

## Tourism Development Strategy Through 3A Elements in Sunan Kalijaga Religious Tourism Object

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### Abstract

*One of the tourism potentials that is currently developing is religious tourism. The religious tourism in Demak Regency is the Tomb of Sunan Kalijaga. Each tourism object has its own uniqueness and characteristics, but cannot be separated from the existing 3A elements (attractions, amenities, accessibility). In the religious tourism object, Sunan Kalijaga Tomb has implemented elements of 3A even though there are several deficiencies that have not been fulfilled. The development strategy at Sunan Kalijaga Tomb is carried out by the foundation itself, therefore there is a need for a tourism development strategy that must be carried out to develop religious tourism at Sunan Kalijaga Tomb. Considering the tourism development strategy through 3A elements, this article focuses on the tourism development strategy through 3A elements in the religious tourism object of Sunan Kalijaga Tomb. The study aims to determine the implementation of 3A elements (Attractions, Amenities, Accessibility) of Sunan Kalijaga Tomb as a religious tourism destination in Demak regency and tourism development strategy through elements of 3A (attractions, amenities, accessibility) at religious tourism objects of Sunan Kalijaga Tomb in Demak regency. The type of research used was descriptive qualitative. Types and sources of data used were primary data sources and secondary data sources. Data collection techniques were observation, interviews and documentation. The data was collected and analyzed using data analysis techniques which include data reduction, presentation stage, and conclusion verification. The results of the study show that: 1) The implementation of 3A elements (attractions, amenities, and accessibility) at the religious tourism object of Sunan Kalijaga Tomb was adequate, but there were still some deficiencies. As religious tourism attractions, Sunan Kalijaga Tomb had an attraction in the form of the culture Sunan Kalijaga taught, the architecture of the building and the figure of Sunan Kalijaga, who was very well known by the people around the area. The amenities provided, such as shoe storage, mosques, bathrooms, parking lots, were adequate, but there were still deficiencies that had not been met. Accessibility to the tomb of Sunan Kalijaga was quite good. The condition of the road that had been paved and easily accessible for visitors who wanted to come. 2) The strategy for developing tourism through the 3A elements at the Tomb of Sunan Kalijaga was divided into 3 aspects; they are the strategy for developing the economic sector, the strategy for developing the religious sector, and the strategy for developing the socio-cultural sector. These three aspects had been going well, but there were some deficiencies that needed to be corrected for better results in the future.*

**Keyword:** Strategy, Development, Tourism, Attraction, Amenities, Accessibility, Religious Tourism

### ABSTRAK

Salah satu potensi wisata yang sedang berkembang pada saat ini adalah wisata religi. Sebagaimana wisata religi di Kabupaten Demak yaitu makam Sunan Kalijaga. Setiap

objek wisata memiliki keunikan dan ke khasan tersendiri, namun tidak lepas dari unsur 3A (atraksi, amenities, aksesibilitas) yang ada. Pada objek wisata religi makam Sunan Kalijaga sudah menerapkan unsur 3A, namun ada beberapa kekurangan yang belum terpenuhi. Strategi pengembangan yang ada pada makam Sunan Kalijaga dilakukan sendiri oleh pihak yayasan, maka dari itu perlu ada strategi pengembangan pariwisata yang harus dilakukan untuk mengembangkan wisata religi makam Sunan Kalijaga. Mengingat strategi pengembangan pariwisata melalui unsur 3A, skripsi ini fokus pada strategi pengembangan pariwisata melalui unsur 3A pada objek wisata religi makam Sunan Kalijaga. Penelitian ini bertujuan untuk mengetahui Implementasi Unsur 3A (Atraksi, Amenitas, Aksesibilitas) makam Sunan Kalijaga sebagai Destinasi Wisata Religi di Kabupaten Demak dan Strategi Pengembangan Pariwisata melalui Unsur 3A (Atraksi, Amenitas, Aksesibilitas) pada Objek Wisata Religi Makam Sunan Kalijaga di Kabupaten Demak. Jenis penelitian yang digunakan adalah kualitatif deskriptif. Jenis dan sumber data yang digunakan yaitu sumber data primer dan sumber data sekunder, teknik pengambilan data yaitu observasi, wawancara dan dokumentasi. Data yang dikumpulkan dan dianalisis menggunakan teknik analisis data yang meliputi reduksi data, tahap penyajian, dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa :

