

# DA'WAH BI AL-HAL: MOSQUE-BASED RELIGIOUS TOURISM DESTINATION MANAGEMENT AT GREAT MOSQUE OF DEMAK

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## Abstract

Islam has left various important historical relics in the form of tombs, mosques, ex-kingdoms, customs and so on, that can be used as tourism potential. One of the tourism activities is in the form of mosque tourist destinations. As a formulation of the problem, what is the development of ODTW mosque management? How is the development of da'wah through mosque-based religious tourism? This writing uses a library research and it is qualitative by descriptive analysis. The results showed that the development of da'wah through mosque-based religious tourism had proceeded as expected. These could be seen, from the aspects of planning, organizing, actuating and controlling. From the aspect of planning, the planning of da'wah in the mosque has been well managed in accordance with management principles. The managers of mosques have well planned in the development of da'wah. Da'wah activities that will be carried out to achieve the objectives to be achieved effectively and efficiently have been realized as management guidelines. Likewise, when paying attention to the organizing system of da'wah developed by mosque managers, it can be said that the organization of da'wah has succeeded in attracting tourists and the growing development of Islamic syi'ar. Viewed from the aspect of organizing of da'wah that this problem has succeeded well. Judging from the aspects of da'wah's controlling, this has been done by the managers and members of the mosque well and successfully. Even so, there are still some shortcomings, and these shortcomings must receive attention. Therefore, this research is expected to provide a solution to overcome the shortcomings of mosque tourism destinations in the tourism industry era.

**Keywords:** Da'wah bi al-Hal; Mosque-Based Religious Tourism; Management; Great Mosque of Demak

## Abstrak

Islam telah meninggalkan berbagai peninggalan sejarah penting baik berupa makam, masjid, bekas kerajaan, adat-istiadat dan sebagainya yang dapat dijadikan sebagai potensi wisata. Salah satu kegiatan wisata tersebut adalah dalam bentuk destinasi wisata

masjid. Adapun rumusan masalah pada penulisan ini yaitu bagaimana pengembangan pengelolaan ODTW (objek dan daya tarik wisata) masjid? dan bagaimana pengembangan da'wah melalui wisata ziarah masjid? Penulisan ini menggunakan penelitian kepustakaan, bersifat kualitatif, deskriptif analisis. Hasil pembahasan menunjukkan bahwa pengembangan da'wah melalui wisata ziarah masjid telah berjalan sebagaimana yang diharapkan. Hal ini dapat dilihat baik dari aspek planning, organizing, actuating maupun controlling. Dari aspek perencanaan, bahwa perencanaan da'wah di masjid telah dikelola secara baik sesuai dengan prinsip-prinsip manajemen. Pengurus dan pengelola masjid telah dengan baik membuat perencanaan dalam pengembangan da'wah. Kegiatan-kegiatan da'wah yang akan dilaksanakan untuk mencapai tujuan agar tercapai dengan efektif dan efisien telah direalisasikan sebagaimana petunjuk manajemen. Demikian pula apabila memperhatikan sistem pengorganisasian da'wah yang dikembangkan para pengurus masjid maka dapat dikatakan bahwa pengorganisasian da'wah telah berhasil memikat para wisatawan dan semakin berkembangnya syi'ar Islam. Ditinjau dari aspek penggerakan da'wah bahwa masalah inipun telah berhasil dengan baik. Ditinjau dari aspek pengendalian da'wah maka hal ini telah ditempuh para pengurus dan anggota Masjid secara baik dan berhasil. Meskipun demikian, masih ada beberapa kekurangan, dan kekurangan ini harus mendapat perhatian.

**Kata Kunci:** Dakwah bi al-Hal; Wisata Religi Berbasis Masjid; Manajemen; Masjid Agung Demak

## A. Introduction

Religious and spiritually motivated tourism has become widespread and popular in recent decades, occupying an important segment of international tourism and has grown substantially in recent years. Religious tourism is one form of tourism that is under-studied in tourism research. Consistent growth in this market segment has become a global trend in the tourism industry.<sup>1</sup> The trend of religious travel is not considered a new phenomenon. For travel, religious tourism has long been an integral motive and is usually considered the oldest form of economic travel.<sup>2</sup> Talking about tourism is actually very popular among the people, especially urban people and developed countries. It seems that tourism is a necessity of life for them, even though it is not at the same level of need as food, clothing and shelter. Because of this, it is not uncommon for people in developed or urban countries to design special agendas for tourism with special funds provided. For them, traveling is a means to refresh, add new experiences and insights that can support the development of the personality and profession that are occupied daily.<sup>3</sup>

<sup>1</sup> Kurnia Muhajarah, "Destinasi Wisata Masjid di Era Industri Pariwisata," in *Annual Conference on Da'wah and Communication II* (Semarang: Fakultas Da'wah dan Komunikasi, 2019), 14–19.

<sup>2</sup> Aan Jaelani, "Halal Tourism Industry in Indonesia: Potential and Prospects," n.d., [https://mpra.ub.uni-muenchen.de/76237/1/MPRA\\_237.pdf#page=1&zoom=auto,-12,848](https://mpra.ub.uni-muenchen.de/76237/1/MPRA_237.pdf#page=1&zoom=auto,-12,848).

