
THE ROLE OF TOURISTS IN INCREASING COMMUNITY INCOME IN THE SUNAN AMPEL TOURISM RELIGIOUS TOURISM AREA IN SURABAYA

Oleh

Kurniawan Yunus Ariyono¹, Sukma Irdiana², Kusnanto Darmawan³,
Mohammad Noor Khairullah⁴

^{1,2,3,4}Institut Teknologi dan Bisnis Widya Gama Lumajang

Email: ¹Ariyonoary45@gmail.com, ²sukmapasah@gmail.com,

³kusnanto.wiga@gmail.com, ⁴mohnoorkhairullah@gmail.com

Article History:

Received: 12-12-2022

Revised: 25-12-2022

Accepted: 05 -01-2023

Keywords:

Tourists, Income, Religious
Tourism

Abstract: *Religious tourism has its own charm for tourists with spiritual values and inter-religious tolerance which can be a guide for life. The history and diversity of Indonesia's natural beauty combined with spiritual values make tourist attractions have their own beauty. Indonesia has enormous potential for religious tourism. This is because Indonesia has long been known as a religious country. Many historical buildings or places have special meaning for tourists. In addition, the number of religious people in Indonesia is a potential for the development of religious tourism in Indonesia. The purpose of this research is to find out the role of tourists in increasing people's income in the religious tourism area of Sunan Ampel's tomb and to find out how the community responds to the existence of religious tourism of Sunan Ampel's tomb. Qualitative descriptive research is research that aims to describe and describe events and phenomena that occur in the field and present data in a systematic, factual and accurate manner by means of observation, interview and documentation techniques. Researchers use source triangulation to check the validity of research data, and draw conclusions. The results of this study indicate that the role of tourists in visiting religious tourism places really provides opportunities for the surrounding community to earn income. So that people around religious tourism sites can increase their income through trading religious goods.*

INTRODUCTION

According to the World Trade Organization in (Irda et al., 2019), tourism can be interpreted as human activities that travel to and stay in destinations outside their daily environment. These tours take place for a period of not more than one consecutive year for pleasure, business and other purposes. Tourism according to (Awalia, 2017) is the whole activity, which relates to the entry, stay, and movement of foreign residents within or outside a particular country, city or region. Meanwhile, according to (Lisma et al., 2018) defines that

tourism is the whole relationship and symptoms or events that arise from the travel and stay of foreigners, where the trip is not for permanent residence and has nothing to do with activities to make a living. Tourism is the movement of people temporarily and in the short term to destinations outside the places where they usually live and work and their activities while living in these destinations (Puspitasari, 2021).

Based on Law No. 10 of 2009, it is stated that the state of nature, flora and fauna, as a gift from God Almighty, historical heritage, as well as art and culture belonging to the Indonesian people are resources and capital for tourism development to increase the prosperity and welfare of the people. as contained in Pancasila and the Preamble to the 1945 Constitution of the Republic of Indonesia.

Infrastructure development, structuring and good management of tourist objects will increase the potential of tourist objects so that many tourists are interested in visiting these tourist attractions so that people also have jobs to do businesses such as small and medium enterprises (SMEs) which can increase people's income (Faletahan, 2019). From an economic point of view, tourism activities can contribute to regional revenues sourced from taxes, parking fees and tickets or can bring in foreign exchange from visiting foreign tourists. The existence of tourism will also foster economic businesses that link together and support their activities so that they can increase people's income (Susanty, 2020).

Income is very influential for the continuity of a business, the greater the income earned, the greater the ability of a business to finance all expenses and activities to be carried out. Income or wages can be defined as the amount of money paid by the person who gives the job to the worker for his services according to the agreement. Islam offers an excellent solution to the problem of wages and saves the interests of both parties, the working class and the employers without violating the legitimate rights of the employers (Asih & Andrianingsih, 2021).

Religious tourism has its own charm for tourists with spiritual values and inter-religious tolerance which can be a guide for life. The history and diversity of Indonesia's natural beauty combined with spiritual values make tourist attractions have their own beauty. Indonesia has enormous potential for religious tourism. This is because Indonesia has long been known as a religious country. Many historical buildings or places have special meaning for tourists. In addition, the number of religious people in Indonesia is a potential for the development of religious tourism in Indonesia (Hartiningsih, 2019).

