



The Role of Religious Tourism in the Ampel Region in Maintaining the Culture of Pilgrimage of the Wali's Tomb

Menur Kusumaningtyas

STIE Mahardhika Surabaya

menur.kusumaningtyas@stiemahardhika.ac.id

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Corresponding Author:

Menur Kusumaningtyas

email: menur.kusumaningtyas

@stiemahardhika.ac.id

ABSTRACT

Pilgrimage to the tombs of saints is considered important for some Muslims. The tombs of saints in Java Island have now become tourist destinations to preserve cultural heritage and religious-based tourism, including the tomb of Sunan Ampel in Surabaya. This article aims to examine the content of the text through a qualitative and interdisciplinary approach, explaining the dimensions and strategies for developing pilgrimage tourism at the tomb of Sunan Ampel. The research results show that there are various types of sacred places, such as the tombs of the Wali Sanga, tombs of religious figures, and mosques left by the saints. Pilgrimage tourism at the tomb of Sunan Ampel has spiritual, social, cultural, and environmental components that require comprehensive planning and design, as well as a specific perspective to develop the tomb site, including the arrangement of food and souvenir sales areas, the conditions of the local community, cultural and social contexts, pilgrimage rituals and traditions, the needs of pilgrims, functional infrastructure, tourism, and services.

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Abstrak : Ziarah ke makam wali bagi sebagian umat Islam dianggap penting. Situs makam wali di pulau Jawa kini menjadi tujuan wisata guna melestarikan warisan budaya dan pariwisata berbasis religi, termasuk makam sunan Ampel di Surabaya. Tulisan ini bertujuan untuk mengkaji isi teks melalui pendekatan kualitatif dan interdisipliner, menjelaskan dimensi dan strategi pengembangan wisata ziarah di makam wali Sunan Ampel. Hasil penelitian menunjukkan bahwa terdapat berbagai jenis tempat suci, seperti makam wali sanga, makam tokoh agama, dan masjid peninggalan para wali. Wisata ziarah di makam Sunan Ampel memiliki komponen spiritual, sosial, budaya dan lingkungan yang memerlukan perencanaan dan desain yang komprehensif dan perspektif khusus untuk mengembangkan situs makam wali termasuk penataan area penjualan makanan dan souvenir, kondisi masyarakat lokal dan konteks budaya dan sosial, ritual dan tradisi ziarah, kebutuhan peziarah, infrastruktur fungsional, pariwisata serta pelayanan.

Kata kunci: Budaya Ziarah, Infrastruktur Pariwisata, Sunan Ampel, Wisata Religi

A. INTRODUCTION

Pilgrimage is a type of tourism that aims to visit places that are considered sacred or related to certain religions, both in the context of history, belief, or culture. Pilgrimage may include visits to holy places, religious festivals, visits to temples, churches or mosques, and various activities related to religious practices. Pilgrimage can be done individually or in groups. Some countries, regions or cities even have thriving tourism industries offering pilgrimage tour packages for tourists who want to visit certain holy places (Anisa & Rivauzi, 2022).

Pilgrimage tourism is usually undertaken by people who want to develop their spiritual experience or want to explore the culture and history of their religion. Pilgrimage can also be a way for people to find calm and peace in a busy and stressful life. The pilgrimage to Mecca, known as the Hajj, is one of the five pillars of Islam and is considered a mandatory religious duty for all Muslims who are physically and financially able to perform it. The Hajj occurs annually during the Islamic month of Dhu al-Hijjah and typically attracts millions of pilgrims from around the world. The Umrah, also known as the lesser pilgrimage, is another pilgrimage to Mecca that can be performed at any time of the year and is not mandatory, but highly recommended (Iflah, 2020).

In addition to Mecca, there are other holy places that are important to Muslims and are often visited as part of a religious pilgrimage, such as Medina, where the Prophet Muhammad is buried, and the Dome of the Rock in Jerusalem, which is considered one of the holiest sites in Islam. These pilgrimages are often seen as a way to seek spiritual purification and blessings, and to connect with the history and teachings of Islam (Satriana & Faridah, 2018b). Religious tourism can encompass a wide range of activities related to faith, including pilgrimage tourism, which involves traveling to holy sites and performing religious rituals, such as the Hajj in Islam.