<sup>3</sup> In this study, see Henky Hermantoro, *Creative Based Tourism Dari Wisata Rekreatif Menuju Wisata Kreatif* (Depok: Penerbit Aditri, 2021), 53-69. In this book, it is studied at length about what motivations encourage people to do tourism which is considered a need that needs to be fulfilled. See Muhammad Djakfar, *Pariwisata Halal Perspektif Multidimensi Peta Jalan Menuju Pengembangan Akademik & Industri Halal Di Indonesia*, UIN-Maliki Press (Malang, 2017), 3.

Tourism in Indonesia is one of the important potential aspects. The wealth of natural beauty, cultural and historical sites of an area is the main attraction for every domestic and foreign tourist. Management of tourism potential in Indonesia, in addition to bringing in foreign exchange, tourism also improves the standard of living of the Indonesian people.<sup>4</sup> The community's economy has increased due to market demand for tourism management through historical sites, religious tourism and souvenirs which are the hallmarks of an Indonesian region.<sup>5</sup> The mosque is the center of attention of Muslims and is considered a holy place,<sup>6</sup> some even think that visiting the mosque and visiting holy people who are buried in the mosque complex can be equated with the reward of going on a pilgrimage to Mecca, although this assumption has not yet found a religious basis.<sup>7</sup> The mosque for Muslims is an absolute necessity that must exist and since the beginning of its history the mosque is the center of all activities of the Islamic community.<sup>8</sup> At the beginning of the Prophet's migration to Medina, one of the facilities built was a mosque, so that the mosque became a point of the development.<sup>9</sup> The management referred to in this paper is da'wah management. Da'wah management is a terminology that consists of two words, namely "management" and "da'wah". These two words come from two very different disciplines. The first term, departs from a secular discipline, namely economics. This science is placed on a materialistic paradigm. The principle is with the smallest capital to get the maximum profit. While the second term comes from the religious environment, namely the science of da'wah. This knowledge is placed on principle, an invitation to the salvation of the world and the hereafter, without coercion and intimidation and without material inducement and lure. It comes with the theme of being friendly to the environment.<sup>10</sup> In order to have a thorough understanding of the management of da'wah, it will first be discussed separately between management and da'wah, then the definition of da'wah management will be presented.<sup>11</sup> In Arabic, management is referred to as *idara* (circle or circle) in a business context, it can be interpreted as "business goes on cycle". Scientifically, the development of management emerged at the beginning of the formation of industrialized countries in the second half of the 19th century.<sup>12</sup> Etymologically, in Indonesian there is no uniformity regarding the translation of the term management. Until now, there have been

<sup>4</sup> Kurnia Muhajarah and Lukanul Hakim, "Promoting Halal Tourism: Penggunaan Digital Marketing Communication dalam Pengembangan Destinasi Wisata Masjid," *Al-Muttaqin: Jurnal Studi, Sosial, Dan ...*, 2021.

<sup>5</sup> Yopi Yanto, "Pengelolaan Objek Wisata Masjid Raya Pekanbaru sebagai Destinasi Wisata Kota Pekanbaru," *Jurnal Jom FISIP* 4, No. 1 (2017), 1.

<sup>6</sup> Silvia Riskha Fabriar and Kurnia Muhajarah, "Strategi dan Manajemen Da'wah Majelis Tafsir Al Qur'an Melalui MTA TV Surakarta," *Journal of Islamic Management* 1, No. 2 (2021): 124–35.

<sup>7</sup> Abu Imron Amar, *Sejarah Ringkas Kerajaan Islam Demak* (Kudus: Menara Kudus, 2022), 32.

<sup>8</sup> Erfan Soebahar, Abdul Ghoni, and Kurnia Muhajarah, "Effect of Halal Management System Certified Awareness on Consumer Purchase Intention," *Uncertain Supply Chain Management*, 2021, <https://doi.org/10.5267/j.uscm.2021.3.001>.

<sup>9</sup> Sofyan Harahap Syafari, *Manajemen Masjid* (Yogyakarta: Dana Bhakti Wakaf, 2019), 6.

<sup>10</sup> M Munir, *Wahyu Ilahi Manajemen Da'wah* (Jakarta: Prenada Media, 2019.), vii.

<sup>11</sup> Mahmuddin, *Manajemen Da'wah Rasulullah (Suatu Telaah Historis Kritis)* (Jakarta: Restu Ilahi, 2004), 18.

