
	KHATULISTIWA	P-ISSN	: 1412-5781	
	Journal of Islamic Studies	E-ISSN	: 2502-8499	
	Institute for Research and Community Service (LP2M) of Pontianak State Institute of Islamic Studies (IAIN Pontianak)	<i>Volume 12, No. 2, 2022</i>		

DOI : <http://dx.doi.org/10.24260/khatulistiwa.v12i2.2273>

CONSTRUCTION OF RELIGIOUS TOURISM AS A HALAL TOURISM ATTRACTION (CASE STUDY IN PEKALONGAN, CENTRAL JAVA)

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HIGHLIGHT

Islamic religious tourism is part of the halal tourism attraction, which is identical to halal tourism. In halal tourism, Islamic religious tourism is the main attraction. Forms of religious tourism are the tombs of scholars, Islamic cultural traditions, Islamic heritage, and historical mosques.

ABSTRACT

This paper aims to describe and analyze religious tourism's contribution to halal tourism development in the regions. Religious tourism in this study includes Islamic religious-based tourist attractions, Islamic traditions, Islamic festivals, and local Islamic wisdom. This research is categorized as field research with a qualitative approach in Pekalongan City, known as "Kota Santri," and its people are known to be religious. Two types of data are needed in this study, primary and secondary. Primary data is explored through observation and interviews, while secondary data are needed through documentation studies on books, journal articles, research reports, websites, etc. Researchers interviewed 3 informants, tourists, residents, and managers of religious tourism. The data analysis method uses a content analysis strategy. From this study, it was concluded that this city has religious tourism in the form of Islamic traditions and cultures, Islamic festivals, local Islamic wisdom, and distinctive heritage. From the various attractions of Islamic tourism, it can be an interesting halal tourism attraction. However, only some of them have been packaged into regional tourist products. Identifying, exploring, and packaging halal tourism products in regional halal tourism are necessary. The development of regional halal tourism that ignores religious

tourism will lose the spirit of halal tourism.

KEYWORD

halal tourism; regional tourism; religious tourism; Islamic culture; Islamic local wisdom

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A. INTRODUCTION

Halal tourism has become a world tourism business, such as in Muslim-majority countries such as Malaysia (Henderson, 2015), Turkey (Friket, 2016), and non-Muslim majority countries, such as Thailand (Sriprasert, Chainin, & Rahman, 2014), Taiwan (Wardhani, Hara, & Dugus, 2021). For example, Australia has developed a halal-based industry as a non-Muslim majority country (Kabir, 2015). No different from other countries, several regions in Indonesia also have the potential to become halal tourism destinations, such as Surakarta City (Saeroji, Wijaya, & Wardani, 2018), Banjarmasin City (Budiman, Sadewa, Handayani, Nurzaman, & Hastiadi, 2019), Padang City (Maryati, 2019), Pontianak City (Amalia, 2018), and Aceh City (Rahmi, 2017). This halal tourism model was developed because it has excellent economic prospects (CrescentRating, 2020). This tourism is the case with regional halal tourism in Indonesia (IAEI, 2020). The development of halal tourism in Indonesia in general and in the regions, in particular is supported by typical tourism attractions, such as the existence of religious tourism (Hariyanto, 2016).

Studies on halal tourism have been carried out by previous researchers with various theories and approaches. The study of halal tourism has been linked to various aspects, such as local wisdom (Vitasurya, 2016; Irfan & Suryani, 2017), local Islamic wisdom (Ghofur & Ismanto, 2022), religious tourism (Farhan & Anwar, 2016), Islamic traditions (Sholehuddin, Munjin, & Adinugraha, 2021), traditions and languages (Ara & Dinari, 2021). From some of the studies mentioned, the author believes that the study of halal tourism related to religious tourism is still limited. So, this study aims to identify and explore religious tourism and its contribution to halal tourism in the regions. Religious tourism in this paper focuses on Islamic tombs and figures, Islamic traditions, local Islamic wisdom, and Islamic *heritage*.

Halal tourism is a concept whose governance refers to Islamic sources, both the Qur'an and al-Hadith (El-Gohary, 2016; Vargas-sánchez & Moral-Moral, 2019). Practically speaking, halal tourism can be interpreted as an effort to meet the needs of Muslim tourists when visiting tourist destinations. These needs can be in the form of halal lodging, halal food, the ease of obtaining places of worship, et cetera (Boğan & Sarıışık, 2018). If examined from the concept of tourism in general, halal tourism can be interpreted as *extended services* and expanding facilities for Muslim tourists. Regarding destination, tourist trips are not only for fun but also for worship in a broad sense (Sucipto & Andayani, 2014). Apart from that, the progress of halal tourism in an area cannot be separated from typical

tourist attractions and attractions. Religious tourism is one of the tourist attractions that cannot be ignored because it has a growing trend (Çakmak & Dilek, 2018; Timothy & Olsen, 2006).

