

## *Da'wah* tourism: Formulation of collaborative governance perspective development

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JID | 249

### Article

#### Information:

Received:

4 October 2022

Revised:

15 May 2023

Accepted:

29 June 2023

#### Keywords:

Da'wah tourism, development formulation, collaborative governance.

### Abstract

**Purpose** - This study aims to describe the formulation of tourism destination development, describe collaborative governance in tourism destination development and describe the inhibiting and supporting factors of tourism destination development in Semarang City.

**Method** - The type and approach of research used is descriptive with a qualitative approach. Data validity checks using data source triangulation techniques are carried out by comparing the results of observation data with interview data and interview results with related documents and data analysis through data reduction, data presentation, and conclusion drawing.

**Result** - The results showed that the development of *da'wah* tourist destinations had yet to be carried out. However, there is a growth in the number of *da'wah* tourist destinations. Collaborative governance in the development of tourism destinations has yet to run optimally. There are several supporting and inhibiting factors in the development of tourism destinations.

**Implication** - The formulation of the development of *da'wah* tourism in Semarang with collaborative governance affects the maximum achievement of the professionalism of *da'wah* tourism services, completeness of facilities and infrastructure, reputation and credibility of the existing destination image so that tourists can feel safe and satisfied and increase their religious awareness. The results of this study are used to provide input to the Semarang city government, the Tourism Office, other related agencies to improve in connection with the development that has been done.

**Originality** - This research is the first research related to *da'wah* tourism in Semarang City, where in this tourism development research uses a collaborative governance approach.



**For citation:** Susanto, D., Musyafak, N., Raharjo, ., Anasom, ., Niswah, U., Hakim, L. (2023). *Da'wah* tourism: Formulation of collaborative governance perspective development. *Jurnal Ilmu Da'wah*. 43(1). 249-267. <https://doi.org/10.2158/jid.43.1.13214>

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**Kata kunci:**

Wisata dakwah,  
formulasi  
pengembangan,  
collaborative  
governance.

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**Abstrak**

**Tujuan** - Penelitian ini bertujuan mendeskripsikan formulasi pengembangan destinasi pariwisata, mendeskripsikan collaborative governance dalam pengembangan destinasi pariwisata dan mendeskripsikan faktor penghambat dan pendukung pengembangan destinasi pariwisata di Kota Semarang.

**Metode** - Tipe dan pendekatan penelitian yang digunakan adalah deskriptif dengan pendekatan kualitatif. Pemeriksaan keabsahan data dengan menggunakan teknik triangulasi sumber data yang dilakukan dengan membandingkan hasil data pengamatan dengan data hasil wawancara dan hasil wawancara dengan dokumen yang terkait, dan analisis data melalui reduksi data, penyajian data dan penarikan kesimpulan.

**Hasil** - Hasil Penelitian menunjukkan bahwa, pengembangan destinasi wisata dakwah belum dilakukan secara keseluruhan akan tetapi terdapat pertumbuhan jumlah destinasi wisata dakwah, Collaborative governance dalam pengembangan destinasi pariwisata belum berjalan maksimal dan terdapat beberapa faktor pendukung dan penghambat dalam pengembangan destinasi pariwisata.

**Implikasi** – Formulasi pengembangan wisata dakwah di Semarang dengan collaborative governance berpengaruh terhadap pencapaian yang maksimal terhadap profesionalitas pelayanan wisata dakwah, kelengkapan sarana dan prasarana, reputasi dan kredibilitas citra destinasi yang ada sehingga wisatawan bisa merasa aman dan puas serta meningkatkan kesadaran beragama mereka. Hasil penelitian ini digunakan untuk memberikan masukan kepada pemerintah kota Semarang, Dinas Pariwisata, Dinas terkait lainnya untuk membenahi sehubungan dengan pengembangan yang telah dilakukan.

**Orisonalitas** – Penelitian ini merupakan penelitian pertama terkait dengan wisata dakwah di Kota Semarang, di mana dalam penelitian pengembangan wisata ini menggunakan pendekatan collaborative governance.

