

## RELIGIOUS TOURISM: CASE STUDY OF IMPLEMENTATION MANAGEMENT FUNCTIONS AT THE SUNGAI BANAR JAMI' MOSQUE , SOUTH KALIMANTAN

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### **Abstract**

Religious tourism is a trip to worship, pray, or do certain ceremonies (rituals). The mosque is one of the choices for the community in meeting their spiritual needs or religious tour. There is no exception to the Sungai Banar Jami' Mosque, located in South Amuntai, Hulu Sungai Utara Regency. The oldest mosque has an essential history for people. The upstream of the Sungai Banar Jami' Mosque is one of the spiritual tourism destinations, so the Sungai Banar Jami' Mosque needs to apply management functions, including planning, organizing, actuating, and evaluating. This is a field research with data collection methods: observation, interviews, and documentation. The results showed that the Sungai Banar Jami' Mosque management had implemented a management function, namely planning, by setting goals divided into short, medium, and long-term plans. Organizing includes the formation of management structures, division of tasks, and good communication. Actuating includes giving orders, direction, and motivation. Evaluating includes the beginning, middle, and end.

**Keywords** management functions; religious tourism; Sungai Banar Jami' Mosque

### **Abstrak**

Wisata religi merupakan sebuah perjalanan dengan tujuan untuk beribadah, berdoa atau melakukan ceremonies tertentu (ritual). Masjid menjadi salah satu pilihan bagi masyarakat dalam memenuhi kebutuhan rohaninya atau berwisata religi. Tak terkecuali masjid Jami' Sungai Banar yang bertempat di Amuntai Selatan Kabupaten Hulu Sungai Utara. Masjid tertua dan memiliki sejarah yang penting bagi masyarakat di Hulu Sungai Utara ini menjadi salah satu destinasi wisata spiritual, sehingga Masjid Jami' Sungai Banar perlu menerapkan fungsi manajemen diantaranya perencanaan, pengorganisasian, penggerakan dan pengawasan. Penelitian ini merupakan penelitian lapangan (field research) dengan metode pengumpulan data yaitu observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pihak pengelola Masjid Jami' Sungai Banar telah menerapkan fungsi manajemen yaitu perencanaan dengan penetapan tujuan yang terbagi menjadi rencana jangka pendek, menengah dan panjang. Pengorganisasian meliputi pembentukan struktur kepengurusan, pembagian tugas, dan melakukan komunikasi yang baik. Penggerakan meliputi pemberian perintah, pengarahan dan motivasi. Pengawasan meliputi awal, tengah dan akhir.

**Kata kunci** fungsi manajemen; wisata religi; Masjid Jami' Sungai Banar

## **INTRODUCTION**

Indonesia has enormous tourism potential (Direktorat Statistik Keuangan, 2022) (Nurmansyah, 2014). This potential is not only related to natural diversity (Rahma, 2020), culture, and history (Adi & Saputro, 2017)(Nurany et al., 2023)(Pajriah et al., 2021), culinary delights (Kurniawan, 2010)(Sunaryo, 2019) but also related to religious tourism. Religious tourism is a form of tourism that involves spiritual understanding and experience where a journey is undertaken in order to moisten souls who are thirsty for spiritual values.

As the country with the fourth largest population in the world, Indonesia has sizeable religious tourism potential. No less than 237.6 million Indonesians are Muslim (Annur, 2023). Religious tourism destinations such as pilgrimages to sites related to religious figures, for example, which have attracted many tourists so far are the Walisongo pilgrimage, cultural learning such as attending the *gerebeg* or sekaten ceremony, which is held once a year, or making visits to places of worship, such as temples, shrines, monasteries, caves, churches or mosques. Religious tourism destinations currently visited by many people are related to mosques.

As a tourist destination, mosques fulfill a person's spiritual needs by offering inner peace, as researchers found in North Hulu Sungai Regency, South Kalimantan Province. Based on data from the North Hulu Sungai Regency Youth, Sports, and Tourism Office, four religious tourist attractions can be visited in North Hulu Sungai Regency, including the Sungai Banar Jami' Mosque, Pandulangan Jami' Mosque, Assyu'ada Waringin Mosque and Sheikh Sayid's Tomb Sulaiman Pakacangan-Padang Besar. This mosque and tomb are the pride of the North Hulu Sungai Community, which is highly respected and guarded because of its history and culture.

