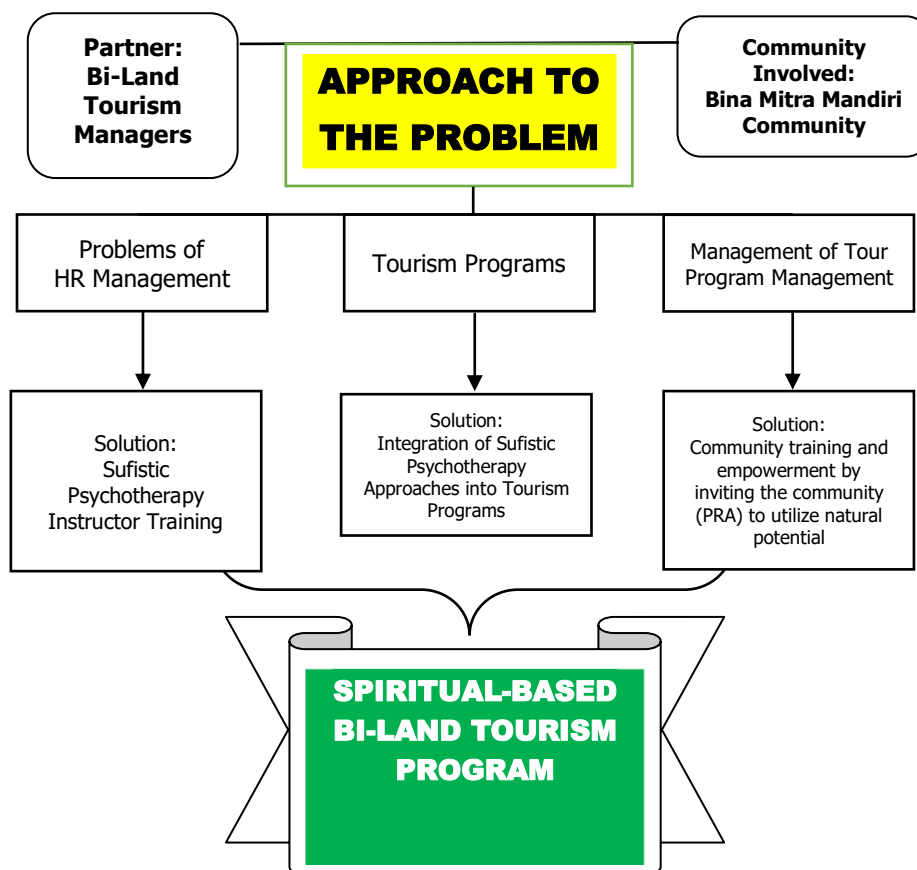
This coaching focuses on targeting existing or new programs that could be integrated with the Sufistic psychotherapy approach developed by the PKM proposing team. If ToT focuses more on assisting the quality of human resources as instructors, this coaching program focuses more on spiritual-based program formats, such as natural spirit activities, spirituality camping, mental health yoga in nature, spiritual-based outbound, forest bathing, and spiritual campervans. This development involved Bi-Land managers, Bi-Land business partners, Bina Mitra Mandiri community representatives, and Karang Taruna youth. This coaching was carried out in the format of delivering material, practice and discussion.

### **Program management coaching**

Program management coaching focused on comprehensive and professional management of rides and programs. Even though the programs developed were mental and spiritual, the implementation process and output were carried out professionally and measurably. This form of coaching was a focus group discussion (FGD) with management experts. Hendi Suhendi, for example, researched waqf asset management at the Baitul Hidayah Islamic Boarding School waqf institution (Suhendi, 2018). Meanwhile, Khuza'i and Suhendi conducted community service related to the development of waqf institutions with an improvement management approach and institutional legality (Khuza, Kurniati, Suhendi, & Arif, 2019). This means that both the chairman and the proposing members had research and community service experience in management development, which could be applied in mentoring the management of mental and spiritual-based tourism programs at Bi-Land Tourism. Apart from FGD, this coaching involved the participatory rural appraisal method (PRE). The PRA method was an approach that invited the community to participate in the development process of an activity. In this case, Bi-Land partners and community representatives of the Bina Mitra Mandiri community participate in managing the spiritual-based tourism program at Bi-Land Tourism.