## **Introduction**

Semarang is known as one of the cities full of various cultures' acculturation. Religious tourism is one of the attractions of spring roll city that has the potential to be developed. The Mayor of Semarang, Hendrar Prihadi, continues to strive to develop the tourism sector which was affected by the Covid-19 pandemic. One of the tourism sectors that is intensively worked on is *da'wah* tourism which is expected to boost tourism potential in the city of Semarang. Not only that, Hendi also improved road access to the tombs of scholars who have become religious tourism destinations (Liputan 6.com). Secretary General of the Ministry of Tourism Ukus Kuswara, as quoted from Kompas.com (November 22, 2015), mentioned that in five years (2010-2015), there had been a 165% surge in proselytizing tourism "Cumulatively (January-April 2018), the number of foreign tourist visits to Indonesia reached 4.97 million, or 13.83% higher than 4.36 million in the same period in 2017," said Head of BPS Suhariyanto tourist visits, recorded in 2017 (January-October) reached 277 million, with a target of 275 million in 2018 (Source SERA available online at (Sera.astra.co.id).

Pilgrimage tourism should not only be an activity with a recreational dimension or solely an economic dimension and profit-oriented for tour organizers. Tourism must be a medium for raising awareness of the appreciation of every cultural and historical treasure. However, we can witness the tendencies that emerge in the world of tourism that do not provide space for the emergence of appreciation and internalization of the wisdom and values contained in tourist objects in the form of nature, history, and culture (Anasom, 2008: 51).

This pilgrimage tradition has been going on for a long time has many positive values, and is part of *da'wah* activities. The pilgrimage tradition has been carried out since the time of the Prophet Muhammad. He initially prohibited the practice of pilgrimage because it was very vulnerable to falling into polytheism. However, later grave pilgrimages were allowed. It is a positive culture and part of *da'wah* activities because the grave pilgrimage contains many pearls of wisdom and increases religious awareness. The following is the wisdom of grave pilgrimage, giving awareness to pilgrims that death will come anytime and anywhere, increasing obedience to Allah and fostering a sense of taqwa, organizing a broken heart and fostering awareness of worship and good to others, grave guardians in particular and grave experts in general benefit in the form of rewards from reading the Qur'an, *istighfar*, *shalawat*, prayers, and others.

The Prophet Muhammad SAW ordered his people to make grave pilgrimages. Here is a hadith that recommends grave pilgrimage.

*"I used to forbid you to make grave pilgrimages, but now you should make grave pilgrimages because they soften the heart, bring tears to the eyes, and remind you of the Hereafter, but you should not say inappropriate words (qaulul hujr) when making a pilgrimage"* (HR Al-Haakim no.1393)

The importance and positivity of grave pilgrimage activities, including visiting the graves of the saints, of course, the most urgent thing to pay attention to is the availability of good tourism services. The *da'wah* agenda of *amar ma'ruf nahi munkar* must be carried out through humanist steps, *da'wah* that contributes and has meaning for humanity (Supena, 2021: vi). Pilgrimage tourism is included as part of *bil-hal da'wah* activities because this tourist destination requires professional

service actions for the safety and comfort of pilgrims and to arouse their religious awareness. Thus religious tourism pilgrimage to the graves of scholars by the author, can be called *da'wah* tourism.

JID | 252 High respect for ancestors gave birth to the tradition of pilgrimage to sacred places. This is inseparable from the Javanese view of life in general, which emphasizes inner peace, harmony and balance, and acceptance of all events that occur while placing the individual under society and society under nature (Mulders, 1981: 30). In subsequent developments, respect for ancestors, especially for the existence of a tomb, which was initially closely related to spiritual nuances, has undergone significant development. Due to the large number of visitors who come for pilgrimage, the tomb gradually became a tourist destination. This may be due to the fame of the figures buried there.

The cemetery can be considered a spiritual tourism destination based on this phenomenon. Religious tourism, or pilgrimage tourism, is familiar to the tourism industry. International tourism trends have indicated the development of psychic-spiritual travel, which is the emergence of groups of tourists interested in mental and spiritual enrichment (Vukonic, 1996). One of these types of tourism is religious tourism or pilgrimage tourism. The tendency to travel on pilgrimage (pilgrim tourism) is growing, so it needs special attention in tourism. In this case, pilgrimage tourism can be categorized as cultural tourism, but it can also be categorized as alternative tourism or special interest tourism.

In connection with this, the Government must strive to increase *da'wah* tourism objects by planning and implementing mature and effective strategies so that the *da'wah* tourism sector can play a much more active role in increasing foreign exchange in Indonesia (Untari & Satria, 2019). Related to the above, the development of Indonesian tourism, especially religious tourism, will also be indirectly affected by the condition of religion in Indonesia. As a country that adheres to five religions (Islam, Christianity, Catholicism, Hinduism, and Buddhism), Indonesia should be able to address this pilgrimage tourism trend as an opportunity as well as a challenge for the development of national tourism in general and particular interest tourism concerning religious, belief, and spiritual activities.

