
Development of Mosque-Based Religious Tourism at Masjid Agung of Central Java

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ABSTRACT

Religious tourism destinations in the area of Masjid Agung of Central Java are; al-busna tower, electric umbrella, giant Qur'an, giant drum, unique architecture, Islamic da'wah radio studio 107.9 FM, Central Java Islamic Development Museum, office hall (office space), viewing binoculars, convention hall, souvenir shop and food court, digital library, graha Agung (lodging), all of them are in good condition and worth visiting.

This research aims to examine the conditions of religious tourism and the development of religious tourism at the Masjid Agung of Central Java. This type of qualitative research uses a descriptive approach and case studies. The research analysis is a qualitative analysis using inductive techniques, namely data collection, data reduction, data verification, and conclusion.

The development of religious tourism at the Masjid Agung of Central Java is carried out by increasing the development of tourism products and tourist attractions. Organizing a program of religious study activities at Masjid Agung of Central Java by inviting well-known religious figures. Optimizing the attractiveness conditions of religious tourism objects, maintaining and improving cleanliness and security conditions, as well as promotion via the internet and print media. Increasing the role of the community in promoting the uniqueness of tourism, collaborating with local and international travel agents.

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INTRODUCTION

Masjid Agung of Central Java is an interesting and easily accessible religious tourism destination located in Central Java Province. The visitors usually visit it on Fridays, weekend holidays, or national holidays (Zulkurnaini et al., 2019). This is what encourages tourist destination managers to try their best to serve and develop their destinations for visitors and tourists.

Tourism development is a dynamic and continuous process of making adjustments and corrections based on the results of monitoring and evaluation (Fandeli, 1995). Evaluation is needed in tourism development (Fandeli, 1995), this is used as feedback

on the implementation of a previous plan which is the basis of policy and is a mission that must be developed. It was further said by Fandeli (1995) that feedback on the results of evaluation and monitoring was used as the basis for correction and became a concept for future planning.

Tourism planning is one of the functions of the management of tourist destinations that is very important in its development. Tourism development efforts require strategic and directed planning so that tourism development follows what is formulated so that it can successfully achieve the expected goals and objectives in terms of economic, social, cultural, and natural resource environment (Kasih, 2019). Mosques as one of the religious tourism destinations (Hendrik et al., 2023) are sought to be managed as much as possible to increase mosque income for the welfare of the people. In the past we prospered mosques, now it is time for mosques to prosper their worshippers because it is appropriate to say that mosque management is synonymous with prospering mosques and prospering their worshippers (Ayyub, 1996). One of them is to make the mosque an asset to be empowered for the prosperity of the people, through religious tourism destinations.

Mosques as religious tourism destinations are expected to become one of the most popular tourist attractions by tourists (Kasih, 2019), the main mainstay of religious tourism is the beauty of mosques, architecture, history, and artifacts (Syafuruddin, 2019). Syafuruddin (2019) further said that today's society increasingly needs religious tourism compared to worldly tourism. Religious tourism, one of which is a mosque tourism destination with a variety of attractions.

Religious tourism attraction is important in a mosque (Yusuf, T. & AbdurRaheem, 2013) because every mosque will have many visitors if the mosque has an attraction. One of the mosques in Central Java that has the most popular attraction is Masjid Agung of Central Java. Tourist attractions in this mosque, such as mosque building architecture, giant umbrellas, a convention hall, a mosque main room, al husna tower, a library, an office hall, radio DAIs, al Akbar mushaf, and a replica of bedhuq purworejo. (2023 MAJT documentation)

How is the development of religious tourism destinations of Masjid Agung of Central Java? To that end, there are several theories about the development of tourist destinations. According to Leiper (2004), there are 5 (five) elements or components in the development of the tourism system. These elements are the attraction sector, the accommodation sector, the accessibility, the marketing sector, and the tourist (Leiper, 2004).

According to Carter and Fabricius as quoted by Supriadi (2017:53), the basic elements that must be considered in planning the development of a tourist spot are the development of tourist attractions and attractions, (development of amenities and tourist accommodation, accessibility development, and image development.

