

Motivation of Visitors to the Tomb Area of K.H. Abdurrahman Wahid (Gus Dur) in Cukir Village, Diwek District, Jombang Regency

RatnaDiah Anisa Putri¹, I Putu Anom²
^{1,2}(Faculty of Tourism, Udayana University, Indonesia)

ABSTRACT : The diversity of tourist destinations in Indonesia is not only natural, historical, cultural and culinary, but religious tourism is also developing very well in Indonesia. One of the provinces that has many religious tourist attractions is the province of East Java. Religious tourism in East Java which is very popular, namely the Gus Dur Tomb Area, has the highest number of religious tourism visitors in East Java in 2018. Currently, the condition of facilities and infrastructure is very good with the existence of the K.H. museum. Hasyim Ash'ari, gardens, culinary stands. With these facilities and infrastructure, there is a shift in the motivation of visitors who come there, who used to go there for pilgrimages, but now many visitors come to Gus Dur's Tomb Area to relax and to exercise. This study intends to determine the characteristics and motivations of visitors who come to the Gus Dur Tomb Area so that this research can be a reference for future destination development. This study uses a qualitative descriptive method with a sample of 123 respondents. The research findings show the characteristics of those who visit Gus Dur's tomb area, namely the younger generation who have the motivation to visit the Gus Dur's tomb area to relax, make pilgrimages and there are also some visitors who do research and study tours.

KEYWORDS: Characteristics, Motivation, Religious Tourism, Gus Dur's Tomb Area

I. INTRODUCTION

The diversity of tourism destinations in Indonesia is not only in nature, history, culture, and culinary tourism, but religious tourism is also developing very well in Indonesia. Religious tourism is interpreted as a tourist activity that has special meaning for religious people, such as places of worship, tombs of scholars, or ancient sites. One of the provinces in Indonesia that has many religious tourism attractions is the province of East Java. Religious tourism in East Java is very high in visitors, because of the history and culture and the diversity of existing beliefs. If you look at the history of the spread of Islam in East Java, all of that cannot be separated from the role of Walisongo, where 5 of the 9 guardians who spread Islam on Java Island are in the East Java region, so that Islam is the majority religion believed by the people of East Java. This has caused many religious tourism to develop very well in East Java (Wullandari, 2019). Religious tourism in East Java includes Sunan Ampel, Sunan Drajat, Sunan Bonang, Sunan Giri, Sunan Gresik. The tomb of the 4th President of Indonesia is also located in East Java and is also a religious tourism object, such as the tomb of K.H. Abdurrahman Wahid (Gus Dur).

Table 1. The Order of the Most Number of Visitors for Religious Tourism in East Java in 2018

No	Tourist attraction	Number of Visitors in 2018 (persons)	Percentage of total visitors 50 religious' tourism (%)
1	Sunan Bonang's Tomb	2,120,331	15.2
2	Ibrahim Asmoro's Tomb	2,050,460	14.7
3	Ampel Religious Tourism Area	1,412,749	10.1
4	Sunan Giri's Tomb	1,325,427	9.5
5	K.H. Abdurrahman Wahid's Tomb	1,296,493	8.2
6	M.M Ibrahim's (Sunan Gresik) Tomb	1,108,840	8
	TOTAL	9,314,300	100

