



Descriptive Statistics For Demographic Tourist Visits On New Religious Segment: Evidence From TGKH. M. Zainuddin Abdul Madjid Tomb, Lombok Timur

Irwan Rahadi¹, Muhammad Ali Sukran², Muhammad Adi Junaidi³, Hasan Basri⁴, Muhammad Ramli⁵, Zaitun⁶, Yogi Birrul Walid Sugandi⁷

^{1,3,4,5,6,7}Department of Tourism, Faculty of Language, Arts and Humanities, Universitas Hamzanwadi, Jl. TGKH M. Zainuddin Abdul Majid no. 132 Pancor, Selong-Lombok Timur, NTB, 83611, Indonesia

²MTs. Miftahul Khairat NWDI. Jl. TGH. Mahyudin Syaraf, Indonesia

ARTICLE INFO

Keywords:

Tourist visit,
Religious segment,
TGKH. M. Zainuddin Abdul
Madjid

ABSTRACT

Tourist visits for religion in Indonesia already have their potent market. Tradition factors and religious diversity that thrive are why the potential religious segment is developed as a tourist attraction bringing economic benefits. This research then discussed the demography of visitors to the sacred tomb TGKH M. Zainuddin Abdul Madjid in Lombok Timur regency for four months, from March to June 2020. We employ the case study of research at the tomb of TGKH. M. Zainuddin Abdul Madjid, by only processing quantitative data, then described qualitatively. The data sources analysed were visitors from all West Nusa Tenggara province districts and outsiders. The findings concluded that tourists visiting the tomb of TGKH M. Zainuddin Abdul Madjid experienced a positive trend despite the decline at the end of the month due to PSBB (covid large-scale social restriction). Most visits came from the Lombok Timur regency, where Sikur, Selong, and Masbagik districts were the most significant attributes of visits. Central Lombok and West Lombok are in the second position with the dominant number of visits. The origin of the minor visit comes from outside West Nusa Tenggara, and North Lombok regency, where the Bayan district is the area visited the most during the data collected.

E-mail:
hasanbasri@hamzanwadi.ac.id

Copyright © 2020 Enrichment : Journal of Management.
All rights reserved.

1. Introduction

Indonesia has a diverse tourism potential ranging from natural, cultured, and artificial tourism (Prasetyo et al., 2018; Syaeful Bakhri et al, n.d.). Tourism, as one of the largest industries, is expected to contribute to creating many new jobs (Junaidi et al., 2021), the creation of a healthy economy, economic equality (Basri et al., 2020), cultural exchange, and international relations (Firsty & Suryasih, 2019). Through the development of the tourism sector, it is expected to be able to support local native income (PAD). This is due to the many environmental aspects, including economic and social aspects. Tourism has shown its role in contributing to the economic life (Ramli et al., 2022), social, and culture of the nation (Sugiyarto & Amaruli, 2018; Sulistyan & Ariyono, 2018).

Tourism activities have become an integral part of everyday life. Travel activities are usually done as a form of self-gratification, relaxation from the busywork, or just spending free time. Currently, the trend in the tourism world there is a change in motivation and patterns of tourist consumption (*customer behavior pattern*). At first, tourism activities only focused on 3S (*sun, sea, and sand*), then turned into *serenity, sustainability, and spirituality* (Hermansyah, 2016). This shows that currently, the motive of tourist travel is not only to find fresh air and enjoy the beauty of nature alone, but tourists

also seek peace, sustainability, and spirituality (Muharromah & Anwar, 2020). The change impacts increasing tourist travel on tourist attractions that provide tranquility for visiting tourists.

Indonesia is the most populous Muslim-majority country in the world. It has many historical relics in the form of notable buildings that have the potential to become tourist attractions (Utama, 2021). One of the potentials that are growing today is religious-segmented tourism. This type of tourism aims to meet the spiritual and spiritual needs of humans to strengthen the faith by visiting places considered religious value. Religious tourism has many enthusiasts because of the culture of the community (Adinugraha et al., 2022). This naming happened suddenly and directly because of an agreement between several groups such as tourist transportation service providers, managers and guards of the tomb area, community leaders, and the local community (Yulie Suryani, 2021). The impacts caused by tourism activities usually include social and economic effects (Lestari et al., n.d.). The more visitors who come, the greater the effect caused. Religious tourism is a development in the tourism sector in which there are elements of *serenity*, *sustainability*, and *spirituality*. Religious tourism is one of the currently spreading phenomena, and it has been proven that many activities are associated with religious tourism, including da'wah activities (Yulie Suryani, 2021). In some community groups, religious tourism is often used as a routine activity both monthly and annually. This is done as an agenda filler for the actions or routines of the study they follow. Religious tourism attraction rests on the uniqueness, distinctiveness, and authenticity of nature and culture in a regional community (Haya & Tambunan, 2022).

