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Historical and Religious Site as Tourism Attraction: The Case of the Demak Great Mosque

Indah Susilowati

Fakultas Ekonomi dan Bisnis, Universitas Diponegoro, Semarang, Indonesia
email: prof.Indah@gmail.com

Hapsari Ayu Kusumawardhani*

Fakultas Ekonomi dan Bisnis, Universitas Diponegoro, Semarang, Indonesia
email: hapsariak@student.undip.ac.id

Arisanti Ayu Wardhani

Fakultas Ekonomi dan Bisnis, Universitas Diponegoro, Semarang, Indonesia
email: arisantiayu98@gmail.com

Gazi Md Nurul Islam

Tun Razak Graduate School (TRGS), Universiti Tun Abdul Razak,
Kuala Lumpur, Malaysia
email: gazi@unirazak.edu.my

Anisa Millenia Febrianti

Fakultas Ekonomi dan Bisnis, Universitas Diponegoro, Semarang, Indonesia
email: nisamillenia@students.undip.ac.id

Yeremia Satrya Pungkasa

Fakultas Ekonomi dan Bisnis, Universitas Diponegoro, Semarang, Indonesia
email: yeremiasatrya@gmail.com

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Abstract

Historical and religious sites are developing into tourist attractions. Tourist perception is interpreted as one way to determine visitor satisfaction, can advance the improvement of tourist attractions, and is a driver for revisit intentions. This study aims to explore the views of tourists regarding the meaning of the religious and historical as a tourist attraction, the pattern of visitor density in the tourist area of the Great Mosque of Demak, and to identify the perception of tourists about facilities, and revisit the intention of the Demak Great Mosque. The photovoice method is used to answer the meaning of Demak Great Mosque visitors from November to December 2022. The participants in the photovoice method were 12. The second method is the descriptive quantitative to answer objectives 2 and 3. The sample of this study was 104 respondents. All the tourist respondents collected multistage sampling. The results of this study indicate that the Demak Great Mosque is an attraction for historical, religious and educational tourism. In the tourist object area, the Great Mosque of Demak has the highest density in the high and *low seasons*. Tourist perceptions of the quality of religious and non-religious facilities. This means that the Great Mosque of Demak already has a capacity for facilities that satisfy visitors. The mosque's architecture attracted the majority of tourists and least of all, they consider the lack of shelter from the hot sun. The intention of visitors to return to the Great Mosque of Demak is 89.42%.

[Situs bersejarah dan religious berkembang menjadi daya tarik wisata. Persepsi wisatawan diartikan sebagai salah satu cara dalam mengetahui kepuasan pengunjung serta dapat memajukan peningkatan objek wisata dan sebagai pendorong untuk intensi mengunjungi kembali. Penelitian ini bertujuan untuk mengeksplorasi pandangan wisatawan mengenai makna religi dan sejarah sebagai daya tarik wisata, serta pola kepadatan pengunjung di kawasan wisata Masjid Agung Demak, Indonesia dan mengkaji Persepsi wisatawan tentang fasilitas, dan niat berkunjung kembali ke Masjid Agung Demak. Metode photovoice digunakan untuk menjawab makna pengunjung Masjid Agung Demak pada bulan November hingga Desember 2022. Metode kedua adalah metode deskriptif kuantitatif untuk menjawab tujuan dua, tiga dan empat. Sampel penelitian ini sebanyak 104 responden. Semua responden wisatawan mengumpulkan *multistage sampling*. Hasil penelitian ini menunjukkan bahwa Masjid Agung Demak memiliki daya tarik wisata sejarah, religi dan edukasi. Di kawasan objek wisata, Masjid Agung Demak memiliki kepadatan tertinggi saat musim ramai dan sepi. Persepsi wisatawan terhadap kualitas fasilitas religi dan non religi. Maka ini berarti Masjid Agung Demak sudah memiliki kapasitas fasilitas yang memuaskan pengunjung. Arsitektur masjid menarik sebagian besar wisatawan, dan paling tidak; mereka menganggap kurangnya perlindungan dari terik

matahari. Niat pengunjung untuk kembali mengunjungi Masjid Agung Demak sebesar 89,42%.]

Keywords: religious tourism; historical tourism; Islamic tourism; Demak

Introduction

Tourism is used as an essential role in economic, social, cultural, and religious life.¹ In addition, tourism is expected to create new jobs for the community. Sandiaga Uno, Minister of Tourism and Creative Economy Indonesia, plans to open tourism destinations, including religious tourism. Tourism has developed into an industry capable of significantly contributing to the country's economic growth.²

The existence of tourist objects is essential in tourism activities because tourists will visit tourist destinations if they have potential as tourist attractions.³ This tourist attraction has a variety of attractions that can be interesting for tourists.⁴ One of the attractions of a tourist attraction is its historical value, and often, there is a historical object that includes spiritual sites and related services visited for secular and religious reasons.⁵ However, religious tourism not only calls for spirituality but is also a significant economic driver. As a result, the

*Corresponding author: hapsariak@student.undip.ac.id

¹ Yulie Suryani and Vina Kumala, "Magnet Wisata Religi Sebagai Perkembangan Ekonomi Masyarakat Di Kurai Taji Kabupaten Padang Pariaman," *Inovasi Penelitian* 2, no. 1 (2021): 95–102.

² Tomy Andrianto, "The Halal-Ness Hospitality on Halal Tourism, Case Study of Halal Restaurant in Bandung, Indonesia," *Journal of Indonesian Tourism, Hospitality and Recreation* 2, no. 2 (2019): 210–22, <https://doi.org/10.17509/jithor.v2i2.21001>.

³ Helln Angga Devy and R.B Soemanto, "Pengembangan Obyek Dan Daya Tarik Wisata Alam Sebagai Daerah Tujuan Wisata Di Kabupaten Karanganyar," *Jurnal Sosiologi DILEMA* 32, no. 1 (2017): 34–44.

