

Study of Religious Tourism at the Darussalam Belawa Mosque: Analysis of the Suitability of Cooper's 4A Aspects (Attraction, Amenity, Accessibility, Ancillary) in Destination Development

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ABSTRACT

This research is a study of religious tourism at the Darussalam Belawa Mosque using a qualitative descriptive approach in analyzing the suitability of Cooper's 4A aspects (Attraction, Amenity, Accessibility, Ancillary). The aim of this research is to provide information regarding strategies for developing religious tourism objects and matters relating to supporting and inhibiting factors in the development of religious tourism objects at the Darussalam Belawa Mosque. The research results show that religious tourism in the Attraction aspect has fulfilled its status as a religious tourist attraction because it contains history and culture. This is what makes visitors interested in coming. However, the aspects of Amenity, Accessibility, Ancillary are not adequate so managers need management to develop so that religious tourism can fulfill these four aspects.

INTRODUCTION

Tourism is a visit and activity to a place and is carried out temporarily, usually people are interested in a place that has been successfully promoted. This is in line with the opinion of (Prihantoro, 2016) which states that tourism is a series of trips or some of them carried out voluntarily to enjoy objects at a tourist destination. According to Law no. 10 of 2009 Tourism is a series of tours that have supporting facilities. These facilities are provided by entrepreneurs, government or society in general.

Religious tourism is a tourism concept that is related to religion that is believed by mankind. Specifically in Indonesia, there are several beliefs, such as Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism. This religious tourism has a special meaning for someone. Usually, religious tourist attractions are places that have special advantages and contain history and lessons. This is in line with the opinion of (Pendit, 2002) who states that religious tourism is a type of tourism that is related to religion, history, customs and beliefs of people or groups in society and (Fatimah, 2015) also states that religious tourism is a trip to a place that offers tourism with a religious nuance and has the effect on visitors to always remember Allah SWT.

So tourism is a visit carried out by individuals or groups by visiting a place that they find interesting with the aim of enjoying a unique location and things that refresh the soul, while religious tourism is a visit to a place where there are symbols of a religious community's beliefs and in that place there is history and is a place for transmitting religious information.

A study related to religious tourism was carried out by Setiawan, (2015) with the title Identification of Tourism Potential and the 4As (Attraction, Amenity, Accessibility, Ancillary) in Sumberwangi Hamlet, Pemuteran Village, Gerokgak District, Buleleng Regency, Bali. In this research, the results showed that Sumber Wangi Hamlet had not fulfilled the 4A aspect study. There are several internal and external factors, including stakeholders not playing an active role in the tourism development process.

Indonesia is a country where the majority of people follow the Islamic religion, so there are many mosque buildings that can be found. Sourced from data from the Mosque Information System of the Ministry of Religion of the Republic of Indonesia in 2021, it is stated that there are 278,776 mosques and 328,244 prayer rooms. It is hoped that the large number of mosque and prayer room buildings will become bridges so that people can live in harmony and peace. According to (Gazalba, 1994) the mosque is an identity in the form of a building in the Islamic religion, so the development of the mosque has the meaning of building Islam in the social

community. (Ayub, 1996) Believes that the mosque functions as a center for the development of Islamic culture, a place to deepen religious knowledge. A similar thing was expressed by (Siswanto, 2005) that the mosque is a place of worship for Muslims as well as a place of wide-ranging worship that is done according to the guidelines of the Islamic religion. Some of the opinions are literally all the same, so it can be concluded that the mosque is a manifestation of the faith of Muslims.

According to (Hartono, 2011) in its context, the mosque is a place of worship as well as being the center of community activities. There is a symbiotic-mutualistic relationship between mosques and Muslim communities. When Muslims pray together in the mosque, the mosque will feel alive and the same thing, the mosque brings life to the Muslims because it offers community empowerment programs which are a problem in general. Social problems usually include health, poverty and other problems. . (Quraish, 1992) believes that mosques in reality are an integrative part that has a role in society. This means that the mosque is a place to find a bright spot in a problem that occurs in society, as well as a place to participate in knitting together community life.

Seeing that there are many mosques with various potentials is a good thing for the survival of the surrounding community. If this potential is developed well it will have a broad impact. This potential can make society empowered and economically productive, so that this step can be the answer, especially to the problem of poverty.