In addition to pilgrimage tourism, there are other forms of religious tourism that focus on Islamic culture and heritage, such as Islamic architectural tourism, which involves visiting mosques, mausoleums, and other buildings with Islamic architectural features. Islamic medical tourism is also a growing industry, with Muslims traveling to countries such as Malaysia and Turkey for medical treatment that is consistent with Islamic beliefs and practices. Halal tourism is another type of religious tourism that focuses on providing halal food and other services that are consistent with Islamic principles and beliefs. This can include hotels and resorts that offer separate facilities for men and women, as well as activities that are compliant with Islamic law, such as prayer facilities

and halal food options. Overall, religious tourism can take many different forms, and is often seen as an important way for people to connect with their faith and heritage, as well as to explore new cultures and destinations (Haq & Jackson, 2009; Muhammad Nizar, 2020).

B. THEORITICAL REVIEW

Allah says in QS Ali Imran: 137: "Indeed, it has passed before you the sunnahs (Allah), therefore walk you to (all corners) of the earth and see how the end of those who deny (the apostles) (Ministry of Religion, 2021). Allah says in QS Ankabut: 20: Say, "Walk on the earth, then pay attention to how (God) begins the creation, then Allah makes the final event. Indeed, Allah is Almighty over all things .

Religious tourism typically involves traveling to sites that are considered sacred or significant to a particular religion, with the aim of deepening one's spiritual or religious beliefs and practices. These sites may include places of worship, pilgrimage sites, historical religious sites, and other locations that are associated with important religious figures or events. By visiting these sites, religious tourists hope to gain a deeper understanding of their faith and to develop a stronger sense of identity and connection to their religious community. Religious tourism is practiced by people of many different faiths and can take many different forms, including group tours, individual pilgrimages, and extended stays at spiritual retreat centers. These places attract the attention of visitors (Bilim & Ay, 2022). Many religious destinations are not only important for their religious significance, but also for their cultural and historical significance.

Religious tourism can satisfy not only spiritual needs but also emotional, intellectual, and cultural needs of tourists. Many people who engage in religious tourism are interested in learning about the history, art, and culture of the places they visit, as well as in experiencing the unique spiritual atmosphere of these destinations. Religious tourism can also provide a sense of connection to one's heritage and can help to preserve and promote the authenticity of historical and cultural heritage sites (Cohen, 1988).

The growing importance of religious tourism has attracted the attention of academia, the tourism industry, and policy makers. Many researchers are studying the economic, social, and cultural impacts of religious tourism, while the tourism industry is developing new products and services to cater to the needs of religious tourists. Policy makers are also recognizing the potential of

religious tourism to contribute to local development and are implementing measures to support and promote this sector (Arinaitwe et al., 2017).



Figure 1. Muslim and non-Muslim tourists visit the tomb of Sunan Ampel

At Sunan Ampel's tomb site, most of the buildings have been preserved by repairing and maintaining them over the years. Religious places such as mosques and relics of saints can be a major attraction for urban tourism. In many cities, religious sites are among the most visited tourist attractions, drawing visitors from both the local community and from other parts of the world. These sites can offer a glimpse into the history and culture of the city, as well as providing an opportunity for spiritual reflection and connection. Because of its special conditions and Islamic nuances, Sunan Ampel's tomb has become one of the active tourist destinations in religious tourism and attracts many religious tourists (Hamiyatun, 2019).

Protection of religious sites is an important aspect of cultural and social sustainability, as these sites are often integral to the identity and heritage of local communities. The preservation and management of these sites must take into account the interests of both local residents and tourists, and should aim to balance the economic benefits of tourism with the need to protect the environment and cultural integrity of the site (Stanza, 2019).

Creating the necessary infrastructure to meet the welfare and needs of pilgrims and tourists is also important for ensuring the sustainability of religious tourism. This may involve developing transportation systems, accommodation facilities, and other services that can support the needs of visitors. It is also important to involve local communities in the planning and

management of religious tourism, in order to ensure that their interests and perspectives are taken into account (Molaei, 2023).