Religious tourism is also a pilgrimage absorbed from *the Arabic zaara - yazuuru - ziyarotan - ziyarah* (Nurfadhila & Suganda, 2021). This word means a visit, either to the living or the dead. While technically, this word indicates a series of activities to visit certain tombs, such as the tombs of prophets, guardians, heroes, parents, relatives, and others. A pilgrimage is a religious call to remind two things: the life of the person who is visited and the consequences of actions done in the future. Pilgrimage is also a practice that aims to see the historical places closely and witness essential places in the development of Islam to strengthen the faith. The tradition of pilgrimage is mainly performed against ancestors, parents, or loved family members. The purpose of the pilgrimage is to commemorate God's freedom and pray that God receives the spirit of the grave expert. A pilgrimage is an act of sunnah, meaning that it gets a reward if left innocent. Pilgrimages in the general sense in Indonesia are visits to tombs, mosques, relics of religious figures, kings and their families and especially to the tombs of the guardians of Islamic preachers (Anisa et al., 2019; Sunaria et al., 2020).

The phenomenon described above also occurred in the tomb of Tuan Guru Kiyai Haji (TGKH) Muhammad Zainuddin Abdul Madjid, a charismatic cleric who spread Islam in the Lombok island, West Nusa Tenggara. TGKH Muhammad Zainuddin Abdul Madjid was the spreader of Islam in the land of Lombok in the 19th century. TGKH Muhammad Zainuddin Abdul Madjid is the only national hero from West Nusa Tenggara, determined based on the presidential decree number 115 / TK / the year 2017 concerning the awarding of the title of the national hero. The development of religious tourism has been widely carried out by the management of TGKH Tomb Tourism Muhammad Zainuddin Abdul Madjid and the regional government of Lombok Timur Regency. Compared to the first time it became a religious tourism platform, the condition of the facilities and infrastructure of the tomb of TGKH Muhammad Zainuddin Abdul Madjid is still simple. The shape of TGKH Muhammad Zainuddin Abdul Madjid's tomb facilities and infrastructure has developed and continues to create and build (tourism aspect). Efforts are made to attract tourists to visit, namely the variety of tourist products and tourist attractions owned by religious tourism tombs of TGKH Muhammad Zainuddin Abdul Madjid. The better the tourist products contained in a tourist destination, it will make the higher one's decision to see (Adinugraha et al., 2022).

The decision to visit tourists can be influenced by several factors, one of which is the attributes of tourist products (Prasodjo, 2017). The attributes of tourist products are all the facilities and infrastructure obtained by tourists when they leave their homes, arrive at tourist destinations, and return home (Malisti et al., 2019). Attributes of tourist products that include tourist attractions, amenities or facilities, and accessibility are important factors influencing a person to decide to visit

tourist destinations (Dewi & Priyadi, 2020). It is also reinforced by (Malisti et al., 2019) that tourist attractions, amenities, and accessibility affect the decision to visit.

Several studies have covered the same topic, religious tourism, but little research examines the demographic analysis of tourist visits, especially the tomb of TGKH. M. Zainuddin Abdul Madjid. This research then focused on reviewing data on ministerial tourist visits for March-June, 2020 at the tomb of TGKH.M. Zainuddin Abdul Madjid, Pancor-Selong Lombok Timur. Descriptive statistics is a method of data analysis used to decipher numerical visit data qualitatively.