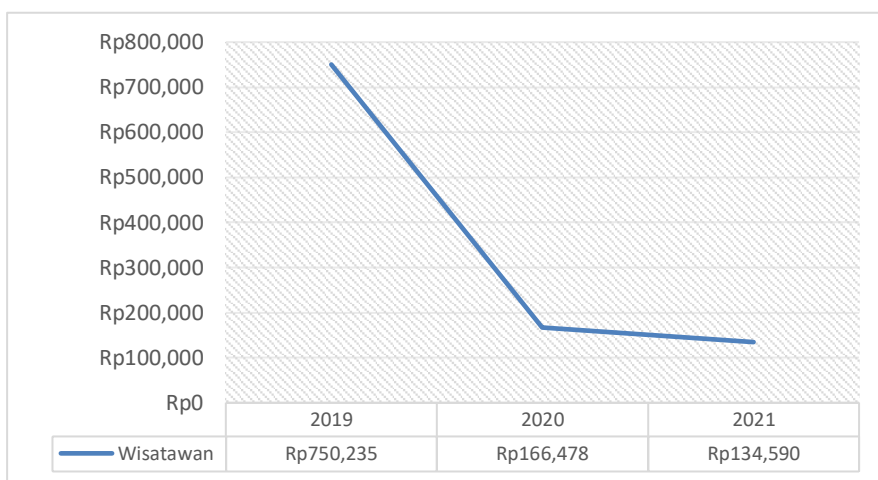
⁴ Ni Luh Apriani, Naswan Suharsono, and Lulup Endah Tripalupi, "Persepsi Wisatawan Terhadap Objek Daya Tarik Wisata Tenganan Pegriingsingan, Kabupaten Karangasem," *Jurnal Pendidikan Ekonomi Undiksha* 12, no. 1 (2020): 97, <https://doi.org/10.23887/jjpe.v12i1.22930>.

⁵ Tahani Hassan et al., "Segmentation of Religious Tourism by Motivations: A Study of the Pilgrimage to the City of Mecca," *Sustainability (Switzerland)* 14, no. 13 (2022): 1–19, <https://doi.org/10.3390/su14137861>.

tourist industry has established a new market segment called religious tourism.⁶

Demak Regency is one of the provinces in Central Java, Indonesia, which is attractive for tourism and has a history of heritage dating back to the early development of Islam on the island of Java.⁷ One of these historical heritages is the Great Mosque of Demak, and until now, it has become the main icon of Demak, Central Java. The Great Mosque of Demak is the centre of religious and cultural activities for the supporting community. The Great Mosque of Demak is a historical tourism icon with religious elements that can be used in tourism.⁸

Figure 1. Data on Tourist Visits to the Great Mosque of Demak Year 2019-2021



Source: Demak Regency Tourism Office, processed 2023

In addition to having religious elements, the Great Mosque of Demak embodies physical culture, and the diversity of decorative arts

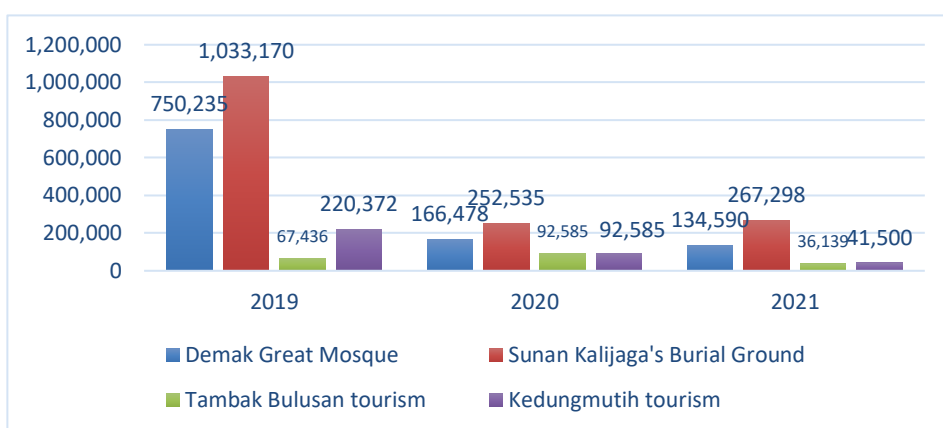
⁶ Dejan Iliev, “The Evolution of Religious Tourism: Concept, Segmentation and Development of New Identities,” *Journal of Hospitality and Tourism Management* 45, no. January (2020): 131–40, <https://doi.org/10.1016/j.jhtm.2020.07.012>.

⁷ (Dinas Pariwisata Kabupaten Demak, 2021)

⁸ Supatmo, “Ikonografi Ornamen Lawang Bledheg Masjid Agung Demak,” *Imajinasi* XII, no. 2 (2018): 2.

at the Great Mosque of Demak holds cultural values and various meanings.⁹ In the Demak Great Mosque complex, there is also a museum and a place of pilgrimage from the tomb of Raden Patah, the first Sultan of the Demak Sultanate. These three historical tourist points and religious elements attract tourists to the Great Mosque of Demak. Visitors to the Great Mosque of Demak consistently increased except in 2020 and 2021 due to the COVID-19 pandemic.

Figure 2. Comparison of the Number of Tourist Visits in Demak Regency Year 2019-2021



Source: Demak Regency Tourism Office, processed 2023

The Great Mosque of Demak has the second highest number of visitors after the tomb of Sunan Kalijaga, followed by the Kedungmutih reduction tourism and Tambakbulusan tourism. Figure 2 shows that religious tourism is the most exciting part of the Demak Regency. A comparison of the number of tourists means there are many choices of tourist destinations because of the diversity of tourist destinations; tourist areas must have characteristics that can show the identity of the place and can compete with other tourist destinations.

⁹ Anita Septiani Rosana and Anita Septiani Rosana, "Building the Brand Image of Demak As a Center for Religious Tourism Destinations Through Brand Development and E-Wom," *Jurnal An-Nida* 14, no. 2 (2022): 106–16.

Differences in objects in each tourist destination can show the uniqueness of a tourist destination.¹⁰ A tourist object can develop and be used as a tourist destination by tourists depending on the perception or assessment of tourists given to the tourist object. The experience he has experienced can be used as a reference in perceiving something. Perception is when someone makes good observations on things, events, or relationships that end with inference and interpretation. From these observations by individuals, individuals will obtain and have experience of objects; from these experiences, individuals provide conclusions and interpretations of the observations of objects made.¹¹

Religious tourism closely connects with beliefs or religions adhered to by humanity and is interpreted as a tourism activity in a place with special meaning for religious people.¹² Religious Tourism is a unique form of tourism in which the whole or primary goal of tourists is strongly motivated by spiritual reasons.¹³ Religious tourism is a form of tourism because of the positive returns to the destination's culture and society. This form of tourism helps raise awareness of the community's shared heritage.¹⁴

Facilities are part of what is provided to be essential for tourists to return to visit¹⁵ and give the best service by consistently implementing cleanliness, health, safety, and sustainability. In addition to the management's excellent service, they try to make arrangements in the Great Mosque of Demak tourism, including providing adequate

¹⁰ Nurlisa Ginting, Nurinayat Vinky Rahman, and Nurul Husna, "Exploring Distinctiveness in Religious Tourism Through Landmark: A Study of Place Identity in Langkat, North Sumatera," *International Journal of Education and Social Science Research* 05, no. 04 (2022), <https://doi.org/10.37500/ijessr.2022.5403>.