This study aims to: (1) Know the potential of *da'wah* tourism objects and attractions in Semarang City; (2) Know the obstacles and constraints faced in developing; and (3) Know and determine the development formulation that needs to be done. The benefit of this study is to recognize the potential, distribution, and attraction of *da'wah* tourism that can be developed in the city of Semarang, recognize the obstacles and constraints faced, and provide solutions by formulating its development.

This study is based on the information that there are nine sites and attractions of *da'wah* tourism in Semarang City, some of which should be developed. Existing religious tourism has more or less received attention from the community and government and needs to consider the possibility that its development has faced obstacles and constraints. Thus, it is an essential recommendation to be taken in formulating *da'wah* tourism development with collaborative governance.

## **Research Methods**

This research study aims to formulate the development of *da'wah* tourism destinations in Semarang City". The reason for choosing the locus is that from time to time, the issue of *da'wah* tourism destinations becomes increasingly important to study in line with the increasing number of tourists with diverse motivations. The issue of *da'wah* tourism is chosen based on the level of development of visits that are continuously increasing. Thus, this paper emphasizes location, uniqueness/attractiveness, accessibility, availability of supporting infrastructure, management, local community conditions, service development and human resources, infrastructure, and marketing. The issue of tourism is a strategic issue in improving the environment, culture, and human resources, which are the basis for community welfare.

This research is included in descriptive phenomenological qualitative research because it produces data in the form of speech, writing, and treatment of people who are observed (Bogdan and Taylor, tt: 67). Phenomenology is a view of thinking that emphasizes a focus on subjective human experiences and interpretations of the world. Phenomenological research focuses on something experienced in individual consciousness, which is intentionality. *Intentionality* describes the relationship between the process in consciousness and the object of attention to that process (Jonathan, 2009: 89).

Based on the above information, this research uses John W. Creswell's data analysis model, which presents a visual model - the data analysis spiral - useful for conceptualizing a bigger picture of all the steps in the data analysis process in qualitative research. According to Creswell, this "spiral" includes aspects of data management, reading, description, classification, interpretation, presentation, and visualization of data (Creswell, tt: 87).

As mentioned earlier, this research uses a type of phenomenological descriptive qualitative research by following the data presentation analysis model and Creswell's phenomenological approach; the stages are: creating and organizing files for data and reading the entire text, making marginal notes, and forming initial codes. Describe personal experiences, describe the essence of the phenomenon, develop important statements and group statements into units of meaning.

## **Results and Discussion**

### *Potential and Attractiveness of Da'wah Tourism*

Tourism potential and attraction are everything owned by a tourist destination and are an attraction so that people want to visit the place. While definition of tourism potential according to Sukardi (1998: 67), tourism potential is everything owned by an area for tourist attraction and helpful in developing the tourism industry in the area. Meanwhile, Sujali in Amdani (2008) states that tourism potential is an ability in an area that may be utilized for development.

Based on the data obtained, there are many potentials and attractions for *da'wah* tourism in Semarang City. The following is the distribution of tourist attractions in Semarang City as described in Table 1.

**Table 1. Distribution of Tourism Objects in Semarang City**

No.	Tombs of Ulama Destination	Attractiveness/Potential
1	KH. Sholeh Darat	Tomb of the Great Ulama
2	Sheikh Jumadil Kubro	Tomb of the Great Ulama
3	Ki Ageng Sunan Pandanaran I	The Tombs of the Scholars and Founders of Semarang City
4	Prince Surohadi Menggolo	Semarang Regent
5	Sheikh Habib Hasan bin Toha (Kramatdjati)	Tombs of Great Scholars and Fighters
6	Sheikh Habib Toha (Mbah Depok)	Tombs of Great Scholars and Fighters
7	Kanjeng Adipati Purboningrat	Duke's Tomb
8	Sunan Kuning	Tomb of the Ulama
9	<i>Kyai</i> Damar	Tomb of the Ulama

(Observation, 14-8-2022)

In general, accessibility is the reachability of a tourist destination or a tourist attraction, both physically and socially. Physical accessibility generally consists of roads, bridges, and directions or predecessor direction signs and direction signs. The level of regional accessibility can also be regulated based on several variables, namely the availability of the road network, the number of means of transportation, and the length and width of the road, regarding physical accessibility, especially the road to the Tomb of 80 KH. Sholeh Darat is classified as poor regarding road width; some roads are rocky and need further improvement.