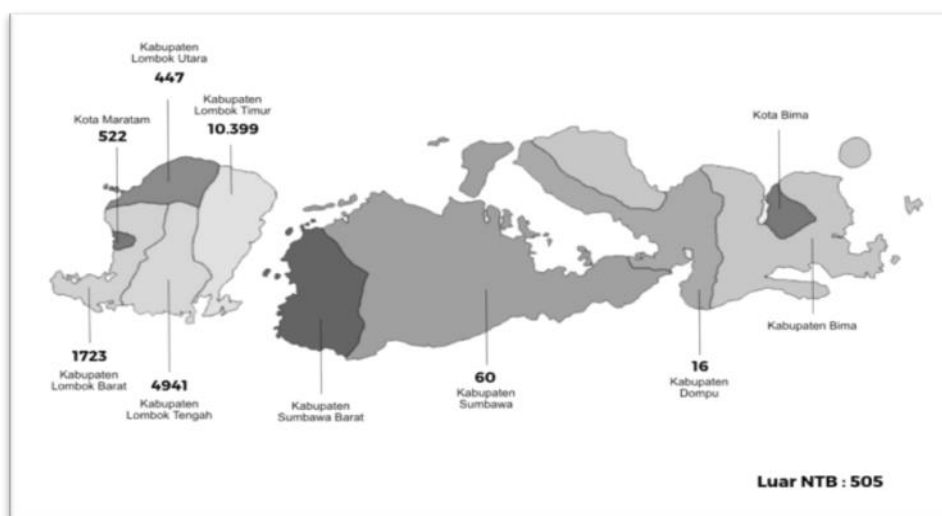
2. Methods

We adopted case study at the tomb of TGKH.M. Zainuddin Abdul Madjid Pancor, Lombok Timur Selong, after officially proclaimed religious tourism in 2020. This type of research examines a phenomenon of tomb visits in the location where the event occurred to be transmitted to the public as scientific data. Data of visits of TGKH M. Zainuddin Abdul Madjid is processed using a quantitative descriptive approach. The primary data source is the data of tourist visits recorded on daily visits for four months, starting from March to June 2020. Numerical data in the form of monthly visits processed qualitatively produces information from the interpretation of visit that has been analyzed. The focus of the analysis outlines the dynamics of religious tourist visits to TGKH. M. Zainuddin Abdul Madjid with three categories of languages; the highest visits for four months, the lowest visits, and relatively stable visits. The processed data sources come from all West Nusa Tenggara province districts and outside West Nusa Tenggara province. The data presentation model presented is that we group the discussion on most visits to each region followed by minority visits from each area. Data in the form of maps, bar graphs, and line graphs are also an essential part of the presentation of data.

3. Result and Discussion

3.1 Result

Phenomena public visits to the tomb of TGKH M. Zainuddin Abdul Majid experienced a positive trend despite the decline in the last month in June. They come from various regions, both from the island of Lombok and outside Lombok. The data distribution is generally grouped into five areas of origin of the visit; visitors from Lombok Timur Regency, Central Lombok, West Lombok, North Lombok, and outside the area or outside of Lombok Island. The data collection period is carried out for four months, from March to June 2020. The object of the visit is the tomb of TGKH hero M Zainuddin Abdul Majid, located in Selong District, Lombok Timur Regency, West Nusa Tenggara province.



Picture 1: Demographic visit within four months of 2020

a. The Highest Number of Visits

The data record represents Lombok Timur Regency as the district with the most active visitor index each month. The total number of people visiting in the March period was 343. Of the total number, there are at least 191 visitors from the Lombok Timur, with the most domiciles from the Selong subdistrict amounting to 97 people, followed by 30 people and Masbagik with 27 people. Furthermore, the pattern of visits from Lombok Timur Regency leads to a positive trend. The overall visitor demographic experienced a drastic spike in the months that followed. In April, the difference in visitor differences was very noticeable with the addition of the number of pilgrims reaching 4875 people. Overall, the number of visitors in April came to 5194 overall with the most significant percentage being Lombok Timur which amounted to 3342 people. This increase in number, along with the increasing distribution of visitors. In the March quartile, recorded visitors from Lombok Timur came from 10 sub-districts, then increased to 23 sub-districts. In April, the same thing happened when pilgrims from Selong subdistrict became the most active. At least 384 visitors came from the intensity, followed by Sikur district (383), Masbagik (339), and Sakra subdistrict totaling 338 people.

