



The Effect of The Religious Tourism of Menara Kudus on Community's Economy

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Abstract The potential of sharia religious tourism is growing along with the increasing Muslim population of the world. Religious tourism expected to meets the needs of the community for tourism and employment. Therefore, the development in the field of tourism has the ultimate goal of increasing the community's income which has an impact on improving the community's economy. One of the religious tourism areas in Kudus Regency is Menara Kudus tourism area. This area includes the attractions of the *Menara Kudus* or Kudus Tower, *Menara Kudus* Mosque (Al Aqsa Mosque) and the tomb of Sunan Kudus. With observation and also an exploration of the economic data by using frequency distribution of 95 questionnaires among different type of work of economic activities and zones, this study analysed the role of *Menara Kudus*. The effect arising from the existence of *Menara Kudus* is the growth of community economic activities: traders, craftsmen and service providers. The Religious Tourism of *Menara Kudus* also improves the community's economy as indicated by an increase in income and changes in the number of workers from weekdays and peak days of visits in the month of the annual tourism event. From the evaluation of the economic generation simulation of community economic activities, trading is the type of business activity mostly conducted in the *Menara Kudus* religious tourism area. They are the most spread in Zone C, where the location of the *Menara Kudus*.

Keywords: *Menara* kudus, religious tourism, community economic

INTRODUCTION

Tourism is a trip or as an activity carried out voluntarily and temporarily to enjoy tourism objects and attractions [1]. The tourism sector in Indonesia has become one of the drivers of the national economy, which can trigger higher economic growth in the future. So far, the tourism sector has become one of the mainstay sectors for the government. Indonesia has carried out tourism development through the construction of new tourism objects and the development of existing tourism objects.

One type of tourism activities that is currently developing is sharia tourism. The potential of sharia world tourism is growing as the Muslim world grows. Estimated of the total Muslim population in 2020 is at 24.9% of the total world population [2]. In 2015, the transaction reached 171.70 trillion rupiah [3]. Religious tourism, part of sharia tourism, is one of the leading tourism sectors in Indonesia because 89% of the population is Muslim [4]. The spread of Islam in Indonesia has many figures who are proven by much historical evidence. In addition, for regions that do not have public tourism objects that can be developed, but have religious tourism objects, then this activity can be an alternative source of income for new areas that can be optimized. Religious tourism can be a means of enriching knowledge and transferring religious values into global humanism [4], [5]. Religious tourism is useful to get inner peace, also pilgrimage. Pilgrimage is a visit made by Muslims to certain places to have historical value. However, pilgrimage is often associated with visits to funerals to pray for people who have died and also improve themselves after death [6].

One of the areas that has religious tourism potential in Indonesia is Kudus Regency. *Menara Kudus* is one of the religious tourism areas in Kudus Regency. In Kudus Regency, there are objects of tourism such as the *Menara Kudus*, *Masjid Menara Kudus* (Al Aqsa mosque) and the tomb of Sunan Kudus. This site contains

high historical value because it is associated with the spread of Islam in Java by one of the *Wali Songo*, Sunan Kudus. The existence of this religious tourism site attracts tourist visits whose numbers are increasing every year, especially in certain months such as Muharram and Sya'ban months. In that month, there are religious events such as Buka Luwur and Dandangan. The government must manage those religious tourist attractions in such a way that the sustainability of those places is guaranteed. According to Kotler et al., a destination is a geographical area that is located in one or more administrative areas where there are tourist attractions (events), tourism facilities, accessibility, and interrelated communities that complement the realization of tourism [7]. Buhalis added that the destinations are entities or elements of tourism products that offer a unique overall experience with a political framework, regulations for planning and marketing tourism to tourists [7]. In developing religious tourism, it is necessary to formulate shared goals with the community, align with national plans, and then implement them using a bottom-up approach [8]. The tourism sector can cause the local economy to develop and become a stimulus for investment and cause the financial sector to grow in line with the growth of other economic sectors.