Pekalongan, an area in Indonesia, is known for its religious tourism, namely clerical tombs and religious activities (Ismanto, 2022). The city is located on the island of the northern coast of Java, which connects East Java and West Java. The city has been visited by 11,968 local and foreign tourists (BPS, 2022). The city also has a number of good tourist destinations, such as natural, artificial, and cultural tourism. Moreover, this city already has the potential, readiness, feasibility, and prospect of becoming a halal tourism destination (Ismanto, 2019; Ismanto & Madusari, 2020; Nurwilda, 2020). For this reason, this paper examines the extent of religious tourism's contribution to halal tourism development in Pekalongan City. With the DNA tourism method (Linggogeni, 2021) and the theory of trail and route (Handayani, Sumayadi, & Hartono, 2018), religious tourism in this area is explored and analyzed to the extent that it can contribute to the addition of tourism attractions. For tourism, attractions are the main component of tourism (Vanhoe, 2005), as local wisdom can be the basis of development (Mas'ud, 2006). Studies contribute practically to local governments in the development of halal tourism and also theoretical contributions to tourism science.

B. METHOD

Research on halal tourism in Pekalongan City is categorized as field research with a qualitative approach. According to Bogdan & Taylor (1993), qualitative research is a research procedure that produces descriptive data in the form of written or spoken words of people and observable behaviors. Data in the form of primary and secondary data were used in this study, where primary data were obtained from observations and interviews in the Pekalongan area. Researchers observed directly to several tourist objects as a form of exploration. Interviews were conducted with various parties, such as local governments, community, and tourists. Research information was selected based on research needs (purposive/convenience sampling). Document data is obtained through the assessment of books, journal articles, research reports, websites, and other data that supports the research theme.

The data obtained were analyzed by the content analysis method (Payne & Payne, 2004) and thematic analysis (Braun & Clarke, 2006). The data obtained from the results of interviews and observations are grouped and searched for meaning. From each theme, conclusions are drawn, which are then analyzed, and conclusions are drawn to answer the main questions of the study. The research report is presented with stages formulated by Miles & Huberman (1984), which begin with data reduction and data presentation and conclude. Researchers explore religious tourism objects in the city, and then make categorizations. Once collected, the researchers analyzed its position as a halal tourism attraction. From this analysis, conclusions are then drawn.

C. RESULT AND DISCUSSION

Development and Feasibility of Halal Tourism in Pekalongan City

Researchers have used several theories and approaches to determine an area as a halal tourism destination. Among these theories and approaches are the Global Muslim Travel Index (GMTI) (CrescentRating, 2020), the Index of the Ministry of Tourism of the Republic of Indonesia (IMTI) (CrescentRating, 2019), the COMCEC-OIC which is proclaimed by the economic divisions of OIC member countries (COMCEC, 2017), and the DSN-MUI fatwa No. 108/X/2016 concerning the implementation of sharia-based tourism (DSN, 2016). Pekalongan City has the potential and prospect of becoming a good halal tourism destination from various aspects and views (Ismanto, 2019; Ismanto & Madusari, 2020; Nurwilda, 2020). In detail, its development can be seen in every aspect or component of tourism owned, such as aspects of access, communication, environment, and services (CrescentRating, 2020), amenity, and supporting facilities (ancillary) (Andriani, 2015). Pekalongan City already has a complete tourism component, such as attractions, access, communication, environment, and supporting facilities, as presented in table 1.