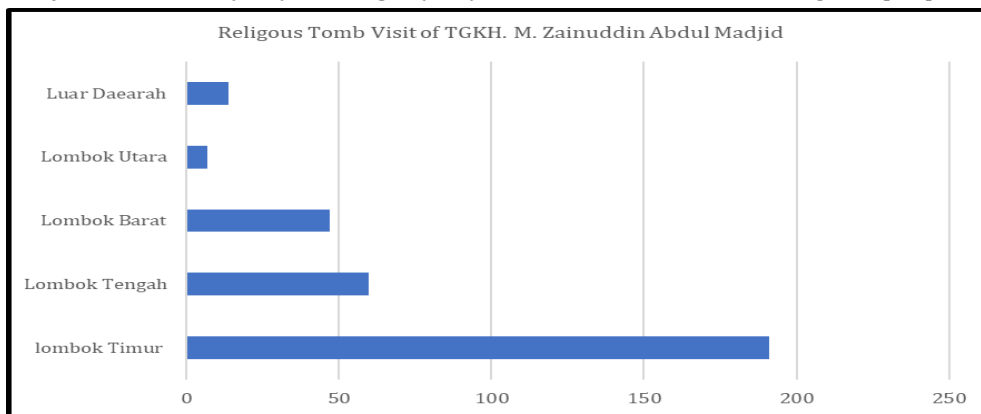


Figure 1. The Highest visit of TGKH. M. Zainuddin Abdul Majjid Tomb

The highest curve in the number of visitors recorded during the four months of data collection was May. Although the number of visitors continues to increase, there is no significant change in the distribution of demographic visitors, with the formation of Lombok Timur remaining the most visitors. Of the 9328 visitors in May, visits originating from Lombok Timur amounted to 5096 people. This number increased about twice compared to visitors in April. Although the number of visits increased, the distribution of visitors from the subdistrict decreased. In April, visitors grouped to Lombok Timur regency came from 23 sub-districts, while the May cluster came from 21 sub-districts. At the same time, Selong district is no longer the most visitors, but from Sikur district reaching 1078 dominate the May period visit, Selong 824, followed by Sakra 800 people, Wanasaba 406 and Sembalun totaling eight people as well as being the district with the fewest stops.

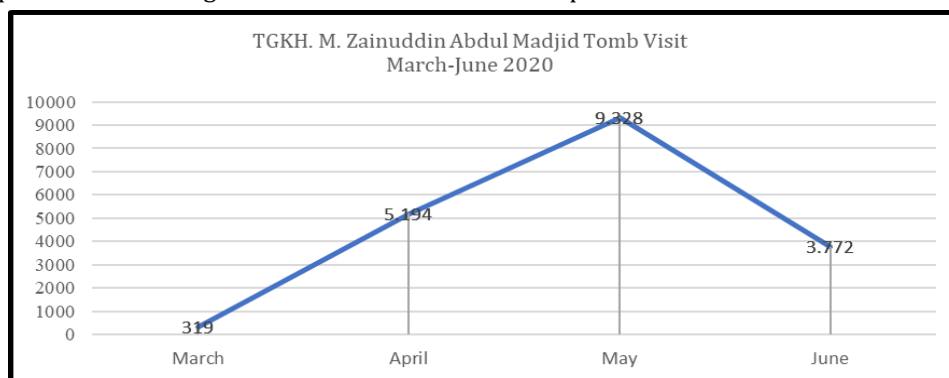


Figure 2. Demographic Visit

At the end of the data record, the trend of visits decreased after two consecutive months of a surge in pilgrims. Based on statistics, there was a decrease of 5556 people from the total number of visitors last month. With the same pattern, Sikur District dominated the visit in June, but visitors decreased by more than 50 percent. As many as 422 people from Sikur, Selong 307, and Sambelia districts were recorded with at least four visitors. The distribution of visitors is also getting fewer and fewer; only 17 sub-districts are recorded.

Of the five groups of areas of origin of the visit, the intended visitors are second and third, referring to Central Lombok and West Lombok. Since the beginning of data collection, the Central Lombok cluster placed second in terms of visits to the tomb of TGKH hero M Zainuddin Abdul Majid, and West Lombok was after that. In the first month of data collection, the visitors came from Central Lombok Regency with 60 people. The distribution from four sub-districts- Pringgarata, Selong Belanak, Janapria, and Praya – slightly more than visitors from West Lombok, which was only 47 people. Visitors from Central Lombok came from Selong Belanak District as many as 30 people and Praya 25, Janapriya 3 and Pringgarata 2 people.