Tourism events are activities that take place at certain times as a result or as part of activities such as religious ceremonies [9]. Tourists who visit the Menara Kudus Mosque are increasing, especially at certain times when religious ceremonies are held such as the *Suro (Muharom)* tradition and traditional views at the beginning of the month of *Ramadhan*. At that time, it was the peak of tourist arrivals, mostly from within the country. Then it can trigger the surrounding community to earn an income by conducting business in trade and services to improve their economy.

In the context of Urban and Regional Planning and the concept of tourism, religious tourism plays a role in adding value to other sectors, as a trigger for the development of other sectors that are relatively stagnant or less developed [10]. Kudus Regency develops the economy by increasing economic growth with a more dynamic, sustainable, competitive acceleration supported by the community to improve the economic aspects of society. According to M. Manulang, economic activity is the business of the community in achieving prosperity, just as the human condition can meet their needs in terms of fulfilment of goods and services [11]. The achievement is based on an economy that relies on the carrying capacity of local resources and optimizes regional development arrangements in all fields. Analysis of potential economic sectors is required to position the sector as a leading sector while at the same time becoming a competitive potential for the region to increase economic growth in the community.

A labour or worker is an essential factor that must be considered, not only in terms of availability but also the quality and work ethic [12]. Production demand affects labour demand, which in turn can have an impact on changes in the wage level. Work is several activities that must be carried out by the workforce [13]. Therefore, work is closely related to labour and has the role of reducing job seekers or unemployment.

Meanwhile, the benefits of tourism [14], are attracting tourists, sponsors and media; producing economic benefits; increasing destination branding; making a city more liveable; acting as a catalyst for development including city rejuvenation; increasing community capacity and market that make it sustainable. Frechtling said that the effect of tourism presence is related to the economic sustainability of the community [15]. These benefits can be in the form of income from the sale of tourist products, including entrance tickets for attractions, hotels, campgrounds, restaurants, attractions, transportation, and retail; community income; employment opportunities and acceptance and tax levies.

Similar research [16–18] states that the existence of religious tourism provides an economic impact on the surrounding community. From these statements, it can be estimated that the development of the Menara Kudus religious tourism affects the community around the area. In general, the community's economic changes are caused by community business activities as a response to the development of religious tourism. This business is in the form of a small business engaged in the activities of craftsmen (souvenir stalls), service providers (transportation), and traders (food stalls). With the existence of religious tourism activities, the community will unwittingly gain several benefits, such as employment opportunities and community income.

From the facts described above, there are several exciting things to be investigated further: "How is the effect of the Menara Kudus religious tourism on the surrounding economy community" As for this research, this study is aiming to analyze the role of Menara Kudus area for the economy of the surrounding community;

METHODOLOGY

The research method suggests technical ways on how to approach and solve the research questions. The research method is a scientific way to get data with specific goals and verify the results obtained. The assessment used in this study is a quantitative descriptive. Descriptive research is used to determine the value of the variables independently, either a variable or more (independent) without making variables or connecting with other variables [19].

Data Collection and Analysis Techniques

In this study, the techniques of primary data collection consisted of interviews, observation, and questionnaires. The respondents of the interview consisted of the local government, which can provide information about community businesses arising from the implementation of religious tourism activities at the *Menara Kudus* Mosque. Based on the data, that the people who live around the *Menara Kudus* Mosque carry out activities as craftsmen, traders and service providers. The observations were conducted by observing and recording the implementation of religious tourism activities in the *Menara Kudus*. The questionnaire is a data collection technique by providing a set of questions. The data collection used indicators per variables. The questionnaire was instrumental in identifying *Menara Kudus* activities towards the community. Interviews were conducted with the community involved 95 people who were directly engaged in the *Menara Kudus* Religious tourism activities. The indicators and variables in this study are:

TABLE 1. Research and Indicators Variables

No	Research Indicator	Research Variables
1	Community Economic Activity: <ul style="list-style-type: none"> • Craftsmen (Souvenir, Food, convection) • Traders (Souvenir, Food, Convection) • Service Providers (Transportation, Hotels, Tourism) 	<ul style="list-style-type: none"> • Livelihood Changes • Business Development
2	Absorption of Labor/Jobs provided; <ul style="list-style-type: none"> • Business Owners • Workers 	<ul style="list-style-type: none"> • Number of Workers/jobs provided • Income changes
3	Income of Occupants surrounding <i>Menara Kudus</i>	<ul style="list-style-type: none"> • Income of each type of jobs provided • Total Income per year of each zone(A, B, C)

The analysis technique used in this study included exploration and tabulation. Exploration is a method used to explore and discover new information in the form of specific symptoms, facts, and phenomena [20]. To obtain information related to economic activities of the community that arise or grow from the implementation of religious tourism activities in *Menara Kudus*, it requires an exploration process. The differences between weekdays dan peakdays, and also the differences among different zone shows the the role of *Menara Kudus* area for the economy of the surrounding community. By using tabulation techniques, the presentation of data in the form of tables or lists, thus helping in the process of observation and evaluation [21]. From the tabulation analysis, the impact of the *Menara Kudus* religious tourism activities on employment and community income from their economic activities could be identified. This study also employed a simulation model of economic-based generation, to compare between 3 (three) analysis zones in zones A, B, C. At the same time, zone C is the place of *Menara Kudus* and the located Mosque. Analysis of total income using the Total Income Simulation based on questionnaire data. The basis for seeing the average income for each economic activity is the community answer data from the questionnaire results. Then use the acquisition of economic activity data in each zone to simulate income calculations.

Population and Sampling Technique

The population in this study is that the community involved in the activities of the *Menara Kudus* and people who work in the tourism sector in Kudus Regency covering the area around the *Menara Kudus* which consisted of 3 types of actors according to economic activities.

TABLE 2. Number of workers around the *Menara Kudus* in Weekdays

No.	Type of Labor	Quantity
1.	Craftsman	25
2.	Traders	65
3.	Service Providers	15
Total		105

The sampling technique used the Taro Yamane formula [22], namely:

$$n = \frac{N}{1 + N.d^2}$$

Where:

n = sample size

N = population size

e = critical value (limit of accuracy) desired, which is equal to 10%.

However, this study involved 95 respondents, a community that lived around Menara Kudus. The distribution of the sample, as described in table 3.

TABLE 3. Sample of workers

No.	Type of Labor	Sample
1.	Craftsman	22
2.	Traders	59
3.	Service Providers	14
Total		95

This number provides a reasonably representative number because it almost all of the population.

Overview of the *Menara Kudus*

The history of the growth of Islam in Kudus is one of the part of the history of Islamic Javanese community. The rapid growth of the Islamic and the harmony shows the friendliness the spread of Islam in the Kudus. Proof of Islamic growth in Kudus Regency is the building of the Menara Kudus Mosque which was built in the 16th century precisely in 1549 AD. Sunan Kudus is a central figure in the development of a religious community in Kudus. Sunan Kudus resided in Kudus precisely in the Kauman area and founded the famous Masjid al-Aqsa with the name Menara Kudus Mosque in 1549 AD. This mosque is unique because it has a tower that is similar to a temple building.

Geographical Location of the Menara Kudus

The location of the Menara Kudus has located about 1.5 km to the west from the centre of Kudus city (Alun-Alun / Simpang Tujuh), precisely in Kauman Village, Kudus City District (Figure 1). Kudus Regency is the smallest district in Central Java Province which has an area of 42,516 Ha or 1.31% of the total area of Central Java Province.