Source: Department of Culture and Tourism of East Java Province 2018

Based on Table 1 of the six highest number of visitors, Gus Dur's tomb is the newest religious tourism place and has many visitors and was able to jump to number five of the highest number of religious tourism visitors in East Java in 2018. The tourist area of the tomb of K.H. Abdurrahman Wahid, who is the 4th President of the Republic of Indonesia, is one of the most visited religious tours in East Java. Gus Dur's tomb area was awarded the best tourism award at the East Java Tourism Award (AWJ) in 2017 in the category of cultural tourism attraction (Syafi'i, 2017 in Muharromah and Anwar, 2020). Gus Dur is known as a pluralist figure because of his attitude that respects and recognizes the diversity of identities such as ethnicity, religion. Although Gus Dur is known as the father of pluralism and democracy, in fact what underlies all his thoughts is none other than the concept of humanism, humanizing humans. Gus Dur emphasized that from his thinking about humanism as a practical action in everyday life, it was to prevent violence and increase efforts for reconciliation and dialogue. raiding entertainment venues, beating commercial sex workers. He really likes the form of problem solving through dialogue and it can be proven by how he has made interfaith dialogue a tradition in Indonesia. (Rifai, 2010). K.H. Abdurrahman Wahid was buried in the Tebuireng Islamic boarding school cemetery, Diwek District, Jombang Regency. Since the death of K.H. Abdurrahman Wahid on December 30, 2009, when Gus Dur was buried until now, the number of visitors every year continues to increase. When compared to other tourist destinations in Jombang, the area of Gus Dur's tomb has the highest number of visitors. In 2017 visitors to Gus Dur's tomb area tour reached 1,258,116 and experienced an increase in visits in 2018 with 1,296,493 visitors (BPS, 2020).

Currently, the condition of facilities and infrastructure in the Gus Dur Tomb area has developed very well, for example the existence of the Indonesian museum K.H. Hasyim Ash'ari, the Asmaul Husna monument, flower gardens, and food stands. With the facilities and infrastructure in the Gus Dur's Tomb Area, visitors who come there are not visiting Gus Dur's Tomb for pilgrimages but to relax in the flower garden, take pictures or go to the museum. This condition causes a shift in the motivation of visitors who come to the Gus Dur Tomb Area, which used to be a place of pilgrimage, now it is a place for visitors to relax. This study intends to determine the motivation of visitors who come to the Gus Dur Tomb Area and the results of this study can be used as a reference for destination development, as a suggestion for the development of facilities and infrastructure and a strategy for developing Gus Dur's Tomb Area.

II. LITERATURE REVIEW

There are several reviews of previous research results. The first research was carried out by Eni Tri Wulandari in 2019 with the title "The Strategy of the Jombang Regency Youth Sports and Tourism Office in Developing Religious Tourism to the Tomb of K.H. Abdurrahman Wahid". The results of this study indicate that the tourism development strategy by the Department of Youth, Sports and Tourism of Jombang Regency has been running well. This is evidenced by the increase in tourist attractions, such as the improvement of the tomb area, the construction of museums, parks, and a large parking lot specifically for the pilgrimage of Gus Dur's tomb. Previous research focused on the topic of tourism development, in this study it focuses on the topic of the motivation of visitors visiting the tomb area of K.H. Abdurrahman Wahid. The second research was conducted by Patricia L Sagala (2017) with the title of research on Tourist Motivation to Visit the Lake Toba Tourism Destination Area, North Sumatra. This study shows that the most dominant motivation of tourists visiting Lake Toba is cultural motivation, namely cultural performances, the need for tourist attractions such as art, customs, dance, painting, and religion. The difference in this study lies in the location of the research, namely in the Tomb of K.H. Abdurrahman Wahid while the previous research was conducted in Lake Toba, North Sumatra. The third research was conducted by IGusti Agung Riza Dwi Kusuma (2016) entitled "Spiritual Tourism Activities and Travel Motivation in Tanah Lot Tourist Attraction, Tabanan Regency". The difference lies in the research location. The fourth research was conducted by Erliana Ayu Pratiwi (2010) entitled "Characteristics of Pilgrimage Tourists at the Demak Great Mosque Tourism Object". The difference in this study is that previous studies did not discuss visitor motivation and the location was not the same.