### Assistance with activities

Mentoring activities were carried out as monitoring and evaluation after the coaching event. This method aims to ascertain the extent to which spiritually based programs could be implemented as part of the facilities offered by Bi-Land to visiting tourists. The service team also connected Bi-Land managers with institutions and individuals who could become collaborative partners in events that used Bi-Land as a spiritual tourism location. This step also aimed to ensure the continuity of the coaching program after the PKM activities ended.



**Diagram 1 .** Framework to solve the problem

## Results and Discussion

### Training of Trainers (ToT) for Prospective Instructors

To improve human resources for tourism instructors, participants receive training in Sufistic psychotherapy as a basis for developing spiritual tourism. Sufistic psychotherapy training is a mental healing approach that the service team has developed. This approach has been applied previously in community service activities (PKM). Khuza'i and Afidah, the two presenters, have carried out mental development in the pandemic era through a Sufistic psychotherapy approach based on the Koran for mothers' school participants in Coblong District (Afidah, Sholeh, Khuza'i, & Siddiq, 2021). Thus, the resource persons are competent to integrate this Sufistic psychotherapy approach into the spiritual tourism program at Bi-Land Tourism. In its

implementation, as many as 22 participants from Bi-Land tourism managers and community leaders in Lembang took part in training for prospective spiritual tourism instructors (Figure 1). This training is filled with three main materials: material about work ethic and culture in Islam, integration and activation of prayer activities in tourism programs, and development of dhikr practices in spiritual tourism. This training prepares human resources for guides in implementing the spiritual tourism program at Bi-Land Tourism.

This training uses material presentation, practice, discussion, and pre-test and post-test methods to measure the impact and results of the training. Chairiawaty, as the first resource person, explained the concept of work ethic and culture from an Islamic perspective. Human spirituality influences work ethic and culture and impacts productivity. Humans must have an accurate life goal and work culture (disciplined, honest, innovative, diligent and tenacious). In the second material, Khuza'i explained the urgency of prayer and efforts to integrate it into spiritual tourism programs. Sufistic psychotherapy activities and movements applied in spirituality programs are a form of human communication with God to achieve peace. This material was then reinforced by Af'idah's explanation that dhikr also increases human spiritual intelligence. Consistent and well-patterned dhikr has an impact on spiritual and physical health. Of course, this is an attractive offer for tourists, for example, urban residents and the elderly, who crave calm and peace. After the material, the participants were invited to practice several readings and Sufistic psychotherapy movements, then continued with discussion and post-test.



**Figure 1 .** Delivery of ToT Material to Prospective Instructors

The post-test results showed an increase in participants' understanding of the material provided. For example, the pre-test material on work ethic and culture used 12 true-false questions, with the overall average score of the participants being 56.41 points. After completing a post-test with the same questions, the average score was 80.58 points. This means that there is an increase of 42% from the previous understanding. This shows that the participants can receive and understand the material well. In addition, based on a questionnaire assessing partner satisfaction levels, on average, participants gave very good and good ratings on aspects of activity implementation, material needs, training facilities, material benefits, and the level of mastery of the material by the resource persons. However, some participants gave less assessment to the duration aspect because they felt they needed additional time.

Apart from that, the implementation of this ToT has formed a group of trainer partners



who can provide spiritual tourism assistance for tourists using a Sufistic psychotherapy approach. They also receive instructor uniforms and trainer modules as a reference in implementing spiritual programs using a Sufistic psychotherapy approach. Even though most Bi-Land Cikole Tourism employees and managers are not young, the participants were very enthusiastic and could follow instructions during the training. The factor is that they need spirituality-based tourism development theory and knowledge, such as tourism management, tourism human resource management, motivational training materials and practices, and remembrance therapy. One of the participants, who is also Bi-Land's public relations coordinator, said the following.