Until now, visiting holy places, such as mosques, tombs of saints, temples and other holy sites has become almost a routine among the people. Like other forms of tourism in general, visiting holy places may just be pure entertainment for some people. Or maybe it's just a tired release after the busy life that takes up one's daily routine. It could also be that tourism is just someone's hobby (Wicaksono & Idajati, 2019). Or maybe it is part of an 'additional task' for devout religious adherents. Whatever the reasons, tourism with its various forms has become a complex and global phenomenon that includes not only religious dimensions, but also economic, cultural, social, political, environmental and educational dimensions. Religiously, sometimes people feel incomplete if they haven't visited a certain holy place. In Islam, for example, visiting the 'house of Allah' (Baitullah) in the form of performing the pilgrimage is an obligation for its adherents. Likewise for adherents of other religions, there are special holy places that are idols and magnets to always visit (Kasmawati & Rahma, 2019).

Pilgrimage in the Islamic tradition is part of religious rituals and has become a culture in a society. Culture itself has an understanding as the whole way of life of society or all aspects of human thought and behavior that are inherited from one generation to another through the learning process. Pilgrimage is now a common phenomenon found in a society (Zulkurnaini et al., 2019). The community recognizes pilgrimages to honor relatives who have died or to honor important figures who have died, such as pilgrimages to the wali's tomb at the tomb of Sheikh Yusuf in Gowa. In general, this pilgrimage activity is not only a reminder of the coming of death, but also a memory of the struggle of the saints, not a few of the pilgrims who make pilgrimages seek blessings so that their sustenance will be expedited, making marriage easier or maybe so that they can occupy certain positions and succeed in regional election elections (Sari, 2013).

The pilgrimage tradition has been passed down from generation to generation by its supporters with various motivations and goals that cannot be separated from the views of society in general. In the view of the people who often make grave pilgrimages, one of them is that the spirit of a saint has the power to protect nature (Adinugraha et al., 2022). The people carry out more traditions from their original culture and the people adhere to old customs and beliefs obtained from their ancestors. The rise of the tradition of commemorating and or celebrating important events in the journey of human life by carrying out a series of grave pilgrimage ceremonies, in addition to being part of the culture of society as well as a manifestation of human efforts to gain spiritual peace (Wicaksono & Idajati, 2019).

One of the tourist objects in East Java which is visited by many tourists is the religious tourism area of the Sunan Ampel Mosque. The charm of culture, art and history contained in the Sunan Ampel Mosque has its own charm for tourists. In Indonesia's Official Tourism Website it is stated that the number of visitors to the religious tourism area of the Sunan Ampel Mosque on weekdays reaches an average of 1,500-2,000 people, this number will increase when the Month of Ramadan arrives (Noho, 2014). The increasing number of tourists encourages local people to get involved in tourism activities. The existence of the religious tourism area of the Sunan Ampel Mosque has an economic impact on local communities such as increased income, increased employment opportunities and business opportunities. Tourists who come to tourist sites will have several impacts, one of which is the economic impact. These economic impacts include direct economic impacts, indirect economic impacts, and secondary economic impacts. The direct economic impact (Suaibah, 2017), is the impact that arises as a result of economic activities that occur between tourists and local people who have business units at the tourist location. Indirect economic impacts (Anam, 2017) are benefits received from direct impacts that result in an increase in the input of a business unit. The continued economic impact (Zulkurnaini et al., 2019), is the economic impact obtained based on the expenditure incurred by local workers in tourist sites.

According to (Faletahan, 2019), the direct economic impact is the impact that arises as a result of economic activities that occur between tourists and local people who trade at the tourist location. The indirect economic impact is the benefit received from the direct impact which results in an increase in the input of a business unit, while the secondary economic impact is the economic impact obtained based on the expenditure incurred by local workers in tourist sites. Information obtained from informants (visitors, traders in tourist areas and workers) will obtain information regarding visitor spending and the flow of money in the

amount of funds that have direct, indirect and induced impacts on the local community's economy.

RESEARCH METHODS

This research was conducted at the Mak Sirah Lumajang shop. This research is a descriptive research with a qualitative approach. Qualitative descriptive research is research that aims to describe and describe events and phenomena that occur in the field and present data in a systematic, factual, and accurate manner by means of observation, interviews, and documentation techniques. Researchers use source triangulation to check the validity of research data, and draw conclusions (Hasan, 2018).