Tourist attractions according to Gunn (1992) as quoted by Pratiwi, (2010:5) are something that can attract tourists to come to tourist attractions. Tourist attractions in Masjid Agung of Central Java lack the addition of other physical attractions, causing tourists to be less interested in visiting these attractions. Therefore, the development of religious tourism of Masjid Agung of Central Java continues to be pursued along with the times.

THEORETICAL STUDIES

Theory of Mosque-Based Religious Tourism Development

There are several theories of tourism development seen from a tourism development system, namely by Gunn (1972) and Leiper (1981). Gunn's tourism system model is more loaded with economic aspects, which posit the relationship between the supply side and demand and the external factors that influence it. Gunn (1972) argues that to satisfy market demand, a country, region, or society must provide diverse development and services. Compatibility between the stock side and the demand side is the key to success in the correct development of tourism (Gunn, 2002).

Gunn then explained that the success of the tourism system is also influenced by external factors. Several factors can have a major influence on how tourism should be developed. Gunn identified nine external factors that can affect the tourism system: natural resources, cultural resources, organization, finance, labor, entrepreneurship, community, competition, and government policies.

In contrast to Gunn, Leiper (1981) in Getz 1986) view the tourism system from a spatial dimension. Gunn revealed that the tourism development system is an interdependent relationship between tourist-generating areas and tourism destinations.

Leiper's model identifies five components in the tourism system: tourists, tourist areas, transit routes, tourism destinations, and the tourism industry. Leiper also suggests that tourism occurs if these components exist in an interrelated process Pratiwi, (2010).

The definition of a system according to Leiper (2004) as quoted by Pratiwi (2010:16), a system is a collection of elements or components that are interrelated, influence, and depend on each other in a certain principle. Tourism as an industry is a complex system and involves many elements.

In his system, Leiper (2004) identifies the following elements in a tourism system: 1) a tourist; 2) a traveler's home area; 3) tourist destinations; 4) transit routes for tourists traveling between the traveler's origin and the tourist's destination; and 5) the travel and tourism industry (e.g. accommodation, transport, agencies and organizations providing services and products to tourists). In its development, according to Pratiwi (2010:16), the elements of the tourism system as mentioned above can be grouped into 5 (five) tourism elements, namely tourist attractions, accommodation, accessibility, promotion, and tourists (Bahits et al., 2020).

From several tourism development systems, in principle, it includes two main components, namely demand and supply. The dosage component consists of tourist attractions, accommodation, and transportation of tourist destinations. The demand component consists of the wants, needs, and perceptions of travelers influenced by geographic, psychographic, economic, and social factors. Like the tourism system proposed by Gunn, external factors can affect the performance of the tourism system (Azis, 2023).

The tourism system model that relates it to the context of the planning process, tourism management was proposed, among others, by (Mill, R.C., dan Morrison, 1985), which was then developed in 1992. Mill & Morrison revealed four components that make up the tourism system, namely market, marketing, destination, and travel (Cornelissen, 2005).

Related to tourism development, (Wirawan, 2023). explained that tourism development is a series of efforts to realize integration in the use of various tourism resources, integrating all forms of aspects outside tourism that are directly or indirectly related to the continuity of tourism development.

To develop tourism, it must pay attention to aspects to support this madness, according to Cooper (Wirawan, 2023). is broken down into four components that must be owned by a tourist attraction, namely: (1) Attraction (Hayat, 2022), which is a destination attraction that allows visitors to be interested in visiting a tourist site. Attraction can also be interpreted as a show of various tourist assets that are enjoyed forever and become a destination. (2) Amenities (Feroze, 2007), which refers to facilities and services available to tourists such as the availability of accommodation, entertainment, restaurants, toilets, and so on. (3) Accessibility, which is the ease of getting access to tourist destinations such as local transportation and infrastructure such as terminals and road directions. (4) Ancillary, namely additional services such as tourism organizations needed for tourist services such as information centers, souvenir shops, and travel agencies (Wirawan, 2023).