In the April period, visitors from both districts increased rapidly. Overall, this month became 925 pilgrims, so there was an increase in visitors from Central Lombok, as many as 865 who came from 9 sub-districts with Praya as the highest visitor reached 442 people, 136 from Kopang and the lowest coming from Pringgarata District of 7 people. Further, the percentage of visitors from West Lombok became 683 with the distribution of 6 sub-districts (the most visitors came from Narmada district, as many as 295 and at least from Labuapi district as many as 17 people) and one city (Mataram totaled 59 people).

The trend increases during April and May, then decreases in June. The most significant number of visitors from Central Lombok and West Lombok regencies occurred in May. The number of pilgrims reached 2,872 from 7 districts of Central Lombok and 961 people from 8 sub-districts, West Lombok Regency. However, the following month recorded a decrease; visitors from Central Lombok drastically reduced to 1,114 and West Lombok to 524 people. Calculating the decline from the May period, the reduction of the number of visitors in June reached 1,758 for the Central Lombok region and 437 for the drop of West Lombok.

b. The Lowest Number of Visits

In contrast with visitors from Lombok Timur, Lombok Utara Regency and outside the area became the lowest distribution of visitors. The difference in the number of visitors to the two regions (North Lombok and outsiders) with areas from other districts shows a very high difference. In the beginning, the visitor ratio from the two regions of origin of the visit was only seven people and eight people from outside the area. The visitors' progress in the following month became 205 accumulatively, with the most prominent visitors coming from the Bayan sub-district, 98 people. The number of visitors from outside the area increased with others but was not significant (from 8 to 39 people).

On the other hand, despite being the visitor with the lowest record, the two areas showed the most stable figures in the three months of visits. The increase was not significant, from 205 people from North Lombok to 212 in May – with the largest domicile of Gangga 103 people and pilgrims from Bayan turned into three people and being the fewest from the regency. The figure in May was also the highest point in the record visit from the North Lombok Regency during the four months of data collection. Furthermore, pilgrims from outside the area walk in the same direction. In May, 187 people came from outside the island of Lombok, or an increase of 148 people. Most visitors came from Sumbawa (59 people) and Tangerang Banten (50 people).

In contrast, in June, the latest data collection, visitors from the island of Lombok showed a downward trend; on the other hand, visitors from outside the area showed an increase and even became the record for the most visits. Pilgrims from North Lombok decreased dramatically to 23 people, in stark contrast to visitors from outside the area, which increased to 341, with the most extensive distribution coming from Tangerang Banten and Bogor, amounting to 191-44. A summary of tourist visits from March to June can be presented in the following graph