<sup>12</sup> Ahmad Ibrahim Abu Sinn, *Manajemen Syariah: Sebuah Kajian Historis Dan Kontemporer* (Jakarta: Raja Grafindo Persada, 2006), 27.

many translations reasons such as coaching and management.<sup>13</sup> At *Kamus Besar Bahasa Indonesia*, management means the effective use of resources to achieve goals.<sup>14</sup>

According to terminology, until now there is no agreed standard term for management. The term management is given many different meanings by experts according to the focus being analyzed.<sup>15</sup> This can be seen as follows: management as stated by George R. R. Terry is *a distinct process consisting of planning, organizing, actuating, and controlling, performed to determine and accomplish stated objective by the use of human beings and other resources*.<sup>16</sup> As stated by Koontz and Donnel, *management is getting things done through people. In bringing about this coordinating of group activity, the manager, as a manager plans, organizes, staffs, direct and control the activities other people*.<sup>17</sup> Robbins and Coulter say, *management involves coordinating and overseeing the work activities of others for their efficient, complete, effective, and economical performance*.<sup>18</sup> That management is a series of activities to plan, organize, mobilize, control and develop all efforts in managing and utilizing human resources, facilities and infrastructure to achieve organizational goals that have been set effectively and efficiently.

As for the meaning of da'wah, in a religious sense, da'wah includes activities of *tabligh* (broadcasting), *tatbiq* (implementation/practice) and *tandhim* (management).<sup>19</sup> The word da'wah comes from Arabic in the form of *masdar* (infinitive) from the verb *da'â* (دعا) *yad'û* (يدعو) da'watan (دعوة), where the word da'wah is now commonly used by Indonesian speakers, thus adding to the treasury Indonesian.<sup>20</sup> The word *da'wah* (دعوة) can literally be translated into call, invitation, summons, invitation, defense, prayer.<sup>21</sup> Meanwhile, in terms of terminology, there are many opinions about the definition of da'wah, including: according to Ya'qub, da'wah is inviting mankind with wisdom to follow the instructions of Allah and His Messenger.

Based on the above understanding of management and da'wah, both the notion of "management" in general and the notion of "management of da'wah" in particular, that both of them have the same operational *definition substance* (object materia) but different *directions of study* (object form).<sup>22</sup> That is, management means art and science in the process or business of leading, planning, organizing, activating, and supervising joint activities to achieve the goals set; and the notion of "da'wah" which means effort or process of calling and inviting others intentionally, consciously and responsibly in achieving the goal of obtaining happiness in this world and the hereafter. Here it can be seen that the operational system leads to implementation in carrying out activities undertaken consciously, systematically, directed, effectively and efficiently and responsibly in order to achieve the expected goals.

<sup>13</sup>Harbangan Siagian, *Manajemen Suatu Pengantar* (Semarang: Satya Wacana, 2021), 8-9.

<sup>14</sup>Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, 2nd ed. (Jakarta: Balai Pustaka, 2019), 708.

<sup>15</sup>Moekiyat, *Kamus Manajemen* (Bandung: Alumni, 2020), 320.

<sup>16</sup>George R. Terry, *Principles of Management*. (Ontario: Irwm-Dorsey Limited Georgetown, 2020), 4.

<sup>17</sup>Harold Koontz, *Principles of Management, An Analysis of Managerial Functions*, Second (Tokyo: Mc. Graw Hill Kogakusha, Ltd, 2022), 3.

<sup>18</sup>Stephen P Robbins, *Management*, 19th ed. (England: Pearson Education Limited Wdinburgh Gate Harlow Wsswx CM20 2J, 2021), 39.

<sup>19</sup>Muhammad Sulthon, *Desain Ilmu Da'wah: Kajian Ontologis, Epistemologis Dan Aksiologis* (Yogyakarta: Pustaka Pelajar, 2018), 15.

<sup>20</sup>Abdul Kadir Munsiy, *Metode Diskusi Dalam Da'wah* (Surabaya: al-Ikhlâs, 2021), 11.

<sup>21</sup>Awaluddin Pimay, *Paradigma Da'wah Humanis* (Semarang: RaSAIL, 2019), 13.

<sup>22</sup>Hamzah Ya'qub, *Tingkat Ketenangan dan Kebahagiaan Mu'min (Uraian Tasawuf dan Taqorub)* (Bandung: Al-Ma'arif Bandung, 2021), 9.

Theoretically the emergence of the science of "Manajamen and Da'wah" is in a different scope, so its understanding and interpretation is based on the context of the scientific discipline. However, with the development of science, a new scientific discipline has emerged in the realm of Islam with the term "Propagation Management". So that it is necessary to cover the concept of da'wah management theoretically which refers to the notion of da'wah management itself. Based on this explanation it can be formulated, da'wah management is the process of planning tasks, grouping tasks, gathering and placing implementing personnel in task groups and then moving them towards achieving the goals of da'wah.<sup>23</sup> Activities of da'wah institutions carried out according to management principles will guarantee the achievement of the goals set by the institution concerned and foster an impression of professionalism among the public, especially service users and the da'i profession.