"Regarding access to the grave of KH. Sholeh Darat, it is difficult because it is limited. However, the location of the tomb of KH. Sholeh Darat is strategic because it can be penetrated from Karyadi Hospital, Flower Market, and Jalan *Kyai* Sholeh for parking four-wheeled vehicles" (interview with KH. Anashom Chairman of PCNU Semarang City on June 20, 2022).

In general, amenity consists of facilities and infrastructure such as accommodation, catering services (food and beverages), telecommunication services, banking services, guiding and interpretation services, etc. Currently, some of these facilities still need to be created. However, in cooperation with the local government, the Semarang City Branch Management is trying to organize these facilities and infrastructure so that visitors can be comfortable making pilgrimages. Currently, the facilities and infrastructure in the KH Sholeh Darat's Tomb area have not been fully met, considering that the area is located in a public cemetery in the middle of the city, which is classified as a dense cemetery. Previously there was an attempt to move the tomb of KH. Sholeh Darat was not approved in the *Bahtsul Masail* forum because the tomb was not urgent to move.

KH Sholeh Darat is the son of *Kyai* Umar, who came from Jepara. KH Sholeh Darat is a great scholar as scholar of the archipelago. KH Sholeh Darat has a huge *da'wah* role in the city of Semarang. KH Sholeh Darat preached in the coastal area of Semarang City, which is now known as the Darat Lasimin area. KH Sholeh Darat has many works in the form of books that can still be found today. The books of KH Sholeh Darat are now routinely studied by the Kopsisoda group, namely the Community of Lovers of *Kyai* Sholeh Darat. His great-grandson, Dr. Inamuzahidin, chairs this group. The Kopsisoda community routinely conducts book studies by KH Sholeh Darat at the Sholeh Darat Mosque in the Darat Lasimin area of North Semarang.

Some of KH Sholeh Darat's students who came from Semarang included KH Ridwan Ibnu Mujahid, KH Syahli Kauman, KH Thohir, KH Syakban, KH Anwar Mujahid, KH Abdullah Sajad

Sendangguwo, Mbah Dawud, KH Ali Barkan and Kyai Sahli. In Semarang, there was one of KH Sholeh Darat's students who wrote a good essay, namely KH Sya'ban bin Hasan Semarang, who wrote an article *Qobul al-'Ataya an Jawabi ma Shadara li Syaikh Abi Yahya* to correct a part of the book *Majmu 'at al 'Sharia* by KH Sholeh Darat. KH Sholeh Darat also had students from non-kyai circles who were known as heroes of women's emancipation, namely Raden Ajeng Kartini. The daughter of the Regent of Jepara, when married to the Regent of Rembang Joyodiningrat, was given a gift by KH Sholeh Darat in the form of the book of Tafsir Al-Qur'an Faidhur Rahman fi Tarjamati Tafsiri Kalam al-Malik al-Dayyan. In several district pavilions along the coast of Java, KH Sholeh Darat often gave recitations, especially the interpretation of the Qur'an. One day RA Kartini, the daughter of Jepara's regent, visited her uncle, the Regent of Demak. When RA Kartini visited, a monthly recitation was happening, especially for members of the Regent's family.

The tomb of Sheikh Jumadil Kubro is located in Kaligawe, Genuk Subdistrict, Semarang City. Many tourists visit the tomb of Sheikh Jumadil Kubro. In the 2000s, there were only a few pilgrims, but now there are hundreds or even thousands every month. According to the caretaker of Sheikh Jumadil Kubro's tomb, the crowds are usually on Saturdays and Sundays, especially in the months of Rajab, Syaban, Muharram, and Maulud.

"During the fasting month, we have a total vacation because we focus on worship. Many pilgrims come before Ramadan because they want to muhasabah themselves and *seek blessings*," he said. Officials such as regional heads and council members from various regions often pilgrim to Sheikh Jumadil Kubro. "They make a pilgrimage to pray." (Afwan, Caretaker, 24-8-2022)

Tourists come not only from Semarang City but also many tourists come from outside Semarang City. Tourists outside the city generally congregate using a large bus fleet (Observation, 24-8-2022).

"As a great Wali before the Walisongo and the Tomb of Sheikh Jumadil Kubro, which is strategically located on the edge of the Pantura road so that it becomes a stopover and visits tourists who will travel religious tourism Walisongo tomb" (Imam, Caretaker).

The tomb of Ki Ageng Pandanaran is located on Jalan Mugas Semarang. Sunan Pandanaran's tomb also has its charm because Sunan Pandanaran is known as the guardian figure of Sunan Kalijaga's students and is also known as the founding figure of Semarang City.

