

SACRED SITES, SUSTAINABLE FUTURES: COMMUNITY RESPONSES TO THE DEVELOPMENT OF SUSTAINABLE RELIGIOUS TOURISM IN MOUNT MURIA AREA

Mubasyaroh

Institut Agama Islam Negeri Kudus

mubasyaroh@iainkudus.ac.id

Nuril Maghfirah

Institut Agama Islam Negeri Kudus

nuril.maghfirah@iainkudus.ac.id

Nevy Rusmarina Dewi

Sekolah Tinggi Agama Buddha Negeri Raden Wijaya Wonogiri

nevy@radenwijaya.ac.id

Abstract

The majority of tourists seeking a profound spiritual experience are interested in religious tourism. Concerning sustainability, several aspects are required to promote sustainable religious tourism development and management, with community participation being a key factor. The Tomb of Sunan Muria in Kudus serves as a model for sustainable religious tourism development. This study employs qualitative research methods with a field research approach. The key informants include the Foundation of Sunan Muria Mosque and Tomb (YM2SM), the Department of Culture and Tourism of Kudus (Disbudpar Kudus), and the Micro, Small, and Medium Enterprises (MSMEs) community located around the tomb. Data were analyzed through data triangulation, focusing on religious tourism at the Tomb of Sunan Muria. The findings indicate that religious tourism at the Tomb of Sunan Muria has significantly developed from the beginning to the present in terms of human resources, tourism amenities, and visitor numbers. The sustainable development of religious tourism at this site aligns with the sustainable development goals (SDGs), although it needs

further improvement. Positive responses from the community outnumber negative responses, but there are obstacles to achieving sustainable development in this area. Collaboration and coordination among various stakeholders, especially the two primary parties—YM2SM and Disbudpar Kudus—are crucial for effective sustainable development. In addition, it is necessary to fully engage the community in every aspect of the sustainable development process, including decision-making.

Keywords: Religious Tourism, Sustainable Development, Community Response.

A. Introduction

Religious tourism refers to a specific segment of the tourism industry that involves traveling to sacred sites and places of pilgrimage, as well as seeking deep spiritual experiences (Hassan et al., 2022; Koren-Lawrence & Collins-Kreiner, 2019; Zhang, 2021). Almost all over the world, most travelers searching for meaningful, immersive spiritual experiences are attracted to religious tourism. Thus, religious tourism combines several aspects, including culture, history, and spirituality (Antic, 2020; Bashir & Ahmad, 2023; Yonathan, 2018). Indonesia has the largest Muslim population. Based on data from the Ministry of Religious Affairs, the Muslim population in Indonesia reached 229.62 million people, or 87.2% of Indonesia's total population of 269.6 million (Mastuki, 2020). Religious tourism has become a tradition for the Indonesian Muslim community, evoking a unique spiritual experience among its participants. Visitors undertaking the pilgrimage often send prayers and remembrances for those who have passed away, reflecting on these individuals' valuable contributions during their lifetimes.

In Indonesia, religious tourism to the tombs of saints is referred to as the pilgrimage of *Wali Songo*, which means Nine Saints in Javanese. In its history, these saints spread the syariah of Islam in the fourteenth century, which started from the north coast of Java in locations such as Surabaya, Gresik, Lamongan, and Tuban in East Java and Demak, Kudus in Central Java and also Cirebon in West Java. The pilgrimage of the Wali Songo is a religious tour to the nine destinations of the saints' tombs, among others: Sunan Gresik (Maulana Malik Ibrahim) in East Java, Sunan Ampel (Raden Rahmat) in East Java, Sunan Bonang (Raden Maulana Malik Ibrahim) in East Java, Sunan Giri (Raden Paku) in East Java, Sunan Drajat (Raden Qadim) in East Java, Sunan Kalijaga (Raden Mas Syahid) in Central Java, Sunan Kudus (Jaffar Sidiq) in Central Java, Sunan Muria (Raden Umar Said) in Central Java and Sunan Gunung Jati (Syarif Hidayatullah) in West Java (Handriana et al., 2020).

Kudus Regency is an area with two Wali Songo tombs: Sunan Kudus and Sunan Muria. Besides these two tombs, other religious tourist attractions are Air Tiga Rasa Rejenu (spring water with three unique flavors) and Langgar Bubrah. These religious tourisms have spiritual, historical, and cultural values. In general, this religious tourism location experiences more visitors during Ramadan. In 2023, visitors to the Sunan Kudus tomb ahead of Ramadhan will reach around 4000-5000 visitors daily (Aji, 2023; Sari, 2024). The number of visitors has doubled compared to regular days. This phenomenon is influenced by the Nyadran tradition preserved by the Muslim community in Java, namely, visiting the tombs of people who have died before Ramadan. Pilgrims come from various regions, both Java and outside Java (Aji, 2024).

Meanwhile, the Tomb of Sunan Muria is located on Mount Muria, precisely at the top of the mountain, at 1600 meters above sea level. This tomb has become archaeological evidence relating to the early period of the spread of Islam. Visitors who come to this religious tourism location can pray at the tomb and enjoy the natural beauty of the cemetery complex (digs.a.id, n.d.). This religious tourism destination is attractive in terms of the buildings it makes. This religious tourism destination is attractive in terms of the buildings it makes. Similar to the Tomb of Sunan Kudus, the Tomb of Sunan Muria also has more visitors during Ramadan. The Head of the Department of Culture and Tourism of Kudus Regency (Disbudpar Kudus) stated that the destinations that provide the most local-own source revenue income are religious tourism objects, especially religious tourism at the Tomb of Sunan Muria (Zakiatun, 2023). This indicates that religious tourism in the form of pilgrimage has a great opportunity to continue to grow. They can potentially be a significant source of income for local communities and the national economy that must be sustained (Romanelli et al., 2021).

Sustainable religious tourism management encompasses several aspects, including economic, environmental, social, and cultural aspects, including religious tourism in the Kudus Regency. For this reason, cooperation between stakeholders is needed to maintain the sustainability of this religious tourism development, especially the Tomb of Sunan Muria. This research wants to identify how cooperation between stakeholders is in the development and sustainable development of Sunan Muria Religious Tourism.

Previously, studies on religious tourism were conducted by researchers in various aspects. Handriana et al. (2020), in an article entitled *Exploration of Pilgrimage Tourism in Indonesia*, identified the motivation of pilgrims to visit religious tourism, the benefits they get, the response to the availability of infrastructure, the response to the availability of food and souvenirs, the intention to revisit religious tourism destinations in the future, and the level of satisfaction of religious tourism destinations and the factors that cause satisfaction or dissatisfaction in religious tourism destinations (Handriana et al., 2020). Meanwhile, Madania Lavinia Tala, in an article entitled *Dimensions of Religious Tourism*, identifies the stakeholders of religious tourism and the way they can be involved in order to support a beneficial tourist activity, especially for the local community (Tală & Pădurean, 2008).

B. Literature Review

1. Community Response

Community response is an activity or response carried out by individuals or groups of people to a given stimulus or stimuli. Community response can also be interpreted as community participation in developing sustainable religious tourism. Community response can be in the form of support, criticism, or even rejection of religious tourism development programs carried out by the government or private parties. Community response is an important factor in ensuring the success of sustainable religious tourism development because community participation can help minimize the negative impacts and maximize the positive impacts of religious tourism.