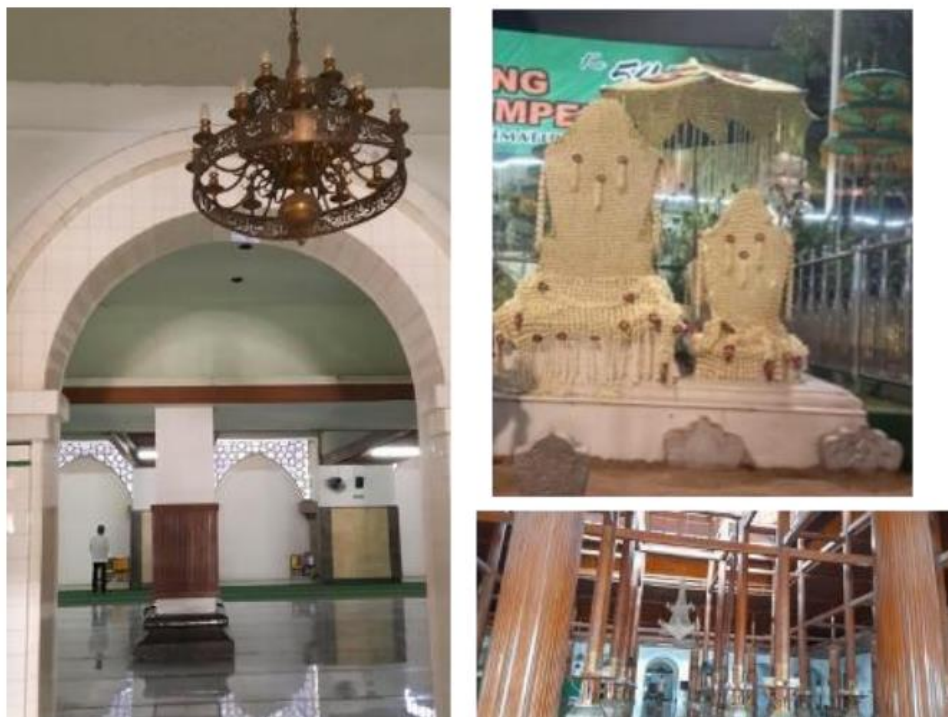


Figure 2. The tomb of Sunan Ampel ahead of haul and the Sunan Ampel Mosque whose authenticity is still maintained

The tomb of Sunan Ampel is a significant religious and cultural site in Indonesia, and has become an important destination for religious tourism. Sunan Ampel was a prominent Islamic scholar and one of the nine saints of the Wali Songo, a group of Islamic scholars who spread Islam in Java during the 15th and 16th centuries. As such, his tomb is a place of spiritual and historical significance for many Muslims in Indonesia. Pilgrimage to the tombs is one of the reasons for the influx of pilgrims who come with all their beliefs, giving rise to social and cultural values that dominate tourists. This is where pilgrimage functions to make tourists feel committed to being responsible for themselves and others. In the end, tourists on these trips try to stay true to their rituals (Ramadhani & Kurniawati, 2019).

In the Islamic period, graves after mosques became important buildings for some Muslims. This is because in Islamic tradition, visiting the graves of pious individuals is considered a meritorious act and a way to seek blessings and guidance from Allah. This can be found in most cities on the island of Java.

In Islamic tradition, visiting graves is considered a way to remember death and to reflect on the transient nature of life. This can have a profound psychological and spiritual impact on individuals, helping them to find a sense of peace and perspective in the face of life's challenges (Wahyudie et al., 2021).



Figure 3. Stunning view of the Sunan Ampel burial complex

Several buildings such as the Ampel mosque which was built in 1421 as shown in Figure 2, become interesting parts as historical works. In addition to the pillars of the mosque which are made of teak wood which are still standing strong, inside the mosque there is also a former well built by Sunan Ampel and his students. Over time, as the scholar (wali) becomes more famous and attracts more visitors, the tomb complex (as shown in Figure 3) may be expanded to include additional buildings such as prayer halls, libraries, and guesthouses. The site may also be embellished with artwork and calligraphy, and may become a center of Islamic learning and scholarship (Rahman & Wildayati, 2020).

Pilgrimage tourism is often motivated by spiritual and religious beliefs, and involves visiting sacred sites and participating in religious ceremonies and rituals. These activities require a range of infrastructure and services, including accommodation, transportation, and facilities for worship and religious activities (Satriana & Faridah, 2018a).

In pilgrimage tourism, the presence of holy places and the opportunity to participate in religious activities are among the key attractions for pilgrims. The availability of accommodation, food and shopping facilities can also contribute to the attractiveness of a pilgrimage site. In addition to these practical considerations, pilgrimage tourism can also offer pilgrims a sense of peace and spiritual fulfillment. For many people, visiting a sacred site or participating in a religious ritual can be a deeply meaningful and transformative experience (Light & Prentice, 1994).

