

TRIPOT AS AN EFFORT TO SUPPORT SUSTAINABLE RELIGIOUS TOURISM ON THE NORTH COAST OF DEMAK REGENCY

Faridhatun Nikmah

Indonesian Education, Semarang State University Postgraduate, Indonesia

faridhatunnikmah28@gmail.com

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ABSTRACT

Halal tourism is an icon trend in the development of tourism in Indonesia. This aims to increase community participation and sustainability so that halal tourist destinations become stronger. Tourist destinations can be seen through tripot based attractions (three integrated potentials). Tripots maximize tourism by combining three types of tourism potential in one destination point that contains natural, religious, and cultural attractions. The purpose of this study is 1) to determine the governance model of halal tourism development based on religious tourism tripot on the north coast of Demak Regency and 2) to determine the sustainability of religious tourism destinations on the North Coast in Demak Regency. The method used in this study is

phenomenological qualitative descriptive with data obtained through interviews with tourism activists, community groups, community leaders, tourism managers, community organizations, and local governments. The results of this study show that the management of religious tourism on the North Coast of Demak Regency began structuring based on the tripots of religion, customs, and nature. The sustainability of religious tourism in coastal communities of Java upholds the values of religious moderation to create halal tourism in the context of religious tourism.

Keywords: Demak, halal tourism, north coast, religious tourism, tripot

Introduction

Halal tourism is used as an icon trend in the development of tourism in Indonesia. It aims to increase the role of the community so that sustainable halal tourism destinations are getting stronger. Tourist destinations can be seen through tourist attractions by using the concept of tripot-based tourism (three integrated potentials). Tripot is a tourism that is carried out by combining three tourism potentials, namely religious, cultural, and natural tourism. The development of these tourist destinations is used as community empowerment through halal tourism. This research specifically raises that the concept of tripot (three potentials: nature, religion, and community customs) is an ideal community development and empowerment strategy for the growth of the halal tourism industry (Giyoto et al., 2023: 10). Seeing the high desire of the community about religious-based tourism can be used by the government by paying attention to the governance of the community and culture around the location of tripot-based tourist attractions.

Tripot-based tourism management is inherently involved in the sustainability of tourism attractions because of the community's cultural and religious activities which are at the same time used as an attraction for the community to visit and indirectly make the implementation of tourism safe, cheap, and maintained by the outside community and its surroundings. Community

involvement can be in the form of services and goods, such as traders, souvenirs, food stalls, accommodation, and other tourism activities. With the involvement of the community in governance starting from planning, decision-making, and accountability, the sustainability of tourist destinations will be well maintained and the values of tourism quality will be fulfilled to become qualified tourism (Giyoto et al., 2023: 11).

Qualified tourism is a very important process to produce quality visitors and other quantities. Service quality is an effort to meet the expectations and desires of tourists and the right delivery to keep up with tourists (Dayrobi & Raharjo, 2020: 94). The quality of tourism is used as an attraction that includes the uniqueness of spatial planning and beauty to obtain pleasure and experience in doing tourism, the quality of attractions is the main driving factor in the quality of tourism products which are not only in attractions, but also in the diversity of attractions and facilities. Hartono & Wahyono (2015: 154) said that service quality has an influence on consumer satisfaction. Service quality is a dynamic condition related to tourism products that meet or exceed tourist expectations as measured by responsiveness, empathy, reliability, and good facilities (Nian et al., 2019: 3). Zeithmal, Berry, and Parasuraman in Pratama (2016: 26) said that there are five dimensions of service quality characteristics which consist of reliability, responsiveness, assurance, empathy, and tangibles. The quality dimension is used as a basis for actors to know the gap and difference between visitor expectations and accepted reality. In this case, it shows that the quality of tourism is very important which includes honesty, politeness, responsibility, cleanliness, protection, and satisfaction with visitors and tourist services. The quantity is related to the number of tourist visits and income from the tourism industry as a result of the quality that has been created from quality processes. With the good quality of tourism, it will affect the quantity of tourist visitors increasing.

Tourism management needs to involve communities and informal societies, so the implementation of management must be in accordance with the demands of the times that are currently developing by inviting active involvement. Therefore, the integration of tourist destinations is needed, one of which is by making efforts to find an intersection between religious beliefs and culture and nature so that this approach is indispensable in planning governance, sustainability, and community empowerment. If one of the three elements is opposite, then the continuity of visits and objects will be endangered and eventually many people will lose their livelihoods and be empowered (Giyoto et al., 2023: 12).

This study will discuss the governance model of tripot-based halal tourism development in the North Coast of Demak Regency. In addition, this study also discusses the sustainability of religious tourism in the North Coast of Demak Regency. The reason for the researcher to conduct this study is to provide an overview to the public about the governance model of halal tourism development and the sustainability of religious tourism in the North Coast of Demak Regency. Halal tourism management is very important to do. This is because halal tourism is used as part of the tourism industry that provides tourist services by referring to Islamic rules. The development of halal tourism in Indonesia is currently experiencing a significant increase (Rahmi, 2020: 3). The increase is in line with the increase in Muslim tourists from year to year. Halal tourism provides tourist services and facilities for both Muslim and non-Muslim tourists, namely by providing adequate worship facilities and services, friendly residences, food and beverages with a guarantee of halal certificates, as well as natural, cultural, and religious tourist destinations in halal tourism.

Halal tourism is not only visited by Muslim communities, but can also be visited by non-Muslim communities by obeying the rules set by tourism managers, one of which is by wearing polite clothing. This is used as a form of obeying the rules set by the tour manager (Angelia & Santoso, 2019: 2). Tourism management is used as an effort to improve the quality of tourism by exploring tourist attractions, improving services and infrastructure to support the sustainability of tourism as a form of tourism development (Sari et al., 2018: 10).

Tourism development can be done by exploring the potential of tourist attractions by using the concept of tripot. Giyoto et al (2023: 53) said that the tripot governance development model is an integration or interplay unity between potential natural attractions, customs or culture, and community gama in which there is no opposition between potentials, but mutual support.

