

## MAPPING THE QUALITY OF HR THROUGH THE APPROACH STRENGTH OF CHARACTER IN SUPPORTING THE POTENTIAL OF RELIGIOUS TOURISM VILLAGE IN GRESIK REGENCY, EAST JAVA

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### ABSTRACT

*The potential for large income from tourist villages and the government's strong push to develop tourism potential makes many villages want to develop tourism potential in their villages. Being a tourist village requires the readiness of human resources who are able to show excellent service to customers. This study aims to map the quality of human resources through a character strength approach in Giri Village to Support Religious Tourism Villages. The subject of this research is the community of Giri Village, Gresik Regency, East Java, with productive age (18-64 years) totaling 2,765 people, as a potential resource in supporting the Religious Tourism Village. The research sample was determined by a quota of 100 respondents. Data collection using VIA-IS and questionnaires. The data were analyzed quantitatively descriptively with the help of the SPSS program, to produce a map of the quality of human resources (HR) and the strength of community character in supporting the potential of the Religious Tourism Village in Gresik Regency, East Java.*

*The results showed that human resource quality includes 1) fictional quality 23%, 2) intelligence quality 37%, 3) spiritual quality 40%. Strength of character consists of 1) integrity 20%, 2) gratitude 20%, 3) hope 20%, 4) fairness 20%, and 5) kindness 20%, while support for Religious Villages are; 1) knowledge 23%, 2) involvement 27%, 3) ideas 23%, and 4) expectations 27%. This map and real conditions need to be analyzed further to provide recommendations and concrete steps towards future efforts to develop a Religious Tourism Village in Gresik Regency, East Java.*

**Keywords :** Human Resources Quality, Character Strength, Religious Tourism Village Support

### 1. PLEMINARY

The development of tourist villages cannot be separated from the role of the Minister of Tourism and Creative Economy (Kemenparekraf) Sandiaga Uno who makes tourism villages a flagship program. There are 244 certified independent tourism villages targeted by the Ministry of Tourism and Creative Economy until 2024 (Kompas.com, 27 March 2021). Village areas in several areas have begun to develop their villages into tourist villages.

Various efforts have been made to form a tourism-aware village community in developing their village. The Giri Gresik Village Government also takes part in community development to build a religious tourism village. However, there are still many things that need to be done to become a religious tourism village that is of interest, especially in the quality of human resources (HR).

Universally, tourism activities take place due to many factors, one of which is the tourist attraction in these tourist destinations. According to the Tourism Law Number 10 of 2009, a tourist attraction is anything that has uniqueness, beauty, and value in the form of a diversity of natural, cultural, and man-made wealth that is the target or destination of tourist visits.

Moving on from this view, the efforts of the Giri Gresik Village Government are trying to develop a tourist area and the community is aware of the existing religious tourism village, where the concept of religion is a compilation of traditions, culture, religion, history and natural potential that supports these tourism activities.

Pendit, 1990 in Riyanto and dyah (2015), views cultural tourism as a trip carried out on the basis of a desire to broaden one's view of life by making visits to other places or abroad, studying the state of the people, their habits and customs, way of life, their culture and art.

Currently, cultural tourism is developing rapidly due to a new trend among tourists, namely the tendency to look for something unique and authentic from a culture, and to make an area a cultural and religious tourism destination, quality human resources are needed, both in terms of cultural and religious aspects. intellectual, social, emotional including spiritual abilities.

Human resources (HR) are the potentials contained in humans to realize their role as adaptive and transformative social beings who are able to manage themselves and all the potential contained in nature towards achieving welfare in a balanced and sustainable order. Hasibuan (2003) revealed that human resources (HR) is an integrated ability of attractiveness and physical power possessed by individuals. Actors and their nature is determined by heredity and environment, while his work performance is motivated by the desire to fulfill his satisfaction (needs).

The human resource factor needs serious attention, because without human resources (community), the potential and other resources will not be useful, and will even cause problems for the organization or region. M. Dawam Rahardjo (1999) said that the quality of human resources is not only determined by the aspect of skills or physical strength, but is also determined by education or level of knowledge, experience or maturity and attitudes and values they have.