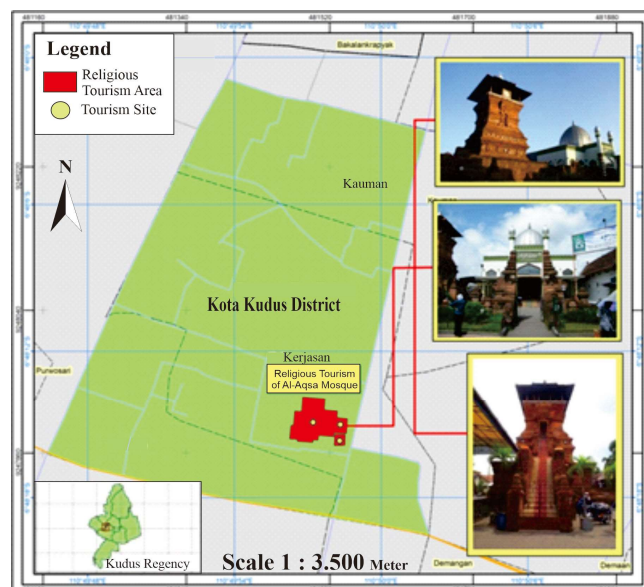


FIGURE 1. Location of *Menara Kudus* Tourism Area

Religious Tourism Area of Menara Kudus

Following Local Government Regulation or *Perda* No 12 of 2012 concerning the Spatial Planning and Building of Kudus Regency, the Menara Kudus area is a cultural tourism designation area. As a tourist area that is cultural and religious tourism, the Menara Kudus area has tourism potential which is quite crowded with tourists from various regions. Their goals included a pilgrimage to the Tomb of Sunan Kudus, enjoying the beauty of the buildings of the Menara Kudus and Al-Aqsa Mosque and deliberately visiting events that take place in certain months of the year. The tourism potential of Menara Kudus religious tourism area are several, namely:

- Al - Aqsa Mosque

This mosque is on the left side of the Menara Kudus building. Al-Aqsa mosque have undergone several changes, both in the form of improvements, namely the replacement of mustaka, especially the front porch to accommodate the increasingly abundant worshipers. In this mosque, there are several inscriptions. The inscription is in the form of a stone and inscribed with Arabic letter that contains the history of the construction of the Menara Mosque in 956 H or 1549 by Ja'far Sadiq. The doorstep inscription in the main hall of the mosque is only a year number that uses Arabic numerals 1683, which is probably a Javanese number or the same as 1761.

- Menara Kudus

The most interesting unique feature of the traces of Sunan Kudus's religious activities is the tower. The tower of the mosque serves as a place to invite prayer when the time has arrived. The tower building faces west, and the shape resembles a temple building. This building consists of three parts, namely: the legs, body, and peaks. Menara's pillars have a square shape with 9.5 meters each. At the foot of this tower, some ornaments adorn the foot of the tower in the form of long, unadorned rectangular panels.

- Tomb of Sunan Kudus

The tomb of Sunan Kudus using andesite stone. The jirat and the headstone look authentic. At the four corners of the tomb and its headstone carved with sterile ornamental plants. Makam Sunan Kudus uses a single roof shape limasan cupola. Inside the cupola, there is a particular room or booth made of carved limestone where the tomb of Sunan Kudus is. The engraving uses a vine pattern, and flowers bloom in the middle.

The Tourism Events in the Menara Kudus Area

Throughout the year in the Menara Kudus area, there are several routine and related events. This time is the peak of visits that occur in certain months. The routine and events which are the peak visit time are as follows:

a. *Buka Luwur*

The *Buka Luwur* ceremony is an activity to replace the cover cloth of the tomb of Sunan Kudus on every 10th of the month of Muharram/Syuro. *Buka luwur* itself is a colossal rite to commemorate and emulate the teachings of Ja'far Sadiq or Sunan Kudus. In this flexible replacement, it consumes a total of 15,032 meters of Mori cloth and 110 meters of mosquito nets. Along with the flexible opening of the Menara Kudus area, thousands of pilgrims gather and attend the flexible program and are willing to queue for distributing rice packs in *.nasi jangkrik / sego nuk*.