Table 1. Development of Halal Tourism in Pekalongan City

Component	Condition
Attractions	<ul style="list-style-type: none"> - Pekalongan has interesting and complete tourist attractions, such as nature tourism, shopping, religion, special interests, culture, events, and also culinary. - The destruction and toxicity at the attraction can be eliminated by a number of rules and authoritative patrol activities. - In the attraction, there are facilities for Muslim tourists, such as places of worship and toilets.
Access	<ul style="list-style-type: none"> - Pekalongan can be reached by various routes, such as air, sea, and land. Nevertheless, land routes are most recommended. - The attraction can be reached by public and private transportation.
Amenity	<ul style="list-style-type: none"> - There are places of worship (mosques and prayer rooms) with a large number (adequate). - There are restaurants, restaurants, culinary vendors, which serve halal food.
Communication	<ul style="list-style-type: none"> - Communication is easy to do with outsiders. - There are travel agents, travel agencies, and also tour guides but not yet certified halal tourism.
Milieu	<ul style="list-style-type: none"> - Pekalongan is categorized as a safe and comfortable area for traveling. - The attraction has no special security, but managers

Supporting Facilities	<ul style="list-style-type: none"> - and employees guard it. - Islamic banks and Islamic financial institutions have been established that are useful for tourists and tourist business actors. - There are educational institutions, such as universities, Islamic boarding schools, and also religious organizations that support halal tourism.
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Source: processed data 2021.

Based on the description in table 1, the tourism component of Pekalongan City is in good condition. The existing tourism components have been in accordance with the concept of halal tourism (Ismanto, 2022). More than that, the condition of each component is also in good condition. So, the existing tourism component has supported the realization of halal tourism in the regions.

Pekalongan has the type and form of tourism as a good tourist attraction. Among these types of tourism are art tourism, cultural tourism, tradition tourism, shopping tourism, natural tourism, culinary tourism, artificial tourism, special interest tourism, festival tourism, and others (Pekalongan City Government, 2019). In detail, their types and forms are presented in table 2.

Table 2. Variety, Types, and Attractions of Pekalongan City

Types of Tours	Forms of Tourism
Art/ Culture/ Islamic Tradition Tourism	<ol style="list-style-type: none"> 1. Batik Museum 2. Jetayu Old Town Area 3. Syawalan (Giant Lopis) 4. Alms of the Sea 5. Sintren 6. Simthuddurror 7. Samproh 8. Multicultural Sufi 9. Kuntulan 10. Barongsay Parade & Liong
Shopping Tour	<ol style="list-style-type: none"> 1. Medono Batik ATBM Center 2. Setono Batik Wholesale Market 3. Mall (Matahari Hypermart, Ramayana, Transmart) 4. Kauman Batik Village 5. Pesindon Batik Tourism Village 6. Kampung Batik Jlamprang Krapyak 7. Gamer Wholesale Market 8. MM Wholesale Market 9. RIDAKA Handicraft Center 10. ATBM Medono 11. Kampung Canting Landungsari & Kebulen 12. Fariz Craft
Nature Tourism	<ol style="list-style-type: none"> 1. Pasir Kencana Beach

Culinary	2. Slamaran Beach
	3. Pekalongan Mangrove Park
	4. Marine Tourism Beach (PPNP)/Fishermen's Museum
	1. Soto Tauto in Various Restaurants
	2. Garangasem Masduki
	3. Megono Rice at Various Food Stalls
	4. Gulai Kacang Ijo in Various Restaurants
	5. Tahlil Coffee in Various Restaurants
Artificial Tourism	6. Kebuli Rice in RM. Satisfied & Bali Terrace
	7. Culinary Tour "Kampoeng Jadoel"
	8. Culinary Tour "Jetayu"
	1. Tirta Bumi Hot Springs
	2. Tirta Sari Swimming Pool
	3. Tourism Village "Technopark"
Festival Tourism	4. Educational Tourism Village
	5. Iconic Tourism of Pekalongan City
	6. Dupan Water Park
	1. Pekalongan Batik Week
	2. Celebration of the Syawalan Tradition (Giant Lupis)
	3. Khaul Habib Ahmad Bin Talib Al-Athas
	4. Exhibition of Creativity and Innovation
	5. Festifal Carnival of Batik Costumes
	6. Cap Gomeh March
	7. Nyadran Tradition/Alms of the Sea
	8. The Alms Tradition of the Pek Cun Sea
	9. Jatayu Car Free Night
	10. Kauman Art Batik Festival
	11. The Long March of Amulets
Tour Special Interests	12. Commemoration of National Batik Day
	13. Balloon Festival at Hoegeng Stadium
	14. The Anniversary of Pekalongan City
	1. Kauman Batik Village
	2. Pesindon Batik Village
	3. Kampung Batik Jlamprang
	4. Banyurip Batik Village
	5. Kampung Canting Landungsari-Kebulen
	6. Tempe Tourism Village
	7. Kampung Wisata Kraton Kidul (Flying Jawan)
Artificial Tourism	8. Seroja Educational Tourism Village
	9. Shipbuilding Tour
	10. Fishing Tour
	1. Dupan Water Park
	2. Tirta Asri Swimming Pool

Historical & Cultural Tourism	3. Warrior Park 45
	1. Arab Village
	2. Chinatown
	3. Sembawan Village
	4. Kauman Village
	5. European/Dutch Village

Source: processed data 2021

From the description in table 2, it appears that Pekalongan City has a complete variety and tourist attractions. From the results of Ismanto (2022), it was concluded that the types and forms of tourism met the criteria for halal tourism. Some of these forms of tourism are organized regularly. This city has a tourist agenda that is published regularly (annually). An example of a 2019 tourist agenda is presented in table 3.