Selo Sumarjan 2009, in Sudarwan Danim (2012) said that the quality of Indonesian human resources that we want is dissected on the basis of physical qualities (health, physical strength, skills and resilience) and non-physical qualities (independence, perseverance, honesty and morals).

Being a tourist village means it is necessary to prepare human resources who are able to show excellent service to customers. The need to become a tourist village in particular is the ability to appear friendly when interacting with customers, carry out work with pleasure, willing to please others, cheerful and sincere in helping. This ability absolutely must be possessed as a tourist village whose main task is to provide excellent service. The quality of service will be reflected in the performance that is directly shown by individuals in the tourist village.

Sartika et al (2015) in their research describe the strength of good character in employees of 4 and 5 star hotels in Bandung so that they are able to show the best excellent service for customers. Strength of character is a study in positive psychology studies that sees the good potential in individuals. Strengths of character can be developed to help individuals achieve success and emotional satisfaction both at work and in life in general.

The positive attitude needed by the community as a cultural and religious tourism village, in providing excellent service is reflected in the strength of character, education, social, emotional and cultural and religious understanding of individuals in the tourist village. These strengths are the principles in building the quality of human resources, and these must be mapped in advance so that they can be studied in depth, how the readiness of the quality of human resources in supporting the potential of religious tourism villages can be.

Based on the description above, it is deemed necessary to conduct in-depth research on; 1) What is the profile of the Giri Village community as a Religious Tourism Village in Gresik Regency, East Java, 2) How is the map of the quality of human resources and character strength of the Giri Village community in its readiness as a Religious Tourism Village, 3) How is the support of the Giri Village community for the existence of a Religious Tourism Village.

## **2. LITERATURE REVIEW**

### **2.1. Quality of Human Resources**

Every regional organization, be it Regency/City to Subdistrict and Village, always has a goal to be achieved together through structuring the community as the main actor in the process of achieving these goals. The potential and number of residents or communities in regional organizations including villages are human resources (HR) as the main factor in achieving competitive advantage and synergizing other resources in the process of achieving goals.

Human resources are one of the factors that play an important role in advancing the tourism sector, where human resources in the tourism sector are human (people).

Which is very important in most organizations, especially in service-based organizations, HR plays a key role in realizing successful performance (Evans, Campbell, & Stonehouse, 2003, in Sri Pajriah, 2018).

Human resources (HR) are the potentials contained in humans to realize their role as adaptive and transformative social beings who are able to manage themselves and all the potential contained in nature towards achieving welfare in a balanced and sustainable order.

The human resource factor needs serious attention, because without human resources (community), the potential and other resources will not be useful, and will even cause problems for the organization or region. Therefore, the quality of human resources becomes a determining factor in the process of achieving goals and solving various problems that exist in the organization or region.

Talking about the problem of the quality of human resources, of course, there are benchmarks that we can use as benchmarks or comparisons so that we can know and determine quality humans. With these limitations and benchmarks, it can be used as a basis for determining one's personal qualities.

M. Dawam Rahardjo (1999) said that the quality of human resources is not only

determined by the aspect of skills or physical strength, but is also determined by education or level of knowledge, experience or maturity and attitudes and values they have. As with Selo Sumarjan 2009, in Sudarwan Danim (2012) said that the quality of Indonesian human resources that we want is dissected on the basis of physical quality (health, physical strength, skills and resilience) and non-physical qualities (independence, perseverance, honesty and character).

Referring to Sudarwan Danim's view in his book entitled "Transformation of Human Resources" it is emphasized that the quality of human resources desired in the era of long-term development phase two, and of course beyond, is human resources that meet the criteria for physical quality (health) and intellectual quality (knowledge and skills), and mental/spiritual/struggle qualities.

Further explained, Physical quality and health include; (1) Have good health and physical fitness, (2) Have good posture caused by an increase in good nutrition, (3) Have a decent and humane standard of living. Intellectual qualities (knowledge and skills) include; (1) Having the ability to education at a higher level, (2) Having the level of variety and quality of education as well as relevant skills by taking into account the dynamics of employment at the local, national and international levels. (3) Having mastery of language, including national language, mother tongue (regional) and at least one foreign language, (4) Having knowledge and skills in the field of science and technology in accordance with the demands of industrialization.