The development of tourism in Indonesia is in line with the government's program to promote tourism as an addition to foreign exchange outside the oil and gas sector. The tourism development program is expected to be able to attract the presence of domestic and foreign tourists which in turn will bring in income for the state finances.<sup>25</sup> Spending by tourists is expected to increase the income of local residents. Another advantage is the construction of supporting infrastructure to these tourist sites including transportation, lodging, and even shops.<sup>26</sup> The term *wisata* or *pariwisata* which is known in Indonesia is etymologically taken from *Sanskrit*, which comes from two words, *pan* and *wisata*. *Pan* means many, many times, round and round, complete. Being on *wisata* means traveling. According to the etymological meaning, *wisata* (tourism) means travel that is carried out many times or in circles from one place to another, which in English is known as a tour.<sup>27</sup> The term tourism is an Indonesianization of the term tourism which has previously been used, for example in *Dewan Tourism Indonesia* to be *Dewan Pariwisata Indonesia (Depari)*.<sup>28</sup> Morgenroth said, "Tourism, in a narrow sense, is the traffic of people who leave their place of residence temporarily, to travel elsewhere, solely as consumers of the fruits of economic and cultural results which are useful for fulfilling their life and cultural needs as discussed above, from a person's principle."

Based on the definition of tourism discussed above, it appears that the principle of tourism includes various kinds of trips. Even though the ways of expressing and the editorial are different, in the sense of tourism there are factors: a) the trip is made for a while, b) traveling from one place to another; c) the journey, even though it takes various forms, is always associated with excursions or recreation; and d) the person doing the excursion does not make a living in the place he visits.

<sup>23</sup>A.Rosyad Shaleh, *Management Da'wah Islam* (Jakarta: Bulan Bintang, 2016), 44.

<sup>24</sup>Zaini Muchtarom, *Dasar-Dasar Manajemen Da'wah* (Yogyakarta: Al-Amin, 2017), 37.

<sup>25</sup>Moh. Erfan Soebahar, Abdul Ghoni, and Kurnia Muhajarah, "Living Hadith: The Congregational Prayers at the Great Mosque of Central Java (MAJT), Indonesia," 2020, <https://doi.org/DOI.10.4108/eai.14-10-2020.2303843>.

<sup>26</sup>Manafe, "Pemasaran Pariwisata Melalui Strategi Promosi Objek Wisata Alam, Seni dan Budaya (Studi Kasus di Pulau Rote NTT)," *Jurnal Bisnis Dan Manajemen Islam* 4, No. 1 (2016), 110.

<sup>27</sup>Kaelany HD, *Pariwisata dalam Pandangan Islam* (Jakarta: Misaka Galiza, 2016), 23.

<sup>28</sup>Muhammad Fahrizal Anwar, "Analisis Dampak Pengembangan Wisata Religi Makam Sunan Maulana Malik Ibrahim dalam Kehidupan Sosial dan Ekonomi Masyarakat Sekitar (Studi pada Kelurahan Gapurosukolilo Kabupaten Gresik)," *Jurnal Administrasi Bisnis* 44, No. 1 (2017), 187.

<sup>29</sup>Kaelany HD, *Pariwisata dalam Pandangan Islam* (Jakarta: Misaka Galiza, 2016), 24.

flora and fauna beaches, zoos, historical ancient buildings, monuments, temples, dances, attractions and other distinctive cultures. A tourist attraction which is also called a tourist attraction is a potential that drives the presence of tourists to a tourist destination. As stated in Article 1 point (5) of Law No. 10 of 2009 (Regarding Tourism), which states that a tourist attraction is anything that has uniqueness, beauty, and value in the form of a diversity of natural, cultural, and man-made wealth that is the target or purpose of tourist visits.<sup>30</sup> Travel, permissible (*mubah*) by religion, even those who do it get relief in the field of religious obligations, such as the ability to delay fasting, or combine and shorten the cycle of prayer.<sup>31</sup> But what is commendable, from a journey, is one whose nature is to seek goodness, and or virtue and can prevent what is evil. From this understanding, the author tries to identify the attractions possessed by mosques by conducting research, namely how to develop the management of ODTW (objects and wizard attractions) of mosques and how to develop da'wah through mosque-based religious tourism.

## B. Research Method

This research uses a type of library research and is qualitative in nature. According to Bogdan and Taylor: "*qualitative methodologies refer to research procedures which produce descriptive data, people's own written or spoken words and observable behavior*".<sup>32</sup> John W. Creswell says: "*Qualitative research begins with assumptions, a worldview, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is inductive and establishes patterns or themes. The final written report or presentation includes the voices of participants, the reflexivity of the researcher, and a complex description and interpretation of the problem, and it extends the literature or signals a call for action*".<sup>33</sup>

According to Lexy Moleong, qualitative research is research that intends to understand phenomena about what research subjects experience, for example behavior, perceptions, motivations, etc., holistically, and by means of descriptions in the form of words and language, in a special context naturally and by utilizing various scientific methods.<sup>34</sup>

The conclusion that can be drawn from the opinion of Bogdan & Taylor, Creswell, and Moleong is that qualitative research is a collection of information whose characteristics are in the form of words and not a series of numbers. Qualitative research intends to understand the phenomenon of what is experienced by the research subject by utilizing various natural methods and contains a narrative of existing social events. The conclusion that can be drawn from the opinion of Bogdan & Taylor, Creswell, and Moleong is that qualitative research is a collection of information whose characteristics are in the form of words and not a series of numbers. Qualitative research intends to understand the phenomenon of what is experienced by the research subject by utilizing various natural methods and contains a narrative of existing social events.