"The tomb of Sunan Pandanaran is visited by the ranks of the Semarang City government, the surrounding community, and their descendants. At the Tomb of Ki Ageng Pandanaran, a pilgrimage event is always held every birthday of Semarang City, which is routinely attended by the Governor of Central Java and the Mayor of Semarang and his staff" (Agus, Caretaker).

### *Barriers and Constraints of Religious Tourism in Semarang City*

Religious tourism of wali grave sites in Semarang City needs and is essential to be developed in the future to benefit all parties. The researcher's observation that there are several obstacles and constraints faced, among others:

- 1) Destination management that has yet to be maximized. Religious tourism destinations in Semarang City already have a management system, but it is still elementary. Management

already exists, but there needs to be development and improvement. Management is closely related to tourist services that visit. Religious tourism in Semarang City already has an organizing system, but there needs to be long-term *planning*, maximum movement by the chairman to subordinates, and evaluation of activities. Religious tourism in Semarang City still needs to improve good service to tourists. Religious tourism in Semarang City has provided services in the form of parking arrangements, caretakers, and officers recording tourist attendance lists. Tourists still need maximum service from the manager; for example, no officer welcomes tourists who come, no tour guide explains the history and leads prayers, and no officer regulates the safety of tourists' sandals (Observation, 28-8-2022).

- 2) Availability of facilities and infrastructure. Religious tourism in Semarang City has provided facilities and infrastructure for tourists. The facilities and infrastructure are in the form of parking lots, and even then, still using parking lots on the shoulder of the road so that the safety of tourists is not guaranteed, ablutions, bathrooms, toilets, prayer rooms/mosques, and sandal places. Religious tourism in Semarang City must provide infrastructure facilities in souvenir sales outlets, tourist food stalls, and tourist rest areas. It needs trash bins and information boards that exist. Religious tourism of tombs ulama in Semarang City has partly provided mosque facilities for worship, such as the Tomb of Sheikh Jumadil Kubro, the Tomb of Prince Terboyo, the Tomb of Habib Hasan bin Toha or Kramat Djati. At the same time, other religious tourism locations do not provide mosques or prayer rooms (Observation, 28-8-2022).
- 3) Hospitality of the surrounding community. The community around religious tourism destinations in Semarang City has shown politeness and good hospitality to tourists. The surrounding community who participated in selling did not impose it on tourists. However, improving the development of surrounding human resources is necessary to be more concerned about existing religious tourist destinations. Community concern for tourist destinations will impact the progress and development of existing tourism, which will improve the welfare of the surrounding community (Observation, 28-8-2022).
- 4) Lack of information on access to the location. In Semarang City, no information board shows access to the religious tourism of ulama tombs. So far, location information boards are only available at the entrance to the location or in the form of information boards at the Tomb Gate or signboards in front of the tomb location. Information boards should be provided at every bend in the protocol roads. Seeing this condition, many tourists find it difficult to get to the tomb's location when they visit for the first time (Observation, 11-8-2022).
- 5) Environmental management still needs to be improved. Religious tourism in Semarang City has improved the location arrangement, but the arrangement is still needed. Religious tourism in Semarang City still lacks parks and greenery; there is still a lack of trash bins, there is no adequate parking lot, and the narrow location of the pilgrimage site so that when tourists come at the same time, it looks jostling at one another, (Observation, 11-8-2022).
- 6) Marketing needs to be better managed. So far, tourists who come primarily on their desire to make a pilgrimage. No tourists have come because of marketing information from the manager or related agencies (Observation, 11-8-2022).



### *Overview of Da'wah Tourism Development*

The development of KH Sholeh Darat Cemetery has received much attention from the Semarang City government. The Semarang City Government and the Tourism Office have begun to restore and add facilities. The KH Sholeh Darat Lovers Community (Kopisoda) gave appreciation to the Semarang City Government regarding the plan to develop religious tourism destinations at the Tomb of the Grand Ulama of Nusantara Ulama KH Sholeh Darat bin Umar Assamarani.

"The arrangement of the grave of Mbah Sholeh Darat in TPU Bergota, Randusari Village, South Semarang is a step forward as an effort by the Semarang City Government to preserve the ancestors who contributed to Indonesia so that later it will be comfortable when making pilgrimages and can be solemn for tafakur or wishful thinking to follow in the footsteps of all our predecessors. The city government also needs to massively publicize the location of religious tourism destinations in the city of Semarang so that people are more familiar with these figures" (M. Rikza, Vice Chairman of Kopisoda).