The phenomenon of mosques having the potential to become religious tourist attractions is widespread in Indonesia. Some of them include the 99 Dome Mosque which is close to Losari Beach in Makassar, the Dian Al-Mahri Golden Dome Mosque in Depok, the Sheikh Zayed Grand Mosque in Solo and several other mosques that are spread widely. According to (Fitriyani, 2022) who has conducted research entitled Potential Religious Tourism Attractions at the Kampung Melayu Tower Mosque, Semarang City, religious tourism has potential in an area so government involvement is needed to develop it. Researchers discovered that during Sandiaga Uno's time as Minister of Tourism and Creative Economy he provided support for the development of religious tourism because he saw the potential for religious tourism which was in great demand by domestic tourists. In an interview with Kompas, Sandiaga said that one example is the Sheikh Zayed Mosque in Solo City, Central Java, which was visited by up to 310,000 visitors during the Eid holiday in 2023.

According to (Murianto, et al. 2017) If there is tourism potential in an area then humans need to exploit this potential to achieve progress. In this regard, (Firawan, et al. 2016) said that tourism potential can be seen around tourist attractions and there needs to be a thorough plan in the development process. Researchers believe that a structured strategy for seeing potential needs to be implemented so that it can provide many benefits, not only for visitors but also for local residents.

Darussalam Belawa Mosque is a mosque in Belawa District, Wajo Regency, South Sulawesi. This place is a mosque for Muslim worship and a place for learning and teaching Al-Quran knowledge. Currently the Darussalam Belawa Mosque has become an icon of religious tourism in Wajo Regency.

According to (Chotib, 2015) religious tourism will have meaning for tourists when the person knows the meaning they want. So people who visit the Darussalam Mosque for the purpose of religious tourism have received previous information or perhaps just happened to pass by the mosque area. People who come because of the knowledge they have will certainly feel their own spiritual pleasure. This was stated by (Fathoni, 2007) that religious tourism is a journey taken to get closer to Allah SWT, and this tourism is a da'wah activity that offers tourist attractions with general appeal, as well as with religious nuances to make visitors have religious awareness.

METHOD

This research uses a qualitative descriptive approach in analyzing the suitability of Cooper's 4A aspects (Attraction, Amenity, Accessibility, Ancillary) in the process of developing religious tourism destinations at the Darussalam Belawa Mosque. Data was obtained through site observations, interviews with mosque managers, conversations with visiting tourists, several tourists who were met because they wanted to enjoy the combination of Bugis and Arab architecture, as well as several local people who came to perform congregational prayers.

In the presentation, data collection techniques were used using observation to create a description of the available mosque facilities. Data collection is obtained from the results of interviews with parties deemed necessary to provide information, then afterward creating documentation as research evidence.

The final results for data collection will be analyzed using a qualitative descriptive method, attaching the results by arranging words with a descriptive focus related to aspects of Attraction (attraction), Amenity (facilities), Accessibility (accessibility), and Ancillary (support services) to find out the potential of this mosque for religious tourism and the things that become obstacles in the process of developing religious tourism destinations. It is hoped that this research will provide useful information for the government or mosque management in improving the quality of destinations.

RESULTS AND DISCUSSION

Darussalam Belawa Grand Mosque

The Darussalam Mosque in Belawa District is a mosque built in 1947 by the community at the suggestion of Anregurutta Kyai Haji Martan. The mosque is about 50 km away from the capital of Wajo Regency, it is very busy with visitors in the middle of every month of Ramadan. Visitors not only come from Belawa or Wajo Regency, but also attract visitors from other districts, such as Sidrap, Bone, Soppeng and Enrekang. Not infrequently, to meet the needs of breaking the fast together attended by thousands of worshipers, mosque administrators and local residents slaughter up to three cows.

The mosque, which covers an area of 1,000 square meters on a land area of 6,757 square meters, has a special attraction for visitors. Among other things, it was built with a combination of Arabic and Bugis architectural styles. On top there are five domes flanked by two towers on the side and slightly forward.

Apart from the mosque building which is an attraction for visitors, there is also an old well which is a source of water which is believed to be effective by the visiting people. The water source in question is close to the mosque. Initially the water from the well was only used for ablution, but later the community considered it to be water that had blessings. Some people take it for easy purposes of finding a soul mate, getting rid of bad luck, and for other purposes.

