

**Social, Cultural, and Environmental Impact to
The Existence of Religious Tourist Site
Dian Al-Mahri Depok Jawa Barat**

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Abstract

The phenomenon that occurred in some cities shows that the mosque has many additional functions besides the means of worship, such as a place of education and other social activities. Dian Al-mahri Mosque has been functioned widely and gives impact to the community. The impact of tourism can be divided into positive and negative. The purpose of this study is to know the impact from existence of *Kubah Emas* Mosque (Dian Al-Mahri Mosque) as tourism site in social, culture and environment that are happened in people in Meruyung area. The descriptive qualitative method was used in this study, data collect used observation, questioner, related documents and from key informant which was the urban village head of Meruyung. The research result show social impacts that were felt by people around Meruyung as the spiritual feeling so they are still *istiqomah*, it was proven by people who came for Hadits study, *istighotsah* and *tausiyah* as well as *Dakwah*. There are a lot of tourists that come by using vehicle, it is impacted directly to the environment, because there are a lot of emissions as well. It makes air pollution and also the traffic around that area. Another impact is garbage from the existence of this tourist site impacts the environment. It is known that the committee of Dian Al- Mahri Mosque have minimalized the

negative impacts that are possibly happened. For example, there is a garden as neutralizer of air pollution from the emissions of vehicles and they also forbid the street seller come into the mosque area to make less garbages.

[Fenomena di beberapa kota memperlihatkan bahwa masjid memiliki fungsi tambahan selain sarana ibadah, seperti tempat untuk pendidikan dan kegiatan sosial lainnya. Masjid Dian Al-mahri telah difungsikan secara luas dan memberikan dampak bagi masyarakat. Dampak dari kunjungan wisatawan dapat dibedakan menjadi dampak positif dan negatif. Tujuan dari penelitian ini adalah untuk mengetahui dampak atas keberadaan Masjid Kubah Emas (Masjid Dian Al-Mahri) sebagai lokasi wisata pada bidang sosial, budaya dan lingkungan yang dirasakan masyarakat Kelurahan Meruyung. Metode penelitian dengan pendekatan kualitatif deskriptif, pengumpulan data menggunakan observasi, kuesioner, dokumen pihak terkait dan informasi dari *Key Informan* yaitu lurah Meruyung 2016. Dampak sosial yang dirasakan masyarakat berupa penyegaran rohani sehingga mereka tetap *istiqomah* terlihat dengan adanya partisipasi masyarakat dalam kajian hadist, istighotsah dan tausiyah serta dakwah yang diadakan. Wisatawan datang membawa kendaraan berdampak langsung terhadap lingkungan yaitu emisi gas buang (asap knalpot) yang menyebabkan polusi udara dan turut menyebabkan kepadatan lalu lintas. Dampak lain terhadap lingkungan yaitu tentang sampah. Peneliti menemukan bahwa pihak pengelola masjid Dian Al-Mahri telah berusaha untuk memperkecil dampak negatif yang dapat terjadi, antara lain dengan keberadaan taman yang menjadi penetralisir udara dari polusi asap kendaraan dan melarang penjual memasuki kawasan masjid guna mengurangi sampah.]

Keywords : social; cultural; environmental; impact; religious tourism

Introduction

Mosque growth in many places, especially in cities that the majority Muslim population. Availability of religious facilities in the form of mosques for the community can be prepared by the government and personally. Depok City has a mosque that was built privately by Dian Djuriah Maimun Al Rashid. The mosque is located on Jalan Meruyung, known by local people and the public as a golden dome mosque. The name is known by the community clearly describes the hallmark of the mosque that has a dome made of gold, this uniqueness is the main attraction for many people.