The Sungai Banar Jami' Mosque is one of the religious tourist destinations visited by many people from various regions. The reason is that apart from the Sungai Banar Jami' Mosque being the first mosque in Hulu Sungai Utara and being the oldest mosque, which was founded in 1804 AD/1218 AH, the Sungai Banar Jami' Mosque also has another attraction. This mosque has a large pillar, which local people believe appeared suddenly. This pole became known as "*Tiang Guru*" and became a sacred object. A myth emerged at the Sungai Banar Jami' Mosque where whoever can hug the pole perfectly will have all their wishes or wishes come true (see Figure 1). The Jami' Sungai Banar Mosque is also believed by the people to be a *bakaromah* (having a *karomah*) to bring blessings, so people come to this mosque not only to worship (perform prayers) but also to perform the *bamandi* ritual. *Karamah* is believed to be a glory or privilege for humans close to Allah SWT (Nengsih, 2020).



Picture 1. Visitory try to hold *Tiang Guru*

Source: Resource Documentation

Apart from functioning as a place of worship, mosques also function as centers for people to carry out social and religious activities (Zuhri & Ghozali, 2020). This mosque has its charm because its cultural values are still very strong. The Sungai Banar Jami' Mosque draws on local wisdom from the surrounding community and tourists to become a religious tourism destination. This mosque has historical value because it was once used by the freedom fighters of the Republic of Indonesia to develop strategies against the invaders.

The Sungai Banar Jami' Mosque is a religious tourist destination often visited by locals and those from different regions. Therefore, researchers are interested in exploring further how management functions are implemented in the mosque. As a cultural heritage and historical heritage, it is necessary to implement management functions so that management can run well. Research related to the implementation of management in religious tourism, especially mosques, has been widely carried out, such as (Lestari, 2022) research on the implementation of management functions at the Raden Sayyid Mosque, Purbalingga Regency; (Bisthami, 2019) researched the Saka Tunggal mosque in Cikakak village, Banyumas Regency; (Risalatul, 2022) who looked at the strategy for developing religious tourism attractions at the Kasepuhan Pangeran Purbaya Mosque, Tegal Regency; (Ghozali, 2003) regarding the management of mosque architecture as part of religious tourism management. The similarity with this research is that the object is the application of management functions in mosque religious tourism. The difference is that apart from the subject and research location, the Sungai Banar Jami' Mosque represents *Urang Banjar* culture. The attraction of this mosque is not only its history, architecture, and strategic location but also *Urang Banjar* beliefs about *karamah*, and sacred myths surrounding its construction. This mosque is what finally attracts people to come.

## **METODE (12 pt, Bold, Capital)**

This research is field research. Researchers describe data found in the field with words. Data was collected through observation, interviews and documentaries. The researchers carried out observations by visiting the Jami' Sungai Banar Mosque with observation focuses, namely the activities carried out by the congregation from arrival, the architectural condition of the building and facilities, the infrastructure provided by the Jami' Sungai Banar Mosque, several processes of planning and evaluation. Researchers also conducted in-depth interviews with Mr Hasan Iberahim as Deputy Chair, Mr Barkatullah as Secretary I and Mr Ahmad Royani as the guard or member of staff who also serves as a tour guide for the Sungai Banar Jami' Mosque. The interview questions were arranged in a Data Collection Instrument, which began with the History and Condition of the Sungai Banar Jami Mosque and then continued with questions regarding planning, organizing, actuating and controlling. Interviews with visitors also did not escape the researchers.

Meanwhile, researchers also used documents such as the book "200 Years of the Banar River Jami' Mosque", the history of the Banar River Jami' Mosque, management structure, and pictures related to the Banar River Jami' Mosque. The researcher then analyzed the data descriptively and qualitatively, starting with data collection, reduction, presentation, and verification. Before the researcher went to the field, the researcher made several lists of questions to guide the interview. The data collected from the researcher's observations was recorded in a small book and immortalized in the form of photos as a reference for the researcher in describing the data. Data in the form of documents is also no less important. Therefore, researchers then borrow documents to duplicate as documentary evidence from the research site. Next, the data is reduced, sorted from primary or secondary data, and data related to the research question is grouped. After being sorted, the data is presented following the theory and framework of thought the researcher has. The final step is verification. Namely, the researcher draws conclusions based on the data that has been collected and sorted.

## RESULT AND DISCUSSION

### Sungai Banar Jami' Mosque

Sungai Banar Jami' Mosque is located on the left of the Amuntai-Alabio highway, Jarang Kuantan village and Ujung Murung village or about 3 km from the capital of Hulu Sungai Utara Regency, South Kalimantan Province. Based on records of the mosque's drum carvings, this mosque was founded in 1804 AD/1218 AH. This first mosque in North Hulu Sungai Regency has Banjar building art and Middle Eastern architecture with a building area of 625 m<sup>2</sup>. The area of the main room is 19.7 m x 25 m and has a tower 17 m high. The capacity of this mosque is up to ± 1000 worshippers.