Not far from the mosque building is the tomb of Sheikh Tosagenae which is also often visited by pilgrims. The real tomb is just a reminiscence, because Sheikh Tosagenae's real tomb is in Mecca. According to local people, Sheikh Tosagenae was a native son of the Belawa area who moved to Arabia to study as a teenager, until his death he never returned to his village. It was made like a petilasan in the Belawa area to make it easier for his descendants who wanted to make a pilgrimage to his grave when they were unable to go to Arabia.

According to (Khodiyat & Ramaini, 1992) that Islam has left many important historical traces, some of which include mosques and tombs. Former royal buildings and important historical relics. These relics could potentially become tourist attractions. As long as it is managed well, this potential will be realized. This is related to the opinion (Ridwan, 2012) that tourism potential must be supported by various kinds of facilities available around the area.

If developed with proper management, this mosque will not only be used for worship but can become a religious tourist attraction. According to (Shihab, 2007) Religious tourism is a journey to directly see the spread of Islamic da'wah and education. This is related to the opinion (Petro Ningsih, 2005) which states that this is a journey to broaden perspectives. There are several functions in religious tourism. According to (Rosadi, 2011) this function can be in the form of enthusiasm for life so that it has an impact on physical and spiritual health as well as improving the quality of humans and teaching. From this opinion, the Darussalam Belawa Mosque can be said to be a religious tourist spot because visiting this place can provide historical information. Moreover, tourism is often associated with beliefs, history and customs in social society.

Tourism Actors

Tourism actors are one person or a group of people in an organization. According to (Damanik, 2006) tourism actors are as follows:

a. Traveler

Tourists are users of service products. People who become tourists choose to visit places that they think have special spiritual meaning. In this religious tourism, tourists come to worship, conduct research or study to broaden their horizons. The results of religious tourism can increase religious knowledge, faith, historical and cultural insight.

b. Tourism Industry

The tourism industry is any type of effort that has a profitable effect on service owners. There are two groups of tourism, namely direct actors which are tourism businesses that offer services directly to tourists and meet the needs of tourists. Second, indirect actors are businesses that are more specific to products that implicitly support tourism development.

c. Supporting Tourism Services

There are several things that support someone when traveling. These businesses are usually found in locations with offers such as photography services, beauty, fuel oil and other necessary things.

d. Government

The most important thing is government support. The government has the power to regulate and provide the things needed to create tourism infrastructure. The government also has responsibility for tourism development, this has been regulated by the state.

e. Locals

Local residents are native residents who live in the tourist area. Local residents are people who have a role in tourism because in several ways they provide tourism services or products.

f. NGO/Non-Governmental Organization

Several local, regional and international non-governmental organizations have played a role from the beginning before tourism developed. This non-governmental organization has carried out special activities and collaborated with the community. From the several tourism actors mentioned above, it can be concluded that overall they need mutual cooperation to make tourist attractions more attractive to more visitors. Collaboration between local communities and the government is the main component. If tourism management is planned and successful as a whole, it will have an impact on local residents, both from a social, cultural and economic perspective.

4A Tourism Management

Management is a planning process in an activity. According to (Afifuddin, 2013) Management is a process consisting of actions such as planning, directing, controlling, organizing which are carried out on the basis of achieving a goal. Then, tourism according to