- 1) Implementasi unsur 3A (atraksi, amenities, dan aksesibilitas) pada objek wisata religi makam Sunan Kalijaga sudah memadai namun masih ada beberapa kekurangan. Dalam atraksi (daya tarik) wisata religi makam Sunan Kalijaga memiliki daya tarik berupa budaya yang sudah beliau ajarkan, arsitektur bangunan dan sosok beliau Sunan Kalijaga yang sangat dikenal oleh orang-orang sekitar. Amenitas yang disediakan seperti penitipan alas kaki, masjid, kamar mandi, lahan parkir, sudah memadai namun masih ada kekurangan yang belum terpenuhi. Aksesibilitas pada makam Sunan Kalijaga sudah cukup baik. Kondisi jalan yang sudah diaspal dan mudah diakses untuk para pengunjung yang ingin datang.
- 2) strategi pengembangan pariwisata melalui unsur 3A pada makam Sunan Kalijaga terbagi menjadi 3 aspek, strategi pengembangan bidang ekonomi, strategi pengembangan bidang keagamaan, dan strategi pengembangan bidang sosial budaya. Ketiga aspek tersebut sudah berjalan dengan baik, namun ada beberapa kekurangan yang perlu diperbaiki untuk hasil lebih baik ke depannya.

**Kata kunci:** Strategi, Pengembangan, Pariwisata, Atraksi, Amenitas, Aksesibilitas, Wisata Religi

## Introduction

Religious tourism is one of the tourism potentials that is currently developing. When carrying out religious tourism, the goal to be achieved is to take compassion or lessons based on God's creation and the history of civilization. As with this explanation, there is a tour in Demak Regency which is widely legendary in society to this day. This religious tour is the tomb of Sunan Kalijaga; this tour has its own historical charm and is legendary among people throughout Indonesia. The location of Sunan Kalijaga's tomb is in Kadilangu, Demak Regency, Central Java. The distance between Demak district and Sunan Kalijaga's tomb is approximately 3.5 kilometers with a travel time of seven minutes. Visitors of Sunan Kalijaga's tomb come from various regions, from within Demak and outside the city. The facilities available at the tomb of Sunan Kalijaga for religious tourism are sufficient with the availability of a place for storing footwear as it becomes one of the uniqueness of the other tombs.

Based on this, it is necessary to have a strategy to develop tourism destinations so that they become part of a plan to fix, advance, and improve the quality of the actual conditions so that they can provide a certain value and spread wider benefits for the local community of the religious tourism area, visitors and the local government (Fitriah, 2007). In this regard, every tourism must meet the 3A elements; they are attractions, amenities, and accessibility. These are important elements that must be fulfilled by every tourist destination, as a tourism development towards the existence of tourists so that they are willing to revisit the places. Natural and cultural authenticity, distinctiveness, and uniqueness are the basis of tourism in a regional community. Thus, tourism development is carried out while still considering the balance regarding the relationship between humans and God, relations with fellow human beings, and relations with the universe (Wayutika, 2019). Allah calls on the Holy book of the Qur'an that humans are required to pay attention to Allah's creation when traveling so that gratitude and love for Allah are always instilled in their life.

The word of Allah SWT in the Al-Qur'an letter Al-Ankabut verse 20 :

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ (العنكبوت : ٢٠)

Meaning: "Say, travel in the land and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allah is able to do all things." (QS. Al-Ankabut: 20) (Depag RI, 2022).

The verse explains that when humans travel, they are aware that humans are one of God's mortal creatures. Whatever is done in the world will be accounted for in the hereafter before Allah who will be the fairest judge so that it becomes a way to meet Allah SWT.

Based on the explanation above, the authors aim to conduct a more in-depth study of the 3A elements in religious tourism, to be precise at the tomb of Sunan Kalijaga, Demak Regency. It is to find how the 3A elements (attractions, amenities, and accessibility) can be the answer to tourism development so that it becomes more feasible and answers how to overcome challenges in increasing the added value of a place or product. Based on these conditions, it is necessary to develop potential in tourism, especially in Kadilangu Village, so that it becomes a great opportunity for the region and the local community. It is surely a challenge for tourism managers to go through.