RESEARCH METHODS

This research is a type of qualitative research, with a descriptive approach, and case studies, where researchers try to understand and describe the circumstances of the subjects studied in detail and depth (Nawawi, 1996: 174). Muhadjir added that descriptive approaches and case studies are used to describe and understand the circumstances of the subjects studied in detail and in-depth (Muhadjir, 2003:146).

The location of the study is Masjid Agung of Central Java, with the object of research being the development of religious tourism of Masjid Agung of Central Java (MAJT). The research was conducted in 2022. This study examines the development of religious tourism in Masjid Agung of Central Java. The method of data collection is using interviews, observation, and documentation.

The research analysis used is qualitative analysis with inductive techniques, which is an analysis that includes a series of data collection, data reduction, data verification, data presentation, and conclusion drawing (Arikunto, 2002:107).

RESULTS AND DISCUSSION

Profile of Masjid Agung of Central Java

The Organizational Structure of the Management Board of Masjid Agung of Central Java is based on the Decree of the Governor of Central Java Number 450/107 of 2019 concerning the Appointment of the Advisory Board, Supervisory Board, and Management of Masjid Agung of Central Java for the 2019 – 2023 Period. (<https://jdih.jatengprov.go.id/inventarisasi-hukum/kategori/keputusan-gubernur>)

Dalam membantu pengelolaan Masjid Agung Jawa Tengah tersebut Pelaksana Pengelola Masjid Agung Jawa Tengah mengangkat Pengurus Pleno Pelaksana Pengelola Masjid Agung Jawa Tengah dengan Surat Keputusan Pelaksana Pengelola Masjid Agung Jawa Tengah nomor 13/KEP/PP- MAJT/XII/2019 tentang Pengangkatan Pengurus Pleno Pelaksana Pengelola Masjid Agung Jawa Tengah Periode 2019 – 2023.

In assisting the management of Masjid Agung of Central Java, the Executive Management of Masjid Agung of Central Java appointed the Executive Plenary Management of Masjid Agung of Central Java with the Decree of the Executive Manager of Masjid Agung of Central Java number 13 / KEP / PP- MAJT / XII / 2019 concerning the Appointment of the Executive Plenary Management of Masjid Agung of Central Java for the 2019 – 2023 Period.

For daily operational management, the Executive of the Management of Masjid Agung of Central Java appoints Secretariat Employees with the Organizational Structure of the secretariat of Masjid Agung of Central Java based on the Decree of the Executive Board of the Management of Masjid Agung of Central Java Number 6 / KEP / DPP-MAJT / IV / 2019 concerning the Organizational Structure and Work Procedures of Masjid Agung of Central Java.

Masjid Agung of Central Java is located on Jalan Gajahraya, Sambirejo Village, Gayamsari District, Semarang City. Masjid Agung of Central Java has the shape of a dome roof combined with a truncated header. The main support construction is four saka guru (main pole/column) pierced to the top of the roof, each connected into a minaret (small

tower) as high as 62 meters.

At the front of the mosque building, there is a maidan (plaza) equipped with six electric umbrellas which are replicas of the tent umbrellas of the Prophet's Mosque. In the plaza of the mosque, there is the Al-Qanathir Gate with 25 pillars which are symbols of the 25 Rosul Allah. The ornamental variety of Masjid Agung of Central Java uses Javanese culture, namely batik motifs and octagonal geometry which are characteristic of Islamic architecture.

Masjid Agung of Central Java has a large minaret as high as 99 meters that reflects the 99 following the number of asma'ul husna. At the base of the tower can be DAIs Radio Studio (Islamic Da'wah), On the 2nd and 3rd floors there is the Museum of Islamic Development in Central Java. The 18th floor has a Muslim café and on the 19th floor, it is used for a viewing tower equipped with binoculars. Masjid Agung of Central Java is equipped with various facilities and infrastructure, including Graha Agung hotel, convention hall, modern library, office space, food court, and souvenir shop. The parking lot of Masjid Agung of Central Java has a capacity of 680 cars and 670 motorcycles. (interview with Beny Arief Hidayat Head of Public Relations and Marketing of MAJIT)

Masjid Agung of Central Java is designed not only to provide ritual worship facilities but also equipped with supporting buildings located on the right and left wings and around the mosque which is a commercial area. The right-wing building is a convention hall that can accommodate 2000 people, while the building on the left wing consists of a library designed to be a Digital Library, the Office of the Amil Zakat Infaq Institute and the Great Mosque Shadaqah (LAZISMA), and several office spaces for rent.