¹¹ Apriani, Suharsono, and Tripalupi, "Persepsi Wisatawan Terhadap Objek Daya Tarik Wisata Tenganan Pegringsingan, Kabupaten Karangasem."

¹² Ophelia Firsty and Ida Ayu Suryasih, "Strategi Pengembangan Candi Muaro Jambi Sebagai Wisata Religi," *Jurnal Destinasi Pariwisata* 7, no. 1 (2019): 36, <https://doi.org/10.24843/jdepar.2019.v07.i01.p06>.

¹³ Farhat Rasul, Ummara Fatima, and Sundas Sohail, "Religion Tourism and Entrepreneurial Development (A Case Study Hazrat Data Ganj Bakhsh Shrine)," *South Asian Studies* 31, no. 1 (2020): 275.

¹⁴ Taleb Rifai, "Breaking down Boundaries The Opportunities and Challenges of Religious Tourism," 2016, <https://www.mmmnieuws.nl/article/breaking-down-boundaries-the-opportunities-and-challenges-of-religious-tourism/>.

¹⁵ Faridhatun Nikmah, "Upaya Pemulihan Pariwisata Islam Di Masa Pandemi (Studi Pada Masjid Agung Demak)," *Academic Journal of Da'wa and Communication* 3, no. 1 (2022): 1–34, <https://doi.org/10.22515/ajdc.v3i1.5036>.

places of worship, bathrooms, and ablution.¹⁶ In its development, qualified tourism facilities have an essential role in increasing the rate of return visits of tourists through the positive experience they experience, as well as the development of religious tourism in the Great Mosque of Demak.

Research conducted by Fitriani Wilardjo¹⁷ The attractiveness and quality of facilities in mosque religious tourism significantly influence the level of tourist return visits. It was also conveyed by Navajas-Romero et al.¹⁸ whose research shows that tourist loyalty is influenced by satisfaction with tourist facilities, which will later encourage tourists to revisit. The attractiveness of religious tourism in mosques is not only related to the function of the mosque as a place of worship but there is another attraction, namely the historical value of the mosque. Avdoulos¹⁹ shows that the attractiveness value of a mosque is not only limited to functioning as a place of worship, but the mosque's history provides a strong attraction for tourist visits. The history attached to the mosque attracts non-Muslim tourists' attention to the historical and cultural values inherent in the mosque.

Based on the description above, this study aims to 1). We are exploring the attractiveness of the Great Mosque of Demak as a tour for visitors 2). The pattern of visitor density in the tourist area of the Great Mosque of Demak 3). Visitors' perceptions of the facilities at the Great Mosque of Demak 4). Consumer satisfaction and revisit intention for visitors to return to the Great Mosque of Demak.

Methods

The research was conducted in Demak Great Mosque, Demak Regency, Central Java Province, Indonesia (figure 3).

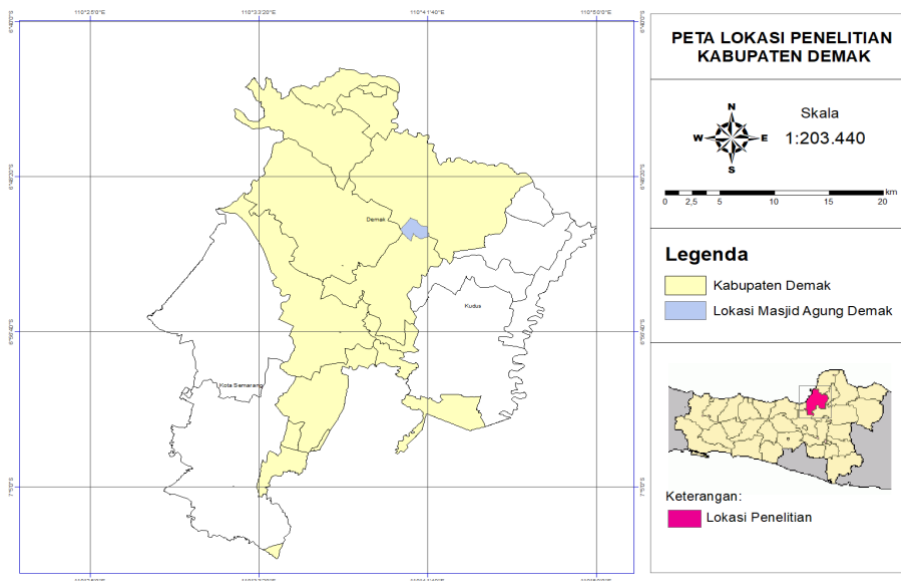
Figure 3. Research Location Map

¹⁶ Nikmah.

¹⁷ Fitriani & Wilardjo (2017)

¹⁸ Navajas-Romero et al. (2020)

¹⁹ Avdoulos (2015)



This study combines quantitative and qualitative analysis in its research.²⁰ A qualitative approach uses photovoice to answer the first research objective. The Photovoice method investigates the appeal of the Great Mosque of Demak as a tourist destination. The photovoice method is used because each visitor has their point of view about the meaning of the Great Mosque of Demak. Photovoice is a qualitative method that enables people to communicate rich stories about their lives through photographs by combining photographs and narratives that explain the participants' perceptions and perspectives.²¹ Photovoice

²⁰ Mohammad Ardiansyah, Suharno, and Indah Susilowati, "Estimating the Conservation Value of Mangrove Forests in Marine Protected Areas: Special Reference to Karimunjawa Waters, Indonesia," *AACL Bioflux* 12, no. 2 (2019): 437–47; Hapsari A. Kusumawardhani, Indah Susilowati, and Hadiyanto, "The Prospective Path of Small-Scale Fishermen: From Vulnerable to Viable Condition (A Study in Tegal Regency-Central Java Province, Indonesia)," *AACL Bioflux* 15, no. 2 (2022): 963–77.