While the spiritual qualities (struggle) include; (1) Obedience in practicing religion and belief in God Almighty, as well as high tolerance in religious life. (2) Have a high spirit and a strong struggle, both as individuals and as a community, (3) Honest, based on similarities between thoughts, words and actions as well as the responsibilities they carry, (4) Aware of their identity as a Pancasila human being, (5) More concerned with the public interest than personal or group interests, on the basis of togetherness, prioritizing obligations over rights as citizens, (6) Having a deep sense of nationality, while being aware of its plurality, and having a high awareness of the nation and state based on national values, (7) Have the attitude, spirit and leadership qualities that are able to invite and be invited in the development process and are able to set an example so as to motivate the community in development, (8) Have the spirit of defending the State for the sake of the steadfastness of the Republic of Indonesia, (9 ) Have adaptive and critical attitudes towards the negative influence of foreign cultural values, (10) Have a high awareness of national discipline as a national culture that always wants to progress, (11) Have a high spirit of competition by increasing motivation, work ethic and productivity for the development of the nation and state, (12) Have a spirit of entrepreneurship and independence, (13) Have a good spirit big and positive thinking in every face of problems in society, nation and state for the sake of integrity and progress, (14) Having an open nature based on responsibility for the interests of the nation, (15) Having awareness to maintain natural resources and the environment, (16) Has a high legal awareness, and is aware of his rights and human obligations in accordance with what is stipulated in the 1945 Constitution.

## **2.2. Character Strength**

### **2.2.1 Definition of Character Strength**

A linguistic character that distinguishes a person from others, character or character

(Ministry of National Education, 1997. In (Nashir, 2013). Etymologically character comes from the Latin *karakter*, *kharassaein*, *kharax*, in English: character and in Indonesian "character" which means psychological traits, morals or character that distinguishes a person from others, while in Greek it is character, from *charassein* which means to make sharp, to make deep (Gunawan, 2012).

Character strengths have quite a lot of impact in a person's life. Some research explains that someone with good character strengths will be able to build life satisfaction, psychological well-being, manage schools more effectively, prosocial attitudes to academic success (Proctor et al, 2011; Wagner et al, 2015; Weber et al, 2014). Character strengths for a teenager who is a student is like a shield in undergoing a crisis that is being faced in developmental tasks. Character strengths underlie goodness and a set of positive traits that manifest in individual thoughts, emotions, and behavior (Park & Peterson, 2006).

Berkowitz (2004) describes character with a complex set of psychological characteristics that enable an individual to act as a moral agent. Thomas Lickona terminologically in the book *Educating for Character* (2019) describes the character "A reliable inner disposition to respond to situations in a morally good way".

According to Nashir (2013), character means good behavior, which distinguishes it from "character" which means bad behavior. Character is behavior that appears in everyday life both in attitude and in action. It is explained in the definition above that character is the culmination of habits resulting from ethical choices, behavior, and attitudes possessed by individuals which are excellent morals. Character includes a person's desire to do his best, concern for the welfare of others, a state of critical thinking and moral reasoning, and the development of interpersonal and emotional skills that lead to an individual's ability to work effectively with others at all times.

Another thing stated by Qomari (in Kuswantoro, 2015), character is a collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviors displayed. According to (Doni, 2010) understand that character is the same as personality. Based on this definition, character is a complex set of psychological characteristics that enable an individual to act as a moral agent in everyday life.

### **2.1.2. Dimensions of Character Strength**

Character strengths are composed of 24 values in six groups of human strengths, namely wisdom and knowledge, courage, humanity, justice, simplicity, and transcendence (Peterson and Seligman, 2004). Adolescents with character strengths will be able to show a creative attitude by creating useful things and thinking about solving problems productively, have a curiosity about new things, think critically before acting, enjoy learning, have a broad perspective in understanding situations, dare to face difficulties, diligent in achieving goals, being honest, energetic, showing love for others, doing good things for others, understanding other people's emotions, being able to participate in groups, treating others fairly, having leadership skills, being able to forgive others, not feeling more special than others, careful, able to manage one's emotions, likes beauty and goodness, has gratitude, has good hopes for the future, has a sense of humor, and has faith in a power greater than the creator (Peterson & Seligman, 2004).