RESULTS AND DISCUSSION

Researchers have made observations to determine informants who fit the criteria that have been determined previously. Informants that have been taken amounted to 8 people. The research results obtained from interviews with informants from the research questions are as follows:

1. The Role of Tourists in Increasing People's Income in the Religious Tourism Area of Sunan Ampel's Tomb

Religious tourism of Sunan Ampel's tomb is one of the historical sites in Surabaya. Sunan Ampel is one of the Walisongo saints who spread Islamic teachings on the island of Java. Every day, the tomb of Sunan Ampel is always visited by tourists. On Thursday and Friday nights, the month of Ramadan, and before Eid al-Fitr and Eid al-Adha, the number of visitors increases more than on other days. This will have a positive impact on people's income in the religious tourism area of Sunan Ampel's grave, because it will increase people's income.

The results of the researcher's interview with the community in the religious tourism area of Sunan Ampel's tomb in Surabaya regarding the role of tourists in increasing people's income in the religious tourism area of Sunan Ampel's tomb is that the more tourists who visit, the more it will affect people's income, the amount of income earned depends on the number of visitors. If many visitors come, people's income increases and vice versa if few visitors come, people's income is not too much.

Usually traders around the religious tourism area of Sunan Ampel's tomb only get around Rp. 100,000-Rp. 300,000 per day and in one month Rp. 3,000,000. If visitors are busy, traders around the religious tourism area of Sunan Ampel's tomb can get around Rp. 300,000 - Rp. 1,000,000 per day, which means Rp. The income of the community around the religious tourism area of Sunan Ampel's tomb can be said to be quite large because it is higher than the regional minimum wage in Surabaya, which is Rp. 2,800,000.-. This income is for the surrounding community who trade in the religious tourism area of Sunan Ampel's tomb. Most of them are food and drink sellers, flower sellers, water, oil, food stalls and doll sellers.

With the interaction between visitors and the community who have businesses or trade in the religious tourism area of Sunan Ampel's tomb, it will have a positive impact on people's income, so that they are sufficient to meet their daily needs.

2. Community Response Regarding the Existence of Sunan Ampel Tomb Religious Tourism

Sunan Ampel is one of the Walisongo saints who spread Islamic teachings on the island of Java. He was born in 1401 in the Tumapel area in Gresik (East Java). Sunan Ampel is the son of Sheikh Ibrahim Zainuddin As-Samarqandy and Dyah Candrawulan. Ibrahim As-Samarqandy is the son of Jamaluddin Akbar al-Husaini. Sunan Ampel is also the nephew of Dyah Dwarawati, the wife of Bhre Kertabhumi, the king of Majapahit.

In the Chinese Chronicle records from the Sam Po Kong Temple, Sunan Ampel is known as Bong Swi Hoo, the grandson of Haji Bong Tak Keng - a Chinese (Hui ethnic group is Hanafi Muslim) who was assigned as Leader of the Chinese Community in Champa by Sam Po Bo. Meanwhile, His Excellency Ma Hong Fu - Haji Bong Tak Keng's son-in-law was placed as the Chinese ambassador at the center of the Majapahit kingdom, while Haji Gan En Cu was also assigned as the Chinese captain in Tuban. Haji Gan En Cu then placed his son-in-law Bong Swi Hoo as Chinese captain in Jiaotung (Bangil).

Sheikh Jumadil Qubro, and his two children, Maulana Malik Ibrahim and Maulana Ishak together came to the island of Java. After that they separated, Sheikh Jumadil Qubro remained on the island of Java, Maulana Malik Ibrahim to Champa, South Vietnam, and his younger brother Maulana Ishak converted to Samudra Pasai to Islam.

In the Kingdom of Champa, Maulana Malik Ibrahim succeeded in converting the king of Champa to Islam, which eventually turned the Kingdom of Champa into an Islamic kingdom. Finally he was betrothed to the daughter of the king of Champa (Dyah Dwarawati's sister), and Raden Rahmat was born. Later, Maulana Malik Ibrahim moved to Java Island without his family accompanying him.

Sunan Ampel (Raden Rahmat) came to the island of Java in 1443 to meet his aunt, Dyah Dwarawati. Dyah Dwarawati was a Champa princess who married the Majapahit king whose title was Bhre Kertabhumi. Sunan Ampel married Nyai Ageng Manila, the daughter of a duke in Tuban named Arya Teja. They were blessed with 4 children, namely:

1. Daughter of Nyai Ageng Maloka,
2. Maulana Makdum Ibrahim (Sunan Bonang),
3. Syarifuddin (Sunan Drajat)
4. Syarifah, who is the wife of Sunan Kudus.

