ANALYSIS OF FACTORS AFFECTING THE INTEREST OF VISITING TOURISTS IN RELIGIOUS TOURISM DESTINATIONS SUNAN GUNUNG JATI

ANALISIS FAKTOR-FAKTOR YANG MEMPENGARUHI MINAT BERKUNJUNG WISATAWAN PADA DESTINASI WISATA RELIGI SUNAN GUNUNG JATI

Syaeful Bakhri[1]*, Ega Triyana[2], Faridah Nurbaiti[3], Muhammad Fajar Gunawan[4], Ahmad Maulana Firdaus[5], Amelia Azizah[6], Azmi Nizham Mu'arif[7], Muhammad Nuralam[8]

[1,2,3,4,5,6]Fakultas Ekonomi dan Bisnis Islam – IAIN Syekh Nurjati Cirebon

Email[1]*,2,3,4,5,6,7,8: sultan01aulia@yahoo.com, egatriyana@mail.syekhnurjati.ac.id, faridahr574@gmail.com, mfajargunawan@mail.syekhnurjati.ac.id, firdaus@mail.syekhnurjati.ac.id, ameliaazizah@mail.syekhnurjati.ac.id, nizhamclass@gmail.com, alamibnshodiq@mail.syekhnurjati.ac.id

Abstract

Religious tourism is one of the tours in Indonesia. Religious tourism is well known by most Indonesians considering the level of religion and culture inherent in Indonesian society. Cirebon is an area thick with tradition and culture, so it is known as the City of Religion. The icon of religious tourism in Cirebon is the Tomb of Sunan Gunung Jati which is a mandatory destination for religious tourists. The purpose of this research is to find out how religiosity, facilities, and tourist attraction can affect the interest of visitors. This study uses regression analysis as a quantitative approach. The population of this study is all tourists who visit Sunan Gunung Jati tourism. The sample of this study amounted to 96 respondents. Based on the analysis using the simultaneous significance test (F-test), the F-count value is 33,113 with a probability of 0.000, meaning that all independent variables, namely X1, X2, and X3 together have a significant effect on the dependent variable. The results showed that the dependent variable, namely the interest of visiting tourists in Sunan Gunung Jati tourism, was influenced by the independent variables, namely religiosity, facilities, and tourist attraction. Tourism managers are expected to maintain and maintain the condition of tourist facilities and increase visitor comfort. For further researchers, it is necessary to examine other variables that are not in this study, to analyze other factors that influence tourist interest.

Keyword : Sunan Gunung Jati; Religious Tourism.

Abstrak

Wisata religi merupakan salah satu wisata yang ada di Indonesia. Wisata religi cukup dikenal oleh sebagian besar masyarakat Indonesia mengingat tingkat beragama dan budaya yang melekat pada masyarakat Indonesia. Cirebon dikenal sebagai daerah yang kental akan tradisi dan budayanya sehingga dikenal sebagai Kota Religi. Ikon wisata religi di Cirebon adalah Makam Sunan Gunung Jati yang menjadi destinasi wajib bagi wisatawan religi. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana religiusitas, fasilitas, dan daya tarik wisata dapat mempengaruhi minat pengunjung. Penelitian ini menggunakan analisis regresi sebagai pendekatan kuantitatif. Populasi penelitian ini merupakan semua wisatawan yang berkunjung ke wisata Sunan Gunung Jati. Sampel penelitian ini berjumlah 96 responden. Berdasarkan

analisis menggunakan uji signifikansi serentak (uji-F) didapatkan nilai F-hitung sebesar 33,113 dengan probabilitas 0,000, artinya semua variabel bebas yaitu X_1, X_2, dan X_3 secara bersama-sama memiliki pengaruh yang signifikan terhadap variabel terikat. Hasil penelitian menunjukkan bahwa variabel terikat yaitu minat berkunjung wisatawan di wisata Sunan Gunung Jati dipengaruhi oleh variabel bebas yaitu religiusitas, fasilitas, dan daya tarik wisata. Pengelola wisata diharapkan dapat mempertahankan dan memelihara kondisi fasilitas wisata dan meningkatkan kenyaman pengunjung. Bagi peneliti selanjutnya perlu meneliti variabel lain yang tidak ada di dalam penelitian ini, untuk menganalisis faktor lain yang mempengaruhi minat berkunjung wisatawan.