In its community function, Masjid Agung of Central Java also provides facilities for the community to gain knowledge, these facilities are mainly libraries. In the Great Mosque complex of Central Java, a modern library was opened which occupies the north wing building on two floors covering an area of more than 1,000 M2. This library is envisioned to be a collection of data and information about Islam in the archipelago in general and in Central Java in particular. Thus, scientists and researchers from everywhere will be facilitated by coming only to one place, namely the Library of Masjid Agung of Central Java.

For scientific and educational development, the other half of the north wing building, besides being provided as a library and offices, is also used as classrooms. These rooms are reserved for anyone who wishes for public activities, as long as they are within the policy corridors of the Mosque Management Board.

The classes on the upper floors can be used for courses, workshops, training, and small meetings. The offices on both floors can be used for commercial activities (such as travel agencies, book publishers, advertising halls, and so on), and community (foundation offices, non-governmental organizations, associations, and so on). While the shops are filled with religious equipment, books and books, religious souvenirs, and so on.

Development of Religious Tourism at the Masjid Agung of Central Java

In its development, religious tourism not only fosters people's interest in just walking and having fun but also being able to obtain self-tranquility (spirituality) for oneself. Ridwan stated that religion (religion) entered as a cultural system. Each religious tradition contains

sacred symbols with which people perform a series of actions to shed faith in the form of performing rituals, reverence, and servitude (Ridwan, 2019).

Development is a process of making planned changes to the region/region in terms of social, economic, environmental, infrastructure, etc. This is done to increase the positive impact or positive benefits of tourism activities and reduce negative impacts(Ridwan, 2019).

The development of religious tourism requires steady planning to prepare tourist areas as tourist attractions. Planning allows the selection of appropriate actions, according to the situation and conditions. Planning can encourage making estimates and calculations about various possibilities that will arise based on the results of observations and analysis of existing situations and conditions. Proper planning will be able to achieve the desired goals and objectives to the maximum (Fatimah, 2015).

In the development of religious tourism of Masjid Agung of Central Java, there are two development sectors, namely the physical and non-physical sectors. The physical sector of religious tourism attractions includes, among others, optimizing the conditions of attraction that are superior, namely alumna towers and museums, in addition to improving and maintaining environmental conditions that remain clean, healthy, comfortable, and safe.

Non-physical sectors need to be developed such as improving religious activity programs, taklim assemblies, and also no less important, utilizing cooperation with local governments, cities, and the private sector. This collaboration is important to facilitate licensing, organizing tourist attractions and so that conducive security conditions are maintained. The cooperation built is between the Management Agency of Masjid Agung of Central Java with the Disporapar of Central Java, the Semarang City Tourism Office, and cooperation with travel agents.

The development of tourist attractions is sought so that tourists are interested in visiting. Evidence of tourist arrivals can be identified by the number of tourists who park their vehicles at tourist attractions is one practical way to assess the level of visits. The number of tourists visiting Masjid Agung of Central Java can be seen from the table of visitors who park their vehicles, in this study a table of parking visitors in 2021-2022 is presented.

Table 1 List of Parking Visitors in 2021

TYPE OF TRANSPORTATION	MAJT Parking Visitors in 2021												AMOUNT
	Januari	Februari	Maret	April	Mei	Juni	Juli	Agustus	September	Oktober	Nopember	Desember	
Big Bus (60 person)	16673	13834	47036	28763	28745	5376	27234	18932	31479	29848	25654	36538	310112
Medium Bus (35 person)	10182	5534	13983	26859	16265	9365	16451	13978	17683	20623	7941	17845	176709
Small Bus (27 person)	6423	3949	7943	16843	8843	1986	7534	4925	6942	7262	6428	8932	88010
Car (4 person)	70729	55965	71578	80732	91435	87932	73863	86939	87567	71265	37942	90638	906585
Motor Cycle (2 person)	46745	46190	73254	84135	82567	72689	74675	89626	104683	86538	45862	89362	896326
	AMOUNT												2377742