Tourism using the tripot model will obtain support and justification from religious values, local culture, and nature or the environment so that halal tourism can be developed by empowering the community. By empowering the community through habituation, sustainability will be believed to be easier and longer. Tripot is a development of the Bipot governance development model where one tourist destination is only supported by two potentials, namely nature with culture, nature with religion, and religion with culture. This concept is carried out to maximize tourism by combining three types of tourism potential in one destination point that contains religious, cultural, and natural tourism that develops in the region.

One of the regions that has implemented the tripot model is Demak Regency even though it is still in the structuring stage. This is a form of integrating religious tourism so that it develops in a more advanced direction so that with the application of the concept of tripot, Demak Regency is not only known as a rich city in religion and culture, but also known as a city rich in nature. Therefore, the application of the tripot concept carried out in Demak is used as a form of effort to develop tourism. The impact of the application of the tripot concept on tourism does not only have an impact on the sustainability of tourism, but also has an impact on improving the community's economy. In addition, it can increase employment opportunities for the community as a form of minimizing the unemployment rate in Demak Regency. According to BPS data, the unemployment rate in 2021 reached 5.28%, while the unemployment rate in 2022 reached 6.11%. This shows the increasing unemployment rate so that the implementation of tripot-based tourism can open up jobs to the community so that people's lives can be prosperous through tourism development by applying the tripot concept in Demak Regency through tourism.

One of the religious tourism that has many enthusiasts is the Great Mosque of Demak. The Great Mosque of Demak is used as the oldest mosque in Indonesia. This mosque was built by the first king named Raden Fattah together with the Wali Songo by involving the community to participate directly in the form of energy, thoughts and materials (Nikmah, 2022: 3). With a high sense of unity and unity, the construction of the Great Mosque of Demak can be completed in a short time. In addition, the Great Mosque of Demak is used as a heritage site of the Demak Kingdom which contains mosques, tombs, and relics of the kings who led the Demak Kingdom which are stored in the Demak Great Mosque Museum and the Glagah Wangi Museum (Nikmah, 2021: 3). In addition, in its development, it has sought the concept of tripot which contains religious, natural, and cultural tourism. With three potential tourist attractions, this tourism is growing rapidly. This is due to the involvement of the community in managing halal-based tourism. Susilowati & Purnaweni (2020: 67) said that tourism development policies must be based on sustainability criteria which means that development can be supported ecologically in the long term while being economically feasible, as well as ethically and socially fair to the community as stated in the 1995 Sustainable Tourism Charter (Subadra, 2007: 14). In Chapter II, Article 3 of the Presidential Instruction of the Republic of Indonesia Number 9 of 1969 concerning the purpose of developing Indonesian tourism, it is stated that tourism development efforts in Indonesia are the development of the tourism industry and are part of the development and development as well as the welfare of the community and the state. In this case, it shows that the development of tourism in Indonesia is inseparable from the potential possessed by Indonesia to support tourism development (Subadra, 2007: 15).

The formulation of this research problem is how is the governance model for halal tourism development based on religious tourism tripot in the North Coast of Demak Regency? How is the sustainability of tourist destinations on the North Coast of Demak Regency? Thus, the purpose of this study is to determine the governance model of halal tourism development based on religious tourism tripot in the North Coast of Demak Regency and to determine the sustainability of tourist destinations in the North Coast of Demak Regency. This research is very important to be carried out in order to find out the integration of religious, cultural and natural tourism attractions as a reinforcement of inter-religious moderation on the North Coast of Demak Regency which is used as the centre of the spread of Islam in Java by creating strong Islamic traditions and ways of life. Second, because these three cities highly uphold religious moderation so that they can create harmony in religion.

Tourism development is an effort to improve and complete the facilities and services needed by tourists to feel comfortable while at tourist attractions (Rahayu & Saragih, 2022: 94). Tourism development aims to provide benefits for both tourist benefits and benefits for the local community. Rahayu & Saragih (2022: 54) said that tourism development must apply three basic principles, including (1) the principle of co-ownership that tourist areas are common property for which there are community rights that must be recognized, (2) the principle of co-operation that joint ownership has the consequence of management being carried out jointly by all components of society consisting of the government, society, and non-governmental organizations that cooperate with each other in promoting tourism, (3) The principle of co-responsibility The existence of tourist areas is a shared responsibility. The management of tourist areas is a common goal, therefore all consequences of the development of tourism are a shared responsibility. These three principles are used as the basis for a strategic foundation in tourism development which is carried out comprehensively and cohesively so that the tourist area remains sustainable. This community empowerment is carried out with active participation in both the economic, social, and culture.

Based on this description, the problems of this research can be formulated: (1) How to apply the governance model of tripot-based halal tourism development in the North Coast of Demak Regency? and (2) How is the sustainability of religious tourism destinations on the North Coast of Demak Regency? This, the purpose of this study is to determine the application of the tripot-based halal tourism development governance model in the North Coast of Demak Regency and to determine the sustainability of religious tourism destinations in the North Coast of Demak Regency. . This research is very important to be carried out in order to find the integration of religious, cultural and natural tourism attractions as a reinforcement of moderation between religious communities on the North Coast of Demak Regency which is used as a center for the spread of Islam in the land of Java by creating strong Islamic traditions and ways of life. Second, because these three cities strongly uphold religious moderation so that it can create harmony in religion. The reason for the researcher to research this is because there is still a lack of research on the development of tripot-based tourism by linking nature, culture, and religion. Second, because Demak Regency is a guardian city that upholds Islamic values that are rich in nature, culture, and cultural traditions that develop and are still upheld by the people of Demak.

Research relevant to this research was carried out by Yudhistira et al (2021) in their research entitled Analysis of the Potential for Halal Tourism Development in the Tourism Destination of the Old City of Tanjungpinang which was published in the Accounting Journal, Volume 8, Number 3. The results of this study show that the potential for halal tourism development in the tourist destination of the Tanjungpinang Old City Palace through SWOT analysis is in the uda quadrant. This shows that the tourist attraction is in favorable condition. The manager has the power to increase visits despite threats that can be overcome if the right strategy is used. Therefore, tourist destinations of the Tanjungpinang Old City Palace must be able to take advantage of their strengths to seize opportunities to increase the number of tourist visits. The right strategy to be implemented by managers to increase the number of tourist visits is a diversification or strength-threat strategy. The similarity of this research with the author is that they both discuss the potential for the development of halal tourism. The difference between this study and the author lies in the object of the research, in this study using the tourist destination of the Old City Palace of Tanjungpinang, while the author uses Demak Regency. The second difference is that this study is only focused on the potential development of halal tourism in general, while the author focuses more on the development of tripot-based tourism.