Kata kunci: *Sunan Gunung Jati; Wisata Religi.*

A. INTRODUCTION

Indonesia is a nation known for its natural beauty and cultural diversity. Cultural wealth is an important component in tourism. The tourism sector is one of the potentials that can be developed to improve economic conditions in an area. Therefore, regions in Indonesia continue to develop their tourism potential (Junaida, 2019).

Cirebon is one of the regions in Indonesia that has various tourist destinations, considering its strategic location in the eastern region of Java Island (Hariyanto, 2016). The tourism segment in Cirebon Regency is experiencing quite good development. Based on information from the Cirebon Regency Central Statistics Agency (BPS), there has been a continuous increase in the number of tourists in Cirebon Regency from 2017 to 2019. In 2020 the number of tourists in Cirebon Regency decreased, this was due to the Covid-19 pandemic (BPS, 2021) . The following is data on the number of foreign and domestic tourists in Cirebon Regency for 2017-2020.

Table 1. Number of Foreign and Domestic Tourists in Cirebon Regency 2017-2020

Year	International	Domestic	Total
2017	11.910	701.681	713.591
2018	63.414	1.279.655	1.443.069
2019	5.178	1.478.832	1.484.010
2020	2.357	504.484	506.841

Source: BPS Kabupaten Cirebon, 2021

In Cirebon Regency, one of the mainstays of tourism is religious tourism. Tourism activities related to culture, religion, history, or the beliefs of people or groups in society are referred to as religious tourism (Mega Yustika et al., n.d.). Religious tourism usually

visits places that are considered holy, such as mosques and the graves of respected leaders and great people (Damayanti & Septiarini, 2019).

Religious tourism is often associated with pilgrims' desire for blessings, inner strength, and steadfastness of faith, in addition to religious motivation and spiritual fulfillment. Great respect for ancestors and prominent figures is one of the factors that has contributed to the growth of religious tourism, especially pilgrimage tourism. Respect for ancestors and figures who have contributed to society is the basis for respecting the existence of their graves. There is a spiritual nuance in the pilgrimage tradition that connects the pilgrim with the people they visit. (Bakhri et al., 2021)

One way a region develops its potential is through religious tourism. Apart from being aimed at the APBD, religious tourism also aims to provide educational facilities and increase literacy. These conditions make it possible to increase employment opportunities and economic growth (Satriana, 2018), increase the competitiveness of tourist destinations (Dimoska & Trimcev, 2012), and maximize existing tourism potential (Niasari et al., 2017).

The tomb of Sunan Gunung Jati is a famous religious tourist attraction in Cirebon Regency, Indonesia, specifically in Astana Village, Gunung Jati District. As the final resting place of one of Allah's saints and the 21st descendant of the Prophet Muhammad, Sunan Gunung Jati is one of the Wali Songo pilgrimage sites. Therefore, for visitors, it is a major attraction (Salimuddin, 2020). The potential for religious tourism in Cirebon Regency is wrong the only religious tourism in Sunan Gunung Jati is certainly not wasted by the government Cirebon Regency area. Local governments need to play a role empowering this potential.

Every day, the number of visitors to the Sunan Gunung Jati Tomb religious tourism continues to increase. Many pilgrims not only come from Java but also from various other regions. Usually on Friday nights in Kliwon, the number of pilgrims who come can reach five thousand. Previous research stated that they could not find accurate information regarding the number of tourists on Sunan Gunung Jati religious tourism, this was due to the instability of the number of tourists (Muamar & Mabruri, 2018). The Department of Culture, Tourism and Sports (DISBUDPARPORA) said that the increase in the number of tourists in Cirebon Regency increased by 40% after being hit by the

pandemic. This increase was partly caused by a surge in the number of visitors to the Sunan Gunung Jati religious tourism site some time ago (Devteo MP, 2020).

