



# Analysis The Motivation Of Makam Pangeran Jayakarta Visitors As A Religious Tourism Site In Jakarta

Rizky Rivaldi Afgani <sup>1)</sup>; Hubertina Karolina Ngarbingan <sup>2)</sup>

<sup>1,2)</sup>Study Program of Tourism Faculty Of Economics and Business, Universitas Terbuka, Indonesia

Email: <sup>1)</sup> [rizky.rivaldi@ecampus.ut.ac.id](mailto:rizky.rivaldi@ecampus.ut.ac.id) ;<sup>2)</sup> [hubertina@ecampus.ut.ac.id](mailto:hubertina@ecampus.ut.ac.id)

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## Abstract

In recent years, religious tourism has experienced significant growth in various regions of Indonesia. Tourists nowadays not only seeking spiritual experiences but also looking to dive into the historical aspects of the locations they visit. This study aims to analyze the potential of religious tourism at the Makam Pangeran Jayakarta, and understand the internal and external motivations as well as the experiences visiting the Makam Pangeran Jayakarta from visitors perspective. This research employs a qualitative approach, using a descriptive design. Data collection methods include observation, interviews, and documentation. Data analysis uses the SWOT model for the tourism sector developed by Yoeti. This research is expected to provide insights and information to public about the existence of religious tourism destination in the future.

## INTRODUCTION

Indonesia has a rich diversity of natural and cultural heritage, offering a variety of tourism experiences that can be enjoyed by both locals and international visitors. Geographically, Indonesia is a vast country with abundant natural resources and unique cultural elements, with various tourism assets spread across the entire archipelago. The existence of these assets is a potential that can bring foreign exchange to the country, especially to local communities (Rahmi, 2016). Religious tourism at heritage sites, as a form of tourism, has a particular appeal as it combines elements of religion, history, and culture in the activities involved. In Indonesia, this type of tourism plays an important role in local culture, considering the numerous heritage sites and graves that are considered sacred (Baiquni, 2021). One of the religious tourism locations located in the midst of a densely populated, active, and metropolitan city is the Makam Pangeran Jayakarta, which is situated in the Jatinegara Kaum area of Jakarta.

Prince Jayakarta is an important figure in the history of Jakarta. He is known as a leader who played a significant role in the resistance against colonialism in the 17th century in the archipelago. The Makam Pangeran Jayakarta, located in Jakarta, has become a pilgrimage site for many people who wish to honor his contributions and connect with the history of the past. Prince Jayakarta is a central figure in Jakarta's history. He is widely recognized for his success in mediating the internal conflicts of the Sultanate of Banten and governing Jakarta as a strategic

city during that era in the archipelago. Therefore, the Makam Pangeran Jayakarta is considered a symbol of development, struggle, and an invaluable cultural heritage, making it an attractive destination for tourists to visit and pay their respects.

In recent years, religious tourism has experienced rapid growth in various regions of Indonesia. Tourists are not only seeking spiritual experiences but also wanting to explore the historical and cultural aspects of the locations they visit. The Makam Pangeran Jayakarta has become one of the destinations that attract the attention of tourists, not only for Muslims but also for those interested in the history of Jakarta as the largest metropolitan city in Indonesia. A study focusing on the phenomenon of pilgrimage at the Makam Pangeran Jayakarta found motivations of pilgrims, the proper etiquette and rituals of visiting, as well as the spiritual effects experienced by visitors (Sari & Yunita, 2024). However, beyond that, there remains a significant untapped potential for the Makam Pangeran Jayakarta as a cultural heritage and a renowned religious tourism site in the heart of the metropolitan city like Jakarta.

This research aims to analyze the motivations of visitors to the Makam Pangeran Jayakarta, examine the experiences felt by tourists visiting the site, and analyze the potential of the Makam Pangeran Jayakarta as a religious tourism destination. The hope is that this research can provide information and enhance public appreciation for the importance of cultural heritage, offer insights or guidance for the management of the Makam Pangeran Jayakarta as a religious tourism site in the future, and provide recommendations to the local government on how to preserve cultural heritage as a religious tourism asset that can benefit the public.

## **LITERATURE REVIEW**

### **Tourism**

According to Indonesia Law No. 10 of 2009, tourism is a series of travel activities supported by various facilities and services provided by society, businesses, the government, and local authorities. The World Tourism Organization defines tourism activities as human activities involving travel away from their place of origin for leisure, trade, or other purposes. Tourism is also one of the important economic drivers in many countries worldwide (Sari, 2014), and it involves a reciprocal relationship between tourist destinations and visitors. Based on Law No. 10 of 2009, Article 1, the government plays a crucial role in tourism development as it has the authority to regulate, provide, and allocate infrastructure related to tourism needs.