Another relevant research was carried out by Nisa (2022) in her research entitled Development of Halal Tourism in Indonesia Through the Concept of Smart Tourism published in Tornate Journal of Sustainable, Volume 2, Number 1. The results of this study show that the development of halal tourism in Indonesia can apply elements of family-friendly destination development, Muslim-friendly services and facilities, halal-aware and destination marketing programs that can be stimulated by utilizing the concept of smart tourism by building elements of informativeness, accessibility interactivity, and personalization for Muslim tourists. The similarity of this research with the author is that they both discuss the development of halal tourism in

Indonesia. The difference between this research and the author is that the first lies in the concept of tourism development, in this study the concept of smart tourism is used, while the author is a tripot concept. The second difference lies in the object of the research, in this study using objects in East Java Indonesia, while this study uses tourist attractions in the North Coast of Demak Regency.

Other relevant research was also conducted by Giyoto et al (2022) in their research entitled *Proposing Three Potential-Interest Development Paradigm as the Local People Involvement Strategy for Tourism Destination Sustainability in Indonesia* which was published in the *Journal of Environmental Management and Tourism*, Volume 13, Number 8. The results of this study show that 1) the most sustainable interest is a combination of interests between local beliefs, nature, and physical cultural products, 2) the development paradigm of Sunan Kudus in Java is Bipots, while Sembalun, Bayan in Lombok and Muria in Java have a Tripots development paradigm, 3) Management involves the daily activities of local people, local communities and agents, as well as visitors in developing destinations, 4) The high positive response of the local community through these interests is their daily business, supporting the sustainability of the destination, which is the intersection of three different potential interests; proposed as a Tripot paradigm. The similarity of this research with the author is that they both discuss the potential of tripot-based halal tourism. The difference between this study and the author lies in the object of study used, in this study it uses objects in Lombok and Muria, while the author uses objects in Demak Regency. The second difference is that in this study it is more about the strategy of tourism, while the author is more about tripot as a supporter of sustainable halal tourism.

From several studies of the research literature above, it shows that the development of halal tourism is made the most important thing. Some of the studies above show that there has been no specific research on the governance and sustainability of religious tourism in the North Coast, especially in Demak Regency based on tripot (three potentials) which is a tourist attraction in the form of religious tourism, cultural tourism, and natural tourism so that this research can provide novelty in research, especially in the management of tripot-based tourism. In addition, this research can add readers' insight into sustainable halal tourism management by using the concept of tripot in the North Coast of Demak Regency.

Methods

This research is a field research conducted in Demak Regency because Demak Regency has implemented tripot-based halal tourism management. The method used in this study is a descriptive qualitative method because the data is in the form of a description of the data. According to Meleong in Nikmah (2022: 54) said that qualitative research is research that emphasizes more meaning. The approach used in this study is a phenomenological approach. This is because this research is based on the halal tourism phenomenon by applying the concept of tripot or the three potential attractions of religious, cultural, and natural tourism. The object of this research was carried out on the North Coast of Demak Regency. The reason why the researcher chose the location in Demak Regency is because Demak Regency was made the first kingdom of Islam in Java and one of the centers of the spread of Islam. Second, Demak is known as the first Islamic kingdom in Indonesia. Third, because Demak is an important node in trade traffic on the spice route. Fourth, Demak is made one of the richest cities on the North Coast of Java. Fifth, Demak has implemented tripot-based tourism management, by utilizing religious, cultural, and natural wealth.

The data used in this study were sourced from eight resource persons who understood and were directly involved in the implementation of the activity. The speakers included two administrators of the Great Demak Mosque named Musyafa and Saronhaji, four visitors from different cities including Nur Kholis, Nur Afiah, Nur Hadi, Nur Asiah, and two residents who were directly involved in the activity named Siti Khalimah and Muhammad Soleh.

The technique for selecting informants was carried out by purposive sampling. Sugiyono in Nikmah(2023: 5) said that the purposive sampling technique aims to determine the source of informants that are in accordance with the selected criteria and relevant to the research problem.

The data sources of this study are divided into two, namely primary and secondary sources. The primary data source is in the form of interviews with eight sources. The secondary data is in the form of journals, books, archives, which are relevant to the research in order to obtain maximum results.

Data analysis techniques are carried out interactively and continuously until they are complete. Miles & Huberman in Creswell (2014: 15) divides data analysis techniques into three components including reducing data or collecting data, and presenting data. Then from the data, conclusions were drawn. The data collection techniques carried out in this study are carried out by collecting data on the governance and sustainability of tripot-based religious tourism, 2) grouping the data according to its type, 3) analyzing the data with theories relevant to the research, 4) drawing research conclusions in order to get good results.

Result

Tripot is an integration or unity between the potential natural attractions, culture, and religion of the community in which there is no opposition between positions, but saling supports each other. Giyoto et al (2023: 53) said that tripot is a development of the Bipot-based tourism development model where one tourist destination is only supported by the existence of two potentials, such as nature with culture, culture with religion, religion with nature. The design of tripot (three tourism potentials, namely religion, culture, and nature) in tourist destinations in Indonesia has been carried out by several cities or districts. This is because when the region has strong religious potential, the development of culture and nature around it will follow the religious conditions in the community. Each halal tourist destination in applying the concept of tripot is different.