The greater the number of pilgrims who come to Sunan Gunung Jati religious tourism, the more business opportunities will expand around the tourist attraction. The surrounding community, namely the people of Astana Village, take advantage of this opportunity by providing services, trade and services to the pilgrims who come. In accordance with the economic background of the people, Astana Village is a village with a majority of lower middle class people, so it is not surprising that there are many small food traders such as hawkers at the Sunan Gunung Jati religious tourism site. However, as science and technology develop, so do the number of shops or business kiosks that serve the needs of pilgrims, such as restaurants, accommodation, public toilets, parking lots, and so on. Thus, increasing the number of visitors to Sunan Gunung Jati religious tourism will improve the economic conditions of the surrounding community, especially the Astana Village community, because visitors' opportunities to buy or use goods or services will also increase (Muamar & Mabruri, 2018).

Tourists' interest in visiting religious tourism is certainly caused by various factors. Previous studies stated that religiosity, facilities and things that are interesting to tourists influence tourists' interest in visiting tourist destinations. Moladia and Singla revealed that the motives for visiting religious tourism have changed from pure religious motives to secular tourism motives. From this research, it can be identified that there is a new perspective on tourists' desire to visit religious tourism, not just because of religion, because some visitors to religious places are those from different religions and cultures (Malodia & Singla, 2017).

Salimuddin (2020) explains that facilities for religious tourism are one of the supporting facilities provided by cemetery managers to increase the comfort and solemnity of religious tourism. However, from the researcher's experience, there are tourist attractions that do not provide comfort for visitors through facilities, this is due to inadequate facilities and lack of cleanliness of these facilities.

The attraction that attracts tourists to a location is the locomotive that drives them there (Ismayanti, 2009). Like other tourism, religious tourism also has tourist attractions. Based on the results of interviews with tour guides, historical heritage and natural scenery are the tourist attractions. The gap between this research and previous

studies that examined the Sunan Gunung Jati religious tourism destination is that there is no research that analyzes what factors influence tourists' interest in visiting. Therefore, it would be interesting to conduct research on factors that can attract visitor interest in Sunan Gunung Jati religious tourism.

B. THEORETICAL FRAMEWORK

Religiosity

Religiosity is defined as the introduction of a simultaneous fusion between religious knowledge, mental condition and behavior within a person (Zuhirsyan & Nurlinda, 2018). Religiosity can also be interpreted as religion, in writing religion comes from the Latin phrase relegee which means gathering and reading. Basically, religion is a collection of procedures for serving oneself to God and must be read. According to a different point of view, the word "religiosity" comes from the Latin word "religire", which means "to bind", religion actually has the property of "binding", connecting humans to the Almighty God (Bakhtiar, 2012).

Religiosity is diversity which consists of many sides or dimensions not only when carrying out rituals (worship), but also when carrying out other activities that are motivated by desires originating from supernatural forces (Ancok & Suroso, 2011)

The five dimensions of Religiosity according to Glock and Stark include (Nasrullah, 2015):

a. Dimensions of Belief

This dimension is closely related to the pillars of faith which contain beliefs, how high a person's level of belief is in religious teachings.

b. Practice Dimensions

The dimension related to each individual's commitment is in the form of obedience to the religion he adheres to, the form can be in the form of rituals, worship or interactions with others.

c. Experience Dimensions

This dimension is related to how far and deep a person's experience in religion is and this dimension is manifested by an attitude of gratitude to God.

d. Dimensions of Religious Knowledge

A dimension that shows the extent to which an individual understands and knows about religious teachings, especially those contained in the Koran. Through various rational, empirical and normative textual intermediaries, a person can gain an understanding of religion.

e. Consequence Dimensions

Behavior or attitudes related to a person's piety reflect this dimension.