b. *Dandangan*

The *Dandangan* event is a festival held in the tourist area of Menara Kudus to mark the beginning of fasting during the month of Ramadan. Menara Kudus Mosque is usually the centre of the crowd at this event. According to tradition, the name *dandangan* is taken from the beaten sound of *bedug* to mark the beginning of the fasting month. Initially, *dandangan* was a tradition of gathering the *santri* or Islamic Boarding School Students in front of the Menara Kudus Mosque every Ramadan to await the announcement from Sunan Kudus about the initial determination of fasting. Furthermore, this opportunity is used by traders to sell around the mosque. Then now it is known by the public as an existing market before Ramadan.

RESULT AND DISCUSSION

Menara Kudus has tourism potential which is visited by tourists from various regions. Generally, the tourists who made the pilgrimage to the Tomb of Sunan Kudus enjoyed the beauty of the building of the Menara Kudus and Al-Aqsa Mosque, also visited certain events that were taking place. This activity has an impact on the economy of the community around the Menara Kudus religious tourism area.

The evidence that the religious tourism of Menara Kudus area has an impact on the economy of the community is the emergence of several businesses around the area. These businesses are grouped into three, namely craftsmen, service providers, and traders. The proportion of the three groups can be seen in Figure 2 below:

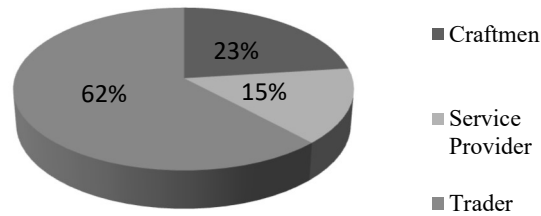


FIGURE 2. Economic Activities around The Menara Kudus Religious Tourism Area

The figure 2 shows that the most significant economic activities is trading, which consisted of 62%, followed by craftsmen by 23% and the last is service providers by 15%. Many communities performed trading activities because generally does not need specific skills so that almost everyone has the opportunity to carry out these activities. Unlike the craftsmen and service providers who sell their expertise to meet the needs of visitors. The growth of religious tourism in the Menara Kudus area has caused the emergence of economic activity opportunities for the community.

In investigating the impact of economic activities, its distribution in the study area was figured out. The study area is divided into three zones which are reviewed based on their distance from the Menara Kudus religious tourism area. The following is a mapping of religious tourism along with economic activities in each zone:

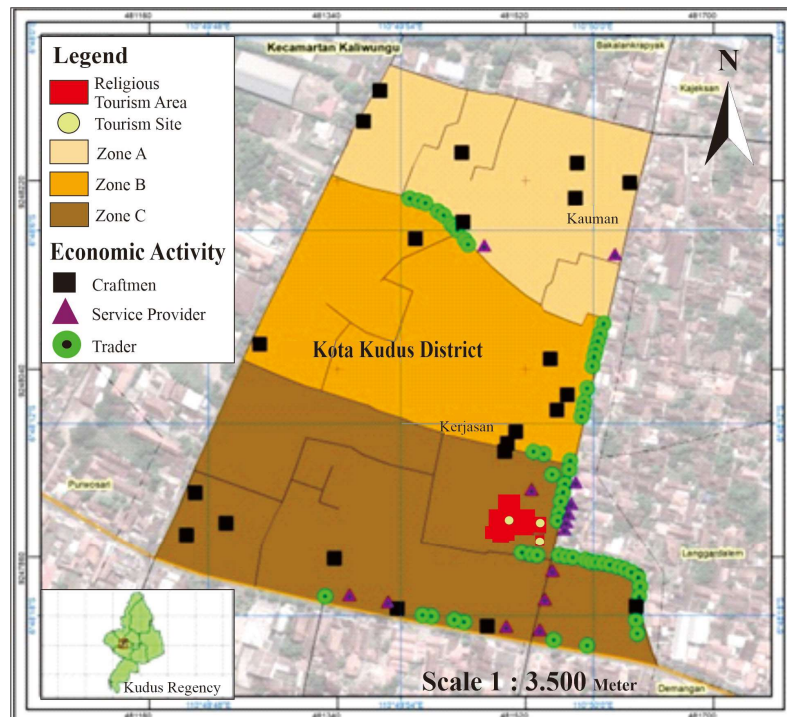


FIGURE 3. Distribution of Economic Activities

Figure 3 shows that community economic activities are generally situated around the Menara Kudus religious tourism area. The area which has a longer distance from the religious tourism area has a smaller number of economic activity actors. This assumption is corroborated by the results in Table 4, which shows the number of activities in each zone.

TABLE 4. Number of Workers based on Zone

Economic Activity	Zone			Total
	A	B	C	
Craftsmen	7	7	8	22
Service Provider	2	1	11	14
Trader	9	15	35	59
Total	18	23	54	95

From table 4, noted that Zone C has the highest number of economic activities, namely 54 people. Areas that have a greater distance from the religious tourism area have a smaller number of economic activities, where zone B has 23, and zone A has 18 economic activities. The concentration of economic activities around this area as a result of the habits of visitors who generally prefer to buy things near the religious tourism area. Then, it is necessary to know more about the employment of workforce in each group of economic activities.

TABLE 5. Increasing number of workers in Peak day visits

No	Economy Activity	Weekday	Peak day	Changes
1	Craftsmen	25	35	40.00%
2	Traders	55	75	36.36%
3	Service Providers	15	20	33.33%
Total		95	130	36.57%

It can be seen from Table 5, that there is a difference between weekdays and peak day of tourist visits. Religious tourism in Menara Kudus has an impact on the employment of the workforce. This is consistent with the opinion [23] that the impact of religious tourism is quite significant for the community because it can create new jobs for them who are living around this religious tourism area.

TABLE 6. Income's change on Weekday and Peak day visits

No	Income (Rp)	Weekday	Peak day	Changes
1	≤ 10.000.000	32	19	-40.63%
2	10.000.000 – 20.000.000	25	27	8.00%
3	20.000.000 – 30.000.000	21	28	33.33%
4	30.000.000 – 40.000.000	10	12	20.00%
5	>40.000.000	7	9	28.57%
The average change in income				

Table 6 shows that the income group below 10 million rupiahs experienced a decrease of 40.63%, which means that economic activity actors belonging to this group on weekday moved to higher income groups during peak day. This phenomenon can occur because during peak day because more visitors generally come so that the income of the actors of economic activity can also increase compared to a weekday. Menara Kudus affects the economic growth in its surrounding area. It can be seen from the growth of revenue on weekday and peak day on trading, service providers, and craftsmen. It was also stated in a study [23], that the existence of religious tourism had an impact on increasing community income, as well as another research [17], mentioning the existence of religious tourism has an economic impact on the surrounding community. Concerning spatial, to find out the impact on each zone, it is necessary to stimulate income calculations. This simulation is done to find out which zone has the most significant impact compared to other zones.

The simulation of Zone A shows the income of the total respondents of Rp 2.682.225.000-. It consists of craftsmen's income Rp. 712.575.000, Trader's income Rp. 869.850.000 and Service Provider's income Rp. 1.099.800.000. Zone A shows that the most significant value of income is in the service provider, which is 41.00%. Furthermore, Craftsmen amounted to 26.57%, and Traders amounted to 32.43%. The highest service provider is since this area has many transportation and lodging services, there are many activities in Zone A.

Zone B, which is the link between Zone A and Zone C, the results of the simulation of income in Zone B are 1.307.700.00 with details on the craftsmen's income Rp. 586.650.000, Traders income Rp. 523.050.000 and Service Provider's income Rp. 198.000.000. Furthermore, the highest percentage obtained by simulation is Craftsmen at 44.86%, followed by Traders at 39,99% and Service Providers at 15,14%. Craftsmen have the highest value because they generally do business outside tourist sites such as this zone.