The concept of tripot carried out on the North Coast of Demak Regency has the characteristics of a tourist destination by combining culture, nature, and religion. The religion embraced by the North Coast community, especially Demak Regency, is Muslim. Deputy Regent, Ali Mahsun in Admin (2024: 1) highlighted the privileges of Demak from a religious and cultural point of view. The cultural results of the Demak Kingdom are very closely related to Islam. The Great Mosque of Demak is used as a symbol of the greatness of the Islamic Kingdom of Demak. The Great Mosque of Demak is not only rich in carvings with Islamic characteristics, but also has pillars made from a collection of wood remains of mosque construction or known as scroll pillars. These relics are still preserved as a form of preserving the heritage of ancestors. Nikmah (2022: 14) said that environmental sustainability in the Great Mosque of Demak is divided into two, namely the preservation of cultural heritage sites and rules that have been determined and must be obeyed by visitors or pilgrims. The rules that need to be considered when entering the Great Mosque of Demak are wearing polite clothes and long pants. This is because it is a form of manners in entering the mosque that has been taught by the Wali Songo and Sultan Raden Fatah to invite the public to wear polite clothes when entering the mosque. Second, to perform worship and make a pilgrimage to the graves of figures, guardians, princes, kings, who are buried in the area of the Great Mosque of Demak.

In addition to the rules for entering the mosque area, there are also rules that must be obeyed by pilgrims in entering the Great Mosque of Demak, including (1) covering the awrah, and dressing modestly which is the main manner that must be considered because the mosque is a place used to worship Allah SWT.; (2) The cellphone is turned off or not activated so as not to disturb the worshippers so that when carrying out prayers, prayers can be carried out solemnly; (3) calm and orderly to carry out worship to Allah SWT.; (4) Menstruating women are prohibited from entering as a form of maintaining purity and uncleanness. In addition, in the area of Raden Fatah's Tomb there are also rules and regulations for pilgrims during the pilgrimage are expected not to wear loudspeakers. This aims to maintain the calm and solemnity of the prayers offered. In this case, it shows that the Great Mosque of Demak is very much maintaining purity and politeness in order to maintain the habits that have been taught by the Wali Songo, kings, and previous scholars.

Based on the results of the research above, it shows that the tripot based halal tourism management carried out on the North Coast, especially Demak, has not met the tripot model, but still uses the bipot model. This is because tourism management only focuses on the development of tourism based on culture and nature as a combination of potential cultural wealth and natural wealth. In addition, it focuses on religious and cultural tourism as a form of religious and cultural wealth that develops in Demak Regency wrapped in religious traditions so that it becomes an icon of attraction for tourists to visit Demak Regency. Demak Regency is used as the center of the spread of Islam at first in Java so that many people travel to Demak, one of its relics is the Great Mosque of Demak (Cahyani, 2022: 102). The following will be explained in depth about the management and sustainability of halal tourism in the North Coast of Demak Regency.

Governance Model of Tripot Based on Halal Tourism Development in Demak

Tourism governance is made the most important thing in tourism development which is expected to provide benefits to the community both in the economic, social, cultural, environmental, and so on (Nikmah, 2022: 4). With good governance, it will make tourism more developed. Ridwanullah et al (2021: 12) divided good tourism development governance into ten principles, including (1) community participation, (2) stakeholder involvement, (3) local ownership partnerships, (4) sustainable resource utilization, (5) accommodation of community aspirations, (6) environmental carrying capacity, (7) mentoring and evaluation, (8) environmental accountability, (9) community training, and (10) promotion and advocacy of local cultural values. If these principles are implemented in tourism development, then the tourism developed can encourage tourism development. Safitri et al (2021: 167) said that tourism governance can encourage tourism development to support the success of tourism that has a positive impact on both the community and the region.

Mamengko & Kuntari (2021: 3) divides tourism management into four, namely, (1) planning, (2) organizing, (3) implementation, (4) supervision and evaluation. Planning is used as the main step that must be prepared in achieving tourist destinations (Usman, 2008: 8). The function of planning is to make decisions about things to be done in the future. Handoko (2013: 23) divides the planning function into two, namely to be used as the determination or selection of organizational goals, the determination of strategies, policies, projects, program procedures, budget system methods and standards needed to achieve goals. Second, organizing is used as an activity carried out to prepare an organizational structure in accordance with their respective functions and duties with the aim of facilitating the implementation of activities. Implementation is used as a way to carry out activities in accordance with the plan of desires to be achieved. Supervision and evaluation is one of the ways carried out to realize effective and efficient performance to support the realization of the vision and mission, while evaluation is a way to evaluate activities that have been carried out as a foothold for tourism development in a better direction. This aims to ensure that in the future the implementation of activities can be better from year to year.

The halal tourism management carried out in Demak Regency is divided into four, namely planning, organizing, implementing, supervising and evaluating.

1. Planning

Planning is a systematic preparation process to achieve the desired goals. Planning is used as a form of tourism development outline. Munir & Ilahi (2006: 81) said that planning is used as an activity plan that is prepared to realize activities in the future. Manulang (2002: 10) said that planning is interpreted as a form of description of activities that will be carried out in the future. It can be concluded that planning is a series of decisions made as a guideline that is used as a benchmark in carrying out activities to achieve a goal to be achieved.

The function of planning is to be used as a systematic preparation effort for various activities that need to be carried out in achieving goals. Siagin (2001: 36) said that the function of planning is to make decisions about things that will be done in the future. In addition, Handoko (2013: 23) divides the planning function into two, including the determination or selection of

organizational goals and the determination of strategies, policies, projects, programs, procedures, budget system methods and standards needed to achieve the goals. From some of the opinions above, it can be concluded that the function of planning is to prepare planned activities to achieve the goals to be achieved.

In planning, it is necessary to pay attention to certain steps so that planning can run well. As stated by Syafalevi (2011: 28) there are steps that must be considered, including first identifying the problem. Second, analyze the situation. Third, formulate what you want to achieve. Fourth, prepare an outline of a kind of proposal. Fifth, talking about the proposals that have been prepared. Sixth, assign components. Seventh, determine the responsibilities of each component. Eighth, determine the outline. Ninth, establish contact between units. Tenth, collect related data. Eleventh, processing data. Twelfth, summarizing the data. Thirteenth, discuss the plan according to the data. Fourteenth, compiling the final manuscript. Fifteenth, evaluation of the plan script. Sixteenth, approval of the plan script. Seventeenth, elaboration for implementation.