The uniqueness, characteristic and natural as well as cultural conditions that exist in the community becomes the reason someone came to a place for a tourist destination. Therefore managers need to pay attention to 1) human relationships with God Almighty, 2) the relationship between humans with humans, 3) human relationships with people and humans with The natural environment¹, this is also a consideration in the development of the area and the development of the tourism industry by government

The phenomenon that occurred in some cities shows that the mosque has many additional functions besides the means of worship, the function is widely as a place of education and other social activities. Dian Al-mahri Mosque has been functioned widely and gives impact to the community, the city government Depok where this mosque is located, categorize the golden dome mosque as one of the tourist objects in the city of Depok and the existence of Masjid Dian Al-Mahri has been open to the public for 10 years give impact to the surrounding, especially in terms of faith and can also impact on economic, social and cultural, and the environment.

Depok tourism industry continues to grow from year to year, this development is expected to have an impact in the economic and social around where the attraction is located. The impact of tourism is differentiated into positive and negative impacts, as mentioned by Peter Mason "*the impact of tourism can be positive or beneficial, but also negative or detrimental. Whether impacts are perceived as positive or negative depends on the value position and judgment of the observer of the impacts*"². Many tourists have visited the *Kubah Emas* mosque with various reasons visit.

The development of a location into a tourist attraction will also change the daily condition of the surrounding community including some problems, such as a) too crowded people, b) traffic congestion, c) excessive use of infrastructure, d) loss of usefulness and social benefits of land, e) loss Benefits and other endeavors, f) architectural design pollution, g) crimes

¹ Mohamad Ridwan, *Perencanaan Pengembangan Pariwisata*. (Medan: PT. Softmedia, 2012), 15.

² Peter Mason, *Tourism impacts, Planning and Management* (Oxford: Butterworth-Heinemann, 2003), http://www.mu.edu.et/iphc/images/liblary/Heritage/Heritage_Culture_and_Tourism/Tourism_Impacts_Planing__devet.pdf, 28.

against tourists, and crime by tourists³. The purpose of this research is to know the social and cultural impacts and the environment that the urban villagers feel is merging on the existence of the *Kubah Emas* (Masjid Dian Al-Mahri).

Methods

The method used in qualitative research is descriptive method, to answer the objectives of the study can be seen from the public perception of the impact of the *Kubah Emas* mosque as a religious tourism to the social and cultural and environment people Meruyung. The data used are primary data and secondary data. Primary data derived field observations and questionnaires. Determination of the sample is taken by purposive sampling, the people living around the area of the mosque precisely Meruyung urban village with key informant is urban village Head in 2016 that is Tono Hendratno Hasan.

Religious Tourism Definition

Travel is a journey undertaken by a person or group of people visiting a certain place voluntarily and temporarily for the purpose of vacation or other purposes not to earn a living⁴. Richardson and Fluker category some resources that can be tourism sites such as : 1) Active Adventure, 2) nature and wildlife, 3) Affinity 4) Romance, 5) Family, 6) Soft Adventure, 7) History/ Culture, 8) Hobby, 9) Spiritual and 10) Sport⁵, each resource has a uniqueness that can be the reason someone visits the spot.

The Indonesian synonym dictionary equates the word *Rohani* (spiritual) with the word inner, spiritual and psychological. Spiritual tourism referred to here leads to the pilgrimage tour (religious tourism). Chotib describes several places that can be pilgrimages are: 1) The tomb of the

³ I Gde Pitana dan I Ketut Surya D. *Pengantar Ilmu Pariwisata* (Yogyakarta: C.V Andi Offset, 2009), 197-200

⁴ Suwardjoko P Warpani dan Indira P Warpani, *Pariwisata dalam Tata Ruang Wilayah* (Bandung: ITB, 2007), 7.

⁵ Pitana, *Pengantar Ilmu Pariwisata*, 76.

Prophets, 2) Tomb of the Ulama (scientists), 3) The heroes (*Shuhada*), and 4) Mosques⁶.

Mosque is used as a place to worship like prayer, in its development mosque can functioned also as center of guidance of people in wide meaning. As embodied in Al-Qur'an At-Taubah(9):18 is "Those who are entitled to enliven / prosper the mosques of Allah are only those who believe in Allah and the day of deity and still do the prayers, perform Zakat, and not fear anyone except Allah. Hopefully such people are expected to include those who are guided".