### 3. RESEARCH METHODS

This study uses a descriptive statistical approach to map the quality of human resources and character through a demographic perspective and a statement of the attitude of the people of Giri Village in supporting the Religious Tourism Village.

The research subjects are the people of Giri Village, Gresik Regency, East Java, with productive age (18-64 years) totaling 2,765 people, as a potential resource in supporting the Religious Tourism Village. The research sample was determined by a quota of 100 respondents. Questionnaires were distributed randomly, especially in Hamlet 1 Giri Gajah around the Religious Tourism area of the Sunan Giri Tomb. Data collection used 1) VIA-IS, 2) HR quality questionnaire, 3) support questionnaire for Religious Villages, and 4) character strength questionnaire.

The data were analyzed quantitatively descriptively using the SPSS program, to produce a map of the quality of human resources (HR) and the strength of the character of the Giri Village community in supporting the potential of the Religious Tourism Village in Gresik Regency, East Java.

### 4. ANALYSIS AND DISCUSSION

Based on the research objectives, distributing questionnaires and the results of data processing, several research results were obtained which were then analyzed in depth to be able to provide recommendations for community support for the existence of a Religious Tourism Village in Gresik Regency.

The concrete picture of the research results can be described as follows:

#### 4.1. Giri Gresik Village Community Profile

Giri Village, Gresik Regency has been known among the people of East Java and Indonesia, because it has a Religious Tourism Village, namely the Sunan Giri Tomb. Giri Village consists of 6 Hamlets namely; 1) Giri Gajah Hamlet, 2) Kedahanan Hamlet, 3) Karangsono Hamlet, 4) Kajen Hamlet, 5) Pedukuhan Hamlet, and 6) Keteg Hamlet.

The existence of the community spreads in 5 RW and 19 RT, the majority are Muslim and have 2 large Menjid, and 14 Langgar/Surau/Musolla, and the location of the Sunan Giri Tomb which is relied upon as a Religious Tourism Village is located in Giri Gajah Hamlet.

Based on the observation of secondary data, the population of productive age (18-64 years) is 2,765 people, and from this number who have been accommodated in the field of work and profession can be described as follows:

Table 1.1; Field of Work and Profession of the Giri Village Community

No.	Type of Work	Male	Female	Total	%
1	Craftsman	381	0	381	22.11
2	Grocery goods merchant	16	26	42	4.44
3	Traveling merchant	8	10	18	1.04
4	Entrepreneur	667	118	785	45.56
5	Transportation service business owner	3	0	3	0.17

6	Restaurant business owner	2	3	5	0.29
7	Religious leader	17	3	20	1.16
8	Teachers and lecturers	54	94	148	8.59
9	Others.	214	107	321	18.66
	Total	1.362	361	1.723	

Source; Giri Village secondary data (processed)

Looking at the table above, it is clear that out of 2,765 people of productive age 18-64 years, only 1,723 people have been accommodated in professions and fields of work, and there are still around 1,042 people who have not found work. This shows that the people of Giri Village in developing a Religious Tourism Village really need job training and assistance for productive ages who have not been accommodated in their profession and work. For this reason, a follow-up to the results of this study requires community service programs, especially job training and assistance in the transportation business sector, which is still lacking, namely only 0.17% is accommodated, followed by food stall businesses 0.29%, also traveling merchants only 1.04%, grocery traders 4.44 %, and craftsmen 22.11%,

The distribution of education for the people of Giri Village can be shown in the table as follows;

Table 1.2; Giri Village Community Education

No.	Type of Work	Male	%
1	Elementary school/equivalent	264	7.84
2	Middle school/equivalent	687	20.40
3	High school/equivalent	1.517	45.04
4	D 1-3	57	1.7
5	S1	306	9.09
6	S2	11	0.3
7	S3	1	0.01
	Total	2.843	

Source; Giri Village secondary data (processed)

Based on the table above, it shows that the education of the majority of the people of Giri Gresik Village is dominated by the level of high school education equal to 45.04%, junior high school equivalent to 20.40%, while those who graduate from Strata 1 are only 9.09%, which shows that most of the people have not been able to take higher education. S1, S2 or S3, whether this is because the economy of the community is not yet stable, or maybe there is no awareness that a person's level of education can describe a person's quality, both fighting spirit, character strength and support for smooth development in all fields according to the needs of the village. This requires further research in order to obtain a more comprehensive picture of the role of education in shaping self-values, attitudes and expectations of society.