²¹ Beverly Palibroda et al., *A Practical Guide To Photovoice: Sharing Pictures, Telling Stories and Changing Communities, Communities*, 2009; Ana Carolina Esteves Dias, "Linking Ecosystem Services and Wellbeing to Improve Coastal Conservation Initiatives under Conditions of Rapid Social-Ecological Change" (University of Waterloo, 2020); Nathan James Bennett and Philip Dearden, "A Picture of Change: Using Photovoice to Explore Social and Environmental Change in Coastal

includes three steps: (i) recruit participants, (ii) photo assignment, and (iii) record photo narration through semi-structured interviews. This study included 12 participants from students and communities interested in and knowledgeable of the Great Mosque of Demak.

Table 2. Primary Data Collection

Objective 1	Photovoice: 12 participants from communities and students who have an understanding and interest in the Great Mosque of Demak
Objective 2,3,4	Survey and interview: 104 visitor respondents

Quantitative research uses descriptive statistics to answer the second, third, and fourth research studies. The second objective of this study is to see the potential of the Great Mosque of Demak as a tourist attraction by providing information to visitors at 3 points in the tourist area to see the density of visitors. The third objective is identifying perceptions of religious and non-religious qualities in the Great Mosque of Demak. Then, the fourth objective is to identify visitor satisfaction and revisit the intention of visitor respondents to see the prospects for the sustainability of the Great Mosque of Demak as a tourist spot.

This study uses primary data and secondary data. Respondents to answer objectives two, three, and four in this study 104 tourist respondents were using multistage sampling. *Multistage Sampling* is an effective sample-taking technique using 2 (two) stages.²² The first step is *Stratified Sampling*, that is, the total population is made into sub-samples, namely into three sub-samples: (1) *Low season*, (2) *Medium Season*, and (3) *High Season*. Step two is *Accidental Sampling* in each sub-sample.

Results

Communities on the Andaman Coast of Thailand,” *Local Environment* 18, no. 9 (2013), <https://doi.org/10.1080/13549839.2012.748733>.

²² Indah Susilowati et al., “Y,” *JEJAK: Jurnal Ekonomi Dan Kebijakan* 11, no. 1 (2018): 12–28, <https://doi.org/https://doi.org/10.15294/jejak.v11i1.13523>.

Demak Great Mosque Attractions: Historical, Religious, and Educational Tourism

The Great Mosque of Demak has a meaning for visitors. This mosque is a worship site for Muslims that contains historical significance for the past development of Islam in Java.²³ The Great Demak mosque complex is close to the Demak Sultanate Heritage Museum and the pilgrimage to the graves of Raden Patah and the Demak royal family. So, the historical and religious values in the Great Mosque of Demak are very thick and inseparable. The function of the Great Demak mosque is explored by looking at the meaning of the Great Demak mosque, which is poured through photos with photovoice.

In the photovoice, the participants document events, activities, and cultural objects that describe their views on the Great Mosque of Demak. Participants in the photovoice in this study were 12 participants regardless of religion. Participants were instructed to take photos with the theme “What does the great mosque of Demak mean to you?” Research related to meaning has been carried out in the study of Ana Carolina Esteves Dias.²⁴

About discussing the strengths and limitations of Photovoice and showing how the insights provided through photos and participant narratives about the interactions between coastal communities and the environment adjacent to conservation areas in Ubatuba, Brazil. Then, they answered the question through photographs and described the photos taken. The following sections of this chapter explore the results of the Photovoice process in three parts of the meaning of the Great Mosque of Demak based on tourist perceptions: 1) historical tourism, 2) religious tourism, and 3) educational tourism.

Historical Tourism

An overview of the meaning of the Great Mosque of Demak that emerges from the photovoice process is presented in Figure 4,5,6. Several themes related to the Great Mosque of Demak, which have historical values, are the main attractions of the Great Mosque of Demak. So, the meaning of the Great Mosque of Demak can be

²³ Nur Afidah, “Perkembangan Islam Pada Masa Kerajaan Demak,” *Jurnal Studi Islam Dan Kemuhammadiyah* (JASIKA) 1, no. 1 (2021): 64–76.

²⁴ Dias, “Linking Ecosystem Services and Wellbeing to Improve Coastal Conservation Initiatives under Conditions of Rapid Social-Ecological Change.”

categorized as historical tourism. Destinations related to inheritance have experienced interest.²⁵ Participants showed us a picture of a *Bedug* (Picture 4) and explained.

“Sunan Kalijaga introduced the *bedug* as a tool to call Muslims to pray, which is a form of acculturation of local wisdom with Islamic teachings.”

Other participants showed us the meaning of the Great Mosque of Demak, a legacy of the Demak kingdom, the oldest Islamic kingdom on the island of Java. The building of the Great Mosque of Demak shows history related to stories and buildings, where various research and studies on the formation of architectural designs in the archipelago show that the shape of the building is determined by factors of geography, climate, local culture, and beliefs held by a community.²⁶ In the photo description, one of the participants in this photovoice stated that the Great Mosque of Demak witnessed the Demak sultanate’s historical greatness in the spread of Islam.

“The Sultanate of Demak has a huge role in spreading Islam in the archipelago. This mosque is a silent witness to the glory of the Sultanate of Demak in the past.”



A

B

C

²⁵ Vo Viet Hung et al., “The Influence of Tourists’ Experience on Destination Loyalty: A Case Study of Hue City, Vietnam,” *Sustainability (Switzerland)* 13, no. 16 (2021), <https://doi.org/10.3390/su13168889>.

²⁶ Muhammad Alifuddin et al., “Understanding Islamic Dialectics in The Relationship with Local Culture in Buton Architecture Design,” *KARSA: Journal of Social and Islamic Culture* 29, no. 1 (June 30, 2021): 230–54, <https://doi.org/10.19105/karsa.v29i1.3742>.

Figure 4 - Picture depicting the historical meaning of the Great Mosque of Demak. From left to right – A). “Soko Guru” The architecture of the Great Mosque of Demak is historic and has a philosophy; B). the Great Mosque of Demak is a Cultural Heritage with the uniqueness of the traditional mosque building in the 15th-century style with a joglo style; C). Sunan Kalijaga’s bedug

Religious Tourism

Furthermore, the participants gave an overview of the meaning of the Great Mosque of Demak for religious tourism destinations. Religious values are the main attraction of the Great Mosque of Demak. There is a connection between religious and historical elements in the Great Mosque of Demak. Participants showed us a picture of a drum (Figure 5) and explained what was being photographed.