<sup>30</sup>Ahmad Huda, "Pengelolaan Fasilitas Objek Wisata Cagar Budaya Makam Raja Kecil di Desa Buntan Besar Kabupaten Siak," *Jurnal Ilmu Politik Jom FISIP* 2, No. 2 (2015), 30.

<sup>31</sup>Kurnia Muhajarah, "PENDIDIKAN TOLERANSI BERAGAMA PERSPEKTIF TUJUAN PENDIDIKAN ISLAM," *An-Nuha*, 2016.

<sup>32</sup>Robert Bogdan and Steven J. Taylor, *Introduction to Qualitative Research Methods* (New York, 2016), 4.

<sup>33</sup>John W Creswell, *Qualitative Inquiry and Research Design Choosing Among Five Approaches* (London: Sage Publications, 2018), 36.

<sup>34</sup>Lexy J Moleong, *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosda Karya, 2017), 6.

### C. Result and Discussion

Currently the world community is in a modern era marked by advances in science and technology. The most prominent progress in the field of technology is the birth of sophisticated technology and information. Therefore, this era is commonly called the century of information globalization. This century is also full of complex problems; these problems involve politics, social, economic, cultural, and state affairs.<sup>35</sup> To overcome these problems, management knowledge is needed.<sup>36</sup> As stated by Siagian, this century is the century of management because everything requires management and knowledge.<sup>37</sup> The survival of a civilized government will depend to a large extent on the ability to manage and develop something that requires administration and management as a tool in solving modern society". The survival of a civilized government will depend to a large extent on the ability to manage and develop something that requires administration and management as a tool in solving modern society. These reasons make modern society study and develop management including da'wah activities which are then implemented in their daily lives. Islamic teachings are a perfect and comprehensive conception because they cover all aspects of human life, even if only in outline; both mundane and spiritual.<sup>38</sup> Islam does not only deal with spiritual matters, but also takes care of society and the state.<sup>39</sup> Islam provides a comprehensive and detailed system regarding social, economic and political life.<sup>40</sup> The explanation above is in accordance with the word of God in sura al-Maidah: 3:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

*This day I have perfected for you your religion, and have completed My favor upon you, and have approved Islam as your religion*

Everything created by Allah SWT in this world runs in an orderly manner according to the sunnatullah so that it can be seen how beautiful this mosaic of life is.<sup>41</sup> Humans as vicegerents of Allah are given the mandate and authority to regulate and prosper this earth in order to bring benefit to all creatures. The arrangement is intended so that everything goes according to nature and *sunnatullah*.<sup>42</sup> If the earth and everything in it were not regulated and

<sup>35</sup> Kurnia Muhajarah et al., "Peran Agama, Pendidikan dan Teknologi Bagi Masyarakat dalam Mencegah Psikosomatik Covid-19," *Paedagogia: Jurnal Kajian, Penelitian dan Pengembangan Kependidikan* 13, no. 2 (2022): 182–86, <https://doi.org/https://doi.org/10.31764/paedagogia.v13i2.8492>.

<sup>36</sup> Kurnia Muhajarah and Moh. Sulthon, "Pengembangan Laboratorium Virtual Sebagai Media Pembelajaran: Peluang dan Tantangan," *Justek: Jurnal Sains dan Teknologi*, 2020, <https://doi.org/10.31764/justek.v3i2.3553>.

<sup>37</sup> Sondang P. Siagian, *Manajemen Strategik* (Jakarta: Bumi Aksara, 2019), 2.

<sup>38</sup> Abul Fadhl Jalaluddin Abdurrahman Suyuthi, *Itqan Fi 'Ulum Qur'an* (Kairo: Markaz Dirasah Qur'aniiyyah, n.d.).

<sup>39</sup> Kurnia Muhajarah and Muhammad Nuqlir Bariklana, "Agama, Ilmu Pengetahuan dan Filsafat," *Jurnal Mu'allim*, 2021.

<sup>40</sup> Kurnia Muhajarah and Kun Hayyuningtyas, "Peningkatan Kualitas Pengajar Al-Qur'an Melalui Seminar Pembinaan Tahsin Asatidz LPQ Kecamatan Mijen Oleh Badko LPQ Kota Semarang," *Martabe: Jurnal Pengabdian Kepada Masyarakat* 5, no. 6 (2022): 2073–81, <https://doi.org/http://dx.doi.org/10.31604/jpm.v5i6.2073-2081>.

<sup>41</sup> Silvia Riskha Fabria and Kurnia Muhajarah, "Kajian Kitab Al Arba'in An Nawawiyah: Deskripsi, Metode dan Sistematisasi Penyusunan," *Lentera: Kajian Keagamaan, Keilmuan dan Teknologi* 19, no. 2 (2020), <http://www.staimnglawak.ac.id/ejournal/index.php/lentera/article/download/239/165>.