III. RESEARCH METHODS

This research was conducted in the tomb area of K.H. Abdurrahman Wahid which is located at Jl. Irian Jaya Tebuireng No.10, Cukir, Kec. Diwek, Jombang Regency, East Java, is 30 Km from Surabaya. This location was chosen as the research site because the area contains the Tomb of K.H. Abdurrahman Wahid, an Islamic figure who also became the 4th President of the Republic of Indonesia. The data used in this study is to calculate the percentage of characteristics and motivations of respondents visiting the Tomb area of K.H. Abdurrahman Wahid (Gus Dur). Primary data in this study is data obtained from respondents through questionnaires, focus groups, and panels or data from interviews of researchers with informants. Data collection techniques in this study were observation, interviews, questionnaires, documentaries, and literature studies. The form of this

observation method is participant observation. In this study the researcher intends to interview the manager of the Gus Dur tomb area about the history and motivations of visitors who visit the Gus Dur tomb area. The questionnaire in this study was aimed at visitors who had visited the tomb of K.H. Abdurrahman Wahid at least once. In this study, questionnaires were distributed in the form of online and offline questionnaires. Determination of informants in this study the technique used is purposive sampling. The informants chosen by the author are actors who really know about Gus Dur's Tomb Area, namely Mr. Heri as receptionist as well as tourguide and the *pencak silat* (self-defense arts) coach NH Perkasya. The reason for choosing Mr. Heri is because he knows the history and the information needed by the author in the research. The second informant was Mrs. LilikWahidah as the trainer of the Satria Nusantara Breathing Gymnastics. The reason for choosing Mrs. LilikWahidah is because researchers want to know about the activities carried out in the Gus Dur Tomb Area. The sample size refers to the Slovin method, so that a minimum sample size of 100 respondents can be obtained. In this study there were 123 respondents who filled out the questionnaire. This study used descriptive qualitative method. This method is carried out by providing descriptive data from the data obtained, both data from field notes, interviews (interviews), observations and questionnaires arranged based on the needs of the researcher so that qualitative information with a research focus is then compiled based on thoughts, opinions, or criteria.

IV. RESULTS AND DISCUSSION

Characteristics of Visitors to Gus Dur's Tomb Area

Table 2. Characteristics of Visitors to Gus Dur's Tomb Area by gender

No.	Gender	Respondent (person)	Percentage (%)
1.	Male	49	39.8
2.	Female	74	60.2
	Total	123	100

Source: Data processing, 2021

Based on table 2 data from 123 respondents who visited the Gus Dur's Tomb area, based on the dominant gender who visited the Gus Dur's Tomb area, it was female with a total of 74 respondents with a percentage of 60.2% and for male sex there were 49 respondents with a total a percentage of 39.8%.

Table 3. Characteristics of Visitors to Gus Dur's Tomb Area Based on Age

No.	Ages	Respondent (person)	Percentage (%)
1.	5 – 15 years old	2	1.8
2.	16 – 25 years old	101	82.1
3.	26 – 35 years old	12	9.7
4.	36 – 45 years old	4	3.2
5.	46 – 55 years old	4	3.2
6.	> 55 years old	0	0
	Total	123	100

Source: Data processing, 2021

Based on the data in table 3 of 123 respondents, it can be seen that based on the age of the dominant visitors visiting the Gus Dur's tomb area are visitors aged 16-25 with a total of 101 visitors with a percentage of 82.1, while the second order of visitors aged 26-35 is 12 respondents with a percentage of 9.7%, and visitors aged 36-45 years and 46-55 years have the same number of respondents, namely 4 respondents with a percentage value of 3.2%. For ages over 55 the number of responses is 0.

In this study, the results of this questionnaire showed that visitors who visited the Gus Dur Tomb Area were teenagers with an average age of 16-25 years. Gus Dur.Mr. Heri said that those who visited the Gus Dur Tomb Area were from teenagers to the elderly. In the past, before the museums, parks, etc. were built, not as many youths came to Gus Dur's Tomb area now, but since the existence of these facilities, many teenagers have visited this place.