Table 3. Pekalongan City Tourism Agenda

Moon	Activities
January	Pasir Kencana Beach Show
February	Implek Celebration
	Chinese Culinary & Culture Festival
	Raggae Music Festival
	Cap Gomeh Celebration Parade
March	Friday Recitation of Kliwon Habib Lutfi
	Funtastic Run
	Fish Culinary Festival
	Batik City Run 5K
	Batik Competition
	Khataman One Day One Juz
	Pekalongan City Anniversary Tirakatan Night
	Istighosah Anniversary of Pekalongan City
April	Pekalongan City Anniversary Celebration
	Pekalongan City Anniversary Culinary Festival
	Folk Song
	Jetayu Car Free Night
	Creative Dangdut Rocking Competition (PGDK)
	Student Art Week
	Workshop & Pekalongan Fashion Show Batik
	Exhibitions & Regional Information Week
	Friday Recitation of Kliwon Habib Lutfi
	Multaqho Sufi al-'Alamiy
June	Khoul Habib Ahmad bin Abdullah (Sapuro)
	Book Fair & Archival Exhibition
	Jetayu Car Free Night
	Deep Pintoe Festival
	Pek Cun

	Jlamprang Culture Festival
	Kupang River Cultural Festival
	Hot Air Balloon Festival
	Giant Lopis Party (8 Shawal)
	Syawalan Beach Show
July	Jetayu Car Free Night
	Anniversary of Pekalongan Batik Museum
	Pekalongan Art Festival (PAF)
	Friday Recitation of Kliwon Habib Lutfi
August	Jetayu Car Free Night
	Festival Seketeng
	Innovation & Creativity Week
	Kliwonan at Habib Lutfi
	Selection of Pekalongan City Tourism Ambassadors
September	Jetayu Car Free Night
	Sadranan/Fisherman's Alms (10 Syuro)
	Pasir Kencana Beach Show
	Friday Recitation of Kliwon Habib Lutfi
October	Commemoration of National Batik Day
	Jetayu Car Free Night
	Nusantara Batik Week
	Nusantara Culinary Tourism Village Festival
	Nusantara Batik Exhibition
	Commemoration of the Battle of October 3
	Pekalongan Batik Carnival
November	Friday Recitation of Kliwon Habib Lutfi
	Festival Marawis
	Healthy Community Movement Festival
	Amulet March
December	Friday Recitation of Kliwon Habib Lutfi

Source: processed data 2021.

Religious Tourism as a Supporter of Regional Halal Tourism

One of the important capitals in the development of tourism is the presence of tourist attractions (Vanhoe, 2005). Tourist attractions are the reason, attraction, motivation of a person visiting a destination (Leiper, 1990). In halal tourism, the existence of religious tourism in an area is a virtue of tourist attractions. In terms, often the reviewers use the two in one understanding, even though they are different (El-Gohary, 2016). Religious tourism can be said to be the oldest tourism because religious-oriented travel in the form of pilgrimage has existed since ancient times. There is an early human need to travel to holy places to gain spiritual experiences, even for religiously nuanced holidays (Joppe, Martin, & Waalen, 2001).

Religious tourism is a form of tourism that is associated with a particular religion, both in terms of materiality and ritual (Stausberg, 2011). As a religion, Islam also has historical roots related to tourist travel (Scott & Jafari, 2010). In the context of tourism, there are three tourist attractions in religious tourism in Pekalongan City, namely the tomb of the ulama, Islamic traditions and culture, and Islamic heritage, as described in table 3.