Planning is used as the main step in achieving tourism goals. Planning is an activity that is planned to achieve a certain goal. The steps taken in planning include (a) identifying tourism potential, (b) mapping institutional stakeholders in the form of investors, employees, customers, targets, and so on, (c) increasing tourism awareness groups as an effort to help tourism development, (d) forming working groups, coordinators, and supports, (e) preparing work plans and budgets as well as detailed action plans. (f) drafting tourism regulations, and (g) drafting SOP. It can be concluded that with the planning of activities, it can run structurally so that it makes it easier to achieve the desired goals.

The results of data in the field show that the planning stage carried out in the development of tourism at the Great Mosque of Demak is through deliberations attended by administrators, advisors, religious leaders, and the community. Deliberations are carried out to prepare a plan to obtain maximum results. The planning of the activities carried out includes three activities ranging from short, medium, and long-term activities (Sulhan, Interview with the Management of the Great Mosque of Demak, 2023).

Table 1
Planning Activities of the Great Mosque of Demak

Types of Activities	Percentage
Short-term	Five congregational players are held every day, adolescent, yellow book recitation, mother's yellow book recitation, Qur'an reading art garden for teenagers, and Sunday recitation for the public.
Medium-term	Al-Hikmah studies and istighosah
Long term	Eid al-Fitr and Al-Adha prayers, halal bihalal, sacrificial slaughter, and commemoration of Islamic holidays

Planning is carried out by forming a program or activity program by involving stakeholders who then form a committee with their respective functions and responsibilities followed by the preparation of an activity accountability report. With this, the planning that will be carried out can be done as desired. It can be concluded that the management of the Great Mosque of Demak in carrying out the planning cooperates with the bound parties. Then, the management forms committees in activities in accordance with their respective functions and fields. This is so that the planned planning can be carried out properly in accordance with the desired plan. Therefore, there needs to be a common understanding between the government, stakeholders, and the community regarding halal tourism will continue to develop (Suryanto & Kurniati, 2020: 163).

Suryanto & Kurniati (2020: 164) divides the halal tourism development strategy which consists of opportunities and challenges that must be faced. These opportunities include first, socializing to the community and stakeholders so that the same perception is built about halal tourism that is being developed by the government. This socialization can also develop public awareness to improve service and hospitality in dealing with tourists. Second, integrating infrastructure development carried out by the government with increased connectivity to tourist destinations. Third, the preparation of a law and regulation based on the results of research and

development as a legal umbrella in the development of halal tourism in Indonesia. This is also a form of the central government's commitment and serves as a reference for the development of halal tourism for local governments. Fourth, providing guidance to the community and the ease of trying to manage the opportunities that exist due to the development of halal tourism so as to provide a multiplier effect for the economy of the community around the tourist area while preserving nature and the environment. In addition, Devitasari et al (2022: 135) said that the development of halal tourism can encourage the economy of the community and the country to be better. This is because people will earn income from various jobs, sales, and rentals around tourist attractions. In addition, the state can obtain foreign exchange as an income for state wealth (Reza, 2020: 108). Thus, the economic growth rate of the community and the state is increasing.

2. Organizing

Munir & Ilahi (2006: 81) said that organizing is defined as a way of doing things by forming an organization so that planned activities can be easily carried out. Syukran et al (2022:97) define that organizing is a process or activity to determine resources and activities to be achieved, starting from designing or developing an organization that can bring these things towards goals, assigning certain responsibilities, and delegating the necessary authority to individuals to carry out tasks according to their responsibilities aimed at achieving common goals. It can be concluded that organizing is an activity that is carried out to achieve a common goal in accordance with its duties, functions, and responsibilities.

As data found in the field shows that the organization is carried out by forming a management that is tasked with helping to manage and develop. The management in it consists of 23 members, which consist of religious leaders and community leaders. As stated by Habib Lutfi dalam Hamid (2023: 1) said that the inauguration of the board was carried out in December 2022 with a term of service of 2022-2027 at the Grahadika Bina Praja Building which was attended by stakeholders, such as the Regent, Chairman of the Ministry of Religion, Chairman of Tourism, and so on. In addition, Habib Lutfi advised the administrators to be able to carry out the mandate to preserve history, especially the Great Mosque of Demak which is used as a center for the spread of Islam in Indonesia so that it can give rise to love for the nation and state. In addition, Mrs. Esti as the Regent of Demak in Hamid (2023: 1) also hopes that the management can carry out the mandate well by realizing innovation, optimization, and actualization of priority programs for the sake of the problems of the people by upholding the values of religious moderation in order to create tolerance between religious people. Izzati (2021: 86) said that the importance of tolerance between religious communities in order to create a sense of unity and national unity is maintained (Muharam, 2020: 272).

3. Implementation

Implementation is used as a way to carry out plans and organize to achieve the goals to be achieved (Rahadiarta et al., 2021: 69). According to stated that the implementation is the entire process of providing work motivation to subordinates in such a way as to achieve an efficient and economical organization (Adisasmita, 2011: 24)). Munir & Illahi (2006: 81) said that the implementation of activities is carried out by realizing programs that have been planned so that they can be in accordance with the desired plan. From some of the opinions above, it can be concluded that implementation is a way done by a person or group to obtain the results they want to achieve.

As data in the field shows that the implementation implemented at the Great Mosque of Demak is in accordance with the planned plan which contains three short, medium, and long-term activities. The implementation of activities is carried out in accordance with the agreements and rules that have been mutually agreed. If the activities carried out are not in accordance with what is desired, then the chairman reprimands the person in charge of the activity so that in the future it can be carried out with maximum preparation so that future activities can be carried out properly and organized. In this case, it shows that in the implementation of the activities carried out at the Great Mosque of Demak, it has been implemented in accordance with what was planned by involving roles and coordination between members.