Tour to the mosque is one of the embodiments of the prosperity of the mosque and *the syiar* of Allah's religion. Strictly speaking the Qur'an in the letter At Taubah (9) verse 18 states prosper the mosque became one of the characteristics of believers. The word "prosper" is not limited to building, maintaining and praying, but includes also visiting mosques⁷. Religious tourism conducted to the mosque is a journey that is done temporarily in search of Allah's blessings, giving experience and knowledge about religion that is specific and general.

The mosque is a place of God's revelations and religious celebrations performed in the mosque can also be a *syiar* of God's teachings. Therefore, during the respect within reasonable limits and do not deliver to the *syirik*, religious tourism that aims of pilgrimage can be justified.⁸

The existence of a tourist attraction can have an impact for the surrounding community, as written by Mason that tourism as a significant form of human activity, can have major impacts. These impacts are very visible in the destination region, where tourists interact with the local environment, economy, culture and society⁹. In more detail, Pitana concludes that the economic impacts are tax revenue, livelihood sources, employment¹⁰, also Mujib pointed out that improving the quality of

⁶ Moch Chotib, "Wisata Religi di Kabupaten Jember," Jurnal Fenomena 14, no. 2 (Oktober 2015): 415

⁷ M.Quraish Syihab, *Membumikan Al Quran : Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 2007), 355.

⁸ Ibid., 354.

⁹ Mason, *Tourism impacts, Planning and Management*, 28.

¹⁰ Pitana, *Pengantar Ilmu Pariwisata*, 184.

transport infrastructure and increasing personal income levels has fueled the development of a service sector that is generally called spiritual tourism¹¹.

Results

Kubah Emas Mosque

Building a mosque that has the uniqueness of Islamic architecture and by expecting Ridho Allah SWT then coincides with Eid Al-Adha 1427H or December 31, 2016, Masjid Dian Al-Mahri inaugurated by Mrs. Hj. Dian Juriyah Maimun Al Rashid and Mr. H. Maimun Al-Rashid. This mosque is also known as the *Kubah Emas Mosque*, located in the village of Meruyung, district Limo, Depok city.

The 8000m² mosque stands on an area of 70 ha, able to accommodate 15,000 worshipers for the prayer. There is the main room of the mosque, the mezzanine room, the inner courtyard, the upper alignment, the outer alignment and other functional rooms within the main building. Other buildings are the main hall, management office, shop building, lodging and hall, parking lot, separate women's and men's toilets, footwear storage lockers and parks. Availability of facilities and infrastructure in the mosque location to support tourists in enjoying the time of travel. Anita research concluded some of the necessary facilities in tourism, such facilities include the main means of tourism, complementary facilities and supporting tourism. The infrastructure includes transportation, water, health and safety facilities¹²

The vision of the existence of the mosque is as a place of *da'wah* and develop *syiar* Islam especially in the earth of Indonesia. In order to achieve that vision, the missions are 1) to provide tools and media of *da'wah*, 2) to provide comfort for people who comes or *jama'ah*. The purpose of the building of the mosque is 1) with the Mosque Dian Al-Mahri, Muslims in Indonesia become more proud of *aqiqah* religion, 2) to prove the greatness

¹¹ M. Misbahul Mujib, “*Tradisi ziarah dalam masyarakat jawa*” (Purwokerto: Jurnal IBDA:Jurnal Kebudayaan Islam Vol. 14 no.2 Juli – desember 2016): 217

¹² Anita S.G., Djamhur H dan Maria Goretti Wi E.N.P, “*Analisis pengembangan pariwisata terhadap sosial ekonomi masyarakat: studi pada wisata religi gereja Puhsarang Kediri*” Jurnal Administrasi Bisnis (JAB) Vol 32 No 1 (Maret 2016):7 <http://id.portalgaruda.org/index.php?ref=browse&mod=viewarticle&article=405148>

of Allah SWT as the creator, 3) more strengthening *Ukhuwah Islamiah* among fellow Muslims.