“The Great Mosque of Demak has been a place of worship for Muslims for hundreds of years and still has the same function today.”

The Great Mosque of Demak is a place of worship located right in the square of the capital of the Demak district, namely the city of Demak.

“It is a comfortable place of worship close to the centre of Demak City.”

In addition, one of the participants said that the Great Mosque of Demak is also a place of pilgrimage. Pilgrimage is a unique tradition that is very old in Indonesia. Generally, apart from pilgrimages to ancestral graves, pilgrimages are now often used as tourist attractions, namely religious tourism. The meeting between Islamic and Javanese history and traditions is very close to building spirituality, nature, and the purpose of life. ²⁷

²⁷ Ubaidillah Ubaidillah and Siti Marpuah, “Interrelation of Religion and Culture in Gunung Tradition Cosmology: Islamic and Javanese Perspectives,” *Karsa: Journal of Social and Islamic Culture* 29, no. 2 (December 17, 2021): 34–55, <https://doi.org/10.19105/karsa.v29i2.3869>.

“pilgrimage visit to commemorate the figure who taught and spread Islam in Indonesia, particularly in Central Java.”



Figure 5 - Picture depicting the historical meaning of the Great Mosque of Demak. From left to right – A). the Great Mosque of Demak is full of visitors who pray maghrib prayers; B). the tomb in the Great Mosque of Demak complex; C). a pilgrimage tradition.

Education Tourism

The Great Mosque of Demak has three main spots: the Great Mosque of Demak, pilgrimages, and museums. Participants pointed out that the historical relics of the walisongo and sultanate of Demak, which are kept in the Demak Agung Mosque museum, are an attraction for visiting. One participant pointed out the meaning of the grand mosque as an educational tour state that:

“The significance of the Great Mosque to me is a memory left by the walisongo and sultanate of Demak that has been carefully preserved in a museum for research.”

Another participant, a student from Diponegoro University, said that:

“cannot be separated from historical and religious values in the Great Mosque of Demak.”

“The Great Mosque of Demak is a cultural heritage area protected by law as a cultural heritage by the government.”

Contrast with research conducted by Arni Abdul Gani et al.²⁸ muslim tourism at the National Mosque and Islamic Arts Museum Kuala Lumpur, Malaysia, which has a unique culture and heritage based on Islamic principles, is not the main thing for educational purposes. More tourists regard *escapism*, *entertainment*, and *aesthetics* as memorable experiences in their tour.

Figure 6 is the result of a photovoice describing the meaning of the Great Mosque of Demak for the Participants.



Figure 6 depicts the meaning of the Great Mosque of Demak Educational. From left to right – A). photo collection at the Great Mosque of Demak Museum, B). Students observe fragments of the past

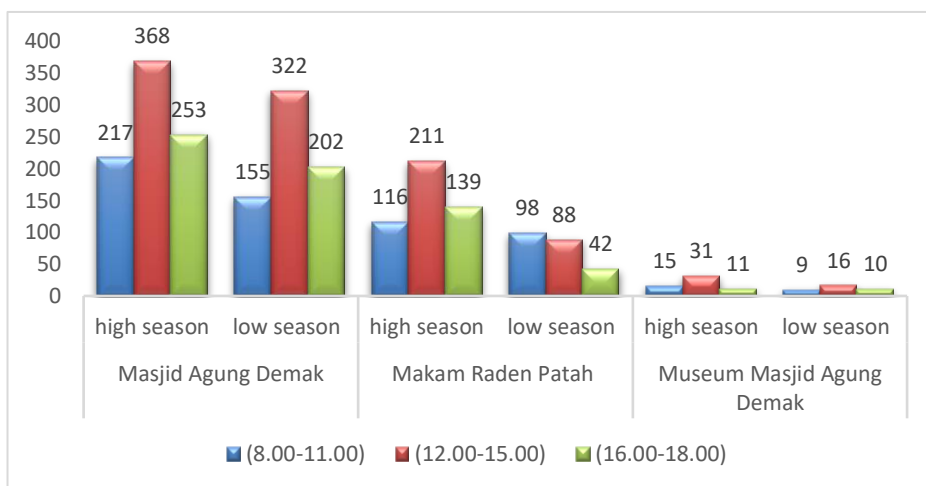
²⁸ Arni Abdul Gani et al., “Visitor’s Experiential Attributes and Revisit Intention to Islamic Tourism Attractions in Malaysia,” *Journal of Tourism, Hospitality & Culinary Arts* 11, no. 1 (2019).

from the Sultanate of Demak; C). every visitor to the mosque museum receives informative pamphlets on “The Origins of the Islamic Empire.”

The Pattern of Visitor Density

Density at a location is the density that occurs due to an increase in the number of visits.²⁹ Density in this study is divided into two conditions: high season and low season. Observation of density in the Demak Great Mosque Complex is divided into three times, namely morning, afternoon, and evening.

Figure 7. Visitor Density at Three Points of Demak Grand Mosque Tourism Locations (in one day)



²⁹ Jingjing Liu et al., “Threshold Effect of Tourism Density on Urban Livability: A Modeling Study on Chinese Cities,” *Annals of Regional Science* 70, no. 1 (2022): 315–31, <https://doi.org/10.1007/s00168-022-01118-w>.

Source: Primary Data, processed 2023

Figure 7 shows the density of visitors at three points of tourist locations in the Demak Great Mosque Complex. The density of the Great Mosque of Demak, both during high season and low season, is always crowded with visitors compared to the other tourist points in the Demak Great Mosque complex. Where the peak density at the Great Mosque of Demak, both during high season and low season, is during the day (12.00-15.00 WIB) is as many as 368 people (44 percent) in *high season* and 322 people (47 percent) in *low season*. The afternoon is the busiest time at the Great Mosque of Demak because it coincides with the midday prayer. Hence, the number of visitors always increases and is concentrated at the Great Mosque of Demak compared to other tourist spots.