Coordination is the process of integrating goals and activities in separate units (departments or functional fields) in an organization to achieve goals efficiently and effectively. Coordination according to Djamin in Hasibuan (2006: 86) is defined as a cooperative effort between agencies, agencies, and units in the implementation of certain tasks, so that there is mutual complementarity, mutual assistance and complementarity. Coordination is carried out to create a uniform and harmonious effort on target. Ideal coordination can establish effective cooperation and communication between organizations so that they are able to carry out their duties to achieve effectiveness in the implementation of tourism development (Nainggolan & Sihombing, 2022: 443).

In addition to coordinating between administrators, the committee also coordinates with stakeholders in the development of halal tourism. Filipus & Wibisono (2021: 1440) said that the role and involvement of stakeholders in the implementation of halal tourism activities can help implement tourism development in a better and more advanced direction.

4. Supervision

Supervision is a way carried out by organizations to realize effective and efficient performance and support the realization of the organization's vision and mission. Satriadi (2016: 289) argues that supervision is a process of a leader's activities to ensure that the implementation of organizational activities can run in accordance with the plans, policies, and provisions that have been set. Supervision is an effort made by a person to supervise tourism that is developed so that it can run in an orderly, orderly, and directed manner (Rahadiarta et al., 2021: 680). From some of the opinions above, it can be concluded that supervision is used as a form of activity carried out to supervise or control the performance carried out by the organization in accordance with the plans, policies, and provisions that have been set.

Data in the field shows that the supervision carried out at the Great Mosque of Demak is carried out strictly. This is because the chairman of the board comes directly to control activities according to their respective functions. If it is not in accordance with what is desired or a mistake occurs, then the chairman will reprimand the responsibility of the tasks carried out so that in the future it will be better. As for if the activities carried out are not suitable, the management will give advice so that in the future it will be improved. Supervision of activities is not only carried out directly, but also indirectly through activity accountability reports which will later be evaluated together with the involvement of stakeholders in order to provide constructive criticism, suggestions and inputs so that later the activities will be better in the future. In this case, it shows the importance of supervision in the organization. Fitri (2019: 115) said that supervision is seen as an investment in the field of human resources aimed at increasing the effectiveness of employee work. Husaini (2001: 15) said that the purpose of supervision is 1) to stop or eliminate errors, irregularities, irregularities, waste, and obstacles, 2) to prevent the recurrence of errors, irregularities, wastes, and obstacles, and 3) to improve the smooth operation of the company. 4) take corrective actions for mistakes made in good work achievement.

In addition to supervision, it also conducts evaluations. Evaluation is focused on human resource development. The evaluation aims to develop the potentials possessed by the community, which is then carried out with tourism coaching and development as well as counseling by preparing cooperation materials and organizing tourism for the community (Nikmah, 2022: 70).

The evaluation activities are carried out by conducting joint deliberations between management, the community, village government, tourism management, and other stakeholders to capture the aspirations or ideas of the community. In the deliberations, the community can channel their aspirations related to implementation or management so that in the future it will be better and more advanced. In addition, the public can provide criticism and suggestions related to the implementation of programs that are not running according to plan. The sustainability of these criticisms and suggestions is accommodated in a forum which is then considered according to the priority scale.

It can be concluded that with the involvement of the community in tourism management starting from planning, organizing, implementing, supervising, and evaluating, it is hoped that it

can benefit the community both in the economic, social, and environmental fields. Thus, it is hoped that this tourism village can improve the quality of the environment, community welfare and cultural preservation of the community in the tourist village.

The tourism development strategy in Demak is carried out by involving stakeholders in tourism development in Demak Regency starting from the government, religious leaders, the community, and tourist attraction actors with the aim of helping tourism development. Second, it is carried out by increasing the form of cooperation between stakeholders to synchronize the development of the halal tourism sector in Demak Regency. The tourism development strategy is carried out by 1) optimizing the implementation of cultural events in Demak Regency, 2) providing innovation and increasing the variety of local wisdom so that it can increase the interest of tourists to visit, 3) providing socialization to the community about halal tourism. And optimizing promotion so that halal tourism in the Regency can be known by the wider community, 4) making infrastructure improvements.

It can be concluded that with a good development strategy, it will have a positive impact on both the surrounding community and tourism managers so that it can encourage the economic progress of the community through halal tourism to improve community welfare by developing tourist attractions, developing accessibility, developing supporting facilities, developing public facilities, developing tourism image, and increasing the role of administrators and stakeholders in tourism development for tourism progress.

Tourism Sustainability in the North Coast of Demak Regency

The sustainability of tourism on the North Coast is used as the most important thing. This is done by applying the concept of community empowerment through the sustainability of tourism on the North Coast, especially Demak Regency. Hasan (2022: 55) said that the role of tourism is carried out by empowering the community's economy so that it needs the role of the government, private sector, NGOs, and community participation in economic growth and prosperity of the country. As for the development of religious tourism in Demak Regency, it has attractions with different advantages. The strategy in the development of tourism is divided into three, namely religious, cultural, and natural tourism. The following will be presented the implementation of tourism development strategies on the North Coast of Demak Regency.

1. Religious Tourism

Religious tourism is defined as a form of travel made by someone to increase enjoyment, satisfaction, and knowledge about sites that are important with the spread of religion. The purpose of religious tourism can increase the level of spirituality and spirituality (Ati, 2011: 10). Based on data on the sustainability of religious tourism on the North Coast of Demak which is focused on the Great Mosque of Demak which is used as the oldest mosque in Java built by Raden Fatah who was assisted by the Walisongo in spreading Islam in Java (Nikmah, 2021: 157). The existence of this mosque is used as a form of cultural acculturation between Hinduism and Islam as evidenced by its building (Nikmah, 2022: 3). This makes the tourist attraction in Demak so that every year visitors always increase. In 2020 the number of visitors to the Great Mosque of Demak reached 166,478, while in 2021 it reached 267,298. This shows a significant increase in tourist visits (Admin, 2022: 1).