Tourist Facilities

Facilities are anything that makes it easier to work towards goals and makes activities easier (Nasrullah, 2015). Yoeti stated that tourism facilities refer to facilities that enable tourists to enjoy and participate in various activities in tourist destinations in a relaxed manner and fulfill their needs for temporary stay (Yoeti, 2003).

Facilities in religious tourism are one of the supporting services provided by cemetery managers to increase the comfort and solemnity of religious tourism (Salimuddin, 2020). The presence of facilities seeks to retain consumers (tourists) based on the needs of the tourists concerned. If travel services can be equipped well, consumers who use travel services will be satisfied using the service, allowing tourist attractions to make visiting decisions. Good facilities will increase satisfaction through access decisions (Lusi, 2009).

Tourist attraction

Everything that is beautiful, unique and diverse, including natural, cultural and man-made products, which is a tourist destination or target can be called a tourist attraction (Nyoman et al., 2018). Tourist attractions are the main locomotive that encourages tourists to visit a place (Ismayanti, 2009).

The natural, cultural and man-made tourist attractions or attractions themselves are packaged and arranged as best as possible in the form of tourism products offered to tourists. The more diverse the tourism products, the more tourists will be interested in visiting them (Miarsih & Wani, 2018).

Interest in Visiting

The theory of visiting interest has the same analogy as buying interest (Albarq, 2013). Interest is an impulse that is influenced by stimulus and positive feelings towards the product (Aprilia, 2015). Based on previous research, tourists' perceptions of the quality of tourist attractions influence their desire to visit (Widiyanto & Sopyan, 2015).

C. RESEARCH METHODS

This research uses quantitative research methods, which aim to test the relationship between the theories used in this research, such as religiosity, tourist facilities, tourist attractions and also tourist interest in visiting. Then these variables were analyzed according to statistical procedures (Juliansyah, 2011). All visitors who visit the Sunan Gunung Jati Tomb will form the population in this research. Meanwhile, the technique used to select the sample used in this research is the random sampling technique using the lemeshow formula.

$$n = \frac{Z^2 1 - a/2 P(1-P)}{d^2}$$

$$n = \frac{196^2 (0,5)(1-0,5)}{0,1^2}$$

$$n = 96,04$$

Keterangan:

n = minimum sample

P = population proportion (50% = 0.5)

d = precision/deviation level (10% = 0.1)

Z = standard value (95% confidence level z = 1.96)

From calculations using the Lemeshow formula, the sample required for this study was 96 respondents.

Primary data sources in this research are observations, responses to questionnaires by respondents, and interviews with informants about the research subject. Then, secondary data was collected from research-related documents and literature reviews. In this research, the regression analysis method used is multiple linear regression. Apart from that, data testing in this study used the t test, coefficient of determination, and simultaneous test, as well as classical assumption tests (normality, multicollinearity, and heteroscedasticity), and instrument tests (validity and reliability tests).

D. RESEARCH RESULTS AND DISCUSSION

Classic assumption test

1. Normality Test

The aim is to see whether the data distribution in the research is normal or not. The non-parametric Kolmogorov-Smirnov (k-s) statistical test was used to test normality in this study. data can be declared normal if the significance is > 0.05.

Table 2. Normality Test Results

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		96
Normal Parameters [a,b]	Mean	.0000000
	Std. Deviation	2.02720925
Most Extreme	Absolute	.073
Differences	Positive	.068
	Negative	-.073
Test Statistic		.073
Asymp. Sig. (2-tailed)		.200[c,d]

Source: Data primer diolah, 2022

Seen in table 2, the Asymp value. The Sig (2-tailed) value of 0.200 exceeds the value of $\alpha = 0.05$, meaning that the data in this study can be said to be normally distributed.

2. Multicollinearity Test

This test was carried out to detect the presence of multicollinearity, namely by knowing the Variance Inflation Factor and Tolerance values (Mardiatmoko, 2020). If the VIF value is lower than 10 and the Tolerance value is more than 0.1, it can be stated that there is no multicollinearity.