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The Mayor of Semarang, Hendrar Prihadi, has shown how important it is to maintain the glory of Semarang City figures by building the tombs of these figures.

"Apart from being a place of pilgrimage, the graves of these figures are also a lesson for current and future generations that Semarang is an extraordinary city that used to give birth to great children of the nation. Thus the next generation will follow in the footsteps of their predecessors to love NKRI and think ahead" (Hendi, Mayor of Semarang).

The destination of Sheikh Jumadil Kubro's tomb was initially found as a wooden cupola, like a public cemetery. The location is across Pantura Road, related to the tomb of Sheikh Jumadil Kubro. According to Khalil, the tomb guard from the Sheikh Jumadil Kubro Foundation, as the manager said, the floods that often inundate Semarang and the raised tomb are one of the signs of the discovery of the tomb.

"Semarang used to flood frequently, in the 1970s to be precise. But there is a tomb that is not flooded, and it is said that the tomb seems to be lifted" (Kholil, 24-8-2022).

This phenomenon made the tomb known to the public. The restoration was carried out, and it was inaugurated on February 26, 1998, by the Mayor of Semarang named Soetrisno, as seen from the inscription attached near the steps leading to the Sheikh Jumadil Kubro Mosque (Observation, 19/8/2022).

"In order for visitors who come not only to make a pilgrimage but also to hasten their prayer obligations, the construction of a mosque was carried out" (Imam, Caretaker).

Sukawi Sutarip started the mosque's construction, but the mosque's inauguration was under Hendrar Prihadi's leadership. It can be seen from the inscription before entering the tomb and mosque of Sheikh Jumadil Kubro, dated August 22, 2014. Sheikh Jumadil Kubro's tomb is on Jalan Raya Pantura, Tambakrejo, Gayamsari District, Semarang City. More precisely, it is east of the Tanjung Mas-Srondol toll *exit*, Semarang City (Observation, 17/8/2022).

The tomb of Ki Ageng Pandanaran has also received attention for destination development. The Semarang City, Culture and Tourism Office will develop the spiritual tourism area of Ki Ageng

Pandanaran's tomb on Jalan Mugas 2 no 4 Semarang. This follows the Mayor's statement that he will dismantle SMP 10 near the tomb to make it easier for tourists to get to the location.

"At the end of 2020, his party has listed several tourist objects that need to be developed. The Ki Ageng Pandanaran Tomb Complex is one of the objects that will be developed." (Indriyasari, Head of Semarang City Disbudpar).

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The Mayor of Semarang, Hendrar Prihadi, together with the Deputy Mayor of Semarang, Hevearita Gunaryanti Rahayu, and the ranks of Forkopimda and OPD of Semarang City always make a pilgrimage to the Tomb of Ki Ageng Sunan Pandanaran. The pilgrimage is carried out to start a series of activities every birthday (HUT) of Semarang City.

"This pilgrimage is to commemorate and thank our predecessors. The forerunner of Semarang City began with the son of the Demak sultan, Ki Ageng Pandanaran. Sultan Pandanaran had built Semarang from a small hamlet called Pargota/bergota. Then, it was developed into an increasingly large and prosperous area which was named Semarang. It is said Maken Ki Ageng Pandanaran will continue to be polished for the better." (Hendi, Mayor of Semarang).

"The parking lot is not commensurate with the number of pilgrims who come, especially bus parking is still quite difficult, so many people go on pilgrimage, especially those who take buses parking is difficult. We have coordinated with the Head of the Education Office to dismantle the SMP 10 building in front (of the tomb); later, he continued, pilgrims who use large vehicles at night can park in the yard of SMPN 10 Semarang." (Hendi, Mayor of Semarang).

In addition to the Tomb of Ki Ageng Pandanaran, the Semarang City Government will also develop religious tourism in another place, namely the Tomb of KH. Soleh Darat. The municipal government is conducting an auction for the construction of religious tourism. Meanwhile, the Head of Department of Culture and Tourism Office (Disbudpar), Indriyasari, said that at the end of 2020, his party developed several religious areas. One of them is the Tomb of Ki Ageng Pandanaran.

"Last year we improved the outer area, later we can develop it even better so that people who visit are more comfortable" (Indriyasari, Head of Disbudpar Semarang City).

In 2021, Indriyasari, Head of the Semarang City Culture and Tourism Office, mentioned that several religious places, including the Depok, Duku, and Sun An Ing or Sunan Kuning areas, will be improved. In 2023, the development of religious tourism potential was even directly proposed by Sandiaga Uno in Samarang City.