Furthermore, active participation theory describes community participation in more active forms, such as discussions or consultations (Buhani, 2018; Hidayat, 2021; Pravitasari, 2020). In contrast, passive participation theory describes community participation in more passive forms, such as surveys or assessments (Alfandi et al., 2019; Andriya & Susilawati, 2019). Development participation theory, on the other hand, describes community participation in development. In this theory, the community is expected to participate in the decision-making process and implementation of development programs (Emelyati & Romi, 2019; Kelana et al., 2022; Ringa, 2020). The focus of participation referred to in this research is development participation.

Community participation is integral to sustainable tourism development, especially following community-based traditions. In addition, it also highlights the right to be involved in transforming a community into a tourist destination and the benefits that can be derived from this involvement. Meanwhile, community participation in tourism means community involvement in identifying a problem and tourism potential in the environment, selecting solutions in problem-solving, implementing problem-solving, and evaluating the needs (Ramadhan & Khadiyanto, 2014). The concept of community participation in tourism has three elements, including the form of responsibility, willingness to contribute to achieving common goals, and willingness to be involved in the group (Sulistiyorini et al., 2015). Participation

should be based on willingness and awareness from within oneself so that there is no coercion.

Participation must be done with an awareness of responsibility for what it does to achieve goals in the group (Sastropetro, 1986). Sastropetro (1986) outlines the concept of community participation in tourism based on its type, which is classified into three dimensions. First, thought participation is the involvement given in the form of ideas, ideas, or constructive thoughts. Second is energy participation and physical participation to achieve a plan's success. Third, material participation is the involvement of a person or group in the form of money, property, or goods to achieve a common endeavor. The participation of local communities in various tourism activities in the surrounding environment brings various benefits, especially in the economic sector (Kala & Bagri, 2018; Lee & Jan, 2019; Purnomo et al., 2021). It is these benefits that motivate the community to engage in tourism.

2. Sustainable Development

The SDGs (Sustainable Development Goals) are goals set by the United Nations (UN) in 2015 to achieve sustainable development globally by 2030. The SDG agenda contains 17 Goals divided into four pillars of sustainable development: the social development pillar, the economic development pillar, the environmental development pillar, and the legal and governance development pillar, as shown in Table 1.

Table 1. *SDGs Development Pillars and Related SDGs Goals*
(Alisjahbana & Murniningtyas, 2018)

Pillars of Development	SDGs Goal Keywords
a. Social	(1) No poverty (2) No hunger (3) Healthy and prosperous life (4) Quality education (5) Gender equality
b. Economy	(7) Clean and affordable energy (8) Decent work and economic growth (9) Industry, innovation, and infrastructure (10) Reduced inequalities (17) Partnerships for the goals
c. Environment	(6) Clean water and proper sanitation (11) Sustainable cities and settlements (12) Responsible consumption and production (13) Addressing climate change (14) Ocean ecosystems (15) Terrestrial ecosystems
d. Legal and Governance	(16) Peace, justice, and (17) resilient institutions

In the context of SDGs, the “5Ps” encompass five critical dimensions in its execution. The first element is people (community), which underscores the significance of engaging individuals in the sustainable development process. The second aspect is the planet (environment); it pertains to the safeguarding and sustainable management of the environment. The third aspect is prosperity, which pertains to sustainable economic progress. The fourth element is peace, which includes peace, justice, and robust institutions. The fifth element is a partnership, which emphasizes the significance of robust global collaborations in attaining SDGs (Ummah & Farohin, 2023).

The principles that serve as a reference in the development of Sustainable Tourism Development consist of (Ummah & Farohin, 2023):

- a. Community involvement is one of the main principles in sustainable tourism development efforts. Some ideas reflect the interests of the community and community involvement in tourism development efforts. Community involvement is needed to foster a sense of responsibility and ownership to reflect the behavior that respects tourist sites and infrastructure and provides visitors with a sense of security and comfort.
- b. The following principle is support from stakeholders. The involvement of stakeholders and other parties will make a better contribution. This will encourage the community to be involved and influence the participation of all existing groups, such as tourism associations, women's groups, community organizations, or others, to potentially encourage the course of tourism development.
- c. Facilities and infrastructure. Facilities and infrastructure provided are tailored to the needs of visitors, with the community's full support to participate in maintaining facilities and infrastructure as a supporter of tourism. For example, the road to a good location, adequate parking, facilities for traders and visitors.
- d. Tourism aims to have a positive impact on other fields, for example, encouraging business creativity, local guide skills, and increased development of visitor facilities such as souvenir shops, restaurants, inns, or other entertainment venues.

3. Religious Tourism

Pilgrimage tourism is associated with beliefs, religions, and customs that they believe in by making visits by individuals or in groups or groups to various places that they consider sacred, the tombs of saints or those who are considered famous or have a strong influence on society (Karyono, 1997). This pilgrimage is usually done in various conditions, such as making a vow, praying, having a wish, or others to get happiness, peace, blessing, or blessing in life. The locations usually visited by pilgrims are usually tombs, mosques, churches, monasteries, temples, sites, and others. People generally believe that religious tourism is related to travel by individuals or groups of people to places considered holy with a specific purpose. Religious tourism is related to the activities of the community; individuals or groups will make a spiritual journey to a place considered sacred to perform religious activities in accordance with customs or beliefs (Nyoman, 1999; Raj & Morpeth, 2007).

C. Research Method

This research explores how the community responds to the SDGs in religious tourism. This research is qualitative with a field research approach. Qualitative research procedures, including (1) determining key informants; in this study, the key informants are the members of the Foundation of Sunan Muria Mosque and Tomb (YM2SM, *Yayasan Masjid dan Makam Sunan Muria*), the head of Disbudpar Kudus, the head of Kudus Regional Technical Implementation Unit (UPTD) for Tourism

Object Management, and the community of Micro-, Small and Medium-sized Enterprises (MSMEs) actors around the Tomb of Sunan Muria, (2) searching for data related to sustainable development in the context of religious tourism development along with the community's response, (3) analyzing data through triangulation; interview data, observation data, and documentation data, (4) displaying data, (5) drawing provisional conclusions, (6) drawing conclusions, implications, and recommendations (Miles et al., 2018). The object of this research is the religious tourism of the Tomb of Sunan Muria Kudus under the YM2SM, as well as the Kudus Culture and Tourism Office. The YM2SM, as the organizer of religious tourism, has carried out sustainable development in the field of infrastructure and human resources under its authority. Meanwhile, the Disbudpar Kudus carries out a sustainable development process internally and in the human resources of tourism actors, as well as the development of tourism amenities under its authority.

D. Discussion

1. The Tomb of Sunan Muria as a Religious Tourism

Religious tourism in Indonesia is developing rapidly and improving in various sectors since Indonesians often visit religious places such as tombs, mosques, and other religious sites. The development of religious tourism at the Tomb of Sunan Muria experienced many developments after 1998. At that time, the pilgrimage tradition was busy at certain times according to the Javanese calendar, such as *Rabu* (Wednesday) *Kliwon*, *Selasa* (Tuesday) *Legi*, and *Jum'at* (Friday) *Pahing*. After the 2000s, the

pilgrimage habit began to experience a change in time by not sticking to certain days as before, but the time was more flexible. This is due to many factors, such as the emphasis on pilgrimage during school holidays, especially for the pilgrimage to the Tomb of Sunan Muria; besides that, it is also possible that many Indonesians are now in a working position and are only free during the weekend or holiday season. Therefore, the peak of the pilgrimage season at Sunan Muria's tomb is during the holidays. Sunan Muria's tomb began to be recognized nationally and internationally from 2000-2001 after President Abdurrahman Wahid, commonly known as Gus Dur, made a pilgrimage. Subsequently, people began to make pilgrimages rapidly, not only from outside Java but even a small number from abroad, such as Malaysia.