*"We are very grateful for the assistance from the PKM Dikti program at the Faculty of Da'wah, Unisba, because in terms of managing this tourist attraction, we are qualified to manage it, but sometimes we are still often confused about management and visitors. Please understand, Kang, because the majority of us come from local residents here with a history of low education. "They have great hopes that this collaboration can continue, especially for cooperation in developing halal tourism marketing in Bi-Land." (Interview: Asep, September 21, 2023)*

### **Development of a Spirituality Based Tourism Program**

Tourism management is not only about the aspects of facilities. However, it must also offer spirituality programs that increase the spiritual healing aspect of tourists. The development of a spirituality-based tourism program was guided by Yulianti and her team from Living Meaning Center partners. First, Yulianti provided introductory material about mental health in Islam and its relationship in the context of developing a spiritual tourism program. According to him, mental health can be maintained with various activities, including meditation in nature and nature therapy. Therefore, the spiritual tourism program in the Bi-Land pine forest can focus on offering activities to maintain the mental health of tourists. Several programs can be integrated into spirituality-based tourism programs, such as barefoot and forest bathing programs implemented in several ecotourism abroad.

After the material presentation session, the PKM team, assisted by the Living Meaning Center partner team, invited the participants to carry out spiritual psychotherapy practices and movements in the wild. They followed the instructions of the guide with great enthusiasm. Every movement, such as meditation and yoga, can be demonstrated well. The guide uses relaxation music to maintain the participants' focus during the practice. By providing examples of movements and inviting the participants to participate directly, they got inspired to integrate the practice of natural psychotherapy into tourism programs, both those that already exist on the Bi-Land Tourist attraction and programs that will be held in the future.

After the practical session, the PKM team and the management again discussed opportunities and challenges for integrating spiritual tourism programs into Bi-Land tourism. Apart from developing the quality aspects of core management human resources, training for spiritual tourism programs also deliberately involves stakeholders, such as tourism entrepreneurs, tour guides, program assistants and other tourism service providers. The hope is that the spirituality tourism program can be optimally integrated into Bi-Land facilities, such



as field trips, outbound and yoga in nature interspersed with spirituality dimension development. The target is the integration of tourism facilities with activities to develop tourists' mental spirituality.



**Figure 2.** Practice of the Spirituality Tourism Program in Nature

After obtaining material, practice, and discussing program concepts that could be implemented, this program training resulted in a mental health program concept camping and spirituality outbound (Figure 2). The concept is that tourists get camping facilities interspersed with mental health psychotherapy. For the first program, tourist consumers are pre-elderly, elderly, and children with special needs. The second program targets tourists from Muslim communities and families from urban communities. This program is also combined with other activities, such as forest bathing by combing the beautiful pine forest trees while enjoying the fresh air.

### **Tourism Program and Place Management Development**

The implementation of management development was carried out through a focus group discussion (FGD), which was attended by 22 participants from tourism managers and several qualified local community leaders to improve the management of spiritual tourism in the Cikole forest area (Figure 3). In his material, Suhendi provides management and management training for nature-based spiritual tourism. He explained the opportunities and challenges in tourism management in Indonesia. According to him, several opportunities need to be exploited, such as the growing tourism sector, increasing local and foreign tourists, employment in tourist attraction areas, natural potential and local wisdom, and increasingly developing digital technology facilities. However, emphasized Suhendi, tourism management also faces several challenges, such as tourism competition between tourist attractions, the occurrence of disasters or natural disturbances, road access to locations, and lack of government support in promotion and infrastructure.

In managing nature-based tourism, three keywords must be used as a basis, namely making happy, reassuring and preserving. Tourism managers must create happiness for tourists. Tourists must also feel a safe and peaceful atmosphere. At the same time, forests and

surrounding nature must maintain their ecosystem. Management of spiritual tourism that utilizes open natural ecosystems and other plants, such as pine forests in Bi-Land, must have a theo-eco-agro-tourism paradigm. This paradigm is a framework of thinking consisting of several interconnected values and ethos. This paradigm has implications for the order of preserving natural resources and the environment that integrates the values of spirituality and the nobility of local wisdom, as well as being able to cultivate plants, such as cactus plants, in Bi-Land Tourism. This is to maintain the balance of the ecosystem, based on the idea that Islamic teachings teach to protect the environment and macro ecosystems on earth.

The development of tourism management based on mental spirituality in Bi-Land Tourism management also continues to prioritize four fundamental considerations, namely (1) communities that need to be empowered, (2) natural resources that need to be protected, (3) moral foundations, and (4) mandate to manage nation and state. The community empowerment focuses on tourism management involving communities around the Cikole pine forest. The natural resource protection aspect pays attention to the sustainability of forest ecosystems which is integrated in spirituality cultivation programs based on tree planting actions, for example. The moral foundation aspect is fulfilled by maintaining moral values that do not conflict with national and religious morals. The aspects of the state mandate are in accordance with the mission stated in the Tourism and Creative Economy Agency program to achieve national goals.