From some of the problems and objectives above, the authors argue that it is necessary to carry out a tourism development strategy through elements of 3A

(Attractions, Amenities, and Accessibility) at the tomb of Sunan Kalijaga so that it becomes better in terms of attractiveness, facilities and access roads to get to the object. Based on this situation, researchers are interested in studying more deeply and conducting a study at the tomb of Sunan Kalijaga which is located in Kadilangu Village, Demak District, Demak Regency with the title "Tourism Development Strategy through 3A Elements (Attractions, Amenities, Accessibility) on Religious Tourism Objects of the Tomb of Sunan Kalijaga in Demak Regency".

## **Literature Review**

### **A. Development Strategy**

#### **1. Definition of Strategy**

According to Suryono, strategy has principles that are closely related to issues regarding implementation policies, determining the goals to be obtained, and determining the steps or methods in utilizing facilities and infrastructure. Strategies between one another are interrelated and supportive of each other in anticipating opportunities. When carrying out its functions and roles, regional tourism development and local government are needed for various efforts to improve tourism facilities and infrastructure (sefira).

#### **2. Definition of Development**

According to Law Number 18 of 2002 regarding development, development is an activity of science and technology that aims to utilize proven scientific theories to achieve functions advancement, benefits to the application of existing science and technology, and to produce new technology. Development becomes a pattern of growing, changing, and in phases (2002). According to the Big Indonesian Dictionary, development is a process, step, and action of developing (KBBI, 2022).

#### **3. Definition of Tourism**

Etymologically, tourism (*pariwisata*) comes from Sanskrit, namely "*pari*" which means many or many times, and "*wisata*" which means travel. Hence, tourism can be interpreted as a trip that someone does many times. In general, it is a journey from someone to another place at a certain time by leaving their area of origin, and planning is done to make a living at the

place, with the sole aim of experiencing tourism or recreation to fulfill various diverse desires.

According to Cooper, tourism is a unitary activity in traveling both individuals and families or certain groups from places of origin to places that become destinations not to work or earn income at the destination.

#### **4. Tourism Purpose**

Law Number 10 of 2009 article 4 explains the purpose of tourism. Tourism has a goal for the welfare of the surrounding community, preserving and cultivating nature, increasing economic growth, caring for resources, promoting culture, elevating the nation's image, fostering a sense of love for the motherland, strengthening national identity and unity, and being a bridge in strengthening friendship in a nation (Taufiq, 2012).

#### **5. Definition of Religious Tourism**

In general, tourism is part of the activities when traveling to gain satisfaction, pleasure, and knowledge. Thus, religious tourism is a journey to improve and elevate religious practices as a method of da'wah carried out by the community. As one of the da'wah activities, religious tourism offers tourist objects with religious and general nuances that are able to develop a sense of awareness of the existence of God (Nisvi, 2021).

According to Shihab, religious tourism is a voluntary travel activity to be interested in certain objects with a tourism attraction. Religious tourism is a journey to gain lessons (Ibrahim) and experience. Religious tourism is carried out by individuals or groups to places and institutions that are part of the propagation and education of Muslims (Shihab, 2007).

#### **6. 3A Elements of Tourism**

In tourism, there are various elements which can determine the success of a tourist destination. Unconsciously, there have been many tourist places that have implemented several elements of tourism including the 3A elements of tourism in the form of attractions, amenities, and accessibility.

##### **a. Attractions**

The attraction gives the impression of satisfaction, comfort, and pleasure to visitors when watching or visiting it. The form of attractions can be in the form of cultural, natural, and artificial attractions.

According to Law No. 10 of 2009 concerning Tourism, it is stated that tourism areas (hereinafter referred to as tourism destinations) are geographical areas located in one or administrative area so that they become tourist attractions. It has public and tourism facilities, accessibility, and interconnected communities to realize tourism.

#### **b. Amenities**

Amenities are supporting facilities when tourists arrive at their destination. Amenities or facilities are part of the elements that are possible to enjoy during a visit and are accompanied by the attractions offered. Tourism facilities include all forms of tourist services related to tourism needs when staying at their destination.