One of the functions of religious tourism is to gain inner peace (Shaleh, 2008). People will prefer to make a pilgrimage to the tomb when they need peace. Similar to visitors who come to the Tomb of Sunan Muria when making a pilgrimage, many of the people have vowed in life, especially after the 1997 monetary crisis when many people were laid off; when they fulfilled their wishes, they promised to make a pilgrimage to the Tomb of Sunan Muria. Visitors to Sunan Muria's Tomb in Muria are usually associated with the traditions of local residents between Jepara, Demak, and Purwodadi.

Almost everyone who makes a pilgrimage to the Tomb of Sunan Muria has a vow; many people who come usually do activities to celebrate various events, such as slaughtering buffalo or cooking *inkung* (the whole

rooster). Almost every day, especially on holidays, they bring ingkung; they believe that their prayers will be answered if it is held in Muria. People who pilgrimage to the Tomb of Sunan Muria have two main motivations: personal desires and tourism. The idea of combining a pilgrimage with leisure is becoming more popular. This trend reflects the evolving nature of pilgrimage practices observed by the authors. The development of visitors/tourists to Colo and Sunan Muria's Tomb from 2012 to 2023 is presented in Figure 1.

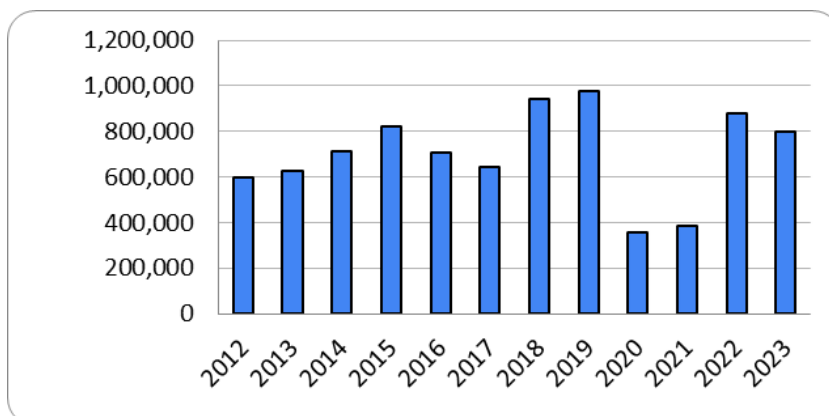


Figure 1. Data of total visitors in the Tomb of Sunan Muria and Colo from 2012 to 2023

2. Stakeholders of The Tomb of Sunan Muria

There are 4 SDGs: Development Pillars and Related SDG goals, such as social, economic, environmental, legal, and governance. From the legal and governance aspects, several stakeholders were involved in developing religious tourism at the Tomb of Sunan Muria.



Figure 2. *Stakeholders of The Tomb of Sunan Muria*

From the regional government of Kudus Regency, the management and development of the Tomb of Sunan Muria religious tourism area is supervised under Disbudpar Kudus. Law Number 10 of 2009 concerning Tourism explains the role of regional governments in increasing tourism potential, namely, facilitating, encouraging capital investment, developing tourism, managing tourism, and allocating budgets to increase tourism potential. Local governments under Disbudpar Kudus are mainly responsible for maintaining and caring for religious sites. The preservation and development of these sites are important so that they remain places worth visiting for tourists. Local governments must allocate funds to maintain, restore, and preserve historical

religious sites. Disbudpar Kudus also ensures that tourists can easily access religious sites. This involves building infrastructure such as roads, public transportation, and accommodation facilities. Therefore, it can increase the number of tourists visiting. They are also active in promoting religious sites as spiritual destinations. This involves an effective marketing campaign, including using social media, publishing brochures, and participating in tourism exhibitions.

Local governments can train local residents, especially those involved in the tourism industry, on how to serve tourists well. This includes knowledge of relevant culture, history, and religious aspects. Disbudpar Kudus appointed the Tourism Awareness Group, abbreviated as Pokdarwis (*Kelompok Sadar Wisata*). The Pokdarwis is a self-help group that grows from, by, and for the community. It aims to increase village tourism development and make regional or national tourism development successful. Six business groups are developing in the Sunan Muria cemetery complex, including the accessories sales group, motorcycle taxi group, trader group (stall or shop), toilet rental group, tour guide group, and accommodation business group (Puspasari, 2022). Disbudpar Kudus also conducted outreach and training to local communities regarding “*Sapta Pesona*” (Seven Charms), an Indonesian tourism campaign concept. This initiative promotes seven essential elements that make a tourist destination attractive, comfortable, and memorable. The training includes education on maintaining cleanliness and tidiness and organizing motorcycle taxi drivers to

improve their services, ensuring they provide safe rides without scrambling to serve visitors.

The second stakeholder is the Tomb of Sunan Muria, which is under the direct management of the YM2SM. This foundation manages mosques and tombs, which have become popular destinations for religious tourism within the community. The establishment of YM2SM was inseparable from the initiative of community leaders to establish a foundation to manage the Tomb of Sunan Muria transparently. Previously, the management of the Tomb of Sunan Muria was carried out unilaterally by the heirs or family descendants of Sunan Muria. The contribution of YM2SM includes the fields of economics, education, religion, social culture, and development, such as providing subsidies to places of worship and institutions of education, holding activities for religious and moral improvement community, providing employment opportunities for the surrounding community as well as development and maintenance of village infrastructure (Ibriza, 2014).

The third stakeholder is religious groups, especially the Muslim community. The Muslim community is an actor in preserving the sustainability of religious tourism. Religious communities are actively developing attractive spiritual activity programs. This can include religious celebrations. One religious ceremony routinely held every year at the Tomb of Sunan Muria is *Buka Luwur* and *Seribu Kupat*. *Buka Luwur* Sunan Muria is a ritual tradition that still exists, and many are preserved by the people of Kudus, especially residents of Colo Village. This traditional

ceremony is used to send prayers and get blessings from Sunan Muria. Buka Luwur Sunan Muria is held on the 14th-15th of *Sura* (a month in the Javanese calendar). Meanwhile, the community implemented the culture of Seribu Kupat, commemorating the seventh day of the month of Shawwal, where Wali Songo carried out this tradition to incorporate Islamic teachings (Puspasari, 2022).

The fourth stakeholder is the tourism business group. There are six developing tourist groups in Colo Village. The six groups are the accessories sellers' group, motorbike taxi group, traders group (*warung* or shop), toilet rental group, tour guide group, and lodging business group. The role of this business group is to provide tourist support facilities in the Tomb of Sunan Muria area. Many of the facilities and infrastructure were built independently by business groups because the facilities provided by the regional government were still insufficient for many tourist visitors. The fifth stakeholder is the local communities. There has been an increase in the number of tourists, and tourist activities have also influenced the community's initiative to participate in activities in the area. Various development activities, starting from stage planning and utilization up to supervision, require an active role in society as social control.