Table 4. Characteristics of Visitors who visit Gus Dur's tomb area based on education level

No.	Education Level	Respondent (person)	Percentage (%)
1.	Unschooling	11	9.01
2.	Elementary School	0	0
3.	Junior High School	1	0.81
4.	Senior High School	63	51.64
5.	Bachelor	47	38.54
	Total	122	100

Source: Data processing, 2021

Based on table 4, one respondent did not fill out this question, it can be seen that respondents with a high school education level amounted to 63 visitors with a percentage of 51.64% and the second highest level was respondents with a bachelor's education level with a total of 47 visitors with a percentage of 38.54% and then visitors who are not in school totaling 11 visitors with a percentage of 9.01% and the last respondent with a junior high school education level with the number of respondents being 1 visitor with a percentage of 0.81% and an elementary education level of no respondents. It can be seen from table 4 that the level of high school and undergraduate education has a large number. Visitors who come make pilgrimage trips to Gus Dur's Tomb to seek blessings to launch all learning processes and get satisfactory grades. Some teenagers also come because of the adequate facilities to take a walk in the Gus Dur Tomb Area.

Table 5. Characteristics of Visitors to Gus Dur's Tomb Area Based on Occupation

No.	Type of Work	Respondent (person)	Percentage (%)
1.	Employee	31	25.21
2.	Entrepreneur	14	11.38
3.	Student	58	47.15
4.	Government employees	1	0.81
5.	Retired	0	0
6.	Others	19	15.45
	Total	123	100

Source: Data processing, 2021

Based on table 5, visitors who are students or students keep the highest score with a total of 58 respondents with a percentage of 47.15%, then the respondents with the second highest score are visitors with jobs as employees with the number of 31 respondents and with a percentage of 25.21%. For visitors with other jobs totaling 19 respondents with a percentage of 15.45%, visitors with self-employed jobs amounting to 14 respondents with a percentage of 11.38% for the work of respondents with the lowest level being civil servants and retirees, namely 1 and 0 respondents with a percentage of 0.81 and 0%.

Based on the results of the research above, the data obtained that most of the work of the visitors are students and students. With their student status, they are not stuck working time. Students have more free time to visit Gus Dur's Tomb Area. Unlike employees, etc., these visitors cannot make visits at any time because their work schedule requires them to work from Monday to Saturday to Sunday for some people they cannot leave work. So, they will only make visits on long holidays.

Table 6. Characteristics of Visitors to Gus Dur's Tomb Area by Region of Origin

No.	Residence	Respondent (person)	Percentage (%)
1.	Jombang Regency	103	83.73
2.	Outside Jombang Regency	20	16.27
	Total	123	100

Source: Data processing, 2021

Based on table 6, we can see that the number of visitors from Jombang Regency is more, namely the number of respondents is 103 respondents with a percentage of 83.73% and for visitors outside Jombang Regency there are 20 respondents with a percentage of 16.27%. Some of the visitors who visited the Gus Dur tomb area were visitors who came from Jombang district itself because it was close and did not require a lot of money and time to come there. According to Mr. Heri, the receptionist at the Islamic Boarding School as well as a tour guide in the Gus Dur Tomb area, those who visited the Gus Dur tomb area were not only visitors from Jombang district but also from outside Jombang. Visitors from abroad also visited the location, such as students from America and groups from China.

Table 7. Characteristics of Visitors to Gus Dur's Tomb Area Based on Religion

No.	Religion	Respondent (person)	Percentage (%)
1.	Muslim	123	100
2.	Hindu	0	0
3.	Buddhist	0	0
4.	Catholic	0	0
5.	Christian	0	0
6.	Others	0	0
	Total	123	100

Source: Data processing, 2021

Based on table 7, visitors who came to Gus Dur's tomb area were Muslim with a total of 123 respondents with a percentage of 100% and for visitors who were Hindu, Buddhist, Catholic, Christian and others, there were 0 respondents. Table 7 shows that the majority of those who visited the tomb area of Gus Dur were Muslims. According to Mr. Heri as the receptionist for the Tebuireng Islamic boarding school and tour guide at the Gus Dur's tomb area, that visitors who visit the Gus Dur's tomb area are not only Muslim visitors but also non-Muslims who come to visit the place, but non-Muslims must comply with the dress code to enter in Gus Dur's tomb.