Masjid Dian Al-Mahri can be visited ranging from morning prayers to after Isya or at 20.00 every Friday - Wednesday. Special Thursday is opened for prayers at dawn then the mosque will be closed for cleaning the mosque and reopened at the time of prayer Ashar. Every visitor who comes is not charged individual admission or entourage, the fee charged by the manager in the form of vehicle parking levy.

Activities carried out at the Mosque Dian Al-Mahri include: 1) Kultum after Ashar, 2) Public study every Wednesday, Saturday and Sunday at 10.30 pm, 3) *Istighotsah* and *Tausiyah* every third Sunday at 08.300 WIB to finish, 4) Book Review *Bidayatul Hidayah* everyday on the 2nd and 4th days after Isya, 5) Study of hadith with *Riyadhush Shalihin* every second Sunday after Ashar, 6) *Hizb Dzikir Hirzil Jausyan* every Tuesday night Wednesday, -2 every 2 months after Sholat Isya with KH. Muhammad Junaidi.

Every activity is undertaken by the manager is not charged for worshippers. However, in the use of lodging and halls for events such as weddings, the managers charge rent for the building. Building shop is a place of economic activity takes place, there is a canteen that provides food for the congregation and boutiques that provide clothing as well as in the parking area there is a beverage kiosk. Before entering the main hall there is a table that sells drinks to the congregation because in the main hall, the congregation can rest, eat and drink.

Social and Cultural Impact

The existence of the mosque can give an impact to improve the motivation of the community in the activity both formally and informally for the welfare of the environment where the mosque is in achieving the development goals of Indonesia that is just society, prosperous and prosperous physical and mental¹³. The board of Dian Al-Mahri Foundation are conducting social program in the form of compensation to orphans, poor families and elderly residents living around the mosque. The activity is done

¹³ Supardi dan Teuku Amiruddin, *Manajemen Masjid Dalam Pembangunan Masyarakat* (Yogyakarta: UII press, 2001), 138.

three times, at *Muharroman*, *Ramadhan* and Ied Festival in *Syawwal* every one year. During Ramadan, *Tarawih* Prayer is held with Twenty (20) *Raka'at* plus *witir* 3 (three) with the target of the Qur'an Thirty (30) Juz, meaning in one day, one Juz to be completed in *Tarawih* prayer.

The mosque has several roles and functions in achieving its purpose of existence, following some classification of areas in mosque activities: 1) *Ubudiyah* activities, 2) education activities¹⁴ and activities of Islamic Da'wah¹⁵. Activities are undertaken by the foundation include conducting routine reviews by inviting the preachers or Ustadz either from within or outside the city. This activity becomes a spiritual refresher for those who come to the mosque so that they remain *istiqomah* on the right path and add religious insight.

Activities are undertaken by the foundation have direct impact to people, like Richardson and Fluker state that there are several impacts of tourism on socio-cultural life in tourist destinations such as: 1) impact on population structure, 2) transformation of livelihood structure, 3) transformation of values that can be translated into Some forms include a) The effect of imitation, b) Marginalization, c) the commodification of culture, 4) the impact on everyday life¹⁶. Every activity is undertaken by mosque officials, provides opportunities for interaction between surrounding communities and tourists. The faith of the community increases in line with the participation in the study of *hadith*, *istighotsah* and *tausiyah* and when listening to *da'wah* conducted by the mosque.

Religious values are applied in various forms of culture, indicating that the pattern of teaching and religious education other than obtained from educational institutions (schools) is also obtained from the implementation of rituals and traditions that exist and has become the norm in the community¹⁷.

¹⁴ Ahmad Yani dan Ahmad Satori Ismail. *Menuju Masjid Ideal*. (Jakarta: LP2SI Haramain, 2001), 20-22.