The history of the founding of the Sungai Banar Jami' Mosque can be obtained from stories passed down from generation to generation that have developed in the surrounding community. It is said that Sheikh Muhammad Arsyad Al-Banjari in Martapura had students from the Banar River area who then asked them to build a mosque because, in that area, there was not yet a single mosque standing. Finally, the construction of the mosque was carried out in cooperation by preparing various building equipment. However, a strange incident occurred where the ironwood pole that had been stuck moved to the river bank, and it was impossible to move it in one night because it was cumbersome. Finally, by mutual agreement, a mosque was built in the position where the pole had moved, and many people believed that this strange incident was a supernatural sign.



Picture 2. Sungai Banar Jami' Mosque Beginning of Construction

Source: Resource Documentation

The building that currently stands is the result of renovations in the 1990s. The current shape of the mosque is semi-modern, with a three-tiered pyramid roof, and at the top is a reasonably large dome. Then, in the four corners, smaller domes are also provided. A reasonably tall tower was also built to house the call-to-prayer loudspeakers.



Picture 3. Sungai Banar Jami' Mosque Today

Source: Resource Documentation

The mosque, initially named the Baiturrahman mosque and then changed to the Istiqamah mosque, is not famous and is no longer used. People more popularly know it as the Sungai Banar Mosque because of the history that started it. Once upon a time, a trader from Nagara (Hulu Sungai Selatan) stopped at this mosque and intended to spend the night at the mouth of the Banar River, a small river that flows into the Nagara River. At dawn, the trader takes ablution water by carrying a *sakadut* (money bag made of cloth with a tie on top). The *kadut* was hung on the latrine pole. After completing his ablutions, the trader returned to the boat to perform morning prayers and continued his journey home to Nagara. When he arrived at the village, the trader realized his *kadut* was missing. After remembering, the trader returned to the Sungai Banar Mosque and found the *kadut* still hanging on the latrine pole. The *kadut* was checked, and it turned out that the money was still intact. Suddenly, the trader said, "...dasar Sungai Banar (benar)..." Banar means Benar (true). The people of Banar village are honest and do not take what is not their right. Since then, the village has been called Sungai Banar village, and the mosque was named Sungai Banar Mosque.

This mosque was also used as a place to formulate strategies against invaders. The people of Sungai Banar formed a particular army called the "*Tentara Gaib* or Unseen Army," led by the son of Sungai Banar named Mat'ali. This mosque was used as a headquarters and was kept very secret. The fighters gathered and performed prayers, dhikr, and so on. If possible, they consulted to arrange a struggle strategy so that the colonialists did not suspect them. So, the Sungai Banar Mosque has historical value, attracting tourists.

### **Management of the Sungai Banar Jami' Mosque**

#### **1. Planning**

Planning is the earliest stage in management. The management of the Sungai Banar Jami' Mosque has carried out this initial stage, which can be seen from the management meetings, which are held at least four times a year. Meetings usually discuss activities to be implemented, and the management receives input from the community. The planned activities carried out by the management of the Sungai Banar Jami' Mosque in managing the mosque as a religious tourism site in terms of the period are as follows:

#### A. Short Term

The management plans to provide visitors comfort, security, and good service. To provide comfort, the management plans to maximize the mosque's cleanliness by providing separate parking, toilets, ablution areas for men and women, clean prayer equipment, fans, and air conditioning. For the cleanliness and maintenance of the mosque, the management appoints a mosque guard to carry out daily cleaning and maintenance activities and urges the congregation and visitors to work together to maintain the cleanliness of the mosque environment.

Security in the mosque area: The management installed CCTV and prohibited beggars or people begging from roaming around the mosque so that visitors do not feel disturbed. Good service to visitors also does not escape planning where the management appoints the mosque guard as a tour guide at the Jami' Sungai Banar Mosque religious tourism activities whose task is to welcome visitors who come and help visitors who want to carry out their activities at this mosque, such as leading

#### B. Medium Term

The management formed mosque volunteers to help the management with the work program. The management is trying to form mosque volunteers with human resources educated in general and religious fields. For example, in efforts to promote the Sungai Banar Jami' Mosque as a religious tourism destination by creating and managing social media accounts. The Sungai Banar Jami' Mosque has a YouTube channel named *Masjid Jami Sungai Banar Official*.