<sup>42</sup> Kurnia Muhajarah, "Konsep Doa: Studi Komparasi Konsep Do'a Menurut M. Quraish Shihab Dan Yunan Nasution Dan Relevansinya Dengan Tujuan Pendidikan Islam," *HIKMATUNA* 2, no. 2 (2016), <https://doi.org/https://doi.org/10.28918/hikmatuna.v2i2.960>.

managed properly, it could be that this earth would have been destroyed a long time ago. That is why Allah repeatedly ordered not to do damage on earth.<sup>43</sup> On that basis, the universe provided by God must be managed professionally including the management of Tourism Objects and Attractions (ODTW) and the development of da'wah through mosque-based religious tourism.

The mosque has considerable potential and tourist attraction, therefore based on the results of library research, it has been revealed that the mosque has been managed professionally. With professional management, the mosque as a tourist attraction has produced added value for the welfare of the community in the mosque's environment. Preparation efforts have been carried out well, and the managers realize that it is very important and fundamental. On that basis, the preparation of managers in the tourism sector is to develop a strategic plan and program of activities in the tourism sector. The strategic plan contains a clear vision, mission, goals, strategies and policies and functions as a controller for the implementation of activities in the mosque concerning the development of a religious tourism network. The mosque has a religious tourism network with the tourism office, travel agency, central government or provincial government. Prior to development, the mosque managed OTDW using a management system. The management system concerns planning, organizing, actuating and controlling the mosque. The development of mosque management includes the development of tourism cooperation, the development of tourism facilities and infrastructure, the development of marketing, the development of the tourism industry, the development of tourist objects, the development of arts and culture, and the development of human resources. The development of the OTDW mosque management set out the following basic concepts: (1) Tourism development in an integrated regional context; (2). Development of inward and outward linkages; (3). Tourism development through strengthening identity and uniqueness; (4). Empowerment of community roles and capacities; (5). Stability, safety and comfort; (6). Optimization of local resources.

By paying attention to the basic concepts above, it has been formulated in Regional Regulation 14 of 2004 concerning the master plan for tourism development for OTDW Mosques, for example the author gives the example of the Great Mosque of Demak. In developing OTDW, management steps have been taken to socialize OTDW at the Great Mosque of Demak. The steps for developing the management of the Demak Grand Mosque's OTDW are carried out by collaborating with the tourism agency.

In developing OTDW at the Great Mosque of Demak by means of: (1). Conduct road show breakthroughs outside the province, both to Sumatra, Kalimantan and so on; (2). Conducting breakthrough road shows to neighboring Islamic countries such as Malaysia, Pakistan, Brunei Darussalam and so on; (3). Conducting business meetings, for example in Jakarta by inviting Muslim leaders or charismatic clerics, TV and the press; and (4). Inviting travel writers from neighboring Islamic countries and domestic travel writers. After the steps have been taken, the management of the Great Mosque of Demak manages the existing tourist objects and attractions. The management concerns facilities and infrastructure for mosque-based religious tourism and tourists visiting the Great Mosque of Demak. The facilities and infrastructure involve cooperation with hotels, restaurants, travel agencies and catering.

<sup>43</sup> Kurnia Muhajarah, *DIMENSI ISLAM DAN MODERASI BERAGAMA* (Sukabumi: Haura Utama, 2022).

<sup>44</sup> Muhajarah, "Destinasi Wisata Masjid di Era Industri Pariwisata."



With the existence of management, it can be expected that they will get good cooperation with existing bureaus.

The implementation of the development of ODTW management also carries out supervision. The purpose of supervision is so that the development implementation effort can run well and in accordance with what has been planned. If an error occurs, then improvements are made to the supervision carried out by the Great Mosque of Demak by using the steps, namely setting standards (measuring instruments), conducting inspections and research on the implementation of the assigned da'wah tasks, comparing the implementation of tasks with standards, making corrective actions, or correction.

Thus the development of ODTW such as the example that the author gave, namely the Great Mosque of Demak has been going well by using the concept of management.

### **Analysis of Da'wah Development Through Mosque-Based Religious Tourism**

Islamic da'wah in life activities that are continuously carried out by every mosque, for example the Great Mosque of Demak is directed to uphold and spread Islamic cultural values and teachings in the midst of human life, as well as to build people's lives that are blessed by Allah SWT. Therefore, the Islamic da'wah that has been pursued by the Great Mosque of Demak is an integral human development effort, socializing the cultural values of Muslims in all aspects of human life and society.

If management can be implemented and developed properly, the da'wah results obtained will work well too. The role of management as expressed by various experts that the success of a management business is measured by the following: (1). Management as responsibility (responsibility); (2). Management as a tool; (3). Management as a task; (4). Management as a work discipline; (5). Management as a copyrighted work; (6). Management as productivity.

Referring to the foregoing, it can be seen that management has different meanings, so that overall it can be applied in all aspects of life and not only in organizations. Management is an important material element in the current era, because in it questions the establishment and achievement of management goals for almost all human activities, as well as to a certain level management is very precise in carrying out da'wah at the Great Mosque of Demak.

On that basis it needs to be supported by fundamental factors in the development of da'wah, including: (1). The need for mature management; (2) The need for support and cooperation from all parties/components of the nation; (3). The need for work programs, vision and mission as well as innovative goals; 4) Adequate and supporting infrastructure and facilities; 5) The need for high work discipline by managers or officials who are competent in their fields.