¹⁵ Nana Rukmana, *Masjid dan dakwah* (Jakarta : Al Mawardi Prima, 2002),p.51

¹⁶ Pitana. *Pengantar Ilmu Pariwisata*, 195.

¹⁷ Ketut Wardhana dan Amir Fadhilah, "Pariwisata dan ekstensi pendidikan agama," *SOSIO DIDAKTIKA: Social Science Education Journal vol I no 2, (Des 2014): 188*

Cultural areas that are seemed immediately visible from the architecture of the building Dian Al Mahri Mosque, the architectural design of the mosque follows Islamic typology, as seen from the use of decorative details, among others: 1) The six (6) minarets are hexagonally representative of the pillars of faith and at its peak there is also a 24 carat gold mosaic dome. 2) Calligraphy on the north and south sides of the wall is written the word of *Shahadat*, in the written prayer of *I'tikaf* at the entrance of the north and south side of the entrance and on the main door written prayers entering the mosque. 3) The top of the dome ceiling depicted calligraphic ornament in the form of *Shalawat* from gold plated brass. 4) The dome is 5 pieces that symbolize the pillars of Islam.

Make the mosque as a religious or pilgrimage tours there are some things to note, namely: 1) should the pilgrimage does not deliver to things that are against the religion and culture, causing the owner of the place that leads to *syirik*. 2) It should create a sense of awe and respect for the services of the owner of the place or the initiator of the historic building. 3) It should be explained the main points of doctrine and religious views believed by the owner of the place and the values of their struggle so as to give birth to a wide religious and national insight¹⁸

Environment Impact

Environment becomes one of the reasons a tourist visiting a tourist attraction, the state of the environment is a significant factor determinant of tourist destinations. The arrival of tourists to a region may temporarily impact either directly or indirectly to the natural environment. The Dian Al-Mahri Mosque area includes extensive buildings and gardens. There are various flowers and trees that are well maintained by the board, and even employed some mothers from the surrounding community to take care of the park area of Dian Al-Mahri mosque.

According to Richardson and Fluker the impacts of tourism on the environment include: 1) the impact of the use of means of transportation, 2) the impact of the development of tourism facilities and 3) the impact of the operation of the tourism industry¹⁹. The impact of tourist visits such as the

¹⁸ M.Quraish Syihab, *Membumikan Al Quran*, 356.

¹⁹ Pitana, *Pengantar Ilmu Pariwisata*, 204.

construction of tourism support facilities, like the existence of business units to meet the needs of tourists. The existence of attractions will indirectly create jobs for people around the tourist sites that will ultimately reduce unemployment²⁰.

In one day, visitors who use a vehicle about 20 cars, dozens of motorcycles and also a group of tourists who use large buses. Change in the number of vehicles coming, causing air pollution due to emissions of vehicle disposal. This is the path with the results of Amzath and Zhao's research that is Result of very positive direct relationship between the tourism development indicators and carbon emission²¹.

The visited of tourists with their vehicles also contributed to the density of traffic, this happens especially when there are events in the area of the mosque. There is also a group of tourists who use large buses that make the traffic jams because the road to the mosque is still not enough to pass several buses at once.

The impact of the existence of tourism object in society is also studied by Halumiah, Arya and Eka, the conclusion of their research is tourism industry of Taman Safari Indonesia Cisarua-Bogor is seen by society have positive impact for Cibereum villagers in social and economic field and Regarded as having no positive impact on the environmental conditions of local communities²².