Tabel 3. Hasil Uji Multoikolinearitas

Model		Collinearity Statistics	
		Tolerance	VIF
1	(Constant)		
	X1_Religiusitas	0,808	1,238
	X2_Fasilitas	0,623	1,605
	X3_Daya Tarik WIsata	0,552	1,812

Source: Data primer diolah, 2022

It can be seen in table 3 that each independent variable has a VIF value smaller than 10 and a tolerance value greater than 0.1. Therefore, it can be concluded that in the

regression model there are no symptoms of multicollinearity between the independent variables.

3. Heteroscedasticity Test

Heteroscedasticity refers to the difference in variance between the residuals for each observation in a regression model. The purpose of the heteroscedasticity test is also to identify deviations from error assumptions (Khoiroh, 2011). Park's test was used to carry out heteroscedasticity tests in this research. If the significance value is greater than 0.05, a study is said to not have heteroscedasticity.

Table 4. Heteroscedasticity Test Results

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-3.646	4.509	-.809	-809	.421
	X1	.004	.101	.039	.039	.969
	X2	.211	.112	1.891	1.189	.062
	X3	-.170	.152	-1.119	-1.119	.266

Coefficients[a]

a. Dependent Variable: LnRes2

Source: Data primer diolah, 2022

Each independent variable has a significance value exceeding 0.05 as shown in the table. So it can be concluded that the data in this study does not show signs of heteroscedasticity.

Hypothesis testing

1. Coefficient of Determination Test (R2)

The coefficient of determination (R2) shows the proportion of explanation related to the independent variable to the dependent variable.

Tabel 5. Hasil Uji Koefisien Determinasi (R_2)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.721[a]	.519	.503	2.06000

a. Predictors: (Constant), X3, X1, X2

Source: Data primer diolah, 2022

According to the information contained in the SPSS Model Summary output, the amount of R2 is 0.519, meaning 51.9% of the variation of all independent variables (X1, 51.9% = 48.1%) is explained by various other variables outside this research such as cultural variables, service quality, tourist image and other variables.

2. T-Test

The t-test was carried out to test and determine the effect of the independent variable on the dependent variable, both in whole and in part (Kuncoro, 2009). The dependent variable can be said to have an effect on the independent variable if tcount> ttable and the significance value is <0.05.

Tabel 6. Hasil Uji t

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	7.506	3.607		2.801	.040
X1	.485	.081	.484	6.018	.000
X2	-.361	.089	-.371	-4.047	.000
X3	.646	.121	.519	5.334	.000

a. Dependent Variable: LnRes2

Source: Data primer diolah, 2022

The following is information based on the results of the SPSS output in the coefficient table in the t test:

a) The probability value of X1 is significantly lower than α = 0.05, namely 0.000 with the t-calculated value for This shows that the variable interest in visiting (Y) is influenced by the coefficient X1 (religiosity).

b) With a probability of 0.000, the t-calculated value for X2 (Facilities) is -4.047. Because the probability value is much lower than α = 0.05, this shows that the variable Y (Interest in Visiting) is influenced by the coefficient X2 (Facilities).

c) With probability 0.000, calculate the t-value for X_3 (Tourist Attraction) is 5.334, because the probability value is significantly lower than α = 0.05, meaning that the variable Y, which measures visitor interest, is influenced by the coefficient X3 (tourist attraction).

d) Beta (β) is used to calculate the effect of the independent variable on the dependent variable. The coefficient in the table shows that the independent variable that has the greatest influence on the dependent variable is the tourist attraction variable (X3).

3. Simultaneous Significance Test (F-Test)

The F test is carried out to test the independent variable and the dependent variable simultaneously (Kuncoro, 2009). It can be said to have an effect on the dependent variable if Fcount>Ftable and the significance value is <0.05.