3. SDGs Development Pillars of The Tomb of Sunan Muria

a. Social

Community participation in developing sustainable religious tourism at the Tomb of Sunan

Muria is realized daily by preserving cultural values and local traditions. The community around the Tomb of Sunan Muria actively maintains and upholds religious traditions such as celebrating the Mawlid Nabi (the birthday of the Prophet Muhammad), congregational prayers, *manaqiban* (a religious gathering for reciting the Manaqib text), *tahlilan* (a communal gathering for reciting specific Islamic prayers and dhikr), tomb pilgrimage, and other traditional rituals. In fact, the YM2SM facilitates people who want to make wishes, practice tahlilan and manaqiban, and make tomb pilgrimages guided by a team from the tomb management. This is an attraction and spiritual experience for visitors. As a result, the high desire of visitors/tourists to come back is narrated by Liu et al. (2023). The attractiveness of pilgrimage tourism and the value of the tourist experience affect happiness and intention to visit again.

In addition, community participation can be seen in maintaining the environment around the Tomb of Sunan Muria. The community actively participated when Disbudpar Kudus conducted guidance on the importance of maintaining environmental cleanliness. Maintaining environmental cleanliness is part of a collective effort to preserve the environment and ensure the preservation of nature around the Tomb of Sunan Muria. This participation shows that the community is involved in the sustainable development of tourism, which follows the argument of Perkumiené

et al. (2020) that there is a relationship between a clean environment and sustainable tourism.

Another form of community participation around the Tomb of Sunan Muria in sustainable development is the participation of the community in every activity organized by YM2SM, the local police, Disbudpar Kudus, and other stakeholders in the form of socialization, training, and coaching. The routine of street vendors who rent stalls from the YM2SM manager is to attend the coaching organized by the manager by willingly leaving their merchandise once a month.

Community participation in the socialization of *Sapta Pesona* and tourism awareness, as well as training in homestay management and local guides, has increased community capacity. All training and coaching positively impacted and improved the community's standard of living around the Tomb of Sunan Muria. Thus, the community is not only a beneficiary but also a manager and key player in economic activities related to the religious tourism of Sunan Muria's tomb. These results show that active community participation plays an important role in the sustainable development of tourism in general (Kala & Bagri, 2018; Lee & Jan, 2019; Purnomo et al., 2021; Rachman & Mardiana, 2018)—especially religious tourism of the Tomb of Sunan Muria.

The community around the Tomb of Sunan Muria is aware of its spirit and noble values in maintaining, preserving, and advancing religious

tourism sites that develop economically and maintain cultural and environmental integrity. On the road to sustainability, the efforts of the community around the Tomb of Sunan Muria clearly state that sustainable development can be achieved by involving the hearts and hands of people who love and protect their ancestral lands. In line with what the manager of YM2SM conveyed, the community around Sunan Muria's tomb realized that Sunan Muria was simple, moderate, and preserved culture and the environment. Economic

b. Economic

The impact of community economic development in tourism can increase development (Cohen & Zarowin, 2008). The sustainable development of religious tourism integrates several aspects, such as economic, social, and environmental, to achieve a balanced and sustainable development (Fonseca et al., 2020). This was carried out by the management of YM2SM and Disbudpar Kudus for the religious tourism of the Tomb of Sunan Muria. For example, the manager of YM2SM collaborated with the community and other stakeholders to build a road to the tomb. The construction of the road aims to facilitate visitors' or tourists' access to the Tomb of Sunan Muria. The management of YM2SM also built 179 stalls to facilitate people who want to trade around the tomb. In addition, the construction of stalls is intended to organize traders for the convenience of

visitors to the tomb. The stalls built by YM2SM and visitors are presented in Figure 3.



Figure 3. *Stalls built by the management of YM2SM*

Through Disbudpar Kudus, the government is actively supporting the sustainable development of religious tourism by providing various tourism amenities. This includes collaboration with different parties to develop and manage homestays, places of worship, Colo Street vendor facilities, tourist centers, and public restrooms. These tourism amenities aim to provide convenience for visitors or tourists (Dzulkifli, 2020) and positively correlate with the community's welfare around tourist attractions, including religious tourism at the Tomb of Sunan Muria. Since the construction of tourism amenities in the religious tourism area of Sunan Muria's tomb by various parties, the number of visitors/tourists to Sunan Muria's tomb has increased yearly except during the pandemic.

This was conveyed by the manager of YM2SM, the community, and Disbudpar Kudus. These results are in line with the existing literature (Hinge et al., 2020) that the development of quality, reliable, and resilient infrastructure can support economic development and community welfare.

c. Environment

Proenvironmental behavior is various forms of human action aimed at minimizing negative impacts on the environment. The Sunan Muria religious tourism area is one of the places that is never empty of visitors daily. As a tourist area, pro-environmental behavior should be implemented by the community in order to protect the surrounding environment and the comfort of visitors (Sodiq & Widjanarko, 2023). Trash in the Sunan Muria religious tourism area is a problem that has not been solved. This is due to the lack of environmental awareness in the surrounding community, even though the foundation has repeatedly conducted training and outreach to the community to protect the environment by not throwing rubbish carelessly. To overcome this problem, it is necessary to increase pro-environmental behavior. Pro-environmental behavior is behavior that arises from awareness of minimizing the negative impacts of various actions on nature and development, such as minimizing consumption of resources, saving energy consumption, using materials that are not toxic, and

reducing waste production (Sodiq & Widjanarko, 2023).

d. Legal and Governance

Support for the sustainable development of religious tourism, including the provision of tourism amenities, is actively pursued by the government through Disbudpar Kudus. This initiative involves collaboration among various parties (BPS, 2018; Hinge et al., 2020). Facilities and infrastructure are built to support the sustainability of religious tourism management so that visitors become more comfortable while carrying out religious tourism activities. Facilities and infrastructure improvements include constructing a road to the tomb to make access easier for visitors. Additionally, trader stalls will be built to organize the area and ensure that the comfort of pilgrims is not disturbed.

In general, maintaining facilities and infrastructure in religious tourism areas has the potential cost of maintaining buildings and facilities that are very large so that tourists can get good access and services (Raj & Morpeth, 2007). The development of the Muria religious tourism area has grown very rapidly since 1998, peaking after the 2000s. Previously, there were no kiosk buildings in the tomb area, but Muria religious tourism began to become crowded after the reform period around 2000. Previously, there were no stalls; the term was simple selling where most traders brought pat carried home; thus, there were no permanent stalls. Then, it became crowded after the 2000s. The stalls managed

by YM2SM are around 179, starting from the front area of the tomb complex to the main gate leading to the tomb. Many visitors come to the tomb, and there is a desire among people to set up stalls. These stalls are managed both by YM2SM and by independent vendors outside the foundation. Generally, YM2SM is responsible for managing the tomb site, the stalls, and the Pondok Pesantren Tahfidz Yanbu'ul Qur'an for female students.