The substance of da'wah is based on an invitation to think about the most important claims about life and death, eternal happiness or torment, happiness in the world or misery, the light of truth or the darkness of falsehood, virtue and welfare, so da'wah must be carried out with full integrity, both for the preacher and the object. da'wah. In this regard, da'wah management activities take place at the level of da'wah activities themselves. Where every da'wah activity, especially on an organizational or institutional scale, to achieve a goal, a good management or management is needed.

The scope of da'wah activities at the management level is a means or auxiliary tool for the da'wah activity itself. Because in a da'wah activity, a very complex problem or problem will arise, which in dealing with and anticipating it requires a systematic strategy. In this

context, the science of management is very influential in managing an organization or da'wah organization to the desired goal. The things that affect da'wah activities include: (1). The existence of a da'i, either directly or indirectly, in the sense of the existence of a da'i who is engaged in the field of da'wah itself. This can be seen from the characteristics and abilities, both physically and spiritually; (2). The material is the content that will be conveyed to the mad'u, at this level the material must be able to meet what is needed by the mad'u, so that it will achieve the target of da'wah itself; and (3). Da'wah activities must be clearly targeted, in the sense that there is a specific object to be processed. If these three components are processed using Islamic management science, then the development of da'wah will take place smoothly and in accordance with the desired goals. Because after all, the development of da'wah and tourism objects really needs proper management if it is to run perfectly. Da'wah activities require creative and innovative thinking in accordance with the development of mad'u (audience), and management will act as a processor or distributor of these thoughts, so that it will be able to display Islamic da'wah that is attractive and elegant, not monotonous and boring.

In this regard, the da'wah planning, such as at the Great Mosque of Demak, has been well managed in accordance with management principles. The Great Mosque of Demak has well planned the development of da'wah. Da'wah activities that will be carried out to achieve the objectives in an effective and efficient manner have been realized as directed by management.

Da'wah planning through the development of the Demak Great Mosque's ODTW is (1). Define vision and mission; (2). Define general programs; (3). Determine work programs; (4). Determine the mosque-based religious tourism development network; (5). Determine the SWOT of the Great Mosque of Demak.

Likewise, if you pay attention to the da'wah organization system developed by the administrators of the Great Mosque of Demak, based on the literature review, it can be said that the organization of da'wah has succeeded in attracting tourists and the development of Islamic syi'ar. The results of the organization of the Da'wah of the Great Mosque of Demak are the formation of personnel and departments. The personnel are placed and grouped into units. Designing human resources and available financial resources.

Organizing is the whole process of grouping people, tools, tasks, responsibilities, and authorities in such a way as to create an organization that can be moved as a unit in order to achieve a predetermined goal. This shows that organizing is the first step towards implementing the plans that have been prepared previously. Thus it is a logical thing if organizing in an activity will produce an organization that can be moved as a strong unit.

Organizing or *thanzhim* in the Islamic view is not merely a container, but rather emphasizes how work can be done in an orderly, orderly and systematic manner. This is as illustrated in the Qur'an ash-Shaff: 4:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُومٌ

*Verily, Allah loves those who fight in His cause in an orderly line as if it were a solid structure”.*

Judging from the aspect of proselytizing, this problem has worked well. This is of course because the process of recruiting the preachers of the Great Mosque of Demak in carrying out their work is always given direction and guidance from their seniors in order to achieve better results. Therefore the Demak Great Mosque in managing ODTW always adheres to the management process. So that the implementation of its activities has been able to provide high loyalty and can preserve and develop da'wah and tourism objects.

The essence of proselytizing activities is how to make members and administrators of the Great Mosque of Demak aware to be able to cooperate with one another. An organization can only live if there are members who are willing and willing to cooperate with one another. The achievement of organizational goals will be more guaranteed if the members and administrators of the Great Mosque of Demak are aware and on the basis of their deep conviction that their personal goals will be achieved through achieving organizational goals. Awareness is the goal of all mobilization activities whose methods and methods must be based on the members of the organization, especially society. Awareness arises from members of the organization, especially society, then by itself has carried out the management function. Mobilization of da'wah is a continuation of the planning and organizing functions, after all da'wah actions are sorted according to their respective fields of work, then they are then directed to the implementation of activities. The leader's action in moving his members in carrying out an activity, then it includes actuating (movement). The element that is very important in activating da'wah is after the human element, because humans are related to program implementation. Therefore, in choosing members of an organization and in achieving great success, what needs to be considered is how to get capable people. Getting people who are capable means that it will facilitate the implementation of da'wah activities. Viewed from the aspect of controlling da'wah, this has been carried out by the administrators and members of the Great Mosque of Demak well and successfully. This is due to the implementation of control measures, namely:

- (1). Setting standards (measuring instruments). ODTW management targets what will be carried out regarding concrete tasks such as developing da'wah. These activities have been well realized;
- (2). Conduct checks and research on the implementation of da'wah tasks that have been set. The manager's task is to control or see for himself the plans that will be determined. When the Great Mosque of Demak is holding activities, the leader always controls the activities being carried out including the attitude of the executors, the interaction between one officer and another. In this way the leader can get a complete and thorough picture of the course of activities. As for activities that are not controlled by the leader, he hands them over to subordinates who have been trusted by him as *baddal* (substitutes).
- (3). Comparing the implementation of tasks with standards. After carrying out the activity, the leader of the Great Mosque of Demak compared the task executors with the results obtained during the activity. The purpose of the comparison is so that the da'wah process at the Great Mosque of Demak can run well, so that effective results will be achieved;
- (4). Carry out corrective actions. From the results of the study it can be seen that the Demak Great Mosque in carrying out activities is monitored by the leader in order to achieve maximum results, if it is not optimal then the leader makes improvements to achieve the desired results.