Zone C, is a tourist destination or tourist location with the most trading activity, while the income of Zone C is Rp. 4.914.075.000. With details for Craftsmen's income Rp. 1.691.775.000, subsequently for Trader's

income Rp. 2.075.100.000 and for Service Provider's income Rp. 1.147.200.000. The highest value is Trader, which is 46.23%, followed by the Craftsman Value of 34,43% and the last is the Service Provider at 23,35%. For the service providers, the value is small because generally is photographers and other services in Zone C. Because Zone C is a zone where religious tourism is. Therefore, many activities such as traders, photographers, and other services are centered around zone C.

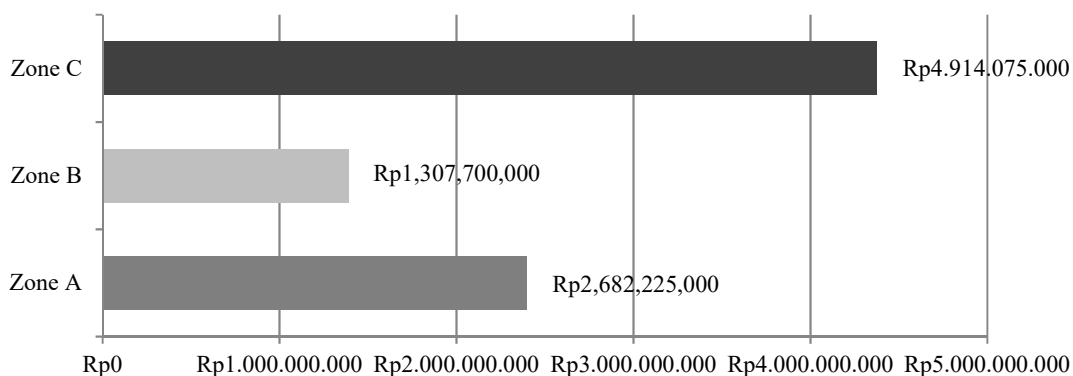


FIGURE 4. Simulation of Income Generating in the Religious Tourism of *Menara Kudus* during 2018

Figure 4 shows that the zone which generated the highest value is zone C. Based on the data, zone C generated the highest revenue because it has the highest number of business activities compared to other zones. However, it is different from zone B, which has more business activities than zone A. Zone B has a lower income simulation value compared to Zone A because this location where most visitors stop. Zone A is a terminal location, so service providers in this region have a relatively high simulation value of income. The types of service provision in this area are hotel and accommodation services.

CONCLUSION

The religious tourism of the *Menara Kudus* affects the increase of income in the community. The presence of *Menara Kudus* as religious tourism affects the economic life of the surrounding communities such as craftsmen, traders, and service providers. The influence of religious tourism increases the community's income, as evidenced by a change in the proportion of 40.63% of community who have income below Rp. 10,000,000, in weekdays and then move to the above income group, which reaches Rp. 20,000,000 - Rp. 30,000,000 in peakdays.

Then, if the simulation is calculated based on three zones, it is known that Zone C, which is in the closest location, has the highest income simulation value. Generally, the community will choose to open a business in a busy location, where is the location near religious tourism itself. Quite different, zone B which is closer to the religious tourism location, actually has a lower income simulation value than Zone A. There is a terminal in Zone A which is the first location for visitors to religious tourism. This terminal is what drives income growth around Zone A, in contrast to Zone B, which has no particular function other than as a buffer zone of Zone A and Zone C.

Some suggestions can be given to develop the potential of this religious tourism. Forming more intense cooperation with various parties such as the Ministry of Culture and Tourism of the *Kudus*, travel agents, hotels and others; there is a need for coordination between the security officer and the group coordinator so that visitors do not cram during the pilgrimage. Besides, it is also necessary to improve services in terms of facilities and infrastructure that can support visitors in religious tourism in the *Menara Kudus* area to make visitors feel comfortable and happy to visit this religious tourism.

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