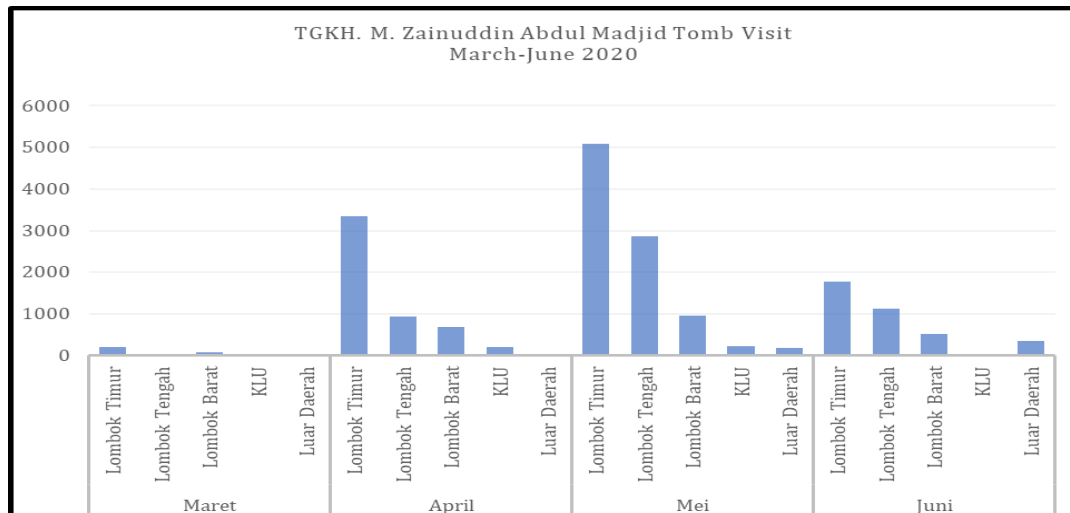


Figure 3. Visit to TGKH. M. Zainuddin Abdul Madjid Tomb

3.2 Discussion

Tomb visits are a hereditary tradition in Islamic teachings still practiced today. People are highly interested in visiting places that are considered sacred to connect religion and spirituality (Moufahim & Lichrou, 2019). The objects of the visit are usually places that are considered holy. TGKH M Zainuddin Abdul Majid is the founding father of Nahdlatul Wathan Diniyah Islamiyah (NWDI) and Nahdlatul Wathan (NW) organizations that have made outstanding contributions to the preservation of these cultures and traditions. In the socio-cultural development of the people of Lombok, he began to build the foundation of educational civilization by establishing schools as a learning vehicle (Azmi & Wardi, 2020). He is known as a steadfast man in spreading the teachings of Islam, upholding the values of human morality, and holding firm to local traditions.

Furthermore, he was also actively involved in the struggle for Indonesian independence, so in 2017 he was given a respected title as one of Indonesia's national heroes. In the view of the community, the background is considered a chosen person, *alim* or holy, so many people come to visit his tomb. Although it has been done for generations, we cannot generalize the purpose of individuals visiting the tomb. But in society's belief in general, praying around the burial area of the saint (the person who gave up his life in religious affairs) can be an intermediary so God can grant that prayer and hope.

The visits from data records have consistently increased. The spike was seen from the three-month recapitulation despite the decline in the last month because of the covid factor. Covid-19 brought a significant decrease in the pace of tourism travel (Pahrudin et al., 2021), and the community's wiggle room is minimal because of the Indonesian government's policy of imposing Large-Scale Social Distancing (PSBB) due to the spread of COVID-19. Therefore, the interest of the visiting public is relatively high even with various health protocol rules that must be closely guarded. This statement can be reinforced by the pattern of community visits that continue to increase during data collection. Most visitors come from the district where the object of the visit is located, namely Lombok Timur. We analyzed that the high number of visits is influenced by geographical location factors and people's loyalty to the big-name of TGKH. M. Zainuddin Abdul Madjid is a pioneer of change on the island of Lombok. These variables can be reviewed from the visit index originating from Lombok Timur, the most prominent visitor population with the closest reach, and outside the area, the visitor with the lowest number with the farthest range. However, if examined in detail the case of the Lombok Timur visit, the distance that became the main factor in the number of visitors can be refuted by the data collected on the May and June cluster visits. In that month, Selong's stability as the host no longer dominated the number of visits, but most pilgrims came from Sikur subdistrict by May

comparison; Selong 824 – Sikur 1,078 while in June; Selong 307 and Sikur 422. This means that other factors affect the index of community visits – it requires further research on the driving factors of the community in visiting the tomb of TGKH M. Zainuddin Abdul Majid to allow clustering of motivations for visits.

Although not as many as visitors from Lombok Timur, the number of visits from Central Lombok and West Lombok represents a relatively large number of visits. Visitors from the two counties reached 7,186 during the four months of data collection—specifically, the most visits from Central Lombok regency with Praya and West Lombok domicile from Narmada subdistrict. The high index of visits from the two districts may be due to the area being a loyalist of the NWDI / NW organization. Meanwhile, North Lombok regency and outside the region became the group with the least number of visits. The low visit index may be influenced by the limited information about the tomb's existence. It has now been proclaimed religious tourism. The distribution of NWDI / NW cadres who are still not solidly consolidated so that the introduction and interest of pilgrimages visit low category. Reviewing visitors outside the island of Lombok in more detail, pilgrims from Sulawesi are the most visible, with a record of always being there every visit during data collection, although not being the most. Tangerang is the most significant number of visitors who come from outside the island of Lombok, followed by Sumbawa.

4. Conclusion

Tourist visit at the religious tourism of the tomb of TGKH.M. Zainuddin Abdul Madjid experienced a positive trend over four months despite a decline in the last month, June. For three consecutive months, March to May, the number of visits continued to increase to a peak in May, amounting to 9328. That number nearly doubled in April. Interestingly, although the number of visits increased, there was a decrease in the number of sub-districts visiting. In April, visits from Lombok Timur regency amounted to 23 sub-districts, reduced in May to 21 sub-districts. Most tourist visits came from the Lombok Timur regency during the four months of data processing. Sikur, Selong, and Masbagik districts are the districts that visit the most, followed by several other sub-districts such as Sakra and Wanasaba. Since the beginning of data collection, the Central Lombok regency cluster placed the second most visits to the tomb of TGKH hero M Zainuddin Abdul Majid. The West Lombok regency is in the third position after that. From Central Lombok Regency, visitors numbered 60 people. The distribution from four sub-districts- Pringgarata, Selong Belanak, Janapria and Praya – slightly more than visitors from West Lombok, which was only 47 people. Visitors from Central Lombok came from Selong Belanak District as many as 30 people and Praya 25, Janapriya 3 and Peringgarata 2 people.