Raden Patah's tomb is the second-density point in the Great Mosque of the Demak complex, especially during the high season or holidays when the most significant density occurs during the day. During the highlight season, many visitors visit to make a pilgrimage to Makan Raden Patah; most visitors make a pilgrimage after performing the dhuh prayer during the day, which is the densest condition for the tourist point of Raden Patah's Tomb. The density of Tomb Point during the low season is less when compared to during high season conditions; the number of visitors who make pilgrimages is only half of the high season conditions, with the densest time in the morning.

The Great Mosque Museum of Demak is the lowest-density tourist point. The Great Mosque Museum of Demak contains historical items from the Demak sultanate and the original part of the mosque that underwent restoration. The museum density is at its peak during the peak season, with the peak occurring during daylight hours. The mosque has the highest density level in the Great Mosque Complex of Demak because most visitors have the purpose of carrying out worship activities. Besides that, the mosque is the central location or centre of the complex, so that most visitors will be concentrated in the mosque.

Characteristics of Respondents

The characteristics of tourists visiting the Great Mosque of Demak in this study can be known through questionnaires distributed,

where there were 104 tourists. Tourists of the Great Mosque of Demak are measured using social, economic, and demographic parameters whose parameters are gender, age, regional origin, marital status, education, occupation, and purpose of visiting.

Table 3. Characteristics of Tourists of the Great Mosque of Demak n=104

Characteristic	Category	Frequency	Information (n=104)
Gender	Man	64	Mode: Man
	Women	40	
Age	<= 19	16	Max: 73 years
	>19 - <=30	27	Min: 16 years
	>30 - <=40	12	Mean: 40
	>40 - <=50	11	years
	>50	38	Median: 38.5 years Mode : >= 50 years
Origin	Demak	26	Mode: Outside
	Outside Demak	78	Demak
Marital Status	Married	62	Mode: 62
	Unmarried	42	
Education	Elementary School	7	Max : Diploma/s1/s2
	Junior High School	13	/s3
	Senior High School	38	Min: Elementary School
	Diploma/s1/s2/s3	46	Mean : Diploma/s1/s2/s3 (13years) Median : SMA (12 tahun) Mode Diploma/s1/s2/s3

Occupation	Entrepreneur	36	Mode: Entrepreneur
	PNS	7	
	Student	27	
	Doesn't work	19	
	Others	15	
Purpose of visit	Prayer	33	Mode : Religious Tourism
	Rest	22	
	Religious Tourism	35	
	Historical tourism	6	
	Education/ research	4	
	Others	4	

Source: Primary Data, processed 2023

Based on the table above, from a total of 104 tourists, it was obtained that most tourists visiting the Great Mosque of Demak have an average age in the age range of 40 years and are dominated by tourists with the age of ≥ 50 years. Most tourists visiting the Great Mosque of Demak are from outside Demak, such as Indramayu, Solo, Kendal, Bandung, Jakarta, Tegal, Kudus, Yogyakarta, Semarang, and others. Accessibility itself is the ease of being able to move from an initial place to a destination.³⁰

Tourist access to a destination can affect the attractiveness and potential of the tourist destination itself.³¹ Of all tourists, the type of work most tourists have is as an entrepreneur. The purpose of religious tourism dominates the motivation or destination of tourists visiting the Great Mosque of Demak in the first place, worship in the second place, and stopping or resting in the third. In addition, some tourists who visit the Great Mosque of Demak are motivated by historical tourism, educational or research purposes, and work. It is natural because the

³⁰ Anjali R. Virkar and Prita D. Mallya, "A Review of Dimensions of Tourism Transport Affecting Tourist Satisfaction," *Indian Journal of Commerce & Management Studies* IX, no. 1 (2018), <https://doi.org/10.18843/ijcms/v9i1/10>.

³¹ Virkar and Mallya.

Great Mosque of Demak is one of the famous religious and historical tourism icons in Central Java.

Tourists' Perceptions of the Quality of Religious and Non-Religious Facilities

The quality of facilities at tourist sites is an essential factor in developing the competitive advantage of tourist sites.³² With the development of quality facilities, tourists feel more comfortable visiting the Great Mosque of Demak, so they will return later due to their positive experiences after visiting the Great Mosque of Demak. In this study, the quality of facilities was divided into two, namely, the quality of religious facilities to support worship and non-religious facilities to support their tourism activities.

Table 4. Quality of Facilities of the Great Mosque of Demak Based on Religious and Non-Religious Facilities (n=104)

Elements	Indicator	Value	Average	Interpretation
Religious Facilities' Quality	Wudhu location	4,28	4,24	Very high
	Cleanliness	4,26		
	prayer set (Sajadah, Mukena, etc.)			
Non-Religious Facilities' Quality	Adzan sound quality	4,19	3,72	High
	Organized parking location	3,20		
	Environment	3,62		
	condition mosque			
	Quality staff of the mosque	4,07		

³² Vicentius Bagas Adi Pratama, "Study of Tourist Satisfaction to Experience Quality of Visit to Budapest, Hungary, as Cultural Heritage Destination," *Gadjah Mada Journal of Tourism Studies* 3, no. 2 (2022): 73–85; Mohamad Khairi and Didit Darmawan, "The Relationship Between Destination Attractiveness, Location, Tourism Facilities, and Revisit Intentions, " *Journal of Marketing and Business Research Interaction* 1, no. 1 (2021): 39–50.

The level of cleanliness around the Great Mosque of Demak	3,99
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Source: Primary Data, processed 2023

The quality of religious facilities is essential for developing religious tourism because most tourists who visit aim to carry out religious activities related to worship. In the aspect of the quality of religious facilities, it shows a very high average value of 4.24, with the highest indicator value in the condition of the ablution place, which is 4.28, then followed by the cleanliness indicator of the prayer facilities with a value of 4.26 and the last indicator of the sound quality of the Adhan 4.19. It shows that the quality of the religious facilities of the Great Mosque of Demak is excellent and makes tourists feel comfortable and desire to make a return visit because of the outstanding religious facilities. One of the respondents delivered the statement.

“The worship facilities in the Great Mosque, in my opinion, are very qualified and comfortable, especially the place of ablution and *mukena*, so it is already rich in holiday routines. I must pray dhuha at the Great Mosque while waiting for Dzuhuran...”