Religious tourism can offer both practical benefits, such as the opportunity to visit historic and cultural sites, as well as spiritual and psychological benefits, such as the ability to find meaning and purpose, and to experience a sense of inner peace and well-being because pilgrimages and sentences of monotheism and tahlil to Allah have a positive effect and give birth to inner peace (Atcharee et al., 2015).

It is often the case that wali become revered during their lifetime for their wisdom and guidance, and are sought out by people seeking help with their problems. Many saints are believed to have had special spiritual gifts or insights, and are therefore considered to be capable of interceding on behalf of their followers. Therefore, visits by citizens as well as pilgrims to use the library are common examples of this category. Pilgrims often visit the tombs of saints and other holy sites individually, with their families, or as part of organized groups from other cities or even countries (Jafari & Scott, 2014).

The arrival of groups of pilgrims generally have various needs, including pilgrimages, viewing cultural heritage, culinary delights and buying souvenirs. The issue of shrines and pilgrimage sites can be analyzed from these two perspectives. There may be development that is seen as being contrary to the spiritual heritage of the site. For example, there may be commercialization of the site, with vendors selling goods or services that are seen as being inappropriate or disrespectful to the spiritual significance of the site. There may also be construction of buildings or other structures that are seen as being out of place or disruptive to the peaceful and contemplative atmosphere of the site (Jaelani, 2017).

The graves of Wali are often considered as important cultural and social centers in their respective cities. People from different regions and backgrounds visit these places to pay their respects, seek blessings, and to experience the spiritual atmosphere of the place. Many of these places are also associated with annual events or festivals, such as Haul Sunan, which attract a large number of pilgrims. In addition, most of the tombs have cultural units such as mosques, Islamic boarding schools, libraries, museums, language centers and offices as information centers. The functions of Wali's graves and other religious sites can have a positive impact on various dimensions of society. Such as learning Arabic, education through the history of heritage stored in museums, MSME land management, and forums for discussion (Rinschede, 1992).

Providing necessary infrastructure is important for the comprehensive development of pilgrimage tourism at religious sites like Wali's graves. Some of the infrastructure requirements for accommodating and facilitating the needs

of pilgrims may include: space for gathering, resting booths, transportation, parking lots, public facilities: Access to public facilities, such as restrooms, drinking water, and first aid stations, can be made available to pilgrims.

So that this availability can be accessed by all groups, including motorists, pedestrians, people with disabilities, children, families, and foreign tourists. This includes the capacity of parking locations, as well as access to the tombs that must be changed to sidewalks or paving, adaptation of pathways, open spaces for people with disabilities and respect for the rights of the people who live in the tomb area, including the availability of lodging places for pilgrims from the region (Budiono et al., 2021).

C. METHOD

This research was using a valid methodology for conducting research on religious pilgrimage and its associated sites. Using both descriptive and analytical methods, as well as analyzing relevant texts and documents can help to provide a comprehensive understanding of the topic. In addition, using sources such as the Al-Quran and Hadith can provide important insights into the religious significance of pilgrimage and the associated sites (Sugiyono, 2016).

The research process outlined is a logical and organized way to approach the study of religious tourism at Sunan Ampel's tomb site (Hamiyatun, 2019). By first describing the subject and formulating the problem (1), the researcher can then select appropriate research methods to address the questions at hand (2). The theoretical framework can provide a structure for analyzing the data collected (3) and discussing the findings (4), leading to conclusions (5) about the best strategy to increase religious tourism at the site. The religious tourism site of Sunan Ampel attracts the attention of researchers because it is a complex of tombs and mosques that hold historical, architectural, and cultural value. Research conducted in this location can involve various aspects, such as the history of Islam in Java, the life of Sunan Ampel, preserved religious traditions, and their influence on the local community.

D. DISCUSSION

According to Hamiyatun, (2019), spiritual perception is generally understood as a person's awareness or experience of a transcendent or divine reality, beyond the physical world. Spiritual perception includes views about the existence of God or a greater power, the meaning of life, the purpose of life.