Furthermore, the regencies with the lowest visitors are North Lombok regency and outside West Nusa Tenggara province. At the beginning of March, the ratio of visitors from the two areas was only seven people and eight people from outside the area. The surge in visitors in the following month to 205 accumulatively with the most significant visitors coming from Bayan district 98 people. The number of visitors from outside the area increased along with others, but not significantly, from 8 visitors to 39 people.

Because this research is limited to a relatively short time, with a relatively short period, this study cannot conclude holistically the area in which TGKH tomb tourism visits are based M. Zainuddin Abdul Madjid, who is solid and permanent. This research can only be used as a reference to help the following research if they want to study more deeply about the area's base that is loyal to visit. It is recommended that the subsequent study review more data with a longer duration to cluster visitors so that it will be seen more clearly from areas with strong affiliations with NWDI and NW. Also, the following research is recommended to uncover the mapping of the motivation of religious tourist visitors to the TGKH tomb. M. Zainuddin Abdul Madjid forward with more holistic.

REFERENCE

Adinugraha, H. H., Happy, F., Ma, H., Isnaini, M., & Wahid, A. (2022). Peran Remaja Milenial Terhadap Transformasi Desa Wisata Religi Menuju Desa Wisata Halal Studi Di Desa Rogoselo. *Al-Intaj*, VIII(1).