The subsequent development is related to the tomb management service, which facilitates services by providing 24-hour service 7 days a week. There is no closing; there is only a limitation of one hour before dawn, where the service is temporarily closed, and after dawn prayers, it opens again. This is intended to support the caretaker's ability to pray at dawn, as the available time is very short. While employees may not be able to take turns for the Fajr prayer, it is possible for them to alternate for other prayer times, such as Maghrib and Isya. Additionally, Ashr and Dzuhur can coordinate for alternation. In order to maximize community services, the subsequent development is the 19 foundation managers plus 48 employees who are paid professionally. For example, the logistics section has several tasks, not only serving existing employees and administrators but also organizing celebrations when people have vowed, so they will be ready 24 hours to serve people who need help related to their desires. Sometimes, people bring their own goats and equipment. However, people can also ask for help from the management to purchase buffaloes, goats, and chickens, and when they come to the tomb,

it is already finished. The management also provides services to serve various requests from guests. Some local residents also serve *ingkung* for specific events, such as *syukuran*, an Indonesian tradition of expressing gratitude and celebrating blessings, often marked by a communal gathering.

Unfortunately, there is a lack of cooperation between YM2SM and Disbudpar Kudus in sustainable development, resulting in a separation of contributions from each party. For example, in the *infaq* that enters the tomb, the management is fully held by the YM2SM manager to develop infrastructure, improve services, and contribute to the community. The only cultural heritage at the Tomb of Sunan Muria is the *Mihrab* (a niche or alcove in a mosque) and *Gentong* (jar or pot). Meanwhile, the revenues managed by Disbudpar Kudus are revenues from retribution, terminal management, trade stalls, and the rental of *graha* and parking lots.

Not all tourism workers are fostered by Disbudpar Kudus; some are under the guidance of YM2SM, especially 179 traders. Disbudpar Kudus supports various groups, including daytime and nighttime motorcycle taxi services and traders operating in terminal stalls. In the past, motorcycle taxi drivers did not provide the same level of service as they do today. Recent improvements include a commitment from drivers to offer maximum service to passengers by using newer motorbikes, such as the NMax, PCX, Vario, and Versa. This ensures that passengers enjoy a comfortable and safe ride in well-maintained vehicles. Additionally, the drivers take care to maintain a

good appearance. They wear clean, fresh jackets and appropriate footwear rather than shabby attire. These changes result from training and coaching provided by Disbudpar Kudus, which is aimed at enhancing the overall service experience for passengers.

Some of the developments made by Disbudpar Kudus include the construction of portals to identify visitors. Although the entrance ticket does not focus only on the religious tour of Sunan Muria's Tomb but also on other tours in the Colo Tourism Village area, according to Disbudpar Kudus, 90% of them visit Sunan Muria's Tomb. Two-thousand-rupiah tickets are applied for motorbikes, and visitors are charged two thousand tickets per person (2 types of tickets) to enter the Colo Tourism Village. The Disbudpar Kudus portal is carried out for visitor data collection and is part of the control and development of religious tourism to be more recorded and organized.

At the same time, parking in the area around the stairs, visitors and motorbikes are charged IDR5 thousand without any tax retribution paper because the motorbike parking paper that has tax retribution has been withdrawn at the entrance to the Colo tourist village and is managed by Disbudpar Kudus. The Disbudpar Kudus has implemented several improvements in the Colo area, including organized terminals, places of worship, and toilets. They have partnered with local villages to enhance tourism on the slopes of Mount Muria. Infrastructure developments include the construction of roads, specifically the Kudus access road to Colo, and facilities to support tourism in the area. The

government has also facilitated the management of homestays conveniently located near the lower parking lot and adjacent houses. Additionally, tourist monuments and welcoming gates have been erected in Colo to enhance the visitor experience.

Furthermore, the development of religious tourism not only has a positive impact on the community's economy but also respects religious values and culture and pays attention to environmental sustainability (Aman et al., 2019; Jawabreh et al., 2022; Liu et al., 2023). Realizing this requires the development of human resources, both internal and external. This includes human resource investments that increase capacity and capability (Alisjahbana & Murniningtyas, 2018). The management of YM2SM, the Sub-District Police, and Disbudpar Kudus provide guidance to the community and also coach their internal members.

The management of YM2SM guides the internal meeting every month or on *Jum'at* (Friday) *Legi* in the form of spiritual guidance, discipline, and work professionalism for the convenience of visitors to the tomb. Meanwhile, guidance to the community is provided through guidance to street vendors who rent stalls from YM2SM with religious guidance. Community development at large is carried out through Pondok Pesantren of Yanbu'ul Quran Tahfidz for female students, which was built by YM2SM. This is different from the guidance provided by the local police. The local police do not routinely guide the community or street vendors. Coaching was conducted by the local police on the control of the

religious tourism area around the Tomb of Sunan Muria and street vendors feel tourism. Even though the coaching conducted by Sub-District Police is not as routine as that carried out by the management of YM2SM, it is quite impressive.

Disbudpar conducts both internal and external coaching programs. External coaching is aimed at the public, with all communities supported by Disbudpar Kudus in an effort to enhance tourism awareness. Strategic steps taken by Disbudpar Kudus include socialization, community capacity-building training, and coaching according to the budget. The routine activities carried out by Disbudpar Kudus are *Sapta Pesona* and tourism awareness. Almost all elements of the community are included in all activities organized by Disbudpar Kudus, including motorcycle taxis around the Tomb of Sunan Muria, the cleaning team, security, business organizations, trader groups such as the Tourism Area Trader Representative (P3KW), Hawkers' Association of Kinanti. In addition to *Sapta Pesona* and tourism awareness coaching, Disbudpar Kudus conducts thematic training and coaching on homestay management and local guide training.

Almost all efforts and strategies undertaken by YM2SM, Disbudpar Kudus, and other stakeholders to build sustainable religious tourism follow SDG's five elements (5Ps) (Ummah & Farohin, 2023). YM2SM has partnered with banks such as Bank Negara Indonesia (BNI) and Bank Syariah Indonesia (BSI). Banks provide support by making welcoming signage, "Welcome to the Religious Tourism Area of the Mosque and Tomb of Sunan Muria Kudus," at the

gate before climbing the stairs to the Tomb of Sunan Muria. In addition, banks also provided loans to YM2SM managers to develop religious tourism and its surroundings. Banks also support the sustainable development of religious tourism by making it easier for visitors to fulfill their desire to give digitally through barcodes and QRIS. The picture of the writing initiated by stakeholders is presented in Figure 4.



Figure 4. *Support for Religious Tourism Branding by Stakeholders*

Religious tourism at the Tomb of Sunan Muria is viewed from four major pillars, namely social, economic, environmental, legal, and governance, which are detailed into 17 sustainable development goals (SDGs) (Alisjahbana & Murniningtyas, 2018).

Therefore, religious tourism at the Tomb of Sunan Muria needs further improvement.

D. Community Response to the Sustainable Development of Religious Tourism of Sunan Muria

The impact of community economic development on tourism has several impacts, including the impact on foreign exchange earnings, community income, employment opportunities, and development (Cohen & Zarowin, 2008). The rapid growth in the number of visitors, as well as the development of development in the Tomb of Sunan Muria area, has a significant impact on the surrounding community. With the construction of stalls in the area around the tomb, it provides excellent benefits to the community. The state earns foreign exchange income from motorcycle and car fees, along with visitor tickets managed by Disbudpar Kudus. Various entities operate stalls in the area: some are managed by YM2SM, others are overseen by landowners, some are privately owned, and a few fall under the management of Disbudpar Kudus.