Source: documentation data of Masjid Agung of Central Java

Table 2 List of Parking Visitors in 2022

TYPE OF TRANSPORTATION	MAJT Parking Visitors in 2022												AMOUNT
	Januari	Februari	Maret	April	Mei	Juni	Juli	Agustus	September	Oktober	Nopember	Desember	
Big Bus (60 person)	23958	25931	43851	57735	11231	21567	41573	19322	53673	49152	41134	53245	442372
Medium Bus (35 person)	6639	8369	19624	19858	3907	7321	12109	5563	12342	10437	11235	13264	130668
Small Bus (27 person)	10438	7750	13854	15467	4367	8699	11983	7634	10942	9543	9543	12453	122673
Car (4 person)	61946	57835	82262	70732	169217	202105	188608	195127	192145	72632	68532	82945	1444086
Motor Cycle (2 person)	71651	68093	88854	89634	25312	41675	36341	37265	34421	92534	91213	94244	771237
	AMOUNT												2911036

Source: documentation data of Masjid Agung of Central Java

The difference in the number of vehicles parked as the table above, indicates the development of tourist interest. If there is a significant increase in the number of parked vehicles compared to the previous period, this may indicate an increase in tourist interest in the attraction. In 2021 the number of visitors was 2,377,742 people, while in 2023 the number of visitors at this mosque was 2,911,036 people, this shows an increase in tourist interest.

Beny Arief Hidayat (Head of Public Relations and Marketing of MAJT) from the results of the research interview explained that related to MAJT's tourism development strategy in 2022 is carried out in collaboration with various parties, namely the government and private institutions, namely physical and non-physical development, along with the development that has been carried out by the management to increase visitors to Masjid Agung of Central Java:

1. Physical Development

Development of facilities in the form of repairing the Al-Husna tower and the facilities in it. The object of Al Husna tower is an object that is very popular with tourists where in this tower there are several facilities that visitors can enjoy, for example; in this tower, there is a museum known as the "Museum of the Holy Tower." The Menara Kudus Museum in Masjid Agung of Central Java is located on the 7th floor of the Alhusna Tower. This museum displays a collection of Islamic history in Indonesia, including various artifacts and historical objects related to the journey of Islam in the country. Visitors can enjoy the view of Semarang City from the high floor of the tower after visiting the museum.

Al Husna Tower is also equipped with Dais radio facilities which are located on the 8th floor of Alhusna Tower. Radio Dais is the mosque's radio station that provides religious programs and Islamic information. MAJT TV in Masjid Agung of Central Java is on the 6th floor of Alhusna Tower. MAJT TV is a television station owned by Masjid Agung of Central Java, and this station broadcasts religious programs and Islamic information.

In 2022, the management will provide new things for tourists. So that tourists get the advantage of being in tourist sites. In 2022, there is an innovation for tourists, namely the provision of a tourist train called "MAJT Tourism Train." The train is used to provide a unique experience to visitors who want to explore the mosque complex, including the Alhusna Tower, comfortably. (Interview with Muhyiddin- Secretary of the MAJT takmir 2022).

Electronic payments in parking lots at Masjid Agung of Central Java (MAJT), in collaboration with the Semarang City Government can be made using credit cards, debit cards, or mobile payment applications accepted by parking payment systems.

The results of an interview with Mr. Dudiran, a food trader in the area of Masjid Agung of Central Java, The interviewee said that since the change of chairman of the Central Java Great Mosque tourism management board, tourists are crowded with visitors only during Islamic holidays, national holidays and religious activities that bring national speakers.

The results of interviews with the management of Masjid Agung of Central Java, several objects that have become tourist attractions have been renovated, including electric

umbrellas. The umbrella has been replaced several times because it was damaged by the wind, so now the umbrella is spread only during Islamic holidays (Interview with Muhyiddin-Secretary of the MAJT takmir 2022).