The obvious environmental impact is on waste. At the beginning of the opening of the mosque to the public, the manager allowed the community to sell inside the mosque area, but this activity caused the

²⁰ Afriwanda dan Zulkifli."Analisis Angka Pengganda Pada Pariwisata Kota Banda Aceh dan Kabupaten Aceh Besar Terhadap Pendapatan Masyarakat: Studi Kasus Pantai Ulee Lheue dan Lampuuk," *Jurnal Ilmiah Mahasiswa (JIM) Ekonomi Pembangunan Fakultas Ekonomi dan Bisnis Unsyiah* Vol 2 no 1 (2017):26

²¹ Ahmed Amzath and Laijun Zhao, "A study of the relationship between carbon emission and tourism development in Maldives." *African Journal of Business Management* 8, no 20, (2014): 971, <http://www.academicjournals.org/journal/AJBM/article-full-text-pdf/2BD64F148221>

²² Sitti Halumiah, Arya Hadi D dan Eka Intan K.P, "Persepsi masyarakat local terhadap dampak industri pariwisata taman safari Indonesia ditinjau dari konsep pembangunan berkelanjutan," *Jurnal Pengelolaan Sumberdaya Alam dan Lingkungan* 4 no 2 (2014): 135, <http://id.portalgaruda.org/index.php?ref=browse&mod=viewarticle&article=367046>

garbage scattered around the mosque area, so the manager finally prohibits selling activities in the area, but based on research, the manager of the mosque Dian Al-Mahri has been trying to minimize the negative impact that can occur. The existence of the park can be the air neutralization of vehicle emissions visitors who come and not allow sellers into the mosque area. At the time this research is conducted, sales activities are only done by the manager and there are many garbage dumps available, so that visitors can easily dispose of their garbage.

The existence of a tourist attraction in the area of the population has an unavoidable environmental impact on the environment, such as the conclusion of the Ogechi research said tourism can contribute to social and cultural change in host communities²³, the dilemma is found also by tomoko increasing the pace of tourism development in order to have more tourists will transform the town physically but possibly provide more job options for the young and poorer member of town.²⁴ Mosque Dian Al-mahri as a new tourist attraction needs to be done continuously, Mingzhu concluded through his research that if they want to achieve long-term growth of the tourism economy, they have a good tourism brand, and set up the health tourism image.²⁵

Conclusion

After 10 years existence of mosque in the middle of environment, there are some things that become impact of existence of mosque Dian Al-Mahri that is:

1. Social and cultural impacts are felt from every activity undertaken by mosque administrators. Routine and non-routine activities conducted

²³ Ogechi B Enemuo and Oduntan Oyinkansola C, "Social impact of tourism development on host communities of Osun Oshogbo sacred grove." *IOSR Journal of humanities and social science (JHSS)* Volume 2, issue 6 (2012): 35

²⁴ Tomoko Tsundoda and Samuel Mendlinger, Economic and Social Impact of Tourism on a Small Town: Peterborough New Hampshire. *J Service Science & Management*, (2009): 69

Published Online June 2009 in SciRes (www.SciRP.org/journal/jssm)

²⁵ Mingzhu liang, Mingsen wang and Songjun Xu, The study of temple tourism brand marketing-taking guangxiao temple as an example. *Chinese studies* (2016): 92. Publish online August 2016 in SciRes. <http://www.scirp.org/journal/chnstd> and <http://dx.doi.org/10.4236/chnstd.2016.53010>

provide opportunities for interaction between surrounding communities and tourists. The faith of the community increases in line with the participation in the study of *hadith*, *istighotsah* and *tausiyah* as well as listening to *da'wah* conducted by the mosque.

2. Impact on culture is the introduction of architectural design of mosques that follow the typology of Islam.
3. Impact on the environment such as density and congestion are caused by the number of vehicles used by visitors, as well as vehicle emissions. But the managers grow trees and make the park as a neutralizer and to minimize air pollution that occurs.

Suggestion

Every area that becomes a tourist destination will feel the impact of the existence of the attraction. It is expected that the management of the mosque and the government of Depok city in order to minimize the negative impact that arises. The local government continues to offer cooperation in the marketing of religious tourism Masjid Dian Al-Mahri to mosque managers in order to develop the business potential that has not been done and in bear the positive and negative impacts arising from tourism activities.

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