#### **c. Accessibility**

Accessibility is the convenience that is enjoyed in order to achieve goals when visiting, including security, comfort, and travel time. It is important to pay attention to the comfort and security provided for visitors during their travel.

According to Sugiama, accessibility is the size level of a destination so that visitors can easily reach it. Accessibility facilities in the form of things related to transportation centers, such as stations, terminals, airports, and access roads in the form of toll roads, highways, and railroads.

### **Research Methods**

The researchers used a descriptive qualitative research type with a phenomenological approach. I Wayan Suwendra Bogyan and Taylor stated that qualitative research contains procedures with the results of the data in the form of explanations that contain words and speech observed by researchers (Suwendra, 2018). Therefore, the output to be generated contains excerpts that describe and report the result. The sources and types of data used by researchers were primary data sources and secondary data sources. Data collection techniques carried out by researchers were through observation, interviews, and documentation. There are three types of activities that need to be carried out coherently in analyzing qualitative data; they are data reduction, data presentation, and conclusion verification.

### **Results And Discussion**

## **A. Religious Tourism of the Tomb of Sunan Kalijaga**

### **1. History of the Founding of the Tomb of Sunan Kalijaga**

The Tomb of Sunan Kalijaga is an area that originated from Sunan Kalijaga who was given a fief in the Kadilangu area which originally consisted of 32 villages. However, after the government of the Dutch East Indies, these villages were converted into one; it was called Kadilangu Village. Because Sunan Kalijaga lived and died in Kadilangu, he was buried in the area as well. After that, his heirs, sons and daughters, and relatives followed him. They were all buried in Kadilangu. Hence, the Tomb of Sunan Kalijaga is special and not a tomb for the public. The Tomb of Sunan Kalijaga is only for Sunan Kalijaga's relatives who are still descendants of Sunan Kalijaga. Even though his relatives are outside Kadilangu, if they are still relatives of Sunan Kalijaga, then they may be buried at the Tomb of Sunan Kalijaga Kadilangu when they die.

The Tomb of Sunan Kalijaga has been standing since Sunan Kalijaga died in Kadilangu. He died in 1586 M, at the age of 131 years. After his death, his heirs, his sons and daughters, and other relatives were buried there. It was based on the results of an interview with Mr. Edy Mursalin, the caretaker of the tomb of Sunan Kalijaga :

*“In the beginning, Sunan Kalijaga was given a fiefdom in Kadilangu. Actually, there were 32 villages, but after the Dutch East Indies government, the Dutch governor-general converted them into a Kadilangu village. Because he, Sunan Kalijaga, lived here and died here, he was eventually buried here (Kadilangu). After that, it was followed by his heirs, sons and daughters, and relatives, so they were buried here. The tomb of Sunan Kalijaga is a special grave for relatives, not public ones, and those who can be buried here are only descendants of Sunan Kalijaga. Officially, this tomb has been established since Sunan Kalijaga died; it is in 1586 at the age of 131 years”*

### **2. Geographical Location of the Tomb of Sunan Kalijaga**

The tomb of Sunan Kalijaga is one of the *Waliullah's* tombs located in Kadilangu Village, Demak District, Demak Regency. Kadilangu village is flanked by two sub-districts; they are Bintoro sub-district and Botorejo sub-district. It is because Kadilangu Village is located in the middle of those areas.

In the east: bordering Botorejo Village

In the west: bordering Bintoro Village

Kadilangu Village is also located not far from Demak City. The distance from Kadilangu Village to Demak City is approximately 1 km.

## **B. Implementation of 3A Elements at the Tomb of Sunan Kalijaga as a Religious Tourism Destination in Demak Regency**

Elements of 3A (attractions, amenities, accessibility) at the tomb of Sunan Kalijaga have been implemented, though it is not 100% yet. However, the foundation has tried its best to implement the 3A elements around 75%. As it relates to the customs and traditions of each visitor, the following is the implementation of the 3A elements (attractions, amenities, accessibility):