In the training, the resource person also emphasized five principles of future management: local management, product differentiation, respect for culture and nature, improving teams and facilities, and integrating spiritual values. There are two corrective steps that can be taken. First, take internal improvement steps by improving human resources, products, and infrastructure. Managers must maximize the empowerment of local communities, Karang Taruna youth groups in assisting tourists and managing transportation and accommodation to support spirituality program services. Second, external improvement steps include building partnerships, promotions, and investment. The more partners there are, the easier it is to develop managed tourism. Partners, for example, can be invited to become instructors in spiritual-healing- based field trips, and outbound and yoga programs when human resources are still lacking.



**Figure 3.** Management Tourism Program Management

After the coaching activities, there was an increase in participants' knowledge in aspects of understanding tourism management, both internal and external steps. The pre-test and post-test results showed an increase of 40-50% in assessment results. They understand that consultants who are experienced and knowledgeable in the principles of spiritual tourism are needed to improve effective spiritual-based tourism management from the aspect of facilities and infrastructure. Regular monitoring and auditing will help to ensure that spiritual tourism standards are continuously updated. Besides vehicle and program management, spirituality-based forest environmental management must also be fostered. They also received a Sufistic psychotherapy module to become a guidebook for providing tourism program services. Apart from that, they received spiritual tourism trainer uniforms and training videos. This guidance also succeeded in formulating SOPs related to the implementation of comprehensive spiritual-based tourism programs in Bi-Land from upstream to downstream.

### **Evaluation and Continued Assistance**

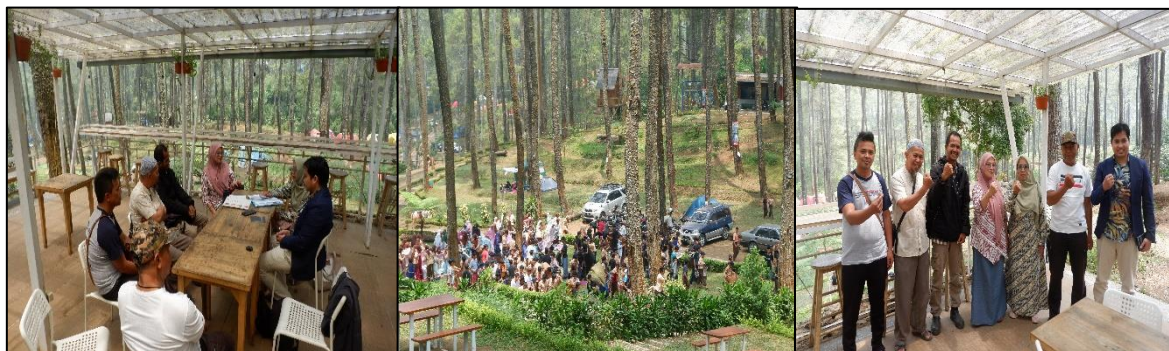
Service evaluations are carried out to see the response and level of satisfaction of PKM partners towards service activities. The follow-up assistance is intended to ensure the extent to which spirituality-based programs can be implemented as part of the facilities offered by Bi-Land to visiting tourists. The PKM team also wanted to see the challenges and obstacles faced after training in developing spiritual tourism.

Based on the partner satisfaction evaluation results, 82% of participants rated the implementation of PKM as very good and the remaining 12% rated it as good. This is directly proportional to 63% of participants stating they were very satisfied and the remaining 36% were satisfied with the implementation of PKM. Regarding the duration of the activity, 31% of participants felt that it was very sufficient, 59% felt that it was sufficient, and 10% felt that the time was insufficient. This means that participants still need additional time to carry out their service. Regarding the suitability of the material to needs, 55% of participants rated it as very suitable and 45% rated it as appropriate. As for the speaker's mastery, 96% of the participants rated themselves as mastery and only 4% rated it as lacking. For facilities and infrastructure for PKM activities, 41% of participants rated it as very sufficient, 55% considered it sufficient, and 4% considered it insufficient. However, as many as 100% of participants considered this PKM activity useful for increasing their knowledge and skills. Thus, in general, the participants were satisfied with this PKM activity.