Mohlimo or Molimo, Moh (don't want to), limo (five), is the philosophy of Sunan Ampel's preaching to repair moral decay in society at that time, namely:

1. Moh Drunken: do not want to drink liquor, khamr and the like.
2. Moh Play: don't want to play gambling, lottery, bets and the like.
3. Moh Madon: does not want to commit adultery, homosexuality, lesbians and the like.
4. Moh Madat: don't want to use drugs and the like.
5. Moh Maling: do not want to steal, corrupt, rob and the like.

In 1479, Sunan Ampel built the Great Mosque of Demak. And the successor to continue his da'wah struggle in the city of Demak is Raden Zainal Abidin, known as

Sunan Demak, he is his son from the wife of the goddess Karimah. Sotopuro). Sunan Ampel is thought to have died in 1481 in Demak and was buried to the west of the Ampel Mosque, Surabaya.

Visitors often come from various regions, not only from Surabaya or East Java, but there are also those who come from outside East Java such as from Central Java, West Java, Sulawesi, Kalimantan, Sumatra, and even from Indonesia's neighboring countries such as Malaysia, and much more. Visitors come with diverse enthusiasm. In fact, it has become a hereditary tradition for some people to visit Sunan Ampel's grave every year. It is a common sight when visitors who come in groups are small children and even babies, teenagers, adults, to the elderly, some even come sick or in a paralyzed condition.

With so many visitors coming every day to the tomb of Sunan Ampel, it will have a positive impact on the people in the tourist area, including the tomb of Sunan Ampel, because it has an impact on the income earned. The more people who come to visit, the greater the income the local community will get.

This tomb is also the economic support for the surrounding community. Because with the existence of Sunan Ampel's tomb which is often visited by visitors, the people in the area will have the opportunity to earn quite a promising income. We can see growing on the side of the road around Sunan Ampel's grave, shops selling food, florists, water and oil, doll sellers, food stalls, and other sellers. Visitors need to have their desires satisfied, while the people around the location hope to get positive implications in the form of increased income.

The existence of Sunan Ampel's tomb is a source of sustenance for the people living around the area. The people living in the Sunan Ampel grave area are dominated by the natives of Surabaya, which means that it has been a long time since the community opened a business or traded in the area. There are no fees charged for selling or opening a business around the tomb area.

The discussion of the results of this research is based on interviews with informants from the research questions that are obtained from the following discussion:

1. The Role of Tourists in Increasing People's Income in the Religious Tourism Area of Sunan Ampel's Tomb

Tourism is a phenomenon of travel activities carried out by a person or group of people to a place to fulfill their needs and desires, where the trip is not made to look for a job or a living, besides that this activity is supported by various kinds of facilities in the destination area in accordance with needs and wants. Tourism is often associated with religion, history, customs, and beliefs of people or groups in society. Law No. 10 of 2009 concerning tourism in Article 4 states that tourism aims to improve people's welfare, preserve nature, the environment and resources and promote culture. In the same law in Article 6 that tourism development is carried out on the principle referred to in Article 2 which is manifested through the implementation of a tourism development plan taking into account the diversity, uniqueness and cultural and natural peculiarities, as well as human needs for travel. Tourists are people who travel from their place of residence without settling in the

place they visited or only temporarily staying in the place they visited.

Religious tourism of Sunan Ampel's tomb is one of the historical sites in Surabaya. Sunan Ampel is a national hero and also a waliullah (wali Allah), so there is no doubt that Sunan Ampel's tomb is visited by many tourists from various regions. According to the author, with tourists visiting the tomb of Sunan Ampel, more and more benefits can be taken. The benefit that can be taken from tourists visiting the religious tourism of Sunan Ampel's tomb is to increase and increase the income of the people in the Sunan Ampel tomb area, especially those who do business or trade.

Allah SWT. have opened roads to seek wealth or increase income, in ways that are compatible with honor and religion.

1. Community Response Regarding the Existence of Sunan Ampel Tomb Religious Tourism

Religious tourism is a term that is quite well known in the Indonesian Muslim community, maybe even Muslims throughout the world. Meanwhile, what is meant by this term is traveling to various places that yield spiritual benefits or the footprints of Islam and the clergy. Of the many forms of religious tourism, grave pilgrimage is one form of religious tourism and is the most widely practiced today.