Many people utilize these stalls for trading to increase their income by selling merchandise to visitors to the Tomb of Sunan Muria. In addition, the crowded tomb of Sunan Muria has increased employment opportunities in the trade sector, many traders whose stalls are managed by YM2SM, the general public, or Disbudpar Kudus. The impact of

development is also huge, including road facilities, tourist monuments in the Colo area, even the entrance gate and ticket retribution portal, and the construction of terminals and stalls for traders.

Community response to development programs is divided into three (Waromi, 2004). The first is related to perception in the form of evaluation of actions (in one's mind/brain) towards the good and bad of the object. The second is in the form of verbal attitudes or opinions to accept or reject objects that have been perceived, and the third is in the form of actions to do real activities to participate or not in an activity related to the object. These various kinds of responses arise among the community as feedback on policies enacted in the area.

One of the flower sellers stated that he was not bound by any group but still followed the order when selling. Indirectly, this shows that the community has accepted the policies that apply among tourism actors in Muria. Meanwhile, traders who own stalls said that in the past, there had been guidance from Disbudpar Kudus so that traders had ethics and received arrangements from the agency to be more directed and comfortable. Although it takes a long time because of the large number of traders, it has become a habit to be neat and orderly over time.

The traders who rent stalls under the management of YM2SM generally adhere well to the rules set by the management. These rules include participating in the coaching sessions that are

regularly organized and maintaining cleanliness to ensure the comfort of visitors, which is an essential part of the service. However, the management is uncertain whether all customers are happy or satisfied with their experience. This is because no one has ever conveyed it to the manager. Not everyone can get a rental kiosk because of the limited number of stalls managed by YM2SM, which is 179.

In anticipation of an unfavorable response from the community, YM2SM carries out various activities as part of the distribution of incoming infaq for the benefit of the community. YM2SM makes donations to educational institutions, and then, in the village, it routinely gives 10kg of rice to the *fuqara* (those in need). Then, orphan compensation is given twice a year, during Muharram and Ramadan. Then, during the tradition of *sedekah bhumi*, YM2SM also helped the community purchase buffaloes. No one in the Colo area has responded unfavorably to the management of YM2SM except those who are unable to get a limited number of stalls for rent. A series of activities are part of the foundation's strategy, which has been implemented since 1998. YM2SM has undertaken various improvements to enhance visitor services. This includes upgrading kitchen management with advanced equipment and replacing the previous manual processes. Ongoing developments also involve widening narrow access roads to facilitate better visitor access.

In fact, the YM2SM management began to develop by building Pondok Pesantren Tahfidz Yanbu'ul Qur'an for female students around the Colo area. In fact, according to the board of boarding, when YM2SM has a development program, the community is even more crowded, as well as the infaq that comes in, because the management of infaq is not only for internal affairs but also for the benefit of visitors and the community. Even the construction of the cottage received good appreciation from the community, where currently there are 881 students and 200 employees in the cottage.

In addition, the construction of Pondok Pesantren Tahfidz Yanbu'ul Qur'an also received a good response from the community. The cost of students for one month is IDR 1,7 million and includes full facilities, including laundry, health care if they are not hospitalized, food, school, and uniforms. There is no semester; everything is free. The dormitory has 14 rooms, while Aliyah has 24. Food facilities also follow food regulations with a nutritious menu. The management even provides facilities for families who come to eat together with their relatives who go to boarding school. The development that has taken place so far has not disrupted the service, so no negative community response has reached YM2SM about the construction of roads and passages to the tombs and mosques.

Building a positive community response to the development of the Muria religious tourism area

takes a long time. Development and guidance from both YM2SM and Disbudpar Kudus require a process so that the community understands the purpose of the directions of related parties for maximum service and mutual comfort and safety. Efforts to deal with the problem of the limitations of the tourist village are efforts to build local community conditions that are coordinated to be involved in tourism activities (Souza, 2011). The form of these conditions is when the community in Colo realizes that being a good host is important for service to visitors; this is shown through hospitality and information to visitors who need information. This is a supporting force for the progress of religious tourism.

A sense of responsibility for the entire community in the religious tourism area of the Tomb of Sunan Muria is needed to feel ownership so that a sense of respect for tourist sites will grow and provide a sense of security and comfort for visitors who must be shown good behavior (Ummah & Farohin, 2023). In terms of cleanliness, Colo tourist village has janitors who are tasked with maintaining the cleanliness of the religious tourism area. The cleanliness of the entire area will have an impact on health. Each tourist location has been filled with cleaning officers so that visitors are expected to be comfortable traveling religiously to the Tomb of Sunan Muria. On certain days, mutual cooperation is held to clean the access route from the terminal to the pilgrimage route to the Tomb of Sunan

Muria, which members of the Muria Motorcycle Taxi Transportation Association (AASMM, *Asosiasi Angkutan Ojek Motor Muria*) organization motorcycle taxi group carry out.

According to one of the motorcycle taxi riders, they earn up to IDR1 million a day, with a minimum of IDR300-500 thousand. Hundreds of motorcycle taxi riders are members of AASMM, which provides a one-way fare of IDR20 thousand. The motorcycle taxi service offers various destinations beyond just the tomb. One notable route leads to the Tomb of Syekh Sadzali in Air Tiga Rasa Rejenu, which features a spring with three types of flavored water. The motorcycle taxi riders have responded positively to a new initiative from Disbudpar Kudus to improve service quality. This initiative includes upgrading to newer motorbikes like the NMax, PCX, Vario, and Versa.

In addition to using modern motorcycles, the riders are committed to maintaining cleanliness and professionalism. They ensure that their jackets are always clean and fragrant and that they wear appropriate footwear. A neat queuing system and standard operating procedures (SOPs) are in place to ensure that riders do not pick up passengers haphazardly. Although achieving this high standard has taken time due to varying opinions among motorcycle taxi drivers, the current approach is commendable. Additionally, motorcycle taxi members of the Muria cooperative have a fixed

membership, and their membership cards can be auctioned for up to IDR250 million.

E. Conclusions

Sustainable development has been implemented in the area of religious tourism, such as the Tomb of Sunan Muria Kudus. Sustainable development of the religious tourism of the Tomb of Sunan Muria Kudus is carried out by various parties and is dominated by two parties, namely YM2SM and the Disbudpar Kudus. Both institutions have partnered with each relevant stakeholder. Unfortunately, both parties run sustainable development programs separately. Nevertheless, almost all efforts and strategies undertaken by YM2SM, Disbudpar Kudus, and other stakeholders to build sustainable religious tourism are in accordance with the five elements of SDGs referred to as “5Ps” namely, people (community), planet (environment), prosperity peace, and partnership.

The community’s response to the sustainable development of religious tourism at the Tomb of Sunan Muria Kudus is in the form of active participation in every activity organized by various parties. Both activities are in the form of socialization, capacity-building training, and routine and non-routine coaching. This shows that most people respond positively to the sustainable development of religious tourism at the Tomb of Sunan Muria, although there is also a negative response to the construction of the PKL Building initiated by Disbudpar Kudus. The community has not been fully involved in decision-making regarding the sustainable development of religious tourism at the Tomb of Sunan Muria.