- Anisa, A., Satwikasari, A. F., & Saputra, M. S. A. (2019). Penerapan Konsep Arsitektur Tradisional Sunda Pada Desain Tapak Lanskap Dan Bangunan Fasilitas Resort. *Prosiding Semnastek*, 1-10.
- Azmi, S., & Wardi, F. (2020). Muhammad Zainuddin Abdul Madjid : The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara , Indonesia. *Khalifa: Journal of Islamic Education*, 4(1), 20-21.
- Basri, H., Tamrin, M., Alfatwari, D., & Rahadi, I. (2020). *Shifting Society in Response to the Tourism Industry : A Case Study of New Challenges in Lombok Utara*. 4(2), 183-194.
- Dewi, R. A. K., & Priyadi, B. P. (2020). Strategi Pengembangan Obyek Wisata Kura-Kura Belawa Sebagai Daya Tarik Destinasi Wisata Di Kabupaten Cirebon. *Journal Of Public Policy And Management Review*, 9(1), 1-13.
- Firsty, O., & Suryasih, I. A. (2019). Strategi Pengembangan Candi Muaro Jambi Sebagai Wisata Religi. *Jurnal Destinasi Pariwisata*, 7(1), 36. <https://doi.org/10.24843/jdepar.2019.v07.i01.p06>
- Haya, S. F., & Tambunan, K. (2022). Jurnal Ilmu Komputer, Ekonomi dan Manajemen (JIKEM). *Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (JIKEM)*, 1(1), 129-138.
- Hermansyah. (2016). Pengembangan Objek Wisata Danau Bandar Khayangan Lembah Sari Kota Pekanbaru (Studi Kasus di Dinas Kebudayaan dan Pariwisata Kota Pekanbaru Tahun 2016). *Jom Fisip*, 3(2), 1-15.
- Junaidi, M. A., Basri, H., Fahrurrozi, M., & Rahadi, I. (2021). *SOCIETAL PARTICIPATION ON MANAGING TOURISM OF RINJANI NATIONAL PARK IN THE EXAMPLE OF SEMBALUN JIMEA | Jurnal Ilmiah MEA (Manajemen , Ekonomi , dan Akuntansi)*. 5(1), 1911-1926.
- Lestari, A. A., Sururi, A., & Berthanilla, R. (n.d.). *Pengaruh Revitalisasi Kawasan Banten Lama Terhadap Tingkat Kunjungan Wisatawan Kawasan Religi Keraton Kesultanan Banten di Kecamatan Kasemen Kota Serang* PENDAHULUAN Provinsi Banten merupakan kota yang memiliki banyak tempat-tempat wisata yang dapat dikunjungi. X, 1-13.
- Malisti, R. F., Wahyudi, P., & Hastari, S. (2019). Pengaruh Atribut Produk Wisata Terhadap Keputusan Berkunjung Pada Pemandian Wisata Alam Banyubiru. *Jurnal EMA*, 4(1), 23-29. <https://doi.org/10.47335/ema.v4i1.35>
- Moufahim, M., & Lichrou, M. (2019). Pilgrimage, consumption and rituals: Spiritual authenticity in a Shia Muslim pilgrimage. *Tourism Management*, 70(May 2018), 322. <https://doi.org/10.1016/j.tourman.2018.08.023>
- Muharromah, G. L., & Anwar, M. K. (2020). Pengaruh Atraksi Wisata, Amenitas Dan Aksesibilitas Terhadap Keputusan Berkunjung Pada Objek Wisata Religi Makam Kh. Abdurrahman Wahid. *Jurnal Ekonomika Dan Bisnis Islam*, 3(2), 152-164. <https://doi.org/10.26740/jekobi.v3n2.p152-164>
- Nurfadhila, A., & Suganda, A. D. (2021). Intensitas Kunjungan Wisata Religi Menjadi Penentu Pendapatan Street Vendors Kawasan Masjid Agung Banten Lama. *I-ECONOMICS: A Research Journal on Islamic Economics*, 7(1), 23-36. <https://doi.org/10.19109/ieconomics.v7i1.8990>
- Pahrudin, P., Chen, C. T., & Liu, L. W. (2021). A modified theory of planned behavioral: A case of tourist intention to visit a destination post pandemic Covid-19 in Indonesia. *Heliyon*, 7(10), e08230. <https://doi.org/10.1016/j.heliyon.2021.e08230>
- Prasetyo, B., Atmosoemarto, M., & Setyaningsih, L. (2018). *Perencanaan desain tapak wisata alam di perum perhutani KPH Cianjur Divisi regional Jawa Barat dan Banten*.
- Prasodjo, T. (2017). Pengembangan Pariwisata Budaya dalam Perspektif Pelayanan Publik. *Jurnal Office*, 3(1), 7. <https://doi.org/10.26858/jo.v3i1.3448>
- Ramli, M., Basri, H., Junaidi, M. A., Rahadi, I., & Hilmi, M. (2022). *Rural tourism : Activities and challenges Marine attraction*. 4(7), 2774-2780.
- Sugiyarto, S., & Amaruli, R. J. (2018). Pengembangan Pariwisata Berbasis Budaya dan Kearifan Lokal. *Jurnal Administrasi Bisnis*, 7(1), 45. <https://doi.org/10.14710/jab.v7i1.22609>
- Sulistyan, R. B., & Ariyono, K. Y. (2018). Identifikasi Faktor-Faktor Kritis Dalam Minat Berkunjung Kembali Ke Wisata Religi. *Jurnal Manajemen Bisnis Indonesia*, 9(1), 207-216.
- Sunaria, I., Rosyadi, I., & Kusumawardhani, H. H. (2020). Sistem Informasi Wisata Religi Islam Kabupaten Pekalongan Berbasis Android. *Jurnal Surya Informatika: Membangun Informasi Dan Profesionalisme*, 9(1), 11-21.
- Syaeful Bakhri et al, 2021. (n.d.). *the Impact of Religious Tourism of the Sunan Gunung Djati Tomb in Improving*. 5, 304-316.
- Utama, I. P. S. J. (2021). Desa Blimbingsari Sebagai Potensi Unggulan Wisata Religi Di Kabupaten Jembrana. *Pariwisata Budaya: Jurnal Ilmiah Agama Dan Budaya*, 6(2), 104. <https://doi.org/10.25078/pba.v6i2.2203>
- Yulie Suryani, V. K. (2021). MAGNET WISATA RELIGI SEBAGAI PERKEMBANGAN EKONOMI MASYARAKAT DI KURAI TAJI KABUPATEN PADANG PARIAMAN Oleh Yulie 1 , 2 Fakultas Pariwisata Universitas Muhammadiyah Sumatera Barat mendefinisikana " pariwisata sebagai orang -orang yang bepergian untuk sement. *Jurnal Inovasi Penelitian*, 2(1).