In Islam, apart from mosques, the tombs of religious figures (wali) are often tourist objects. Petilasannya also became a visit of pilgrims. Not to mention other historical sites such as temples, museums, educational institutions he founded, and so on. When it comes to visiting holy places, tourists are not limited by certain religious sentiments. Likewise culturally. Culturally, people are considered incomplete in their religious traditions if they have never visited holy places such as the tombs of saints. Even in certain areas, wali pilgrimage becomes an annual 'obligation'. In addition, economically, a pilgrimage trip will have a significant economic impact on the areas visited. The number of souvenirs and vendors in the areas where pilgrimages take place is a clear indicator of how significant the economic impact of pilgrimages is.

Graves that are of concern to mankind (servants of God) especially Muslims are usually the tombs of a group of people who during their lifetime carried a religious mission to society and conveyed it well. These groups are prophets, scholars, great scientists and a group of people whose patience is running out due to tyranny and confiscation of rights that are increasing in society, in order to revive human rights and justice in society in a state ready to die fighting against tyrannical rulers and clean up tyranny.

In essence, the tomb is a place to remember death, in the tomb it is also recommended to pray so that the person buried can be forgiven. When we are at the grave it is recommended not to do things that violate religion, especially people who are considered sacred in the life and development of Muslims.

Cemeteries for some people who believe in them are not just places for storing corpses, but are sacred places because the bodies of sacred people are buried there. The body of a sacred person is not like that of most people because it is believed that his body will not be eaten by ground animals, caterpillars that eat human bodies and so on because of the magical power that he still has even though he has died. In addition to the guardian's body not being damaged, the spirit of the guardian also has the power to continue to visit his grave if people visit the grave. So, the spirit of the

saints knows who comes to his grave and listens to his prayers. As people who are very close to Allah, the saints can intercede so that their prayers reach Allah quickly. Indeed, not all of those who visit the tomb have the "true" purpose, because some of them actually ask the spirits of the saints to grant their wish. Some of them even took certain items to take home, it could be water, soil or wood in the tomb.

Communities around the religious tourism area of Sunan Ampel's tomb consider that the existence of the tomb has a very positive impact on its people. That the presence of Sunan Ampel's tomb can help the community's economy. This can be seen from the many sellers who line the streets and around the cemetery.

According to the author, the crowd of tourists who come to visit Sunan Ampel's grave can increase household income for the community. With the tradition of visiting the graves of the saints, this not only creates a lively atmosphere but can also provide job opportunities for the people around the graves, especially for people who have an entrepreneurial spirit. Communities around Sunan Ampel's tomb mostly do not have sufficient expertise and skills so that people can open their own businesses such as trading. Through this business, at least you can increase your income for your daily needs.

CONCLUSION

Based on the results of the interviews above with the informants, the informants revealed that what makes the role of tourists in increasing people's income in the religious tourism area of Sunan Ampel's grave in Surabaya is as follows:

1. Religious tourism Sunan Ampel's tomb is one of the historic sites in Surabaya. Sunan Ampel is a national hero and also a waliullah (wali Allah), so there is no doubt that Sunan Ampel's tomb is visited by many tourists from various regions. According to the author, with tourists visiting the tomb of Sunan Ampel, more and more benefits can be taken. The benefit that can be taken from tourists visiting the religious tourism of Sunan Ampel's tomb is to increase and increase the income of the people in the Sunan Ampel tomb area, especially those who do business or trade.
2. Religious tourism Sunan Ampel's tomb is one of the historical sites in Surabaya. Sunan Ampel is a national hero and also a waliullah (wali Allah), so there is no doubt that Sunan Ampel's tomb is visited by many tourists from various regions. According to the author, with tourists visiting the tomb of Sunan Ampel, more and more benefits can be taken. The benefit that can be taken from tourists visiting the religious tourism of Sunan Ampel's tomb is to increase and increase the income of the people in the Sunan Ampel tomb area, especially those who do business or trade.

ACKNOWLEDGEMENTS

Acknowledgments to all parties who assisted in this research both morally and materially, including traders around Sunan Ampel's grave, Research Team, Beloved Husband, Widya Gama Lumajang Institute of Technology and Business and consumers around Sunan Ampel's tomb who could not I mention their names one by one.

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