Table 7. Simultaneous Significance Test Results (F-Test)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	421.548	3	140.516	33.113	.000[b]
	Residual	390.410	92	4.244		
	Total	811.958	95			

a. Dependent Variable: Y
b. Predictors: (Constant), X3, X1, X2

Source: Data primer diolah, 2022

Judging from the results of the SPSS ANOVA or F test, the calculated F value is 33.113 with a probability of 0.000. Because the probability value is smaller than α = 0.05 (0.00<0.05). This shows that Visiting Interest (Y) simultaneously has a significant influence on all independent variables (X1, X2, and X3).

E. CLOSING

The conclusion based on the description above is that the three independent variables, namely religiosity, facilities and tourist attraction, have a significant influence on interest in visiting the religious tourism destination Sunan Gunung Jati Cirebon. This is obtained from the results of processing using regression analysis. In the f-test or simultaneous significance test, the probability value is found to be lower than α = 0.05, meaning that all independent variables have an effect on the dependent variable. It is hoped that the results of this research can provide a practical contribution to the Sunan Gunung Jati religious tourism destination in an effort to increase the number of tourist visits and tourism development, as well as a theoretical contribution to academic research.

The advice given to the managers of the Sunan Gunung Jati religious tourism site is that the condition of tourist facilities must be maintained, such as mosques, large and neatly arranged parking areas, clean toilets, increasing number of signboards to the Sunan Gunung Jati religious tourism site, as well as increasing the comfort of visitors during the pilgrimage. It is hoped that future researchers will be able to examine other variables besides the variables studied in this research, in order to find out what variables influence interest in visiting Sunan Gunung Jati religious tourism.

BIBLIOGRAPHY

Albarq, A. N. (2013). Measuring the Impacts of Online Word-of-Mouth on Tourists' Attitude and Intentions to Visit Jordan: An Empirical Study. *International Business Research*, *7*(1). https://doi.org/10.5539/ibr.v7n1p14

Ancok, D., & Suroso, F. (2011). *Psikologi Islami: Solusi Islam atas Problem- Problem Psikologi*. Pustaka Pelajar.

Aprilia, F. (2015). *Pengaruh Word Of Mouth Terhadap Minat Berkunjung Serta Dampaknya Pada Keputusan Berkunjung (Survei pada Pengunjung Tempat Wisata "Jawa Timur Park 2" Kota Batu)*. Universitas Brawijaya.

Bakhri, S., Hilma. Syifa, & Munawaroh, S. (2021). Dampak Wisata Religi Makam Sunan Gunung Djati dalam Meningkatkan Kesejahteraan Masyarakat. *JESKaPe*, 304–316.

Bakhtiar, A. (2012). *Filsafat Ilmu*. PT Raja Grafindo Persada.

BPS. (2021). *Jumlah Wisatawan Domestik dan Mancanegara di Kabupaten Cirebon Tahun 2017-2020*.

Damayanti, P. A., & Septiarini, D. F. (2019). Implementasi Manajemen Dana Filantropi Wisata Religi Makam Gus Dur (Studi Kasus: Lembaga Sosial Pesantren Tebuireng) 1. In *Jurnal Ekonomi Syariah Teori dan Terapan* (Vol. 6, Issue 9).

Devteo MP. (2020). Disbudparpora Kabupaten Cirebon Sebut Jumlah Wisatawan Naik 40 Persen. *Timesindonesia.Co.Id*.

Dimoska, T., & Trimcev, B. (2012). Competitiveness Strategies for Supporting Economic Development of the Touristic Destination. *Procedia - Social and Behavioral Sciences*, *44*, 279–288. https://doi.org/10.1016/j.sbspro.2012.05.031

Ismayanti. (2009). *Pengantar Pariwisata*. Grasindo.

Juliansyah, N. (2011). *Metodologi Penelitian*. Kencana.

Junaida, E. (2019). Pengaruh Daya Tarik Wisata dan Word of Mouth terhadap Keputusan Wisata. *Jurnal Samudra Ekonomi Dan Bisnis*, *10*.