The increase in tourist visits is influenced by people's desire to make a pilgrimage to Demak. As Nur Kholis as a religious tourism visitor from Wonosobo said that the desire to visit was because he wanted to get barakah from the guardians and scholars in Demak (Nur Kholis Interview, 2023). Nur Afiah as a visitor from Wonosobo said that the desire to make a pilgrimage to the Demak Mosque was because he wanted to get closer to Allah through the guardians and scholars in Demak Regency (Nur Afiah Interview, 2023). In addition, Nur Hadi as a visitor from Jakarta said that the desire to visit Demak was due to his desire to learn about the history of the Demak Kingdom stored in the Great Mosque of Demak (Nur Hadi Interview, 2023). Nur Asiah as a visitor from Pekalongan said that the desire to visit was because he saw the relics stored in the Great Mosque of Demak and wanted to make a pilgrimage to obtain barakah from the scholars

and Wali Songo (Nur Asiah Interview, 2023). Based on the interview above, it can be concluded that the desire of the people to visit tourism is due to the pilgrimage to obtain barakah from the Wali Songo and the scholars, but indirectly learn the history of the Demak Kingdom.

Rokhim et al(2017: 114) said that the tourist attractions of the Great Mosque of Demak include tombs, mosques, bledog doors, ablution situts, eight soko guru sites, Majapahit solar sites, genthong kong sites, mihrab sites, maksurah sites, dampar kencana sites, and Demak king tomb sites which attract tourists to visit, and so on. In addition to having an attraction, it also has a program of activities targeted at the public that has become routine, such as Tuesday Morning recitation, Friday morning recitation, early Sunday recitation, Ihya' Ulumudin recitation, mothers' recitation, Qur'an seaman, tahlil, Raden Fatah haul, and so on. Nikmah (2022: 5) said that the management of the Great Mosque of Demak always strives to provide the best service to pilgrims ranging from the level of cleanliness, safety, sustainability, health, increased insight, improved facilities and infrastructure, and so on with the aim that tourists who visit can be comfortable in worshipping and praying. Here is a picture of the Great Mosque of Demak.

Figure 1 Great Mosque of Demak



Source: Personal Photos

The second attraction lies in the tombs of the kings located behind the mosque. This tomb is used as the final resting place of the kings who led the Kingdom of Demak, such as Raden Fatah, Sultan Trenggono, Pati Unus, the royal family, and princes who had died in the war. This tomb is never empty of pilgrims so this tomb is always crowded with pilgrims to make pilgrimages to the tomb. Pilgrims do not only come from Demak, but also from outside the city, outside Java, and even outside Indonesia. This is due to people's curiosity about the history of the Demak Kingdom. The activities carried out at the Demak Royal Cemetery are by cleaning the environment around the tomb, collecting data on invited guests or groups both from outside the city, outside Java and abroad as a form of knowing the statistics on the number of visitors every day. In addition, activities carried out every day are carried out by sowing flowers every Friday night, changing the installation of tomb veils for the kings of Demak, and cleaning the place if activities are carried out. This is so that the level of cleanliness can be maintained properly. Here is a picture of the tombs of the kings of Demak.

Figure 2 Tombs of the Kings of Demak



Source: Personal Photos

In addition to mosques and tombs in the Great Mosque of Demak area, there is also a Museum which is used as a place to store the relics of the Kingdom of Demak stored in the museum. Haris (2016: 83) said that in the Demak Museum many relic inscriptions were found including 4 letter inscriptions, *bedug*, barrels, inscriptions, the Quran written using handwriting, teacher Soko, and so on. In the museum, visitors not only see the relics of the Kingdom of Demak, but also can learn the history of the Kingdom of Demak directly. Here is a picture from the Great Mosque Museum of Demak.

Figure 3 Museum of the Great Mosque of Demak

Source: Personal Photos

2. Cultural Tourism

Cultural tourism is defined as a form of tourism carried out by the community by presenting cultural traditions that have existed since the ancestors that have been preserved until now (Sukaryono in Ariyaningsih, 2018: 27). As data in the field shows that cultural tourism on the North Coast of Demak Regency is very diverse, including the tradition of *apitan*, *syawalan*, *megengang*, *grebeg besar*, and so on. However, among some of these traditions, the most famous is the Great Grebeg cultural tradition. However, in this paper it is only focused on big grebeg cultural tourism.

Grebeg Besar is one of the cultural tourism that is only carried out in Demak Regency once a year before the eve of Eid al-Adha on the 10th of Dhul-Hijah. The purpose of this tradition is as a form of respect for the songo saints who have spread Islam in Java, especially Demak which was initiated by Sunan Kalijaga (Setiyarini, 2011: 166). This event was held from the pavilion to the Great Mosque of Demak. The following is a picture of the series of processions of the Great Grebeg of Demak Regency in 2023.

Table 2

Great Grebeg Besar Procession Series 1444 AH / 2023

Date	Event	Time	Place
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12 June 2023	Pilgrimage of the Tomb of Sultan Fatah and Tomb of Sunan Kalijaga	15.30 WIB	Tomb of Sultan Fatah &; Tomb of Sunan Kalijaga
16 June 2023	Opening of People's Market	19.00 WIB	Satya Bhakti Praja Hall Demak Regency
28 June 2023	Shredded Surakarta Palace	10.00 WIB	Notobrotan Hall Kasepuhan Kadilangu
28 June 2023	Tumpeng Songo motorcade	19.00 WIB	Demak Regency Hall to Demak Grand Mosque
29 June 2023	<i>Stage On The Street</i>	07.30 WIB	Pendopo Kabupaten Demak – Jl. Panjang Jimat-Jl. Sultan Fatah-Front of Bintoro Market-Kracaan Bridge-Jl. Sunan Kalijaga-Jl. Raden Sahid- Tomb of Sunan Kalijaga
29 June 2023	Patangtens Warrior Motorcade	09.00 WIB	Demak Regency Hall to Demak Kadilangu

In the implementation of the Great Grebeg ceremony, the religious values are gotong-royong values, leadership values, responsibility values, aesthetic values, economics, and moderation values as evidenced by the involvement of non-Islamic communities in the celebration of the great Grebeg tradition as a form of respect between religious people (Setiyarini, 2011: 171). As stated by Siti Khalimah (2023) that this tradition is used as a tradition that is awaited by the community to enliven the Grebeg Besar event. The following is a picture of the activities of the big grebeg ceremony in Demak Regency.