### 1. Attractions

Attraction is a magnet owned by object tourism, which can give a pleasant impression to visitors. This attraction can make them revisit object tourism. There have been a number of attractions at the religious tourism object of the tomb of Sunan Kalijaga that have been implemented, though not yet fully. There is no promotion or advertisement on the radio, television, or other promotional tools for the tomb of Sunan Kalijaga to attract visitors. It is because Sunan Kalijaga is an *auliya'* (*wali* Allah). Hence, his tomb already has its own charm. There is a mosque building built by Sunan Kalijaga which is still classic and traditional and certainly different from mosques in other tombs. Apart from being interested in the architecture of the building and the mosque, the visitors are also interested because of the charismatic figure of a Sunan Kalijaga. Moreover, the tomb of Sunan Kalijaga has something unique and different from others. Based on the results of an interview with one of the visitors at the Tomb of Sunan Kalijaga, Mr. Ahmad stated:

*"I am from Banten. I have visited here twice. One of the things that attracted me is because Sunan Kalijagaaa was charismatic and he was an auliya. Apart from that, I am interested because the facilities provided are quite adequate. Also, in terms of the architecture of the building, it is unique and has different characteristics from the others"* (Ahmad, 2022).

The results of the 3A elements implementation analysis regarding the attractions at the Tomb of Sunan Kalijaga are the things that the caretaker of



the Tomb of Sunan Kalijaga provides related to the implementation of 3A elements are attractions related to self-approach to God, culture, and *karomah*. Hence, the visitors who come are interested because they have goals to make a visit, such as seeking Allah's blessings and drawing closer to Allah. Visiting to draw closer to Allah must be accompanied by a strong and earnest intention. Apart from this attraction, there is a culture which is a way of life carried out by someone who is passed down from one generation to the next in order to preserve a lifestyle in accordance with the surrounding environment. The culture that exists at the Tomb of Sunan Kalijaga makes it an attraction for the local community and visitors who come. Besides that, in terms of the architectural form of the building, it has an interesting shape and arrangement, which is different from other tombs. The shape of the building is still ancient yet it gives an interesting and classic impression and looks good. It was not easy for Sunan Kalijaga to spread Islam as he faced many obstacles and challenges. With the *karomah* that he had, Allah SWT gave him the strength to spread Islam.

## 2. Amenities

Amenities at the religious tourism object of Sunan Kalijaga's tomb have been well implemented, but there are still a number of things that need to be improved in order to provide better comfort for visitors. The facilities provided at the Sunan Kalijaga Tomb are adequate, including a place to store footwear that is different from the other tombs, a lot of bathrooms for visitors who need them, a place to wash hands, a place for *wudhu*, the Sunan Kalijaga Kadilangu mosque as a place of worship for Muslim prayers, shelves for Al-Qur'an and Yasin books, trash cans that distinguish the type of waste, a fairly large parking area, the roof from the entrance to the tomb, sellers around tomb who sell souvenirs from Demak and Sunan Kalijaga theme, and so on. Those are some of the amenities or facilities provided by Sunan Kalijaga Tomb.

*“we only make a roof to facilitate visitors from the parking lot to the tomb so that it is not hot. When it rains, they don't get rained on. The souvenir building was made by local residents. It means that it is connected so that people don't get hot and rain on. They take the initiative to open stalls and that is permissible as long as it doesn't change the shape of the building and it is beneficial for the local residents as well”* (Sugiantoro, 2022).

In addition to the above facilities, the unique thing about Sunan Kalijaga Tomb is that it also provides unique facilities; it is called a *modin*. The *modin* works like a *kyai* who helps non-Muslims when they visit Sunan Kalijaga Tomb and ask to be prayed for. Hence, these non-Muslims can ask the management of the tomb for help in praying through the *modin*.

*“Indeed, we have facilitated them, but we also have a modin who can help these non-Muslims to ask for prayer. There is something different about them when they come and face the grave, and we don't know what they are doing, but we provide the procedure or the rules of conduct at Sunan Kalijaga Tomb including those related to custom and courtesy in dress”* (Sugiantoro, 2022).

With this facility, the Tomb management does not discriminate against other religions because they think that all humans are the same. The difference is only belief and faith in God. The *modin* facility provided is something unique for visitors who have no idea about it.