#### C. Long Term

The management introduces the public to the history, attractions, and character of the Sungai Banar Jami' Mosque. It makes the pavilion a place for rest and education visitors can use. The efforts made were by printing a book about the historical values and *karomah* of the Sungai Banar Jami' Mosque, which was reviewed into folklore and distributed to the Regional Libraries of North Hulu Sungai Regency to South Kalimantan Province.

The management also plans to build a pavilion that visitors can use for resting or as an educational facility. Considering visitors come from various age groups. Currently, this plan has yet to be implemented due to land constraints.

The management needs to have high targets and make various efforts so visitors continue to increase and generate income for the Sungai Banar Jami' Mosque. Managers focus more on providing comfort, security, and good service for visitors. The management was once visited by people from Jakarta who offered to make the management better. However, the people of Sungai Banar refused because of the possibility of eviction. So, the management's current focus is targeting something other than the large number of visitors but rather comfort and security.

The theory put forward by M. Manullang, quoted by Arifuddin Siraj, regarding the six elements of planning (Siraj, 2012). Management applies this in the planning they do. In planning what activities need to be carried out in the future, the management holds a meeting to discuss the construction and repair of mosque facilities, work programs, and obstacles faced, determine who is responsible for carrying out activities, and discuss the budget for funds used in managing the Sungai Banar Jami' mosque. The community also takes part in determining the plans to be implemented. The management said that the management and the community share the Sungai Banar Jami' Mosque.

The management of the Sungai Banar Jami' Mosque has a plan that is reviewed in terms of a period, which is classified into three parts, namely short-term, medium-term, and long-term, in managing religious tourism at the Sungai Banar Jami' Mosque. Short-term planning is shown by plans to provide adequate facilities because facilities are one of the visitors' needs, so they must be paid attention to and provide good service. Furthermore, medium-term planning seeks to form mosque volunteers of competent young people with excellent educational backgrounds to help mosque administrators manage religious tourism. Finally, there is long-

term planning, which plans to make a book related to the history and character of the Sungai Banar Jami' Mosque for the broader community so that many people know about this mosque and plans to build a pavilion as a place for education as well as a place to rest for visitors. This is in line with the theory stated by Handoko that planning, when viewed in terms of period, can be grouped into three parts (T. Hani, 2019).

## 2. Organizing

Organizing by dividing tasks and grouping members according to their respective tasks and fields in managing the mosque as a religious tourism destination to obtain results under the planned objectives. Sungai Banar Jami' Mosque has created a management structure that aims to explain the division of duties and authority so that the planned activity program can run smoothly. The selection of the Management of the Sungai Banar Jami' Mosque was carried out through deliberation, and the distribution of duties for each member was carried out according to the field under their control.

### Division of Tasks

In terms of providing facilities, construction, and repairs at the Sungai Banar Jami' Mosque, which are carried out to support the needs of religious tourism visitors, including the provision of fans, air conditioning, prayer equipment, mukena cupboards, parking lots, toilets, ablution places, construction of pavilions, and other development. This task is managed by the facilities and infrastructure sector of the Sungai Banar Jami' Mosque and assisted by all the administrators of the Sungai Banar Jami' Mosque.

Cleaning and service duties for religious tourism visitors at the Sungai Banar Jami' Mosque are managed directly by the mosque guard and religious tour guide at the Sungai Banar Jami' Mosque, Mr. Ahmad Royani. However, at the organizational stage carried out by the mosque management, the caretaker and tour guide was not included in the management structure.

The security task for the congregation and visitors to the Sungai Banar Jami' Mosque, with efforts to install CCTV, is assigned to the security sector. The volunteer formation program for the Sungai Banar Jami' Mosque is the task of the core management. The task of introducing the history, character, and attractiveness of the Sungai Banar Jami' Mosque to the broader community is carried out by the public relations department and assisted by all the administrators of the Jami' Sungai Banar Mosque and is responsible for the core management. The management carries out the management of religious tourism at the Sungai Banar Jami' Mosque in terms of organization by grouping the people in the management of the Sungai Banar Jami' Mosque according to their expertise in their respective fields. This can be seen from the management structure formed through deliberation, where there has been a clear division of tasks by determining what tasks need to be done, who carries them out, and who is responsible for them so that the planned goals achieve satisfactory results. Not there is an accumulation of tasks to just one person. This is related to Ridhotullah and Jauhar's theory, which states that organizing includes assigning tasks, establishing an organizational structure that shows the existence of lines of authority and responsibility, recruiting, selecting, training, and developing human resources, as well as placing human resources in positions. The most appropriate (Ridhotullah, 2015).