(Muljadi, 2012) is a series of symptoms originating from foreigners and those who travel do not come because they want to stay for a long period and have nothing to do with activities to earn a living. So from these two opinions, it can be concluded that tourism management is a series of planning processes to welcome the arrival of foreigners in search of entertainment, learning and things according to their goals. The development of tourist destinations must continue to be carried out so that they remain in demand and maintain their existence. Destinations that are not developed will be abandoned by tourists. (Cooper et al. in *Tourism Principles & Practice*. 1995) introduced the 4A model in the context of tourism development. The 4A aspect referred to is *Attraction, Amenity, Accessibility, Ancillary*. *Attraction* is the most important aspect when talking about tourism. A place will become a tourist destination if there is uniqueness or a source of tourism there. Tourist attractions themselves have 3 aspects; *natural resources/nature* as the first aspect. Includes mountains, lakes, waterfalls, beaches. Second aspect: *culture resources/culture*. Covers rituals, daily community life, art, and archaeological sites. The third aspect is artificial attractions, for example sports, swimming pools, exhibitions and shopping tourism. Tourists will be attracted to a place if there is at least one of the three tourist attractions above. *Amenity* or amenities, the second aspect which is all the infrastructure that a tourist needs while he is at the tourist attraction. Tourists will be happy to visit if the amenities aspect is fulfilled, or in other words, all the facilities they need are available at that place. *Amenity* can be in the form of accommodation, places to eat (Sugiana, 2011), places of worship, as well as vehicle and attribute rental services. *Accessibility* or the access used by tourist visitors to reach that place. The easier access to a destination is, the more tourists will like it, so all tourist attractions must pay attention to accessibility aspects (Sunaryo, 2013). Good road conditions are part of the accessibility aspect, as well as street lighting, signage, terminals, and adequate provider network coverage. *Ancillary*, aspects which are additional services of a tourist attraction. It is needed so that tourists can feel easy, safe and comfortable while traveling. Aspect *ancillary* some of which are: *guide tour, travel, tourist information*, institutions or third parties who manage these tourist attractions. The fundamental thing for all activities is the need to establish management in an effective and efficient manner in order to achieve a goal. Of course, in every process there will be a problem and how to overcome this problem requires management. This was conveyed by (Munir & Illahi. 2006) that now we have reached the century where every plan requires management. This all happens because knowledge and steps are needed in managing an activity, including how to manage religious tourism. In religious tourism, four aspects are needed: Attraction, Amenity, Accessibility, Ancillary as Destination Development. So the following is a table that researchers have found in the field regarding the Darussalam Belawa Mosque as a tourist attraction. Here's the explanation:

Table 1. Tourist Attractions, Attractions, Amenities, Accessibility and Ancillaries of the Darussalam Belawa Mosque

Tourist attraction	Type	No	Information
<i>Attraction</i>	Religious Culture	Darussalam Mosque	The old mosque was built in 1947 by the local community at AG's suggestion. KH. Martin. The building area is 1,000 square meters, a combination of Arabic and Bugis architectural styles. It has five domes and two towers.
		Old Well	A water source that is believed to be efficacious by the people who visit. Initially, well water was only used for ablution, but later the community considered it to be water that had blessings, so some people took it for easy purposes of getting married, driving away bad luck, and for other purposes.
		Tomb of Sheikh Tosagenae	The real tomb is just a reminiscence, because Sheikh Tosagenae's real tomb is in Mecca. According to local people, Sheikh Tosagenae was a native son of the Belawa area who moved to Arabia to study as a teenager, until his death he never returned to

			his village. It was made like a petilasan in the Belawa area to make it easier for his descendants who want to make a pilgrimage to his grave and they cannot afford to go to Arabia.
<i>Amenity</i>	Places to Eat & Drink		Generally, it is the initiative of residents around the mosque who set up sales stalls during the visiting season. There are no special restaurants that are purposely created to support the needs of visitors and are open all the time.
	Lodging		There are no places to stay that are deliberately built around the mosque. The reason is because of the arrival of visitors who rarely stay and then stay overnight.
	Security and other facilities		Parking is provided by the community around the mosque. Some of them use the yard and under their stilt houses as parking. Security only comes from the mosque committee which is sometimes assisted by police personnel.
<i>Accessibility</i>	Transportation		Public transportation is very limited so that the average visitor who comes to the Darussalam Mosque uses private vehicles, both two-wheeled and four-wheeled. Public transportation (pete-pete) only passes along the main road and does not enter residential areas.
	Infrastructure		The road from the center of the capital Wajo to the Darussalam mosque can be said to be quite good, although in several locations there are potholes and not yet paved. There are still minimal street lights along the road to the mosque.
<i>Ancillary</i>	<i>Tourist Information</i>		There is no tourist information around the mosque location. Visitors who need information will ask local residents directly. Such as asking for directions, the location of the Tosagenae grave, the location of the old well, and the parking lot and public toilets.