Haryanto (2014) defines tourism as a highly multidimensional concept, much like the definition of tourists. It is unavoidable that some definitions of tourism are interpreted by practitioners with different goals and perspectives depending on the objectives they aim to achieve. According to Rahmi (2016), the Government and Local Governments have an obligation in tourism development as outlined in Indonesia Law No. 10 of 2009: (1) To provide information regarding tourism, security, legal protection, and safety to tourists; (2) To create a conducive environment for the development of tourism businesses, including providing equal opportunities for safe entrepreneurship, facilitating, and ensuring legal certainty; (3) To maintain, develop, and preserve national assets that are tourism attractions and potential assets that have not yet been explored; (4) To supervise and control tourism activities to prevent and mitigate the negative impacts on the broader community (Prathama, 2020).

Based on previous research and several expert opinions, the researcher concludes that tourism can be understood as the activity of one or more individuals traveling from their place of origin to another destination with specific purposes, offering reciprocal benefits, a resonating experience, and continuous information and insights.

### **Tourist Motivation**

Like any activity that can be undertaken by humans, a tourist, also known as a traveler or visitor, has motives or purposes behind their travel. Based on the motive or purpose of a

tourist's journey, Surya Diarta (2023) categorizes special types of tourism as follows: (1) Pleasure tourism, which is tourism for enjoyment. This type is undertaken by individuals who leave their place of residence for leisure, seeking fresh air, and fulfilling their curiosity; (2) Recreation tourism, which is tourism for recreation. This type is undertaken to take advantage of holidays to rest, recover physical and mental freshness, and refresh oneself from fatigue and exhaustion; (3) Culture tourism, which is tourism for cultural purposes.

This is marked by motivations such as the desire to study in educational and research centers, learn local customs, institutions, and ways of life of different societies; (4) Sports tourism, which is tourism for sports. This can be further divided into two categories: Big sports events such as the Olympic Games and Sporting tourism of the practitioners, which refers to tourism for those who wish to practice and engage in sports themselves, such as mountain climbing, horseback riding, hunting, fishing, and more; (5) Business tourism, which is tourism for business purposes. According to experts, this type of tourism is a form of professional travel or travel related to work or position, where the individual does not have the freedom to choose the destination and time of travel; (6) Convention tourism, which is tourism for conventions. This type is popular among countries when a convention or meeting is held, as it draws many participants who will stay in the host country for a certain period.

### **Tomb Of Prince Jayakarta**

Nowadays the government is currently seeking a alternative sector that can be used to reduce poverty issues. Tourism is one such sector that is increasingly being considered as a solution to address poverty issues. Therefore, the government must continue to create policies to develop tourism, thereby boosting regional and national economies (Triyanto, 2019). According to the official website of the Jakarta Cultural Office, the Makam Pangeran Jayakarta is located in the Jatinegara Kaum village, Pulo Gadung Subdistrict. The tomb is an ancient site that has existed since the 17th century and was opened to the public on June 23, 1956. In July 1964, the tomb complex was renovated into the Pangeran Jayakarta Park, funded by Governor Ali Sadikin. The Makam Pangeran Jayakarta is considered sacred by the people of Jakarta. The perception of the tomb as sacred has led many pilgrims to visit the site, seeking blessings, wealth, positions, and more. Although there has been research on the phenomenon of pilgrimage to the Makam Pangeran Jayakarta (Sari & Yunita, 2024), there has yet to be research focusing on the tourism aspects of the area surrounding the tomb as part of Jakarta's cultural heritage.

Heritage refers to anything, whether tangible or physical, that is inherited from ancestors. In the context of Indonesian culture, heritage is generally regarded as sacred, mystical, or of great importance (Baiquni, 2021). As a result, the diverse motivations of visitors create a strong tourism appeal for this site, despite Jakarta having other more well-known tourist attractions such as Dunia Fantasi Ancol, Tanah Abang Shopping Center, Jakarta Old Town, and others. The appeal of a tourist destination has broader dimensions when referring to Law No. 10 of 2009 regarding tourism, which clearly states that the attraction of a tourist destination includes everything that has uniqueness, beauty, and value, consisting of diverse natural, cultural, and human-made resources that become the focus of tourist visits.

### **METHODS**

This study also aims to examine the motivations of visitors to the tomb, the experiences of visitors, and the potential of the Makam Pangeran Jayakarta as one of the cultural heritage areas and religious tourism sites in the city of Jakarta. The research approach used in this study is a qualitative method, where the researcher plays a role as the primary data collector and evaluator (Moleong, 2009).