The analysis results of the 3A elements implementation regarding the amenities at the Tomb of Sunan Kalijaga are the things that the caretaker of the Tomb of Sunan Kalijaga provides related to the implementation of 3A elements are amenities related to comfort and needs. Amenities are supporting and required facilities which have been provided by the management for visitors. According to Abraham Maslow's theory, humans have a physiological need. The visitors need shelter, food, drink, and rest. Those which have been provided will give a sense of comfort to the visitors. Although it is not yet fully fulfilled, these facilities can be utilized by visitors to the fullest. Hence, amenities at Sunan Kalijaga Tomb have been implemented even though it is not 100% met all visitors' needs. Thus, it is necessary to increase the amenities implementation at the Tomb of Sunan Kalijaga.

### 3. Accessibility

Accessibility is an ease and convenience of access or a road to get to object tourism. The access roads to get to Sunan Kalijaga Tomb have been implemented yet not 100% as it is still not optimal. However, the condition of the road to Sunan Kalijaga Tomb is good as the road is paved so it is very easy for visitors to come. The access road itself is passable for pedestrians, motorbikes, cars, travel, public transportation, and tourist buses. Vehicles other than those mentioned, such as planes, ships, and trains cannot go directly to the tomb because there is no road access for these vehicles. In

addition, visitors are also facilitated by the existence of Google Maps which can provide directions to their destination, the Tomb of Sunan Kalijaga.

The existing road access cannot be maximized because of the limited land as the road is not wide enough. It means that there is often a traffic jam for almost 1 km from the entrance to the tomb every holiday and on certain days. Vehicles that do not get their parking spaces will be parked on the sides of the road, causing congestion on the road to the tomb. The results of the interview with Mr. R. Wahyu Sugiantoro as the supervisor of Sunan Kalijaga's tomb are as follows,

*“So far, those related to access have been fulfilled even though there is still a shortage in the parking area. Hence, on certain days or weekends, buses do not enter the parking lot in Sunan Kalijaga area and park on the roadside. On weekends and certain days like Friday Kliwon, Pon and Pahing, the queue for buses on the side of the road can reach 1 km from the entrance to the Sunan Kalijaga Tomb. I can confirm that around 75% of the residents of Kadilangu flocked here to pray together after Isya prayer. The activities scheduled from adat applied as an asset and spiritual sector” (Sugiantoro, 2022).“*

The analysis results of the 3A elements implementation regarding the amenities at the Tomb of Sunan Kalijaga are the things that the caretaker of the Tomb of Sunan Kalijaga provides related to the implementation of 3A elements are accessibility related to a sense of security and order. The sense of security given to the visitors is they do not need to worry if they do not know access to the road as they can use Google Maps. The order has been carried out as best as possible, with the arrangement of parking lots, there are parking attendants who arrange the visitors' vehicles.

### **C. The Tourism Development Strategies on Religious Tourism Objects of the Sunan Kalijaga Tomb in Demak Regency**

The tourism development strategy was carried out by the Sunan Kalijaga Tomb Foundation. There is no interference from the government or the village for funding and finance. The income was obtained from charity boxes or alms and the rice fields left by Sunan Kalijaga. Hence, the infrastructure legacy from Sunan Kalijaga is in the form of land. The land is divided into wetlands and dry lands. The wetland is in the form of rice fields managed by the foundation and the dry land is in the form of the Tomb of Sunan Kalijaga and a mosque.

Apart from the relics of Sunan Kalijaga and the *shodaqoh* box, the management of the Tomb of Sunan Kalijaga also receives assistance from

outside. However, it is non-binding in nature. It means that the Sunan Kalijaga Tomb Foundation does not receive donations in the form of money, but the management of the Tomb receives assistance in the form of buildings. Hence, almost 80% of the Tomb management and the construction carried out at Sunan Kalijaga Tomb is from the Sunan Kalijaga Foundation.