The table above is an illustration of what was found when researchers went to the field. The attraction aspect has been fulfilled because the Darussalam Belawa Mosque has an attraction as a religious tourist spot because of its unique architectural building. There is Islamic history and culture so that visitors can learn from this cultural heritage. Researchers found information that visitors who came on the fifteenth of Ramadan believed that visiting at that moment was a habit of their parents and predecessors so that this was a mandatory visit. Regarding Amenity, Accessibility, Ancillary, the mosque management still needs strategy and management to make this place more attractive. According to (Pitana, 2012) tourism development can be done by organizing, maintaining and creating something new. One of these amenities is a place to eat. The culinary potential in front of the Darussalam Belawa Mosque can be developed by the local community by setting up tents selling food and drinks like festivals in general. Seeing that the Wajo area has special foods such as Ule kule, Nanre sokkoreng, Beppa pute, Sarikaja mandapa. Katirisala, Katiri mandi, Leppang Jampu, Bolu faranggi, Jompo-jompo, Bolu peca, Bette leppang and other typical cakes or you can make innovations by offering contemporary snacks so you can widely offer typical South Sulawesi souvenirs, such as Toraja coffee, woven cloth and other souvenirs. The mosque management can provide the right location for culinary or souvenir traders in front of the Darussalam Belawa Mosque. If this is fulfilled, other business opportunities can be opened, such as accommodation and things that make tourists feel comfortable with this convenience. The ancillary aspect in the form of tourist information is also important to provide information to tourists regarding their visit and the effect will be to increase tourism promotion locally and regionally. The existence of tourist information makes it easier for visitors to gain knowledge of the history of the Darussalam Belawa Mosque. According to (Yoeti, 2010) people who become tourist information are people who have the task of providing information and instructions about attractions or destinations. So its existence can provide benefits for service providers or tourism managers (Rusyidi & Fedryansyah, 2018).

Management Elements

The management process is closely related to an element. The following elements of management are:

1. Human

The first thing is humans as the determinant of success. When humans succeed in making appropriate planning and management, it will influence success. When the Management of the Darussalam Belawa Mosque succeeds in implementing a strategy by considering all aspects, it will certainly support religious tourist attractions.

2. Material

The second thing is related to materials that will support the human work process. These materials include several aspects of materials management such as logistics, inventory and other necessary things. The materials at the Darussalam Belawa Mosque need development and attention from the local government so that management and arrangements do not only come from the surrounding community.

3. Machine or Internet Media

Technology is increasingly developing so that the use of machines really helps humans in the work process. Currently, the production process is carried out successfully when management elements use internet media appropriately. If you look at the Darussalam Mosque, it uses a Facebook account with the name "Darussalam Belawa Grand Mosque" to provide information to a wide audience. According to (Agustin & Komalasari. 2020) Promotion can use internet technology. What is usually called electronic tourism is a way of promoting tourism using the internet so that it makes it easy for anyone to access promotional information.

4. Method

A method is needed if you want to achieve success. The Darussalam Belawa Mosque will become a religious tourist destination that is widely sought after by the public when management methods can be properly regulated.

5. Money

In the management process, funds are needed to pay people involved in the development of religious tourism, such as paying cleaning staff to maintain and make visitors comfortable, paying mosque guards and procuring other supporting items. (Hasibuan. 2017) states that everything needs to be calculated rationally and one of these elements is money.

6. Market

According to (Arsyad, 2002) the market is very important in achieving the final goal. This is related to the third point regarding internet media. The author considers that the tourism promotion market is very appropriate to spread on social media. The use of the Darussalam Belawa Mosque's Facebook social media is appropriate. Seeing that Facebook users in the world have reached 3.07 billion in October 2024. Meanwhile, specifically in Indonesia, there are 174.3 million Facebook users in April 2024. It's just that users will be interested if the account creates interesting content. According to (Chrysti, 2019) tourists will visit a place when they are interested. Therefore, creative ideas in promotion are also needed. From the explanation above, it can be concluded that creating superior religious tourism requires cooperation and good management. This is in line with the opinion of (Jatmiko, 2003) which states that resources, objectives, external environment and internal capabilities play an important role in realizing the four aspects of Attraction, Amenity, Accessibility, Ancillary in Destination Development.

CONCLUSION

The author concludes that the number of tourist visits is important for a community's economy to develop. However, if management is not good then it will not have an economic impact. People who visit the Darussalam Belawa Mosque are people who have emotional ties to the past history of the mosque. The 4A aspect is a support for realizing superior tourism. However, this mosque does not fulfill several of these aspects because there are still many things that need attention. The attraction aspect is appropriate because there is a history that makes this place a religious tourist spot, so that Islamic messages are conveyed through the figure of a figure. However, the amenities aspect is inadequate. Nearby places to eat should be provided for tourists, considering that eating is a basic need. Other tourism amenities that are not available are the availability of accommodation. Accessibility to the location does not make it easier for tourists because there is no public transportation and parking

spaces which should be provided specifically for pilgrims or those who intend to undertake religious tourism.

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