The type of research used is descriptive research. The stages involved in this research include preparation, implementation, and reporting stages. The Preparation stage marks the beginning of the research process. Activities carried out by the researcher during this stage include proposing a title, proposing research, reviewing existing references, consulting with seniors, preparing a research proposal, obtaining research permission, preparing the implementation plan, and creating interview, observation, and documentation guidelines. The Implementation stage is when the research is conducted at the Makam Pangeran Jayakarta, focusing on the development potential of facilities as a religious tourism destination in Jakarta. The implementation stage begins with the submission of research permission letters and research proposals, followed by an initial observation to obtain a general understanding of the atmosphere and available facilities at the Makam Pangeran Jayakarta. Interviews are conducted with both the management and visitors, followed by further observations. These activities are also documented to strengthen the evidence or findings of the data collected during the research. The Reporting stage is the process of compiling the report based on the results of the research, which include observations, interviews, and documentation, arranged according to a predetermined structure. The research will be conducted at the Makam Pangeran Jayakarta, located at Jl. Jatinegara Kaum No.49, RT.6/RW.3, Jatinegara Kaum, Pulo Gadung Subdistrict, East Jakarta, Special Capital Region of Jakarta, 13250. The research will be conducted from September to October 2024. The data sources for this research include the management of the Makam Pangeran Jayakarta, visitors, and existing literature. The focus of this research is on the potential for developing the Makam Pangeran Jayakarta's facilities as a cultural heritage area and a potential religious tourism site in Jakarta. The study aims to provide contributions and strategies to help the management improve the quality of the facilities at the tomb site.

In this qualitative research, the researcher is the main instrument. The researcher must also undergo "validation" to assess how prepared they are to conduct research in the field. As a human instrument, the researcher's role includes determining the research focus, selecting informants as data sources, collecting data, assessing data quality, analyzing data, interpreting data, and drawing conclusions from the findings (Sugiyono, 2011). In this study, the researcher will interact directly with the subjects and objects at the Makam Pangeran Jayakarta, including the local management and the religious tourism visitors. The study uses three data collection methods: observation, interviews, and documentation.

Observation is a method of collecting data that can be used to draw conclusions or make diagnoses. According to Cartwright & Cartwright in Haris Herdiansyah (2010: 131), the observation method is a process of watching, observing, scrutinizing, and recording behavior systematically for specific purposes. The main activity in observation is the visibility of behavior, with a goal in mind. Visible behavior refers to actions that can be directly seen, heard, counted, or measured. In this study, the researcher uses a non-participant observation method with a general descriptive type, where the researcher is a part of the environment but does not fully engage, only blending in to observe what is happening at the research location.

According to Sugiyono (2011), an interview is defined as a meeting between two people to exchange information through a question-and-answer process, constructing meaning in a specific discussion. This data collection technique is based on self-reports. In this study, the researcher uses a structured interview model, where the research instrument consists of pre-prepared written questions. In addition to bringing the interview guide, the researcher also uses tools such as audio recorders, cameras, or other materials to assist in ensuring the interview process runs smoothly (Sugiyono, 2011: 319). Documentation, according to Sugiyono (2011), refers to written materials, images, or works of individuals. Documentary data is used to complement the data obtained from observations and interviews. In this study, the researcher will document the findings in the form of photos, videos, and audio recordings at the Makam Pangeran Jayakarta. The findings of the research will be more reliable when supported by documentary evidence collected during the research process.

Data analysis in this study uses the SWOT analysis model (Strengths, Weaknesses, Opportunities, and Threats). Yoeti (1995) explains how SWOT analysis is applied in tourism development plans. Strengths refer to understanding the strengths of a tourism area, which can then be developed to compete or further enhance its potential. In this context, strengths can be maximized to seize opportunities. Weaknesses refer to any factors that are unfavorable or detrimental to tourism. Weaknesses can typically be identified in areas such as weak promotion, poor service, lack of professionalism from staff, or limited public transport access to tourist locations.

Opportunities refer to the chances or possibilities arising from government policies, applicable regulations, or the current economic conditions of a country. Threats refer to any factors that may cause harm or loss in tourism, such as unfavorable regulations or environmental damage caused by natural disasters. SWOT analysis leads to alternative strategies or actions to mitigate threats. There are two main influences: internal factors such as strengths and weaknesses, which are the primary potentials, and external factors such as opportunities and threats, which can present challenges.