Regarding the quality of non-religious facilities, most respondents stated that the quality of non-religious supporting facilities had shown a good value, with an average of 3.72. The highest value of the quality indicator of non-religious facilities is the quality of the Great Mosque of Demak staff, which is 4.07. According to respondents, the staff is accommodating to tourists when they have questions related to the Great Mosque of Demak, and the services provided by the staff are very satisfying for them. One of the respondents conveyed this.

“I am happy with the officers at the Great Mosque; they are friendly and like to give information such as they want to start praying before the adhan, they like

to give hello info for us to get ready to pray, then if you want to make a pilgrimage, you are also guided by the staff.... ”

The lowest indicator value on the quality of non-religious facilities is the security and comfort of the parking lot, which is 3.20; the majority of respondents said that the parking lot at the Great Mosque of Demak still needs to be improved; this is because the parking location of the Great Mosque of Demak is still on the side of the road and there is no official guard, so tourists feel that the location and security of parking still need to be improved again to increase convenience.

“The overall facilities are good; what is still lacking is the parking facilities that need to be improved because, as far as I observed, it is still managed by unofficial parking.”

Overall, the quality of both religious and non-religious facilities at the Great Mosque of Demak is excellent, and tourists have a comfortable feeling about the Great Mosque of Demak and can make a return visit. The good quality of facilities encourages positive experiences for tourists so that their sensitivity to return visits will be greater with the advantages of these facilities. Research conducted by Bint Ismail Balkhiz supports them,³³ There is a need for good facility management to meet the community's needs. The design of future mosques should consider flexibility in design and maximize the need for each facility provided. Critical issues in facilities accessible to everyone should also be considered.

Tourism Satisfaction and Revisit Intention

The level of tourist satisfaction with the facilities in the Great Mosque of Demak also influences the amount of tourist interest in revisiting (revisit intention). Based on Table 5, of the total tourists, their level of satisfaction when visiting the Great Mosque of Demak is supported by several things, such as the calm atmosphere in the Great

³³ “Facilities in Mosque: An Overview of the Society’s Need,” *National Academic Symposium of Social Science*, no. March (2019).

Mosque of Demak, ease of worship as well as pilgrimage, the Great Mosque of Demak which has historical value, mosque architecture, and others.

The majority of tourists love the architecture of the mosque. The architecture of the Great Mosque of Demak is the most preferred thing by tourists. In addition to liked items, tourists also stated that some things are not picked when visiting the Great Mosque of Demak, namely too crowded (crowded), wild parking, lack of shade, and lack of security. Most tourists of the Great Mosque of Demak stated that the lack of shade is the most disliked thing by tourists.

Table 5. *Customer Satisfaction* Tourists of the Great Mosque of Demak (n=104)

Elements	Customer Satisfaction		Result
	Indicator	%	
Tourists liked the Great Mosque of Demak	The peaceful, peaceful and solemn atmosphere	25.96	Mode: The architecture of the mosque
	Can worship and make pilgrimages	17.31	
	Has historical value	16.35	
	Mosque' architecture	26.92	
	Others	13.46	
Tourists don't like about the Great Mosque of Demak	Too crowded	7.69	Mode: absence of shelter
	Unorganized parking	24.04	
	absence of shelter	39.42	
	Lack of security	3.85	
	Others	25	

Source: Primary Data, processed 2023

Revisit intention is a form of behavioural intention or tendency of the desire of tourists to revisit, providing positive word of mouth and a force that encourages someone to pay attention to a tourist object.³⁴ Tables 5 and 6 show customer satisfaction and revisit the intention of visitors to the Great Mosque of Demak.

Table 6. Revisit Intention Tourists of the Great Mosque of Demak (n=104)

Characteristics	<i>Revisit Intention</i>	
	Yes (%)	No (%)
Age (Year)		
<= 19	9,62	5,77
>19 - <=30	25,96	0
>30 - <=40	11,54	0
>40 - <=50	8,56	1,92
>50	33,65	2,88
Total	89,42	10,58

Source: Primary Data, processed 2023

Based on Table 6, of the total tourists (104 people) the number of tourists who have the desire or interest to revisit the Great Mosque of Demak is 89.42%, with the most significant percentage of visitors who are interested in reviewing are tourists with an age range of more than 50 years, which is 33.65%. Revisit intention is usually inspired by the experiences of tourists visiting the objects.³⁵ This intention is based

³⁴ Harimurti Wulanjani and Derriawan Derriawan, "Dampak Utilitarian Value dan Experiential Marketing Terhadap Customer Satisfaction dan Revisit Intention.," *Jurnal Riset Manajemen Dan Bisnis (JRMB) Fakultas Ekonomi UNIAT 2*, no. 2 (2017), <https://doi.org/10.36226/jrmb.v2i2.42>; Halimatussaddiah Marpaung and Hilmiatus Sahla, "Pengaruh Daya Tarik dan Aksesibilitas Terhadap Minat Berkunjung Wisatawan Ke Air Terjun Ponot di Desa Tangga Kecamatan Aek Songsongan Kabupaten Asahan," *Prosiding Seminar Nasional Multidisiplin Ilmu UNA*, 2017.

³⁵ Mohamad Yusak Anshori et al., "A Study of Revisit Intention : Beach Image , Beach Uniqueness , Beach Authenticity , Attraction and Satisfaction in Lombok Beach Nusa Tenggara Barat," *TEST Engineering & Management* 83, no. May-June

on several factors, namely satisfaction and a sense of accomplishment. Satisfaction is a feeling of pleasure or disappointment from a person that arises after the person compares the performance thought with the expected performance or results.³⁶ Weldera's research³⁷ Shows that destination image, satisfaction, and tourist experience influence interest in revisiting. Amalia state that the argument of religiosity and memorable tourism experience is considered necessary in shaping tourism that focuses on tourists who are looking for a religious experience so that it will affect revisit intention.

Discussion

Tourism combines rest with knowledge of life, history, culture, traditions, and customs of one's own and those of other people. Historical and cultural tourism occupies one of the leading places among the main types of tourism. Demak Great Mosque is a tourism site with potential that deserves to be developed and managed optimally. Tourism in Indonesia varies, one of which is religious tourism. Walisongo Heritage is one of Indonesia's religious tourism sites. It is a symbol of the spread of Islam in Indonesia, especially on the island of Java. One of Walisongo's heritage is in Demak Regency. Demak Great Mosque has high tourism potential and is strategic in its tourism development. It can be seen from the visits of tourists.