Control is the process of activities to find out the results of implementation, errors, failures to be corrected and prevent the recurrence of these mistakes, as well as preventing the implementation from being different from the plan that has been set.

Supervision includes evaluating the implementation of work and if necessary improving what is being done to ensure that the results according to the plan are achieved. Evaluating the implementation of work is an activity to examine and check the implementation of planning tasks, namely whether everything is really done. Thus,

supervision is also at the same time to find out the occurrence of irregularities, misuse, leakage, deficiencies in carrying out their duties.

Control or supervision that is carried out is often misinterpreted to just find fault with others. In fact, control or supervision is the task to match the programs that have been outlined and are carried out properly. Control over the implementation of da'wah at the Great Mosque of Demak is needed to be able to know the da'wah tasks carried out by the executors of da'wah, about how the task is carried out, the extent of its implementation, and deviations that occur. Therefore, with the control of da'wah, preventive measures can be taken against the possibility of fraud, and this has been carried out well by the administrators and members of the Great Mosque of Demak.

Most of the Great Mosque of Demak tourism industry has considerable potential and tourist attraction because it is based on a literature search, that mosque tourism has been managed professionally by applying the seven elements of *Sapta Pesona*. *Sapta Pesona* is a description of the concept of tourism awareness, especially those related to the support and participation of the community as hosts in an effort to create a conducive environment and atmosphere that is able to encourage the growth and development of the tourism industry, through the embodiment of elements of safe, orderly, clean, cool, beautiful and memory elements. Seven elements of *Sapta Pesona* are:

- (1) *Safe*, seven elements that provide a sense of calm, free from fear and anxiety for tourists when traveling or visiting the area;
- (2) *Order*, an environmental condition and service at a tourism destination/tourist destination that reflects a high level of discipline and professionalism, as well as regular and efficient physical quality and services so as to provide a sense of comfort for tourists when traveling or visiting the area;
- (3) *Clean*, the quality of products and services at tourism destinations/tourist destinations that reflect clean and healthy/hygienic conditions so as to provide a sense of comfort and pleasure for tourists when traveling or visiting the area;
- (4) *Cool*, tourism destinations/tourist destinations that reflect cool and shady conditions that will provide a comfortable and "at home" feeling for tourists when traveling or visiting the area;
- (5) *Beautiful*, tourism destinations/tourist destinations that reflect beautiful and attractive conditions that will give tourists a sense of awe and deep impression when traveling or visiting the area, thereby encouraging promotion to a wider tourist market and potential repeat visits;
- (6) *Friendly*, the attitude of the community in tourism/tourism destinations that reflects an intimate, open and high-acceptance atmosphere will provide a feeling of comfort, acceptance and "feel at home" (like at home) for tourists when traveling or visiting the area;
- (7) *Memories*, memorable experiences obtained by tourists in tourism destinations/tourist destinations that will provide a sense of pleasure and fond memories for tourists in traveling or visiting the area, thus encouraging promotion to a wider tourist market and potential repeat visits.<sup>45</sup>

<sup>45</sup> <http://wisatabrebes.net/apa-itu-sadar-wisata-dan-sapta-pesona>, diakses tanggal 28 Juni 2022.

### C. Conclusion

Based on the discussion above, the writer can conclude, First, the development of management at the mosque concerns the development of a religious tourism network. The mosque has a religious tourism network with the tourism office, travel agency, central government or provincial government. The development of mosque management includes the development of tourism cooperation, the development of tourism facilities and infrastructure, the development of marketing, the development of the tourism industry, the development of tourist objects, the development of arts and culture, and the development of human resources development.

Second, the development of da'wah through mosque-based religious tourism has been running as expected. This can be seen, both from the aspects of planning, organizing, actuating and controlling. From the planning aspect, that the planning of da'wah in the mosque has been managed properly in accordance with the principles of mosque management. In other words, it has been well planned in the development of da'wah. Da'wah activities that will be carried out to achieve the objectives in an effective and efficient manner have been realized as directed by management.

Likewise, if we pay attention to the system of organizing da'wah developed by mosque administrators, for example the author gives the example of the Great Mosque of Demak, then based on a literature search it can be said that the organization of da'wah has succeeded in attracting tourists and the development of Islamic syi'ar. Judging from the aspect of proselytizing, this problem has worked well. Judging from the aspect of controlling da'wah, this has been carried out by the administrators and members of the mosque well and successfully.

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