## 4.2. Map of Human Resources Quality and Character Strength of Giri Gresik Village Community

Before analyzing the map of the quality of human resources and character strength, the results of distributing questionnaires to 100 selected respondents are presented first, which can be described as follows;

### 4.2.1. Frequency Distribution of Respondents Identity

The description of the frequency distribution regarding the identity of respondents as a result of the distribution of 100 respondents can be explained in the following table;

Table 2.1; Frequency Distribution of Respondents Identity

Gendr	Total	Age	Total	Status	Total	Recent Education	Total
Male	45	18-24	13	Not Married Yet	20	Elementary School	1
Female	55	25-31	18	Married	80	Middle School	1
		32-38	16			Vocational School	20
		39-45	27			High School	60
		46-52	20			D1	1
		>52	6			S1	17
Total	100		100		100		100

Source; Giri Village secondary data (processed)

Looking at table 2.1 above, it can be seen that the sexes are male by 45% and female by 55%, this shows the fighting spirit between men and women is almost the same, the age of respondents is dominated by ages 25-52 as many as 81 people where the age is very productive and potential in developing a religious tourism village, because age can give a picture of physical and mental strength so it is relatively easy to make changes to him, moreover 80% have been married means have high enthusiasm to try to work anything to meet household needs. The last education of respondents was 80% of vocational and high school graduates, this means that there is no difficulty for researchers if there is a program to improve the quality of human resources through job training and mentoring, because they have a basic education which is of course very easy to receive information from instructors and experts in their fields.



#### 4.2.2. Quality of Human Resources (HR)

Based on the results of primary data processing, namely about the quality of human resources, the Giri Village community, from 100 respondents the results obtained as shown in Figure 2.1 as follows;

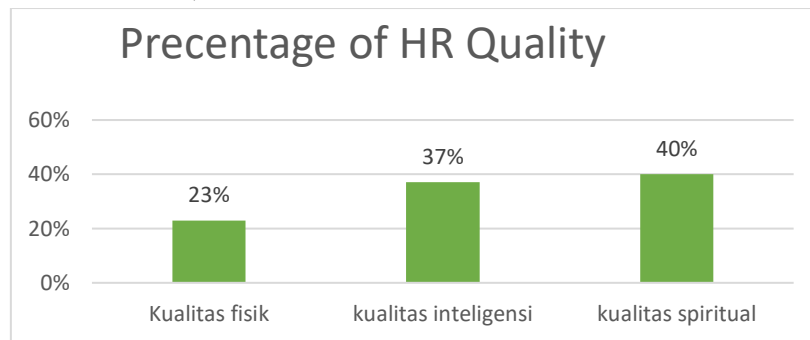


Figure 2.1; The quality of human resources for the people of Giri Gresik Village

Looking at Figure 2.1, above the quality of the human resources of the Giri Village community, it can be seen that 40% reflect spiritual quality, 37% intelligence quality, and only 23% of the people have excellent physical qualities.

Moving on from the results of this research, it turns out that most people are ready to develop a Religious Tourism Village because of the 5 instruments related to spiritual quality, namely; religious obedience, tolerance, strong fighting spirit, honesty and leadership attitude, showed a high score choice of 67 people stating their spiritual readiness, a medium score choice of 31 people and a low score choice of only 2 people. The results of this study indicate that the people of Giri Gresik Village are spiritually ready to support the development of the Religious Tourism Village.

Intelligence quality is also related to 5 instruments, namely; intellectual ability, knowledge according to education, relevant skills, mastering Indonesian and regional languages, as well as mastering foreign languages, showed that 69 people had a high score of choice, stating their readiness intelligently, 24 people with moderate scores and 7 low scores. The low choice lies in mastering foreign languages, where the results of this study can be followed up by holding community service programs, especially related to training to increase mastery of foreign languages according to the needs of Religious Tourism Villages.