The existence of tourist attractions is essential in tourism activities because tourists will visit tourist destinations if they have potential as tourist attractions.³⁸ Although some recent studies claim

2020 (2020): 2988–96, http://repository.unusa.ac.id/6131/1/A_Study_of_Revisit_Intention_Beach_Image%2C_Beach_Uniqueness%2C_Beach_Authenticity%2C_Attraction_and_Satisfaction_in_Lombok_Beach_Nusa_Tenggara_Barat.pdf.

³⁶ Razafimanjary Maminiaina Aimee, "A Thorough Literature Review of Customer Satisfaction Definition, Factors Affecting Customer Satisfaction and Measuring Customer Satisfaction," *International Journal of Advanced Research* 7, no. 9 (September 30, 2019): 828–43, <https://doi.org/10.21474/IJAR01/9733>.

³⁷ "The Influence of Destination Image, Tourist Satisfaction, and Tourists' Experience Toward Revisit Intention to The Most Beautiful Village in The World (Nagari Tuo Pariangan)," *Jurnal Kajian Manajemen Dan Wirausaha* 18 Volume (2019).

³⁸ Devy and Soemanto, "Pengembangan Obyek dan Daya Tarik Wisata Alam Sebagai Daerah Tujuan Wisata di Kabupaten Karanganyar."

that the motives are based on spirituality,³⁹ religious belief,⁴⁰ exploration and socialization.⁴¹ Exploring various cultures and lifestyles, finding respite from the daily pressures of life, and establishing social connections,⁴² interest in history,⁴³ for cultural or recreational purposes.⁴⁴ Religious travellers compromise specific distinctive identities and values once integral to the practice.⁴⁵

Religious tourism can be related to efforts to understand the historical development of a country's spiritual life at different times; it can also be in the form of comparative studies. Religious tourism is closely related to cultural tourism in the Great Mosque of Demak, Demak Regency itself. Cultural tourism is sometimes associated with educational tourism. This tourist activity aims to know and get to know various areas of need, such as historical heritage or specific communities with their characteristics. Religious tourism has emerged as a significant economic catalyst and an appeal to religiosity. So, religious tourism has emerged as a distinct sector within the tourism industry.⁴⁶

³⁹ Christine N. Buzinde et al., "Emic Understandings of Kumbh Mela Pilgrimage Experiences," *Annals of Tourism Research* 49 (November 2014): 1–18, <https://doi.org/10.1016/j.annals.2014.08.001>; Martinette Kruger and Melville Saayman, "Understanding the Zion Christian Church (ZCC) Pilgrims," *International Journal of Tourism Research* 18, no. 1 (January 26, 2016): 27–38, <https://doi.org/10.1002/jtr.2030>.

⁴⁰ Wanfei Wang, Joseph S. Chen, and Keji Huang, "Religious Tourist Motivation in Buddhist Mountain: The Case from China," *Asia Pacific Journal of Tourism Research* 21, no. 1 (January 2, 2016): 57–72, <https://doi.org/10.1080/10941665.2015.1016443>.

⁴¹ Costanza Scaffidi Abbate and Santo Di Nuovo, "Motivation and Personality Traits for Choosing Religious Tourism. A Research on the Case of Medjugorje," *Current Issues in Tourism* 16, no. 5 (July 2013): 501–6, <https://doi.org/10.1080/13683500.2012.749844>.

⁴² Jaeyeon Choe, Michael Blazey, and Ondrej Mitas, "Motivations of Non-Buddhists Visiting Buddhist Temples," *Current Issues in Tourism* 18, no. 1 (January 2, 2015): 70–82, <https://doi.org/10.1080/13683500.2013.771627>.

⁴³ Jorge Gutic, Eliza Caie, and Andy Clegg, "In Search of Heterotopia? Motivations of Visitors to an English Cathedral," *International Journal of Tourism Research* 12, no. 6 (November 11, 2010): 750–60, <https://doi.org/10.1002/jtr.790>.

⁴⁴ Gyan P. Nyaupane, Dallen J. Timothy, and Surya Poudel, "Understanding Tourists in Religious Destinations: A Social Distance Perspective," *Tourism Management* 48 (June 2015): 343–53, <https://doi.org/10.1016/j.tourman.2014.12.009>.

⁴⁵ Iliev, "The Evolution of Religious Tourism: Concept, Segmentation and Development of New Identities."

⁴⁶ Iliev.

It is clear that to develop tourist areas, it is necessary to improve tourist attractions to attract many visitors. The architecture of the Great Mosque of Demak is an extraordinary asset for Demak Regency that needs to be preserved, and this requires active participation from the Regional Government of Demak Regency.⁴⁷ The diversity and uniqueness of ornamental arts (ornaments) of the Great Mosque of Demak, believed to have been founded by Walisongo, is one of its own phenomena. As a manifestation of physical culture, the diversity of ornamental arts of the Great Mosque of Demak stores cultural values and various meanings, making it very interesting and meaningful to be secured and preserved.⁴⁸

Conclusion

The Great Mosque of Demak has several unique tourist attractions, such as historical, religious, and educational, with the highest visitor density during the day, both during the high and low seasons, between 12.00 and 15.00. The quality of religious and non-religious facilities at the Great Mosque of Demak, as well as indicators of customer satisfaction, are driving factors for the interest and competitiveness of tourist sites. The results of acquiring a very high average quality of religious facilities and high quality of non-religious facilities at the Demak Great Mosque encourage tourists to visit.

Demak mosque is considered to have an architecture that many tourists like because of its history and local wisdom. Besides that, visitors also think the mosque is a pleasant place with uniqueness in the form of culture, activities, history and buildings. The community's facilities need to be considered in the management of the mosque, so the mosque is built to serve its primary purpose. Still, because of other essential needs in the community, it also serves other purposes that determine the flexibility of the mosque to the community and the economy as a whole.

Acknowledgment

⁴⁷ Mohhamad Kusyanto, "Kearifan Lokal Arsitektur Masjid Demakan," *Talenta Conference Series: Energy and Engineering (EE)* 3, no. 1 (September 30, 2020): 83–91, <https://doi.org/10.32734/ee.v3i1.854>.

⁴⁸ Supatmo Supatmo, "Perwujudan Estetis Seni Ornamen Masjid Peninggalan Walisanga Di Jawa Tengah," *Imajinasi : Jurnal Seni* 11, no. 2 (2017).

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