Further monitoring and assistance are carried out after two weeks of implementing the PKM (Figure 4). The team again monitored the extent of the development and implementation of spirituality-based programs and the impact of service on the management of tourist attractions. In the field, the team found that even though it had begun to be implemented, for example, outbound activities for school students, program management was not yet optimal. Promotion through the digital world has also not been maximized. Another obstacle is that several instructor teams have not been able to be directly involved as main guides because they feel they have not mastered the material and still need further assistance. For this reason, the PKM team has connected Bi-Land managers to establish partner relationships with the Living



Meaning Center team so they can work together as instructors in the programs run at Bi-Land. In the future, the PKM team will send several Islamic Communication and Broadcasting students as a job training team to provide digital marketing communication assistance, such as using social media and producing short videos for promotional purposes.



**Figure 4 .** Visits and Monitoring of Tourism Programs

## **Conclusion**

Service activities at Bi-Land Tourism focus on three aspects, namely human resources, programs, and management. A total of 22 participants participated in spirituality-based tourism instructor training, tourism program practice, and tourism management coaching. Management of spiritual tourism in Bi-Land must depart from the theo-eco-agro-tourism paradigm oriented towards cultivating spiritual values and local wisdom, preserving nature, and cultivating plants in the Cikole pine forest area. It is hoped that in the future, Bi-Land tourism managers can develop spirituality-based natural tourism programs that can meet the needs of various groups, such as urban communities, children with special needs, and pre-elderly and elderly groups. Managers are also expected to be able to increase tourism promotion by optimizing digital marketing.

Regarding the development of the marketing aspect, training on digital technology-based information services regarding spiritual tourism also needs to be carried out. In the future, digital technology training services, such as digital applications and websites, must be provided to tourism managers to facilitate Muslim tourists in finding the information they need. This will make it easier for tourists to determine and choose rides and programs that can support their mental and spiritual development needs. Program service development is also carried out in collaboration with spiritual psychotherapy instructor practitioners from external partners for program sustainability. Collaboration with institutional or individual partners can develop spirituality-based tourism program services in Bi-Land Tourism.

## **Acknowledgment**

Special thanks go to Directorate of Research, Technology and Community Service, Directorate General of Higher Education, Research and Technology, Ministry of Education, Culture, Research and Technology of the Republic of Indonesia for the 2023 PKM grant with

Contract Number 010/SP2H/PPM/B2/LL4/2023, 336/C.12/Rek/VIII/ 2023 and to LPPM Unisba for their support in implementing this PKM program.