Physical quality through 3 instruments namely; physical health, the level of feasibility of living, and acting humanely in every situation, showed the results of the choice of high scores as many as 58 people, medium scores 41 people and low scores only 1 person. The results of this study indicate that the people of Giri Village are physically ready to support the Religious Tourism Village, but during this Covid-19 pandemic, the current level of feasibility of living is still relatively low, due to the impact of the Covid-19 pandemic that has been felt by the community for almost 2 years, where Religious Tourism visits to the Sunan Giri Tomb were somewhat disrupted and even closed. If the community's support for the development of this Religious Tourism Village can be supported and shows a high fighting spirit, especially since the Covid-19 pandemic has subsided and community activities have been relaxed, then gradually the level of community life can be increased.

#### 4.2.3. Character Strength

Based on the results of primary data processing, namely about the strength of character for the people of Giri Village, from 100 respondents the results were obtained as shown in Figure 2.2 as follows;

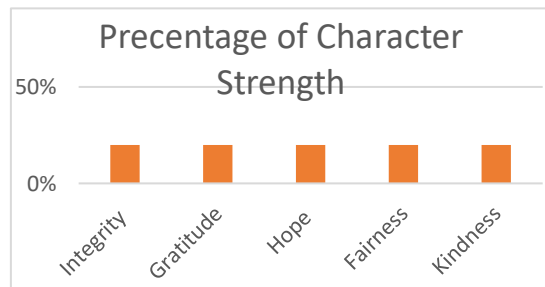


Figure 2.2; The Strength of Character of the Giri Gresik Village community

Observing figure 2.2, the strength of the character of the Giri Village community is measured through 5 indicators, namely; Integrity, Gratitude, Hope, Fairness and Kindness, it can be seen that, all indicators have the same strength of 20%, which shows that the character strength of the Giri Village community is very stable despite the Covid-19 pandemic shock.

Moving on from the results of this study, it turns out that the community is ready to support and develop the Religious Tourism Village in terms of the strength of the community's character, it can be seen that the highest score was 63 people, the average score was 35 people and the low score was only 2 people. The results of this study indicate that the strength of the character of the Giri Village community has been firmly and stably embedded as seen from the attitudes and behavior of the community related to; confidence, promises made, being grateful and grateful, always looking at things from a positive and hopeful side, seeing everyone as important to him, and always being kind to everyone. The formation of this character strength can be supported from secondary data that in Giri Village has as many as 20 religious leaders and 148 teachers and lecturers, where this profession and work contributes a lot to the formation of the character strength of the community.

Based on the results of this study, it can also be followed up through community service programs by holding training for community leaders to become more religious leaders, religious teachers, and community leaders who can guide their community in spiritual matters, form positive characters, so that quality improvement can be achieved. Human resources for the majority of the people of Giri Gresik Village, to strengthen support for the development of the Religious Tourism Village.

#### 4.2.4. Religious Tourism Village Support

Based on the results of primary data processing related to the support of the Giri Gresik Village community for the development of the God of Religious Tourism, from 100 respondents the results obtained as shown in Figure 2.3 as follows;

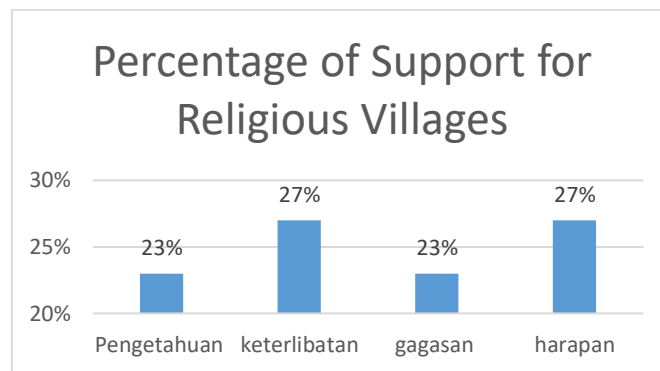


Figure 2.3; Community Support for Development of Religious Tourism Village

Observing figure 2.3, above is mainly related to community support for the development of Religious Tourism Villages, which is measured through 4 indicators, namely; the knowledge possessed, involvement, ideas initiated, and desired expectations, illustrates that, as many as 27% of the community want full involvement and hope for economic improvement from the development of Religious Tourism Villages, and 23% of the people claim to have knowledge of Religious Tourism Villages. , and new ideas such as his readiness to organize workshops, form SME associations and try to organize an artistic environment with religious nuances.