## 3. Actuating

After the work program has been planned and the division of tasks has been carried out, the next step is to mobilize the management in the management of the Sungai Banar Jami' Mosque so that they are willing to carry out what has been planned so that it can run well and as desired. Activities in the implementation phase may include:

- a) Orders and directions, namely by providing precise and correct instructions.
- b) Leaders who can guide with good role models.
- c) Encouragement is carried out by providing good stimulation to management members so that they want to work well.

Implementation efforts carried out by the management of the Sungai Banar Jami' Mosque were to directly mobilize the members who were entrusted with the mandate to carry out their duties and provide explanations and direction so that they could carry out their duties well. The leadership also plays a role in managing the Sungai Banar Jami' Mosque.

The form of actuating carried out by the management for visitors who come to the Sungai Banar Jami' Mosque is to provide parking, ablution areas, and other facilities that support the comfort of visitors when visiting the Sungai Banar Jami' Mosque. This religious tourism is free of charge, but the management provides an infaq box for visitors who want to give alms. Visitors are greeted directly by the mosque guard and invited to fill in the guest book first. Then, visitors can carry out their activities: prayer, going around the central pillar, or other activities. Visitors can ask the mosque guard for help to guide activities such as praying.

This actuating stage determines whether everything previously planned can be achieved according to what is desired. This stage is proof of the performance of the Jami' Sungai Banar mosque administrators in carrying out the tasks specified in the organization.

In Terry's theory about leaders' actions to direct members (R Terry, 2006). The management applies it at this actuating stage, which includes directing, providing encouragement/motivation, and carrying out the tasks implemented by the mosque management.

#### 4. Controlling

Controlling is the final stage in the management function. Controlling is carried out to ensure that administrators move according to plan and that their activities' implementation runs smoothly. At this stage, controlling is carried out by the management of the Sungai Banar Jami' Mosque. All areas of the management of the Sungai Banar Jami' Mosque are under the supervision of the General Chair and core staff and are supported by supervision carried out by the North Hulu Sungai Regency Education and Culture Office and the Conservation Center East Kalimantan Province Cultural Heritage.

The form of controlling carried out by the management is holding meetings both formally and informally to set standards for the activities to be carried out, checking building tools and materials, and providing initial explanations to those being supervised, for example, builders, before carrying out construction and repair activities of facilities, monitoring the performance of the management. Such as supervising mosque guards who work to maintain the cleanliness of the mosque and tour guides whether they work well or not, monitoring the construction and repair process in the mosque area, for example, when there are improvements to facilities and infrastructure carried out by workers, chairpersons or administrators who are responsible for activities. They immediately go into the field to monitor the workers' progress in carrying out their duties and finally evaluate the management's performance by holding management meetings/meetings. They can also make a performance report, which will be submitted to the chairperson to discover obstacles and deficiencies during the activities, which can be used as notes for future activities.

The form of controlling carried out on visitors to the Sungai Banar Jami' Mosque is to urge visitors to work together to maintain the cleanliness of the mosque by placing warning boards for sacred boundaries so that visitors can take off their shoes or sandals and stick slogans for maintaining cleanliness on the walls of the mosque which visitors can read.

The controlling carried out by the North Hulu Sungai Regency Education, and Culture Office is to ensure that any construction or renovation carried out by the Sungai Banar Jami'



Mosque has received permission. Supervision by the East Kalimantan Province Cultural Heritage Preservation Center is to request data from the management regarding the number of visitors each month and to carry out direct checks at the Sungai Banar Jami' Mosque at unspecified times. The Conservation Center continuously monitors the management of religious tourism.

The mosque management carries out controlling in three stages in line with the theory by Mulyadi and Winarso in the book *Introduction to Management*, namely consisting of initial supervision (feedforward controlling), middle (concurrent controlling), and final (feedback controlling) (Mulyadi, 2020).

## CONCLUSION

The Management of the Jami' Sungai Banar Mosque has implemented management functions, including planning, organizing, mobilizing, and properly supervising religious tourism at the Jami' Sungai Banar Mosque. However, it has yet to be fully optimal. This cannot be separated from supporting factors, both internal and external, such as the availability of reliable human resources, good communication, and cooperation between administrators. Apart from supporting factors, there are inhibiting factors, including limited land. There is a fear among the community that if this mosque is expanded, there will be evictions. Efforts are needed to explain to the local community that evictions will not be carried out.

On the contrary, when it is expanded, it will also impact society, especially economically. This research does not yet discuss the impact of the Sungai Banar Jami' Mosque as a religious tourism destination for the surrounding community. Therefore, it is a suggestion for other researchers to focus on the impact of religious tourism on the surrounding community.

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