Motivation of Visitors Who Visit Gus Dur's Tomb Area

Physical Motivation

Table 8. Motivation of Visitors Who Visit Gus Dur's Tomb Area to Relax

No.	Motivation	Respondent (person)	Percentage (%)
1.	Yes	74	60.16
2.	No	49	39.84
	Total	123	100

Source: Data processing, 2021

Based on Table 8, 74 respondents with a percentage of 60.16% chose to relax in Gus Dur's tomb and 49 respondents with a percentage of 39.84% did not have the motivation to relax in Gus Dur's tomb.

Table 9. Motivation of Visitors Who Visit Gus Dur's Tomb Area to Exercise

No.	Motivation	Respondent (person)	Percentage (%)
1.	Yes	27	21.95
2.	No	96	78.05
	Total	123	100

Source: Data processing, 2021

Based on table 9 the motivation of visitors who visited the Gus Dur's Tomb area to exercise, visitors who chose no were 96 respondents with a percentage of 78.05% and visitors who chose yes were 27 respondents with a percentage of 21.95%. Only a few visitors did sports in Gus Dur's tomb such as jogging, pencaksilat (self-defense art) NH Perkasya, Pagar Nusa, and the Satria Nusantara Breathing Art exercise.

Cultural Motivation

Table 10. Motivation of Visitors Who Visited Gus Dur's Tomb Area to the Indonesian Islamic Museum K.H. Hasyim Asy'ari

No.	Motivation	Respondent (person)	Percentage (%)
1.	Yes	96	78.05
2.	No	27	21.95
	Total	123	100

Source: Data processing, 2021

Based on table 10 the motivation of visitors who visited the tomb area of Gus Dur to go to the Indonesian Islamic Museum K.H. Hasyim Asy'ari visitors who choose "Yes" are 96 respondents with 78.05% and visitors who choose "No" are 21.95%. In the area of Gus Dur's tomb, there is an Indonesian Islamic Museum which was inaugurated on 18 December 2018 by the President of the Republic of Indonesia, Joko Widodo. This is one of the motivations for visitors to come to visit the Gus Dur tomb area. Indonesian Islamic Museum K.H. Hasyim Asyari to provide knowledge about the development process of Islam in Indonesia.

Interpersonal Motivation

Table 11. Motivation of Visitors Who Visit Gus Dur's Tomb Area to Visit and Pray to Gus Dur's Tomb and Family

No.	Motivation	Respondent (person)	Percentage (%)
1.	Yes	112	91.06
2.	No	11	8.94
	Total	123	100

Source: Data processing, 2021

Based on table 11 visitors who visited Gus Dur's grave area to pray and make pilgrimages who answered "Yes" amounted to 112 respondents with a percentage of 91.06% and visitors who answered no amounted to 11 respondents with a percentage of 8.94%. Most visitors come to Gus Dur's tomb area to make a pilgrimage to the tomb of Gus Dur and his family because there are many graves of important Islamic figures and state figures who are buried.

Status and Prestige motivation

Table 12. Motivation of Visitors to Visit Gus Dur's Tomb for Research or Study Tour

No.	Motivation	Respondent (person)	Percentage (%)
1.	Yes	35	28.46
2.	No	88	71.54
	Total	123	100

Source: Data processing, 2021

Based on table 12 visitors who did not visit Gus Dur's tomb area for research or study tours totaled 88 respondents with a percentage of 71.54% and visitors who visited Gus Dur's tomb area to conduct research or study tours amounted to 35 respondents with a percentage of 28.46%. Gus Dur's tomb area is one of the places that is often used as research and study tours for students from within the country and abroad because there are important Islamic and Indonesian figures who are there and there are Islamic boarding schools that are very famous in Indonesia.