Based on the results of this study, most of the community is ready to support and be involved in developing a Religious Tourism Village, it can be seen from the aspect of religious knowledge that the highest score is 83 people, the average score is 14 people and the low score is only 3 people. From the aspect of involvement, it shows the choice of the highest score as many as 92 people, the medium score is 7 people and the low score is only 1 person, in terms of ideas the highest score is 79 people, the average score is 14 people and the low score is only 7 people, while in terms of the expectations of the chosen people The highest score was 54 people, the medium score was 12 people and the low score was 34 people, this shows that many people still hope that there will be a change in the economic improvement of the activities of the Religious Tourism Village.

The fact of the results of this research is that although the community shows full support for the development of the Religious Tourism Village, they still hope for a change in the economy which is currently declining due to the impact of the Covid-19 Pandemic, where religious tourism visits to the Sunan Giri Tomb were disrupted and even closed. Community support for the development of Religious Tourism Villages through the new ideas they propose, such as the formation of SME associations, training in entrepreneurial skills and making artistic religious environments, needs to be further supported through community service programs by presenting experts and professionals according to the desired field, so that the fighting spirit Those who are high can be realized, moreover the Covid-19 pandemic has subsided and community activities have begun to be opened in a limited manner with strict procedures, so that their hopes of increasing the economy from the existence of a Religious Tourism Village can be achieved.

## 5. Conclusions and Suggestions

### Conclusions

Sunan Giri Tomb Religious Tourism Village. Located in Giri Village consists of 6 Hamlets namely; 1) Giri Gajah Hamlet, 2) Kedahanan Hamlet, 3) Karangsono Hamlet, 4) Kajen Hamlet, 5) Pedukuhan Hamlet, and 6) Keteg Hamlet. The Giri community is spread over 5 RW and 19 RT, the majority are Muslim, have 2 large Mosque, and 14 Langgar/Surau/Musolla, and the location of the Sunan Giri Tomb which is relied upon as a Religious Tourism Village is located in Giri Gajah Hamlet.

The profession and field of work of the majority of the community are entrepreneurs and craftsmen, which is around 60%, where this potential is quite supportive in providing facilities and infrastructure for the Religious Tourism Village around the Sunan Giri Gresik Food Park.

The quality of the human resources of the Giri Village community which was studied related to spiritual quality, intelligence quality, and physical quality, allows to support the development of Religious Tourism Villages, but the results of this research need to be followed up with community service programs, namely conducting training and courses in English and/or other foreign languages that needed by religious tour guides, so that visitors from abroad feel comfortable traveling at the Sunan Giri Tomb.

The character strength of the five indicators are; Integrity, Gratitude, Hope, Fainers and Kindness, have the same strength of 20%, which shows that the strength of the character of the Giri Village community is very stable despite the Covid-19 pandemic shock, remains enthusiastic and supports activities in the Park Sunan Giri Tomb Tour.

The Giri community's support for the development of the Religious Tourism Village shows full and optimal support, but they still hope for a change in the economy which is currently declining due to the impact of the Covid-19 Pandemic, religious tourism visits have been disrupted and have even been closed. Community support through the new ideas they have come up with, such as the formation of SME associations, training in entrepreneurial skills and creating artistic religious environments, needs to be followed up through community service in the field of entrepreneurship training, training in structuring the religious environment, by presenting experts and professionals in the desired field, so that the spirit their high struggle can be realized.

### Suggestions

In order to obtain more comprehensive research results that can describe the entire potential of the Gresik Religious Tourism Village community, it is necessary to conduct research with more data and information with a more careful research approach, such as economic, social, infrastructure, infrastructure, etc..

In order to follow up the results of this research so that most of the Giri people can really feel it, it is necessary to immediately carry out a community service program that is proposed from the results of this research.

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