The sustainable development process certainly has a variety of internal obstacles for each party, both from YM2SM and from Disbudpar Kudus, as well as from community participation and response. Some of the obstacles that arise related to sustainable development in the religious tourism area of the Tomb of Sunan Muria include the following: First, the promotion of religious tourism has not been maximized, despite it being one of the main tourist destinations in Kudus Regency. Second, there is a lack of administration related to records of foreign tourists visiting the location, especially from private parties such as tourists from Malaysia or Singapore. Third, there is no exceptional data separation for religious tourism visitors to the Tomb of Sunan Muria; There is only overall data on visitors to Colo Tourism Village, which can be obtained from the purchase of the entrance tickets.

REFERENCES

- Aji, D. U. (2023, March 20). *Peziarah makam Sunan Kudus jelang Ramadan capai 4.000 orang per hari*. detikjateng. <https://www.detik.com/jateng/budaya/d-6629190/peziarah-makam-sunan-kudus-jelang-ramadan-capai-4-000-orang-per-hari>
- Aji, D. U. (2024, March 5). *Jelang Ramadan, peziarah makam Sunan Kudus capai 5.000 orang per hari*. detikjateng. <https://www.detik.com/jateng/berita/d-7225881/jelang-ramadan-peziarah-makam-sunan-kudus-capai-5-000-orang-per-hari>
- Alfandi, D., Qurniati, R., & Febryano, I. G. (2019). Community participation in mangrove management. *Jurnal Sylva Lestari*, 7(1), 30. <https://doi.org/10.23960/jsl1730-41>
- Alisjahbana, A. S., & Murniningtyas, E. (2018). *Tujuan pembangunan berkelanjutan di Indonesia: Konsep, target, dan strategi implementasi* (Cetakan 1). Unpad Press.
- Aman, J., Abbas, J., Mahmood, S., Nurunnabi, M., & Bano, S. (2019). The influence of Islamic religiosity on the perceived socio-cultural impact of sustainable tourism development in Pakistan: A structural equation modeling approach. *Sustainability*, 11(11), 3039. <https://doi.org/10.3390/su11113039>
- Andriya, R., & Susilawati, N. (2019). Pelatihan membatik wanita Desa Ampuan Lumpo. *Culture & Society: Journal of Anthropological Research*, 1(1), 1-7. <https://doi.org/10.24036/culture/vol1-iss1/1>

- Antic, A. (2020). Anchorite sacred caves in Serbia: Balancing between pilgrimage and religious tourism development. *International Journal of Religious Tourism and Pilgrimage*, 8(4). <https://doi.org/10.21427/17rj-qv46>
- Bashir, R., & Ahmad, K. (2023). Religious tourism: Experiences of Sikh Yatris visiting Kartarpur Corridor, Pakistan. *Journal of Social Sciences Review*, 3(2), 112–120. <https://doi.org/10.54183/jssr.v3i2.249>
- BPS. (2018). *Potret awal tujuan pembangunan berkelanjutan (Sustainable Development Goals) di Indonesia*. BPS. <https://filantropi.or.id/pubs/uploads/files/3> BPS Potret Awal TPB di Indonesia.pdf
- Buhani, B. (2018). Pengolahan sampah rumah tangga berbasis partisipasi aktif dari masyarakat melalui penerapan metode 4RP untuk menghasilkan kompos. *Sakai Sambayan Jurnal Pengabdian Kepada Masyarakat*, 2(1), 7. <https://doi.org/10.23960/jss.v2i1.84>
- Cohen, D. A., & Zarowin, P. (2008). *Accrual-based and real earnings management activities around seasoned equity offerings* (SSRN Scholarly Paper No. 1081939). Social Science Research Network. <https://doi.org/10.2139/ssrn.1081939>
- digsa.id. (n.d.). *Pariwisata Provinsi Jawa Tengah | Destinasi wisata | Makam Sunan Muria*. Retrieved February 11, 2025, from <https://visitjawatengah.jatengprov.go.id/id/destinasi-wisata/makam-sunan-muria>
- Dzulkifli, M. (2020). The measurements of tourist satisfaction levels on attractions, accessibility, and amenities in Pulesari tourism village, Sleman Regency. *Jurnal*

Pariwisata Terapan, 4(1), 48. <https://doi.org/10.22146/jpt.51330>

Emelyati, M. N., & Romi, A. S. (2019). Pengaruh partisipasi masyarakat terhadap pembangunan desa. *Jurnal Ilmu Sosial dan Ilmu Politik (JISIP)*, 8(2), 26–33. <https://doi.org/10.33366/jisip.v8i2.1707>

Fonseca, L. M., Domingues, J. P., & Dima, A. M. (2020). Mapping the sustainable development goals relationships. *Sustainability*, 12(8), 3359. <https://doi.org/10.3390/su12083359>

Handriana, T., Yulianti, P., & Kurniawati, M. (2020). Exploration of pilgrimage tourism in Indonesia. *Journal of Islamic Marketing*, 11(3), 783–795. <https://doi.org/10.1108/JIMA-10-2018-0188>

Hassan, T., Carvache-Franco, M., Carvache-Franco, W., & Carvache-Franco, O. (2022). Motivations as predictors of religious tourism: The Muslim pilgrimage to the city of Mecca. *Journal of Cultural Heritage Management and Sustainable Development*, 14(3), 419–435. <https://doi.org/10.1108/JCHMSD-01-2022-0005>

Hidayat, E. N. (2021). Peningkatan partisipasi aktif dan hasil belajar PPKn siswa SMP melalui pendekatan kooperatif tipe student team achievement divisions (STAD) pada materi norma dan keadilan. *JIRA: Jurnal Inovasi Dan Riset Akademik*, 2(3), 312–334. <https://doi.org/10.47387/jira.v2i3.100>

Hinge, G., Surampalli, R. Y., & Goyal, M. K. (2020). Sustainable infrastructure. In R. Surampalli, T. Zhang, M. K. Goyal, S.

- Brar, & R. Tyagi (Eds.), *Sustainability* (1st ed., pp. 295–311). Wiley. <https://doi.org/10.1002/9781119434016.ch14>
- Ibriza, U. S. (2014). *Pengelolaan yayasan masjid dan makam Sunan Muria dalam pemberdayaan masyarakat desa Colo tahun 2013-2014—Wali Songo Repository* [Undergraduate, Universitas Islam Negeri Wali Songo Semarang]. https://eprints.wali_songo.ac.id/id/eprint/3559/
- Jawabreh, O. A. A., Fahmawee, E. A. D. A., Alshatnawi, E., & Alananzeh, O. (2022). The importance of religious tourism for development of sustainable tourism: The case of the baptism site in Jordan. *Journal of Environmental Management and Tourism*, 13(4), 909. [https://doi.org/10.14505/jemt.v13.4\(60\).01](https://doi.org/10.14505/jemt.v13.4(60).01)
- Kala, D., & Bagri, S. C. (2018). Barriers to local community participation in tourism development: Evidence from mountainous state Uttarakhand, India. *Tourism: An International Interdisciplinary Journal*, 66(3), 318–333. <https://hrcak.srce.hr/206164>
- Karyono, A. H. (1997). *Kepariwisataaan*. Grasindo.
- Kelana, D. A., Wibowo, A., & Padmaningrum, D. (2022). Partisipasi masyarakat dalam pembangunan desa wisata (studi kasus Kecamatan Jenawi Kabupaten Karanganyar). *Jurnal Impresi Indonesia*, 1(3), 288–297. <https://doi.org/10.36418/jii.v1i3.30>
- Koren-Lawrence, N., & Collins-Kreiner, N. (2019). Visitors with their ‘Backs to the archaeology’: Religious tourism and