## **RESULTS**

### **Interview Results**

Interviews were conducted in the third week of October 2024 with both the management and visitors of the Makam Pangeran Jayakarta. The interview with the management included questions about the history and background of the Makam Pangeran Jayakarta, the average number of visitors per day, and the role of the cultural heritage site in the surrounding community of Jatinegara Kaum. The questions posed to the visitors focused on their motivations for visiting, experiences gained after the visit, and any constructive suggestions they wished to convey to the management. The first step involved interviewing the management, followed by interviews with 20 visitors to the Makam Pangeran Jayakarta. The findings revealed that, in addition to serving as a cultural heritage site, the Makam Pangeran Jayakarta is considered a religious tourism location for learning history and seeking inner peace. This aligns with the theory that the primary motivation for tourism is recreation, which involves utilizing specific days to rest, rejuvenate physically and spiritually, and refresh oneself from fatigue (Surya Diarta, 2023).

Furthermore, the management provided information about ongoing efforts to acquire approximately 41 plots of land between the Makam Pangeran Jayakarta and the Makam Pangeran Sang Hyang. These plots are currently occupied by local residents' homes or businesses. Regarding the visitors, 17 out of 20 stated that their motivation for visiting was to find tranquility and take a brief respite from daily activities. One visitor mentioned visiting to pay respects to Pangeran Jayakarta as the host of Jakarta, and the remaining two were pilgrims interested in learning about the history of Pangeran Jayakarta.

### **SWOT Analysis**

To complement the SWOT analysis, observations and in-depth interviews were conducted with representatives of the management to analyze the tourist attraction (Yoetti, 1995). It can be concluded that the Makam Pangeran Jayakarta area has strengths and opportunities as a renowned religious tourism site in Jakarta. However, there are weaknesses, such as the lack of attention from local authorities to the maintenance of the cultural heritage site as a religious tourism destination, and threats, including individuals who frequently provide false information by claiming to be descendants of Pangeran Jayakarta.

Conducting a SWOT analysis of the tourist attraction aims to provide feedback to the management in the form of critiques and suggestions to enhance their efforts in developing tourism strategies. In a study by Ngarbingan and Suryantari (2022), SWOT analysis was used for

a tourist attraction to generate improvement steps for the management regarding the intersection of external and internal factors, such as S-O (Strengths-Opportunities), W-O (Weaknesses-Opportunities), S-T (Strengths-Threats), and W-T (Weaknesses-Threats) strategies. After completing this matrix, several strategies for the Makam Pangeran Jayakarta emerge as recommendations that can be used by the management to make improvements or take further steps in creating sustainable tourism with competitive advantages.

**Table 1 SWOT Analysis On Makam Pangeran Jayakarta**

| <div> <div>External</div> <div>Internal</div> </div>   | Strength - S   | Weakness - W   |
|--|--|--|
|  | <ol style="list-style-type: none"> <li>1. Unique attractiveness as a religious tourism site in the metropolitan city such as Jakarta</li> <li>2. Local organization support from Panguyuban Makam Pangeran Jayakarta</li> <li>3. Employment absorption from the local community around the tourism area</li> <li>4. Easy accessibility for tourist from both within and outside the city</li> </ol>  | <ol style="list-style-type: none"> <li>1. The area only contains graves as religious tourism attractions</li> <li>2. The staff are not workers specialized in the tourism industry</li> <li>3. Limited operational support from local government within the tourism area</li> <li>4. The heritage area separated from several building owned by the local residents</li> </ol>   |
| Opportunities - O  | S- O Strategy  | W- O Strategy  |
| <ol style="list-style-type: none"> <li>1. Increases economic income for locals and the government</li> <li>2. Opens opportunities for micro, small, and medium enterprises (MSME) for the local population around the tourism area</li> <li>3. Shifts the perception of metropolitan city resident regarding religious tourism</li> <li>4. Cultural heritage sites area expansion with the theme of religious tourism</li> </ol> | <ol style="list-style-type: none"> <li>1. Exploring idea of supplementary activity to maximize the value of tourist attraction</li> <li>2. Facilitating the supply and demand of potential MSME actors around the tourism area</li> <li>3. Providing spaces within the tourism area to reduce the environmental impact on tourist sites</li> <li>4. Collaborating with government to disseminate information about the tourism area and transportation access as tourism attraction</li> </ol> | <ol style="list-style-type: none"> <li>1. Creating souvenirs through RnD to maximize tourism experience</li> <li>2. Training basic tourism service skills for local people to managing tourism sites</li> <li>3. Creating budget to enhancing the value of tourist attraction through supporting facilities</li> <li>4. Reviewing strategies with local government to expedite land acquisition and optimize area for infrastructure development for cultural heritage sites management and sustainability</li> </ol>                  |
| Threats - T  | S- T Strategy  | W - T Strategy   |
| <ol style="list-style-type: none"> <li>1. Competing with other similar tourist attractions in the city of Jakarta</li> <li>2. Issues related to security and safety around the tourism area</li> <li>3. Lack of accurate information and historical literacy about the tourism area</li> <li>4. Deviations in the fuction of te tourism area from religious teachings</li> </ol>   | <ol style="list-style-type: none"> <li>1. Maximizing the promotion of cultural heritage sites as religious tourism in the city of Jakarta</li> <li>2. Establishing cooperation with local community organizations to enhance security around the area</li> <li>3. Efforts to improve the literacy of local residents regarding the authenticity of information about the tourism area</li> <li>4. Forming a local task force to oversee activities within the tourism area</li> </ol>          | <ol style="list-style-type: none"> <li>1. Collaborating with government and tourism academic to develop new attraction within the tourism area</li> <li>2. Providing training to local community of the tourism area for basic safety and security</li> <li>3. Providing training and discussion to local community of the tourism area for increasing the literacy and historical knowledge about cultural heritage sites</li> <li>4. Creating blueprint for new area development once land acquisition has been completed</li> </ol> |