2. Non-physical Development

The development of tourist attractions is not only physical but also non-physical. Related to the non-physical development of the interview results obtained by researchers, namely the implementation of routine recitation carried out at the time of ba'da dawn and ba'da magrib by featuring famous speakers or Kyai. The recitation was held inside the mosque but was also broadcast live on Radio Dais and MAJT TV.

Following the design of the tourism development strategy by the Semarang City government, the tourism management of Masjid Agung of Central Java in tourism development in 2016-2022 according to the following research data:

The first point in the strategic plan is related to infrastructure development. According to research data, infrastructure development is carried out by managers through several stages that are quite time-consuming. In 2017 the management carried out road liberation to expand the parking area of Masjid Agung of Central Java. In the following year, 2018 the management carried out renovations at the entrance to the main gate of Masjid Agung of Central Java. In 2019, the manager carried out a program to make the north gate, and was perfected in 2022. (interview with Beny Arief Hidayat).

The second point, related to the development of the quality of tourist destinations in Masjid Agung of Central Java, the managers of Masjid Agung of Central Java have tried to develop the quality of good facilities, such as adequate parking areas, clean toilets, and good accessibility for visitors with special needs. However, because development funds for tourism objects, and so on require large funds, but the available funds are sourced from mosque worshippers, it is less optimal in its development.

Ahmad Sobari (food court trader June 12, 2022) said that the development of mosque religious tourism has been good from the beginning to the completion of the mosque and its inauguration, but when talking about facilities and the empowerment of traders in mosque tourist attractions until now it has decreased so that it has an impact on reducing merchant sales. (interview with Mr. Ahmad Sobari, a trader at Pujasera June 12, 2022).

The third point is the governance of tourism destinations. Discussing related to governance in Masjid Agung of Central Java has a good and strategic place arrangement. This affects the development of existing objects of attraction due to the convenience of existing governance. The placement between bathrooms, prayer places, places to eat and so on is located not too far so that tourists can enjoy the objects of attraction in Masjid Agung of Central Java.

The last point, the empowerment of traders in the mosque area has been carried out by the management and tourism management of Masjid Agung of Central Java. Empowering traders around Masjid Agung of Central Java (MAJT) can be an important aspect in the development of these tourist destinations. Organizing training and educational programs for traders, including skills improvement in terms of customer service, business management, and hygiene standards. Support merchants in developing creative products or services that

follow the special characteristics of Masjid Agung of Central Java or local culture. Encourage collaboration among merchants to develop joint marketing strategies that can increase their collective visibility and appeal (Interview with Muhyiddin- Secretary of the MAJT takmir 2022).

Development of Tourism Attraction Objects in terms of marketing and services, namely; (1). Marketing of Masjid Agung of Central Java. The management of Masjid Agung of Central Java creates value for tourists, by collaborating with the government and the private sector. Creating an event, starting from recitation that brings national da'i, and making events in Islamic commemorations to attract tourists. The management of Masjid Agung of Central Java has also collaborated with the Tourism Office to learn matters related to creating good relations with tourists, one of which is implementing 4S (Smile, Greetings, Greetings, and Polite). Ensuring safety and comfort for tourists, one of which is maintaining cleanliness in the mosque area.

(2). Services of Masjid Agung of Central Java. The application of 4S is very influential for tourists because one's hospitality will provide comfort for his surroundings. Another service that is a da'wah value is to apply the comfort of tourists by maintaining cleanliness in the area of Masjid Agung of Central Java. Cleanliness is something that is often forgotten in tourist areas, even tourists often leave garbage in some places, because it provides trash cans in several strategic places so that tourists do not litter.

The development of tourist attractions not only makes the mosque a religious icon, but also a social and cultural icon. People travel because they want to see something different, therefore Masjid Agung of Central Java was built and has social and cultural icon values such as the beauty of its architecture, history, and spiritual values.

The more people who come to visit the mosque will be able to prosper the mosque, and the mosque can be used as an economic development of the mosque. Thus, it can be said that mosques as places of worship have spiritual value, but also mosques as tourist destinations have economic value for mosques and economic value for the community.