Khoiroh, U. (2011). *Uji Heteroskedastisitas pada Regresi Nonparametrik*. Universitas Airlangga.

Kuncoro, M. (2009). *Metode Riset Untuk Bisnis dan Ekonomi*. Erlangga.

Lusi, D. (2009). Fasilitas terhadap Kepuasan melalui Keputusan Berkunjung. *Jurnal Bisnis Jasa*, *6(4)*, 119–130.

Malodia, S., & Singla, H. (2017). Using HOLSAT to evaluate satisfaction of religious tourist at sacred destinations: the case of religious travelers visiting sacred destinations in the Himalayas, India. *International Journal of Culture, Tourism and Hospitality Research*, *11(2)*, 255–270.

Mardiatmoko, G. (2020). Pentingnya Uji Asumsi Klasik Pada Analisis Regresi Linier Berganda. *Barekeng: Jurnal Ilmu Matematika Dan Terapan*, *14*(3), 333–342. https://doi.org/10.30598/barekengvol14iss3pp333-342

Mega Yustika, S., Hanif, N., Ayu Lestari, S., Larasati Darmawan, A., Khafshoh Islami, R., Arviani, H., Pembangunan Nasional, U., Timur Jl Raya Rungkut Madya, J., & Anyar, G. (n.d.). Penataan Konsep Kawasan Wisata Kelurahan Alun-Alun Contong sebagai Kampung Wisata Religi dan Sejarah. In *Jurnal Pengabdian Kepada Masyarakat* (Vol. 1).

Miarsih, G. S., & Wani, A. (2018). Analisis Faktor-Faktor yang Mempengaruhi Minat Berkunjung Wisatawan Ke Obyek Wisata Religi Masjid Gedhe Kauman Yogyakarta. *Journal of Tourism and Economic, 1(2)*, *1(2)*.

Muamar, A., & Faozi Mabruri. (2018). *Keluarga Dan Ekonomi Kreatif Di Kawasan Wisata Religi Sunan Gunung Djati Cirebon*.

Nasrullah, M. (2015). Islamic Branding, Religiusitas Dan Keputusan Konsumen Terhadap Produk. *Jurnal Hukum Islam (JHI)*, *13(2)*, 79–87.

Niasari, Y., Asyik, B., & Sudarmi, S. (2017). Pemetaan Potensi Objek Wisata Alam di Wilayah Kabupaten Pringsewu Tahun 2017. *JPG (Jurnal Penelitian Geografi)*, *5(5)*.

Nyoman, N., Wiratini, A., Setiawina, N. D., & Yuliarmi, N. N. (2018). *Analisis Faktor-Faktor Yang Mempengaruhi Niat Kunjungan Kembali Wisatawan Pada Daya Tarik Wisata Di Kabupaten Badung* (Vol. 7, Issue 1).

Salimuddin, R. (2020). *Manajemen Pelayanan Wisata Religi Makam Sunan Gunung Jati di Desa Astana Kecamatan Gunung Jati Kabupaten Cirebon*. IAIN Purwokerto.

Satriana, E. (2018). Wisata halal: perkembangan, peluang, dan tantangan. *Faridah, Hayyun*, *1*, 32–43.

Widiyanto, I., & Sopyan. (2015). Anteseden Minat Berkunjung Ulang (Studi pada Cagar Budaya Bedung Lawang Sewu Semarang). *Diponegoro Journal Of Management*, *4*(2), 1–9. http://ejournal-s1.undip.ac.id/index.php/dbr

Yoeti, O. A. (2003). *Pengantar Ilmu Pariwisata*. Departemen Pendidikan dan Kebudayaan.

Zuhirsyan, M., & Nurlinda, N. (2018). Pengaruh Religiusitas dan Persepsi Nasabah terhadap Keputusan Memilih Bank Syariah. *Al-Amwal : Jurnal Ekonomi Dan Perbankan Syari'ah*, *10*(1), 48. https://doi.org/10.24235/amwal.v10i1.2812