V. CONCLUSION AND SUGGESTIONS

Based on the results of the study, it can be concluded that 1. The characteristics of visitors to the Gus Dur tomb area based on the questionnaire distributed are dominated by female visitors aged 16-25 years. From the results of interviews with visitors who came to Gus Dur's Tomb Area, they were young people, adults, and the elderly. The education level of the most dominant visitors is SMA and Bachelor with the type of work of students or students and employees. Visitors who come to Gus Dur's tomb area are dominated by Muslim visitors but from the results of interviews, many visitors who are not Muslim come to Gus Dur's tomb as well but must obey and respect the regulations that apply there. The visitors who came to the tomb area of Gus Durmayoritas came from Jombang district itself but from the results of interviews many visitors who came from outside the city and even from abroad also visited the Gus Dur tomb area.

Based on Physical Motivation, the motivation of visitors to relax in the Gus Dur Tomb Area is just to take pictures, go to the park and enjoy the food in the Gus Dur tomb area, totaling 74 visitors with a percentage of 60.16%. Meanwhile, 27 visitors to the Gus Dur Tomb area for exercise with a percentage of 21.95% because the Gus Dur Tomb area is not a place for exercise but because the large land is used by some local residents to exercise. Based on Cultural Motivation, visitors come to Gus Dur's Tomb Area to visit the Islamic Museum of K.H. Hasyim Ash'ari numbered 96 with a percentage of 78.05%. Because the K.H. Hasyim Ash'ari has a nice building and many historical relics in the museum, so visitors also want to add historical insight. Based on Interpersonal Motivation, 112 visitors who came to Gus Dur's Tomb Area to visit Gus Dur's grave praying and asking for blessings to Allah SWT totaled 112 with a percentage of 91.06% because in the Gus Dur Tomb Area it was not only Gus Dur but there was a tomb of an important Islamic figure K.H. Hasyim Ash'ari and state figures K.H. Wahid Hasyim. Based on Prestige Motivation, 35 visitors who visited Gus Dur's Tomb Area to conduct research or study tours with a percentage of 28, 46%. Some visitors who come there for Study Tours and research because there are graves of important figures of Islam and countries that have history and there is also an Indonesian Islamic Museum K.H. Hasyim Asy'ari.

Based on the results of the research, the researcher can convey some suggestions. The manager of the Gus Dur Tomb Area should provide a special place for exercise to provide visitor comfort and add seating facilities in the garden. Managers should also add content to the museum because it is still incomplete. Visitors are expected to maintain the cleanliness of the environment and the beauty of the Gus Dur tomb area. Visitors are also expected not to sit on the Asmaul Husna monument (Monument of the names of Allah SWT) out of respect.

REFERENCES

- [1] Aditya, I wayan Putra dkk. (2016). Studi Eksplorasi Pariwisata Spiritual Di Sentra Pariwisata Ubud, Gianyar (Studi Kasus Di Ubud Bodywork Centre Dan Yoga Barn). Jurnal IPTA, 4 (1).
- [2] Anwar, Muhammad Fahrizal. (2017). Analisis Dampak Pengembangan Wisata Religi Makam Sunan Maulana Malik Ibrahim Dalam Kehidupan Sosial Ekonomi Masyarakat Sekitar (Studi pada Kelurahan Gapurosukalilo Kabupaten Gresik). Jurnal Administrasi Bisnis, Vol 44 (1).