- archaeology. *Journal of Heritage Tourism*, 14(2), 138–149. <https://doi.org/10.1080/1743873X.2018.1503279>
- Lee, T. H., & Jan, F.-H. (2019). Can community-based tourism contribute to sustainable development? Evidence from residents' perceptions of the sustainability. *Tourism Management*, 70, 368–380. <https://doi.org/10.1016/j.tourman.2018.09.003>
- Liu, C.-Y., Li, C.-P., Chen, C.-C., Hsu, C.-H., & Lin, C.-H. (2023). Dajia Mazu pilgrimage show: Exploring the sustainable development of Taiwan's religious tourism from the perspectives of attraction, happiness, and revisit intention. *Sustainability*, 15(11), 8744. <https://doi.org/10.3390/su15118744>
- Mastuki. (2020). *Menjadi Muslim, menjadi Indonesia (kilas balik Indonesia menjadi bangsa Muslim terbesar)*. <https://kemenag.go.id>.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative data analysis: A methods sourcebook*. SAGE Publications.
- Nyoman, P. (1999). Ilmu pariwisata. In *Akademi pariwisata Trisakti*. Pradnya Paramitha.
- Perkumienė, D., Pranskūnienė, R., Vienažindienė, M., & Grigienė, J. (2020). The right to a clean environment: Considering green logistics and sustainable tourism. *International Journal of Environmental Research and Public Health*, 17(9), 3254. <https://doi.org/10.3390/ijerph17093254>
- Pravitasari, N. (2020). Pengaruh partisipasi aktif orangtua dan penguasaan konsep kognitif matematika terhadap

- kemampuan berpikir kreatif siswa. *Jurnal Studi Guru Dan Pembelajaran*, 3(2), 206–211. <https://doi.org/10.30605/jsgp.3.2.2020.308>
- Purnomo, B. R., Adiguna, R., Widodo, W., Suyatna, H., & Nusantoro, B. P. (2021). Entrepreneurial resilience during the Covid-19 pandemic: Navigating survival, continuity and growth. *Journal of Entrepreneurship in Emerging Economies*, 13(4), 497–524. <https://doi.org/10.1108/JEEE-07-2020-0270>
- Puspasari, D. A. (2022). Peran kelompok usaha wisata dalam penyediaan fasilitas wisata di Desa Colo, Kabupaten Kudus. *Jurnal Litbang Provinsi Jawa Tengah*, 19(2), 115–122. <https://doi.org/10.36762/jurnaljateng.v19i2.859>
- Rachman, M. I., & Mardiana, R. (2018). Hubungan partisipasi masyarakat dengan keberlanjutan ekologi, sosial-budaya dan ekonomi dalam ekowisata religi. *Jurnal Sains Komunikasi Dan Pengembangan Masyarakat [JSKPM]*, 2(4), 509–524. <https://doi.org/10.29244/jskpm.2.4.509-524>
- Raj, R., & Morpeth, N. D. (Eds.).(2007). *Religious tourism and pilgrimage festivals management: An international perspective*. CABI. <https://doi.org/10.1079/9781845932251.0000>
- Ramadhan, F., & Khadiyanto, P. (2014). Partisipasi masyarakat dalam mendukung kegiatan pariwisata di desa wisata Bejiharjo, Gunungkidul, Yogyakarta. *Teknik PWK (Perencanaan Wilayah Kota)*, 3(4), Article 4. <https://doi.org/10.14710/tpwk.2014.7025>

- Ringa, M. B. (2020). Strategi place triangle pembangunan pariwisata berkelanjutan berbasis masyarakat di Kota Kupang Nusa Tenggara Timur. *Jurnal Inovasi Kebijakan*, 5(2), 9–25. <https://doi.org/10.37182/jik.v5i2.52>
- Romanelli, M., Gazzola, P., Grechi, D., & Pollice, F. (2021). Towards a sustainability-oriented religious tourism. *Systems Research and Behavioral Science*, 38(3), 386–396. <https://doi.org/10.1002/sres.2791>
- Sari, D. N. (2024, March 5). Pengunjung makam Sunan Kudus meningkat signifikan. *Berita Terkini Jawa Tengah dan DIY*. <https://joglojateng.com/2024/03/05/pengunjung-makam-sunan-kudus-meningkat-signifikan/>
- Sastropoetro, A. S. (1986). *Partisipasi, komunikasi, persuasi dan disiplin dalam pembangunan nasional*. Alumni.
- Shaleh, A. R. (2008). *Manajemen dawah Islam* (Jakarta). Bulan Bintang.
- Sodiq, A. M., & Widjanarko, M. (2023). Perilaku pro-lingkungan di kawasan wisata religi Sunan Muria: Pro-environmental behavior in the Sunan Muria religious tourism area. *Media Ilmiah Teknik Lingkungan*, 8(2), 50–56. <https://doi.org/10.33084/mitl.v8i2.5061>
- Souza, R. D. (2011). Rural Development through Rural Tourism. *Salesian Journal of Humanities & Social Sciences*, 2(1), 54–59. <https://doi.org/10.51818/SJHSS.02.2011.54-59>
- Sulistiyorini, N. R., Darwis, R. S., & Gutama, A. S. (2015). Partisipasi masyarakat dalam pengelolaan sampah di lingkungan Margaluyu Kelurahan Cicurug. *Share: Social Work Journal*, 5(1). <https://doi.org/10.24198/share.v5i1.13120>

- Tală, M. L., & Pădurean, A. M. (2008). Dimensions of religious tourism. *Amfiteatru Economic*, 10(SUPPL. 2), 242–253. https://www.academia.edu/19060344/DIMENSIONS_OF_RELIGIOUS_TOURISM
- Ummah, N. M., & Farohin, M. (2023). Wisata religi keberlanjutan (SDGs). *ResearchGate*. https://www.researchgate.net/publication/371577106_WISATA_RELIGI_KEBERLANJUTAN_SDGs
- Waromi, R. (2004). *Respon masyarakat Botawa terhadap rencana pembangunan Ibukota Kabupaten: Kasus masyarakat Desa Botawa, Distrik Waropen Bawah, Kabupaten Waropen, Propinsi Papua* [Universitas Gadjah Mada]. https://etd.repository.ugm.ac.id/home/detail_pencarian/25650
- Yonathan, H. (2018). Historisitas gereja protestan Indonesia bagian barat Penabur surakarta sebagai potensi objek wisata religi. *EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani*, 2(1), 14. <https://doi.org/10.33991/epigraphe.v2i1.12>
- Zakiatun, U. (2023, December 14). Wisata religi Sunan Muria jadi andalan PAD pariwisata Kudus. *Berita Terkini Jawa Tengah dan DIY*. <https://joglojateng.com/2023/12/14/wisata-religi-sunan-muria-jadi-andalan-pad-pariwisata-kudus/>
- Zhang, Y. (2021). Transnational religious tourism in modern China and the Transformation of the Cult of Mazu. *Religions*, 12(3), 221. <https://doi.org/10.3390/rel12030221>