Table 1. Religious and Pilgrimage Tourism

Dimensions	Religious Tourism	Pilgrimage (Haji or Umrah)
	Description	Description
Belief	Shopping, visiting mosques and historical sites in the Sunan Ampel area	Belief, spirituality, and carry out the main purpose for religious rituals, namely tawaf
Socio-Cultural	Visit Middle Eastern cuisine and ancient houses around the Ampel mosque	Congregational worship
Activity	Buy souvenirs typical of Surabaya.	Pray, read the Koran and hadith, visit the remains of the apostles and companions,
Facilities	Lodging and accommodation, public transportation, markets, tour guides.	Availability of zam-zam water, 24-hour cleaning of the mosque area, adequate ablution and toilet facilities

If the tomb is damaged, it will need to be repaired to preserve its cultural and religious significance (Anisa & Rivauzi, 2022). As Table 1 shows, religious tourism on a pilgrimage scale has specific characteristics and examples related to beliefs, socio-cultural influences, behavior and activities, as well as infrastructure components. Pilgrimage is specifically dedicated to pilgrimage activities, recitation of holy verses while religious tourism is related to various functions and activities of visiting cultural, historical, religious, artistic and celebration sites.

Table 1 Religious and pilgrimage tourism in Sunan Ampel, shopping, sightseeing, visiting mosques, as well as historical and cultural sites in the city of Surabaya. Infrastructure facilities, lodging and tourist accommodation, transportation facilities (motorbike and car grabs, public transportation, footpaths), markets, 24-hour information services, provision of health services, public services (ablution and toilets), accommodation for pilgrims, safety and security of pilgrims.

In other words, social interactions, relationships with fellow pilgrims, a sense of calm, and a sense of belonging to a place can create a sacred atmosphere. Therefore, it can be said that the pilgrimage to the tomb of Sunan Ampel has a spirituality that is created from the enthusiasm of the presence of pilgrims to get peace of mind. The development of religious tourism-based cities such as Ampel requires planning that can increase the spirituality of pilgrimage (El-Gohary, 2016).

The problem of this research is that the tomb of Sunan Ampel has great potential as a pilgrimage center with cultural and social dimensions, but requires a comprehensive model to enhance its spiritual value for pilgrims. The

development of supporting facilities and solutions to address existing problems is necessary to fully realize its potential. The management needs to pay attention to the rights of the community and residents around the Sunan Ampel grave site and their participation in the construction and maintenance of the wali grave site.

By having accurate and reliable historical information about the Wali and their teachings is crucial in developing a vision for the future development of their grave sites as pilgrimage centers. This information can inform the planning and design of facilities and infrastructure that support the spiritual and cultural needs of the pilgrims, while also preserving the authenticity and integrity of the site. Additionally, understanding the spread of the wali's teachings can help identify potential areas for expansion of the site or the creation of new pilgrimage routes, which can further enhance the religious tourism potential of the area (Cohen, 1988).

After the mosque, by some Muslims, the tomb is a building that is considered important during the Islamic period, which can be seen in most cities in East Java (Muhammad Nizar, 2020). Graves eventually become part of a public building whose position is considered important. The construction of tombs especially for the descendants of the clergy became popular since the fourth century Hijriyah during the heyday of the Abbasid dynasty.

The tombs of Sunan Giri and Sunan Maulana Malik Ibrahim in Gresik are also important pilgrimage sites in Indonesia, attracting many visitors each year. And the city of Lamongan with the presence of the tomb of Sunan Drajat, City of Tuban with the tomb of Sunan Bonang. Meanwhile in Central Java, namely the city of Kudus, there are the tombs of Sunan Muria and Sunan Kudus. Sunan Kalijaga's grave is 3 km from the Demak Mosque complex. Lastly is the existence of the tomb of Sunan Gunung Jati which is located in the city of Cirebon (Elmaningtias, 2017).

E. CONCLUSION

There is a difference between carrying out religious tourism and pilgrimage as well as traveling to the holy land of Mecca. The verses of the Qur'an emphasize travel and learning, which can be explained by the direction of making pilgrimages such as hajj or umroh. In this study, religious tourism is scaled into components of belief, sociocultural, functional, behavioral, symbolic, and infrastructure with explanations and pilgrimages. Religious tourism includes various types of travel and visits to historical, religious, cultural, educational and artistic places that are effective for the cultural and

spiritual growth of society. Religious tourism requires infrastructure such as transportation, locations and services needed for various groups of tourists. Pilgrims travel to and visit holy places with the aim of increasing their faith and to attain spirituality by praying. Thus pilgrims will get the necessary preparations in the process of entering sites that are considered to have sacredness, when viewed from the point of view of the da'wah contribution to society.

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