The tourism development strategy is carried out by the Sunan Kalijaga tomb foundation. The attractions are carried out in the form of building infrastructure to attract visitors. The amenities or facilities needed by visitors to the tomb have been implemented, such as a mosque, a place for storing footwear, bathrooms, and so on. The accessibility in the form of road access to the tomb is good, and vehicles such as motorbikes, cars, travel, public transportation, and tourist buses can pass through the access road to the tomb. The following is the result of an interview with Mr. R. Wahyu Sugiantoro, the supervisor of the Sunan Kalijaga Tomb Foundation :

*“The existing food management, such as funding or finance, is from the Sunan Kalijaga Foundation itself. The income earned from shodaqoh boxes and the rice fields left by Sunan Kalijaga. There are infrastructure legacies in the form of wetlands and dry lands. Dry lands include land for graves and mosques; wetlands are land in the form of rice fields. The management of the rice fields is carried out by the foundation. The assistance from external parties is not binding. It means we do not receive financial assistance. We receive assistance in the form of buildings. Hence, almost 80 percent of the management of the tomb and the construction carried out at the tomb is from the Sunan Kalijaga Foundation as there has been no intervention from the local government so far, let alone from the village” (Sugiantoro, 2022).*

The several development strategies carried out in each field by the Sunan Kalijaga Tomb Foundation are as follows:

1. Strategy for the development of the economic sector

The strategy in the economic field carried out by the tomb management is by utilizing money from charity boxes that are voluntarily given by visitors. With visitors give Rp. 5000 in average to twenty charity boxes, the monthly income can be roughly Rp. 30,000,000. Besides that, there are 20 stalls provided that can be rented for traders with a rental fee of Rp. 50,000 every month. As all the stalls are occupied, the money earned monthly can be Rp. 25,000,000 for the foundation.

The tourism development strategy analysis of the Tomb of Sunan Kalijaga in the economic field focuses on several aspects. They include aspects of economic growth, aspects of demand and supply, and aspects of

community empowerment. The economic growth that occurred at the Tomb of Sunan Kalijaga had a good impact on the surrounding community. Things that have been done by the management of the Sunan Kalijaga Tomb Foundation have become positive values for residents, especially in terms of economic growth. By providing a place for people to trade, the residents are enthusiastic about selling stuff around the tomb as they get a little or a lot of income from the daily sales. Hence, the impact of economic growth received by local residents and the manager of the Sunan Kalijaga Tomb Foundation has made the local residents' economy better and the tomb foundation equally feels the impact of this economic growth. The aspect of demand and supply at Sunan Kalijaga Tomb was carried out by traders selling souvenirs around the tomb. Traders sell merchandise that is tailored to the demands of consumers. When there are many requests from buyers regarding the goods being sold, the sellers will be happy because there is an increase in sales of goods. By understanding the buyers' demand, the supply will increase which causes traders can master the marketing at the Tomb of Sunan Kalijaga. In the aspect of community empowerment, the Sunan Kalijaga Tomb Foundation empowers the surrounding community. Empowerment is carried out by providing jobs to the community and inviting the community to participate in their activities.

## 2. Strategy for the development of the religious sector

In the field of worship and religion, the strategy carried out by the management of Sunan Kalijaga Tomb is routine religious activities, or it can be called a calendar of religious activities. These religious activities include the Prophet Muhammad's birthday, *tahlil*, *ancaan*, *haul* on 10 Muharram, and annual activity at Tegalrejo Islamic boarding school, Magelang. These activities are carried out routinely by the Sunan Kalijaga Tomb Foundation as a form of strategy in worship and religion. Nevertheless, the surrounding community can recognize that the Tomb of Sunan Kalijaga has its own uniqueness compared to other tombs.

The results of the analysis of the tourism development strategy at the Tomb of Sunan Kalijaga in the religious field focus on aspects of cultural acculturation. According to Koentjaraningrat, cultural acculturation is a process that arises as a result of the continuous entry of foreign cultures into one's own culture. Therefore, elements of foreign cultures do not take long to be accepted and become part of their own culture. The cultural acculturation

that exists at the Tomb of Sunan Kalijaga can be seen from the traditions and activities carried out, such as *nyekar*, *tebah*, *slametan*, *ancaan*, and *jamasan pusaka* which are held once a year on the 10th of Dzulhijjah. The tradition or culture conducted at the Tomb of Sunan Kalijaga is a cultural mix between Islam and Java. These activities are conducted without eliminating each other's culture; it is what made cultural acculturation at Sunan Kalijaga Tomb. These activities processes use Javanese culture, such as giving flowers to chests or heirloom boxes and cleaning heirlooms traditionally. They are usually done by Javanese. These activities are started with *tahlilan* and praying to Allah, asking that the series of events carried out run smoothly.