He says religious tourism in Semarang City equals religious tourism in Uzbekistan. Significantly if it is packaged nicely and organized with the incorporation of culture and local wisdom, the development of religious tourism in Semarang City can impact the connection of religious tourism routes in several regions throughout Indonesia. The approach to building religious tourism destinations, according to Sandiaga Uno, will be more meaningful with a cultural approach and local wisdom. "The development of nature-based tourist destinations will also be carried out to complement religious tourism and support the creation of Muslim-friendly tourism," Although it does not hold the title of the city with the most tourist objects in Central Java, Semarang City has dozens of religious tourist destinations.

### *Formulation of Collaborative Governance Da'wah Tourism Development*

#### *Local Resources*

The development of local resources offered for destination management and increasing community hospitality, the solutions include empowering tourism awareness groups and tourist attraction development forums, empowering tomb caretakers and tour guides, providing local guides who are proactive in providing introductions and understanding to visitors to the tombs, socializing Sapta Pesona, providing various handicrafts and culinary specialties of Semarang around the tombs, developing creative industries supporting tourism. The authorized parties in developing destination management and community hospitality are the Office of Culture and Tourism, the Office of Community and Village Empowerment, the UMKM Office, and the Kelurahan. JID | 259

#### *Facilities and Infrastructure*

Development of facilities and infrastructure and access to the location, solutions that need to be done include renovating the main building, adding supporting buildings, adding/renovating toilets, building outlets or galleries selling handicraft products, home industries, developing/expanding parking lots, adding information boards to tourist sites, repairing/widening road access to the location, arrangement of the physical environment, in order to create an atmosphere that is neatly organized, clean, but still has a traditional feel with a distinctive local style, traffic arrangements, provision of curriculum vitae / manakip information boards, Arrangement and provision of entrance and exit instructions for tombs, Provision of tour package information boards or directions for pilgrims to continue visiting other attractions. Authorities in the development of facilities and infrastructure and access to the location include the Department of Transportation, the Department of Public Works, and the Police.

#### *Tourism Marketing*

Development of religious tourism marketing by cooperating with the authorities in the city of Semarang, including the Department of Communication and Information, the Department of Transportation, and the Department of Tourism. Solutions that need to be done include the provision of information boards in the form of maps of religious tourism packages in the city of Semarang and surrounding areas, utilization of print media, electronics, and cyberspace or internet such as websites, and social media such as Facebook, Instagram, Whatsapp, Twitter in disseminating information on religious tourism objects. Authorized parties in tourism marketing development include Communication and Information Office.

#### *Discussion*

Formulation of the development of the Tomb of the Wali or Ulama in Semarang City as a *da'wah* tour because the development of excellent and appropriate tourism can undoubtedly be an auxiliary science of *da'wah*. It can be structured in the science of *da'wah*, which is the science that talks about how to preach among tourists/pilgrims, while *da'wah* itself is an invitation to people (individuals, groups, communities, nations) to the way of Allah (QS al-Nahl (16); 125) or to do good and avoid evil (QS Ali Imran (3); 104). In other words, Islamic *da'wah* is the actualization or realization of one of the natural functions of a Muslim, namely the function of *kerisalahan* in the form of a

conditioning process so that a person or society knows, understands, believes and practices Islam as a teaching and *way of life*.

JID | 260 Islamic *da'wah*'s definition describes every Muslim's obligation to preach to anyone. This means that *da'wah* has unlimited target objects (Anwar, 2004: 32). One is *da'wah* to tourists. *Da'wah* to tourists certainly has a different way (*manhaj*) and approach. The right way to preach to tourists is in a way or approach that allows them to get good service, good worship facilities, support, empathy, knowledge, and various things.

*Da'wah* tourism in the city of Semarang is time to advance and develop why; because the number of tourists aiming for spiritual refreshment has increased significantly, the local government of Semarang City in developing *da'wah* tourism can follow the example of religious tourism that already exists in Indonesia, as well as religious tourism Wali Songo, where religious tourism is managed and marketed professionally. For example, the tombs of the great scholars of Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Maulana Malik Ibrahim, Sunan Derajat, and several other Wali tombs. The location of the tombs of great ulama, most of which are integrated with the local grand mosque, has developed into an economic center for recreation and tourism. Around the tombs of the scholars of the guardians of Islam, it has developed over time into a destination or religious tourism destination. It has become an Islamic cultural heritage in East Java. Groups of Islamic religious tourism pilgrims come specifically for pilgrimage/prayer and for recreational walks and shopping in various local shops, kiosks, and outlets; they eat and drink in restaurants and cafes around the tomb's location.