Source: Data Processed, 2024

## DISCUSSION

### Analysis Of Tourist Motivation And Experience

The Makam Pangeran Jayakarta has become an attractive destination for various groups. Some visit for religious tourism, seeking spiritual tranquility, or simply to learn more about Jakarta's history. These three motivations complement each other and demonstrate that the tomb holds significant meaning for the community. For some visitors, the Makam Pangeran Jayakarta is not merely a site for pilgrimage but also a source of inspiration and learning. Based on existing findings, it can be concluded that the motivations of visitors to the Makam Pangeran Jayakarta include pleasure motivation, recreation motivation, and cultural motivation (Surya Diarta, 2023).

Furthermore, visitor motivations are also intrinsic (Surya Diarta, 2023), consisting of push factors for travel, such as the desire for escape, relaxation, educational opportunities, self-fulfillment, and wish fulfillment. This is understandable, as tourism in sociology is viewed as a modern variation of traditional pilgrimage and as a form of sacred journey. Therefore, for some people living in modern times, tourism is seen as a behavior similar to "religious" activities (Surya Diarta, 2023).

### Analysis Of The Religious Tourism Potential Of The Makam Pangeran Jayakarta

In terms of development, one of the efforts that can be made is to develop micro, small, and medium enterprises (MSMEs) around the tomb area. These MSMEs can provide various products and services supporting tourism, especially related to religious tourism, as a pull factor of extrinsic motivation for visits (Surya Diarta, 2023), such as local foods, souvenirs, and tour guide services. In addition, there is a need to improve the quality of the tourism amenities, such as cleanliness, to ensure that visitors feel comfortable visiting and returning to the Makam Pangeran Jayakarta. Finally, an effective destination branding strategy is crucial to attract both domestic and international tourists. With proper branding, the Makam Pangeran Jayakarta can be recognized as a memorable religious tourism destination. Branding refers to a name, symbol, sign, design, or a combination thereof used as the identity of an individual or organization that differentiates it from other products (Ginting, 2021). In this study, branding can be applied to products such as souvenirs and culinary items that create a long-lasting impression of a visit to the Makam Pangeran Jayakarta.

## CONCLUSION

The conclusions drawn from this study are as follows:

1. The motivation of visitors to travel to religious tourism destinations is driven by intrinsic motives, particularly for escape, relaxation, educational opportunities, self-fulfillment, and wish fulfillment.
2. The development of MSMEs (Micro, Small, and Medium Enterprises) and the implementation of branding strategies play a significant role in differentiating the Pangeran Jayakarta Tomb from other religious tourism sites. This can attract more domestic and international tourists.
3. The development of religious tourism in cultural heritage sites requires strong pentahelix synergy. The government, as the main actor, plays a crucial role in formulating policies, providing infrastructure, and promoting the site. The collaboration within the pentahelix aims for innovation and contributes to the socio-economic advancement of the region (Vani et al., 2020).

## LIMITATION

One limitation of this research is that it adopts a qualitative approach, which provides in-depth insights but may lack generalizability to a broader population. A quantitative approach

could have been beneficial to statistically analyze trends and patterns among a larger sample size. Additionally, the study relies on a relatively small group of respondents, which may not fully represent the diverse perspectives of visitors in religious tourism. Expanding the number of respondents and incorporating a wider demographic could provide more comprehensive and varied data, enhancing the overall validity of the findings.

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