The development of religious tourism of Masjid Agung of Central Java is directed at efforts to increase the number of visitors to mosque tourism objects by optimizing the conditions of attraction that are the advantages of tourist attractions. The uniqueness of tourist attractions found in Masjid Agung of Central Java is not only religious tourist attractions but also non-religious tourist attractions can be a tourist attraction because that is the strength of the existence of this destination needs to be strengthened and developed again.

Development is also directed at improving the quality of Graha Agung Hotel so that this accommodation becomes an attraction for tourists to come to the mosque, although most of those who stop to spend the night at this inn are pilgrims of the tomb of Wali Songo, but how the mosque Management Board developed it into a shari'ah hotel that goes public.

With the existence of tourism objects as an area for selfies for teenagers, youth, adults, and even parents who are now in demand to exist in cyberspace, then with the display of beautiful, enchanting religious tourism objects, every mobile phone shot will be documented and exposed in the internet world. Inadvertently, this selfie and upload was read

throughout the archipelago and even the world, this is a very valuable unpaid advertisement that promotes the existence of religious tourism attractions. Therefore, it is important to develop it by exposing several activities social, educational, and religious activities through electronic media, television, radio, newspapers, and the Internet.

The tourists who visit are not only having fun and looking for entertainment alone means having fun and looking for entertainment, but more importantly to enjoy and expand the horizons, and knowledge of Islam that exists in non-physical attractions in the form of spiritual flushes of religious studies held at Masjid Agung of Central Java.

The tourists who visit Masjid Agung of Central Java are not only to enjoy its beauty, uniqueness, and splendor, but also some tourists want to seek additional knowledge in spiritual flush activities, and religious studies held by the mosque Management Board. Therefore, the wishes of tourists are important to be accommodated by mosque managers, meaning that tourist satisfaction with religious tourism objects of Masjid Agung of Central Java is very important for its development efforts.

Their satisfaction is obtained after enjoying the uniqueness of mosque religious tourism objects that they do not find in other mosques, especially in Central Java, such as paying for electricity, Al Husna Tower, al Qanathir Gate, spacious and comfortable prayer rooms, with such satisfaction, making tourists feel at home in the mosque and want to come back to make a repeat visit with relatives and colleagues.

However, some religious tourism objects are less attractive to tourists because they are less prominent and less unique, such as convention halls, libraries, office spaces, food courts, and souvenir shops. So what needs to be done by the mosque management body is to develop some of these less prominent and unique tourist objects, to be able to influence the arrival of tourists. For example, souvenirs provided at stalls are in the form of authentic Semarang products and depict the atmosphere of Masjid Agung of Central Java (Interview with Muhyiddin- Secretary of the MAJT Takmir 2022).

Building and improving accessibility to Masjid Agung of Central Java, with the availability of facilities that give visitors the convenience to reach a tourist destination, in this case, the availability of transportation facilities to tourist destinations of Masjid Agung of Central Java will make visitors come back again and invite other relatives to visit again because the impression is very attractive to them.

Development of accessibility to Masjid Agung of Central Java, for example, with the provision of public transportation facilities by the government, so that tourists who do not have private vehicles can easily visit both those who want to take part in religious studies, and those who have religious tours just to enjoy the beauty of architecture, and others.

CONCLUSIONS AND SUGGESTIONS

Religious tourism conditions in Masjid Agung of Central Java are Al-Husna Tower, Electric Umbrella, Giant Qur'an, Giant Bedug, Unique Architecture, Islamic Da'wah Radio Studio (DAIs) 107.9 FM, Central Java Islamic Development Museum (PIJT), Office Hall (office space), Binoculars, Convention Hall, Souvenir Shop and food court, Digital Library, Graha Agung (Inn), all of them are in good condition and worth visiting.

Several religious tourism objects are less attractive to tourists because they are less

prominent and less unique, such as convention halls, libraries, office spaces, food courts, and souvenir shops. So what is done by the mosque management body is to develop some of these less prominent and unique tourist objects, to be able to influence the arrival of tourists

The development of religious tourism carried out is by increasing cooperation with the government and private sector, travel agents, improving tourism products and tourist attractions, organizing religious studies activity programs by bringing in famous religious figures, maintaining and improving hygiene and safety conditions, ease of transportation, and promotion through internet and print media.

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