- [3] Hadi, Syamsul. (2010). Gus Dur Guru Bangsa, Bapak Pluralisme. Jombang : Zahra Book
- [4] Jufriadi, Ferry. (2020). Motivasi Masyarakat Kota Denpasar Dalam Melakukan Leisure and Recreation Di Daya Tarik Wisata Taman Kumbasari, Kota Denpasar.
- [5] Karolina. (2014). Pengaruh Kecukupan Modal Terhadap Profitabilitas. Perpustakaan.upi.edu
- [6] Karimah, Ummah. (2018) Pondok Pesantren Dan Pendidikan : Relevansinya Dalam Tujuan Pendidikan. Misykat, (3)
- [7] Kusuma, I Gusti Reza Dwi. (2016) Aktivitas Wisata Spiritual Dan Motivasi Berwisata Di Daya Tarik Wisata Tanah Lot Kabupaten Tabanan. Jurnal Destinasi Pariwisata Vol 4 (2).
- [8] Kholidiani, Sela. (2017) Peran Wisata Religi Makam Gus Dur Dalam Membangun Kehidupan Sosial Ekonomi Masyarakat di Sekitar Pondok Pesantren Tebuireng Jombang. Jurnal Pendidikan IPS UIN Malang Vol2 (1).
- [9] Meidatuzahra, D. (2019). PENERAPAN ACCIDENTAL SAMPLING UNTUK MENGETAHUI PREVALENSI AKSEPTOR KONTRASEPSI SUNTIKAN TERHADAP SIKLUS MENSTRUASI (Studi Kasus: Pukesmas Jembatan Kembar Kabupaten Lombok Barat). JURNAL AVESINA, 13(1), 19-23.
- [10] Muharromah, Gabriele Lailatu & Anwar, Moch Koirul (2020). Pengaruh Atraksi Wisata, Amenitas dan Aksesibilitas Terhadap Keputusan Berkunjung Pada Objek Wisata Religi Makam K.H. Abdurrahman Wahid. Vol 3 (2)
- [11] Mufidah, Ainin Nur. (2020). Potensi Wisata Religi Makam Gus Dur Dalam Meningkatkan Perekonomian Masyarakat Sekitar Pondok Pesantren Tebuireng Jombang
- [12] Harsono, Nanang Rudi. (2017). Motivasi wisatawan Mengunjungi Objek Wisata Di Desa Pawankabupaten Rokan Hulu, Jurnal Fisip, (4)
- [13] Parhusip, N. E., & Arida, N. S. (2018). Wisatawan milenial di Bali (Karakteristik, motivasi dan makna berwisata). Jurnal Destinasi Pariwisata, 6(2), 299-303.
- [14] Pratiwi, Erlina Ayu. (2010). Karakteristik Wisatawan Ziarah di Obyek Wisata Masjid Agung Demak
- [15] Rifai, Muhammad. (2010). Gus Dur : Biografi Singkat 1940 – 2009. Jogjakarta : Garasi House of Book
- [16] Sagala, Patricia L. (2017). Motivasi Wisatawan Berkunjung Ke Daerah Tujuan Wisata Danau Toba Sumatera Utara. Jurnal JOM FISIP, 4(1), 2017.
- [17] Sugiyono. 2017. Metode Penelitian Kuantitatif, kualitatif dan R&D. Bandung : Alfabet
- [18] Suryajaya, I Putu Agus Mahendra (2019). Dampak Ekonomi Air Terjun Suranadi Terhadap Masyarakat Lokal Jatiluwih
- [19] Sujarweni, V. Wiratna (2015). Metodologi Penelitian Bisnis dan Ekonomi. Yogyakarta : Pustaka Baru Press
- [20] Sukaatmadja, I Putu Gde, dkk (2017). Pariwisata Spiritual : Berbasis Event – Event Upacara Agama Hindu
- [21] Wulandari, Eni Tri (2019). Strategi Dinas Kepemudaan Olahraga dan Pariwisata Kabupaten Jombang dalam Mengembangkan Wisata Religi Makam KH Abdurrahman Wahid. Publikasi, 7(7).
- [22] Widayarni, I. G. A., & Sunarta, I. N. (2018). Dampak pengembangan sarana pariwisata terhadap peningkatan jumlah pengunjung di wisata alam air panas angseri, tabanan. Jurnal Destinasi Pariwisata, 6(2), 217-223.