*Da'wah* tourism is a type of tourism product closely related to the religious or religious side adopted by humanity. Religious tourism is defined as a tourist activity to a place with special meaning for religious people, usually several places of worship with advantages. This advantage, for example, is seen from the historical side, the existence of myths and legends about the place, or the uniqueness and architectural excellence of the building. Religious tourism is mainly associated with the intention and purpose of the traveler to obtain blessings, ibrah, tausiah, and wisdom in his life. However, not infrequently also for specific purposes such as to get blessings, inner strength, firmness of faith, and even abundant wealth (Chotib 2015).

This is in line with what Anam said that in this global era, the paradigm of the broader community in traveling tourism has now begun to shift from people who only want to enjoy or look for worldly entertainment to people who travel for a reason "to increase knowledge" (Anam 2017). Bungaran Antonius Simanjuntak et al. (2017) state that trips that are more or less associated with religion, history, and beliefs of community groups are also included in special object tourism called *pilgrim tourism*, namely tourism carried out by people or groups by visiting holy places, tombs of great people or revered leaders, mountains, hills, beaches that are considered sacred. *Pilgrim* tourism is widely associated with the intention or desire of tourists to gain inner strength, firmness of faith, blessings, and abundant wealth.

The *da'wah* tourism sector is one of the potential sectors that can bring in foreign exchange from non-oil and gas income. It can contribute to other fields, such as creating and expanding business fields, increasing community and government revenues, encouraging the preservation of *local* and *national cultures*, and preserving the environment (Chotib 2015). An increase in the number of

visits can impact increasing the economy and income of the tourist destination concerned (Rohman 2016).

While the reasons for organizations to do collaborative governance are: First, Social change, currently the era of societal reform and the information phase resulting in structures that can spread throughout the scope; and second, The problems faced by the government today will not be able to be managed efficiently if it only relies on one organization. The government needs a different and flexible mechanism. Collaboration between various sectors is formed to overcome problems (McGuire in Sabaruddin, 2015, p. 34).

## **Conclusion**

*Da'wah* tourism will always be exciting and open to study from various perspectives. The key finding in this research is that Semarang City has many *da'wah* tourism sites that have the potential to be developed and visited.

This research has three findings—*first*, the potential and attractiveness of *da'wah* tourism in Semarang City. The Ulama' Tomb is an attraction for tourists who visit. Many people have recognized existing *da'wah* tourism, both the people of Semarang City and people outside Semarang City. Mbah Sholeh Darat, the grave of Sheikh Jumadil Kubro, and the grave of Ki Ageng Pandanaran are never empty of tourist visits, including other ulama grave destinations. *Second*, the obstacles and constraints experienced. The obstacles and constraints experienced and which need to be improved include destination management that has not been maximized, the availability of facilities and infrastructure that are still very minimal, community hospitality that needs to be built, access information to locations that are still lacking, environmental management that has not been maximized, and marketing has not been appropriately managed. *Third*, the development of *da'wah* tourism began to receive attention from the Semarang City Government. The Semarang City Government strive to carry out physical and non-physical development and continue development planning and development that has been done. Among the steps taken are the restoration and repair of buildings and the addition of facilities and infrastructure to make it more attractive and make visitors feel at home and more solemn, monitoring service management, approaching religious leaders and the surrounding community to improve hospitality, overseeing the management of a clean and healthy environment, working with tourism awareness groups, the Department of Transportation and Communication to intensify promotion and installation of signage and directions on the roads leading to the destination.

This research provides an in-depth understanding of the distribution of *da'wah* tourism destinations in Semarang City. The results of this study have two important implications. *First*, it enriches the perspective in analyzing the development of *da'wah* tourism and identifying existing obstacles and constraints. *Second*, this research also accommodates the concept of development formulation. Thus, the results of this study not only provide a deep understanding and can be the basis for an action plan for the development of *da'wah* tourism in Semarang City.

This paper has limitations in sample, case limitations, and method limitations, so the results of this study cannot be used as a basis for general policy making. Therefore, a follow-up study is needed that accommodates diverse perspectives, accommodates a larger sample, more comprehensive regional coverage, and pays attention to the diversity of cultural contexts. With this approach, the

research results will be more comprehensive to serve as a basis for policy formulation or action plans for religious tourism development.

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