Figure 4 Demak Great Grebeg Besar Ceremony



Source: Personal Photos

Figure 5 Patangtesns Warrior Maotorcade



Source: Personal Photos

3. Nature Tourism

Natural tourism is a tourist destination that utilizes natural resources. Nature tourism is a recreational and tourism activity that utilizes the potential of nature to enjoy its beauty, whether it is still natural or there is already a cultivation business. Londong et al (2021: 324) said that natural tourism is a natural tourism that is used as a tourism place where the beauty can be enjoyed naturally.

As data found in the field shows that the natural tourism found on the North Coast of Demak Regency is diverse, including the Morosari mangrove forest, Istanbul Beach, Istanbul Mangrove Forest, Moro Beach, Brown Canyon, Anggojoyo Beach, Babalan Mangrove Tracking, Watu Lempit, Sibat, and so on. However, in this study, the focus is on natural tourism at Glagah Wangi Beach, Istanbul, which is located in Tambakbulusan Village, Karangtengah District, Demak Regency (Nikmah, 2022: 22).

Glagah Wangi Beach in Istanbul is widely known by tourists (Regita & Hartuti, 2019: 84). This beach became the forerunner of the establishment of the Demak Kingdom (Setiawan, 2020: 1). This beach offers its uniqueness, namely a stretch of white sand and surrounded by a fire forest and mangrove forest tracks. The attractions of this tourist attraction are 1) the lush mangrove forest that decorates the river to the beach, 2) the white sand scattered along the beach with a combination of blue sea and green mangroves so that it adds to the beauty of the scenery, 3) game rides, 4) photo spots, 5) mangrove tracks by walking through the mangrove forest, 6) taking a boat ride through the mangrove forest, and so on. This tour is managed directly by BUMDes (Village-Owned Enterprises) by involving the community, the Village Supervisory Agency, pokdarwis (tourism awareness groups), village youth, youth organizations, and so on (Soleh, 2023).

Tourism development is carried out by compiling a strategy that will be implemented. The tourism development strategy aims to develop quality, balanced, and gradual products and services (Tapatfeto et al., 2018: 3). The development strategy carried out at Glagah Wangi Beach is by 1) increasing the potential of Glagah Wangi Beach starting from raising cultural attractions, 2) collaborating with the Demak government, 3) increasing community participation in supporting tourism development, 4) increasing public perception by implementing good service to visitors or tourists, 5) improving adequate facilities, 6) improving facilities and infrastructure, 7) improving photo spots, 8) improving tourism arrangements, 9) improving games in tourism areas. The following is a picture of the Glagah Wangi Beach tour of Istanbul Demak. With the developed strategy, it can increase the number of tourist visits.

Suwantoro in Tapatfeto et al (2018: 4) divides the main steps in the tourism development strategy into three short-term, medium-term, and long-term. In the short term, emphasis is placed on optimization, especially to: sharpen and strengthen the image of tourism, improve the quality of labor, improve the quality of management, utilize existing products, and increase the share of the existing tourism market. In the medium term, emphasis is placed on consolidation, especially in: Strengthening Indonesia's tourism ways, consolidating management capabilities, developing and diversifying products, developing the number and quality of labor. In the long term, emphasis is placed on the development and dissemination of: development of management capabilities, development and dissemination of products and services, development of new tourism markets, development of quality and number of workforce. With the steps and strategies developed by tourism, it can increase tourist visits.

The tourism development stage is carried out with seven stages, including the exploration stage related to the place as tourism potential, the involvement stage related to community involvement starting from promotion, the number of tourists, infrastructure development, the development stage related to tourism development in order to obtain a large number of visits, the consolidation stage related to entertainment and various attractions that will be carried out, The stage of stability related to efforts to maintain the number of tourists intensively carried out by industries related to the natural environment and socio-culture, the stage of quality decline, and the stage of rejuvenation is carried out by changing the use of tourist areas into new markets,

making new marketing, and repositioning tourist attractions to other forms. Therefore, a new model or cooperation between the government and the private sector is needed. With cooperation between tourism stakeholders, the government, and stakeholders can help develop tourism to a more advanced destination so that the tourism developed can develop. The following is a picture of the natural tourism of Glagah Wangi Beach, Istanbul Demak.

Figure 6 Glagah Wangi Istambul Demak Beach Tourism



Source: Personal Photos

Conclusion

Based on the results of the above research, it shows that the management of halal tourism in the North Coast, especially Demak, has begun to be compiled based on religion, customs, and nature. The sustainability of religious tourism in Java's coastal communities upholds the values of religious moderation to create halal tourism in the context of religious tourism. With the existence of tripot-based tourism, it can make harmony in tourism development in a better direction by utilizing the three tourism potentials in the form of religion, culture, and nature so that good governance is needed for the sustainability of tourism.

The management of tripot-based religious tourism is carried out by carrying out the process of planning, organizing, implementing, supervising, and evaluating by involving stakeholders and stakeholders including the government, religious leaders, administrators, communities, teenagers, pokdarwis (tourism awareness groups), and so on to help better tourism development. The sustainability of tourism is carried out by combining elements of religion, culture, and nature that are tourist attractions by upholding the values of moderation applied in daily life so that tolerance is not only expressed in the form of words, but implemented directly in concrete actions so that a sense of unity and unity between communities is created.

With this research, it can contribute to providing input, insights, and views to the community regarding sustainable halal tourism governance by applying the concept of tripot in Demak Regency by combining natural tourism, culture, and religion. This is because there are still many districts or cities that have not implemented the development of tripot-based tourism so that this research is used as one of the foundations or guidelines in the development of tripot-based tourism by combining the three elements of natural, cultural, and religious tourism. This research can provide knowledge to the public about the importance of sustainable tourism governance because tourism management is used as an important factor in improving the quality and quantity of tourism. This research can also be used as a reference for further research on the development of sustainable halal tourism with the concept of tripot.

The researcher hopes that this research can be used as a guideline for tourism observers in implementing tripot-based tourism development. In addition, the researcher hopes that there will

be a tone of further research that discusses the application of tourism with the concept of tripot in the North Coast, especially in Demak Regency so that Demak tourism is more advanced and developed.

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