## References

- Afidah, I., Sholeh, N. S. M., Khuza'i, R., & Siddiq, A. A. (2021). Pembinaan Mental Spiritual Melalui Psikoterapi Sufistik Berbasis Al-Qur'an bagi Peserta Sekolah Ibu di Kecamatan Coblong. *Jurnal Penelitian dan Pengabdian Kepada Masyarakat UNSIQ*, 8(3), 322–327. <https://doi.org/10.32699/ppkm.v8i3.1939>
- Ahmed, M. J., & Akbaba, A. (2020). Halal Tourism : Definitional, conceptual and practical ambiguities. *Journal of Tourism Research Institute*, 1(2), 83–100. Retrieved from <https://dergipark.org.tr/en/pub/jtri/issue/60519/888931>
- Darussalam, A. Z., Rusanti, E., & Tajang, A. D. (2021). Pengembangan Manajemen Pariwisata Halal Berbasis Kearifan Lokal Sipakatau ' , Sipakainge ' , Sipakalebbi ' . *JIEI*, 7(01), 96–105. <http://dx.doi.org/10.29040/jiei.v7i1.1831>
- Delgado, C. (2005). A discussion of the concept of spirituality. *Nursing Science Quarterly*, 18(2), 157–162. <https://doi.org/10.1177/0894318405274828>
- Destiana, R., & Astuti, R. S. (2019). Pengembangan Pariwisata Halal di Indonesia. *Collaborative Governance Dalam Pengembangan Pariwisata Di Indonesia*, 01, 331–353. Semarang: Conference on Public Administration and Society.
- Hermawan, E. (2019). Strategi Kementerian Pariwisata Indonesia dalam Meningkatkan Branding Wisata Halal. *Jurnal Ilmu Manajemen Dan Akuntansi*, 7(2), 87–95.
- Jaelani, E. (2018). Perlindungan Hukum Terhadap Wisatawan dalam Rangka Pemanfaatan Produk dan Jasa Pariwisata Syariah (Halal Tourism). *JES (Jurnal Ekonomi Syariah)*, 3(1), 45–59. <https://doi.org/10.30736/jes.v3i1.50>
- Khuza, R., Kurniati, N., Suhendi, H., & Arif, M. F. (2019). Developing a Waqf Institution through Repairment Management and Insitutional Legalization. *1st Social and Humaniora Research Symposium*, 307(SoRes 2018), 34–37. Atlantis Press. Retrieved from <https://www.atlantispress.com/proceedings/sores-18/55915278>
- Kontributor. (2022). Visi-Misi Taman Wisata Kebon Pines. Retrieved April 2, 2023, from Taman Wisata Kebon Pines website: <https://twskebonpines.com/about-us/>
- Mabrurin, A., & Latifah, N. A. (2021). Analisis Pengembangan Potensi Pariwisata Syariah dalam Meningkatkan Perekonomian Masyarakat (Studi pada Wisata Religi di Makam Gus Miek Kabupaten Kediri dan Mbah Wasil Kota Kediri). *Ar Rehla: Journal of Islamic Tourism, Halal Food, Islamic Traveling, and Creative Economy*, 1(1), 2776–7434. Retrieved from <http://ejournal.iain-tulungagung.ac.id/index.php/arrehla/index%7C45http://ejournal.iain-tulungagung.ac.id/index.php/arrehla/index>
- Mija, N. K., Senjiati, I. H., & Maulida, I. S. R. (2022). Pengaruh Persepsi Konsumen terhadap Penerapan Manajemen Pariwisata Halal Pemandian Air Panas Sari Ater Kabupaten Subang Jawa Barat. *Bandung Conference Series: Sharia Economic Law*, 155–160. Bandung: Universitas Islam Bandung. <https://doi.org/https://doi.org/10.29313/bcssel.v2i2.2799>
- Noviantoro, K. M., & Zurohman, A. (2020). Prospek Pariwisata Syariah (Halal Tourism): Sebuah Tantangan di Era Revolusi Industri 4.0. *Equilibrium: Jurnal Ekonomi Syariah*, 8(2), 275. <https://doi.org/10.21043/equilibrium.v8i2.8160>
- Rachmiatie, A., Fitria, R., Suryadi, K., & Ceha, R. (2020). Strategi Komunikasi Pariwisata Halal: Studi Kasus Implementasi Halal Hotel di Indonesia dan Thailand. *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah*, 4(1), 55–74. <https://doi.org/10.29313/amwaluna.v4i1.5256>
- Ramadhany, F., & Ridlwan, A. A. (2018). Implikasi Pariwisata Syariah terhadap Peningkatan Pendapatan dan Kesejahteraan Masyarakat. *Muslim Heritage*, 3(1), 157. <https://doi.org/10.21154/muslimheritage.v3i1.1303>
- Rofiqo, A. (2022). *Pengaruh Spiritualitas dan Etika Pemasaran terhadap Output Pemasaran Relasional: Studi Empiris pada Bisnis Industri Pariwisata Halal di Nusa Tenggara Barat*. Universitas Islam Negeri Sunan Kalijaga Yogyakarta.
- Sayekti, N. W. (2019). Strategi Pengembangan Pariwisata Halal di Indonesia (Halal Tourism

- Development Strategy in Indonesia). *Kajian*, 24(3), 159–172. <https://doi.org/10.22212/kajian.v24i3.1866>
- Suhendi, H. (2018). Optimalisasi Aset Wakaf sebagai Sumber Dana Pesantren Melalui Pelembagaan Wakaf (Studi Kasus Pelembagaan Wakaf Pesantren Baitul Hidayah). *Tahkim: Jurnal Peradaban dan Hukum Islam*, 1(1), 1–20. <https://doi.org/10.29313/tahkim.v1i1.3417>
- Sukirman, D., & Zulkarnaen, W. (2022). Manajemen Pariwisata Halal dalam Perspektif Ekonomi Syariah. *Jurnal Ilmiah Manajemen*, 3(1), 36–47.