### 3. Development strategy in the field of socio-culture

The strategy in the socio-cultural field was carried out by the management of the Sunan Kalijaga Tomb. It introduces the customs and culture of the Sunan Kalijaga Tomb. The culture introduced is not only in terms of architecture but also the traditional clothes of Sunan Kalijaga, and the activities carried out at the tomb of Sunan Kalijaga, such as *nyekar*, *rebah*, *selamatan ancaan*, and *penjamasan pusaka* (preserving heirlooms) (inheritance of kyai carubuk and kyai kotang onto kusumo). Apart from these cultural activities, Sunan Kalijaga used artistic methods in teaching. He used wayang, gamelan, and songs. The song he created was Lir Ilir. It is also a way of preaching through art and culture so that it can be quickly accepted in society.

The analysis results on the tourism development strategy through 3A elements at the Tomb of Sunan Kalijaga in the socio-cultural field focus on several aspects, including cultural preaching and customs aspects. Cultural da'wah is preaching that is carried out with artistic values such as *tabligh agung* activities. In this case, cultural preaching is no stranger to the people around Sunan Kalijaga Tomb. His da'wah to the community used art, such as wayang and a song called Lir Ilir. Using the strategy, the teachings taught by Sunan Kalijaga to the surrounding community can be easily accepted. Customs are rules of attitude or cultural behavior and rules that are applied in society from one generation to the next as a legacy that is strongly related to following patterns of behavior that exist in society. Customs are not much different from the culture or traditions that exist in an area, especially at the Tomb of Sunan Kalijaga. The customs that exist in the Tomb of Sunan

Kalijaga are its characteristics. The existence of the customs of the community and the descendants of Sunan Kalijaga can be treated as something unique and can be preserved in the current existing way. The customs that have become a tradition of the people around Sunan Kalijaga Tomb are not far from what was taught by Sunan Kalijaga and his ancestors before. The teachings given do not deviate from Islamic religious teachings, but there is also a mixture of Javanese teachings as almost all people around Sunan Kalijaga Tomb are Javanese.

### **Conclusion**

Based on the research results in the description of the chapter above regarding the strategy for developing tourism through elements of 3A (attractions, amenities, accessibility) at the Tomb of Sunan Kalijaga in Demak Regency, the researcher can draw the following conclusions :

Implementation of 3A elements (attractions, amenities, and accessibility) at the religious tourism object of Sunan Kalijaga Tomb is adequate even though there are still some deficiencies. As a religious tourism attraction, Sunan Kalijaga Tomb has an attraction in the form of the culture he taught, the architecture of the building, and the figure of Sunan Kalijaga, who is very well known by the people around the area. Amenities (facilities that are useful to meet the visitors' needs) such as parking lots, a mosque, bathrooms, and shoe storage are adequate, but there are still deficiencies. The tomb manager is very concerned about the feasibility, comfort, and cleanliness of the tomb. They conduct building and place renovations without changing the shape of the building structure so that visitors who come feel comfortable. Accessibility to the Tomb of Sunan Kalijaga is quite good. The road has been paved and can be passed by large tourism buses, cars, motorbikes, and other vehicles. Moreover, it is easily accessible.

The tourism development strategy at Sunan Kalijaga Tomb has been carried out well by the tomb manager, yet has not been fully implemented. The development strategy carried out by the Tomb is divided into three aspects. The first strategy is for developing the economic sector. The manager can provide economic development to local residents and empowerment to the community. Next is the strategy in the religious sector including conducting religious activities such as *tahlil*, *haul*, *tadarus*, *maulid dziba'*, and praying together. These activities carry Javanese and Islamic elements which will lead to cultural acculturation. The last strategy is in the socio-cultural field. It includes various socio-cultural activities

such as *nyekar*, *tebah*, *anca'an*, and *jaman pusaka*. All of these activities are carried out from generation to generation as customs that will not disappear. From these several things, the management of the tomb has carried out a tourism development strategy through elements of 3A, and is slowly being implemented properly, but still needs improvement in the future. It is because these are done by the management of the Sunan Kalijaga Tomb Foundation without any interference from the Demak city government and the tourism office.

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