Table 3. Religious Tourism in Pekalongan City

Types of Religious Tourism	Forms of Attraction
Tomb of the Cleric	<ol style="list-style-type: none"> 1. Tomb of Habib Ahmad Ibn Tholib Al-Atas (Sapuro) 2. Tomb of Prince Sampang Tigo (Pandito Banyu Segoro) 3. Tomb of Mbah Landung (Landungsari) 4. Tomb of Kyai Noyontoko in Kanzus Sholawat Complex 5. Tomb of Mbah Wali Abdurrahman Duwet 6. Tomb of Mbah Wali Dowo Medono 7. Tomb of Mbah Nyamplung 8. Tomb of Banyuurip Ageng
Traditions and Islamic culture	<ol style="list-style-type: none"> 1. Syawalan Tradition (Giant Lopis) 2. The <i>Haul</i> of Habib Ahmad at Sapuro 3. Amulet Display Parade 4. Kliwonan at Kanzus Sholawat Habib Luthfi 5. Puputan Tradition 6. Rebo Pungkasan Tradition 7. The Tradition of Nyerep Batik 8. Rampak Pekalongan Music Art
Islamic heritage	<ol style="list-style-type: none"> 1. Jami' Kauman Mosque (1908 AD). 2. Aulia Pekalongan Mosque (1614 AD). 3. The Waqf Mosque (1854 AD). 4. Al-Fairuz Mosque, has a Mini Museum of the Qur'an. 5. Qur'an Museum in al-Muhtarom Mosque 6. Masjid Sapuro at the Sapuro Tomb

Source: processed data 2021.

In Pekalongan City, there are a number of tombs of clerics as evidence of the history of the spread of Islam in this region. Among the tombs that are famous and visited by the community, both within the city and from outside the city is the tomb of Al Habib Ahmad bin Abdullah Bin Talib Al Athas or also known as Habib Ahmad. This tomb area is visited by pilgrims every day, both day and night. During *the haul celebration*, 14 Sha'bans in each year visited by pilgrims whose number can reach thousands (Cinta Pekalongan, 2020). At this celebration is recited the book of Shahih Bukhari, one of the famous hadith books among Muslims. The participants of this event also came from abroad with a series of events: *rauahah*, recitation of *akbar haul*, recitation of the *maulid* of the Prophet Muhammad SAW, and "Do'a Malam Nisfu Sya'ban".

Religious activities attract tourists from outside the region, as stated by tourists (informant 1, age 34).

[There are several purposes for me to go to Pekalongan, but the most frequent ones are the purpose of pilgrimage to Sapuro's grave and recitation of kliwonan. So, I want to join the Koran with Habib in Pekalongan].

According to local residents (Informant 2, age 40), tourist arrivals from outside the area are more motivated by religious activities such as the kliwon Friday recitation at Kanzus Shalawat.

[As a resident of Pekalongan, I saw the visitors to the city of Pekalongan wanting to make a pilgrimage to the grave of the Sapuro cleric. Some came to attend the "Jum'at Kliwon" recitation at Habib Lutfi. In addition, they also have a special one to buy Pekalongan batik].

In Sapuro tomb, there are tombs of other scholars who are historical and visited by pilgrims. Nevertheless, there are not as many visitors as there are in Sapuro's tomb. Among the tombs is the tomb of Shaikh Muhammad Isror Khusain or also known as Shaikh Sampang Tigo, Pandito Banyu Segoro, who was born in 1664 AD. This tomb is located in the village of Degayu, North Pekalongan, not far from the Java Sea. Another tomb of the cleric is the tomb of Kyai Landung (Mbah Landung), also known as Ki Jajarsari bin Hasan bin Malik, who lived between 1,600 AD - 1,700 AD (Central Java Provincial Government, 2019). This cleric from the kingdom of Demak Bintoro teaches the community to open forests and grow good crops. This tomb is located on the border of Pekalongan and Batang, precisely to the west of Kalibanger.

In addition to the tombs of scholars, in Pekalongan there are also Islamic cultures that are still carried out and preserved. More than that, some of them have become tourist attractions. What is meant by Islamic culture is the result of human reason, mind, creation, taste, and feelings based on tawhid values. Islamic traditions and culture are also a concern for the local government and the people of Pekalongan. For example, the tradition of Syawalan which presents a giant lopis, which is held one week after the Eid al-Fitr every year (Rosidin, 2016). The huge lopis, measuring 1.6 meters high by 1 meter in diameter, and weighing 2,300 kg, were distributed to the people. At this event, representatives of the local government, religious leaders, community leaders, and people from various regions of Pekalongan enjoyed a giant lopis. Another tradition that is routinely held every year is the long talisman parade which is followed by various parties, such as religious leaders, community leaders, TNI/Polri, and people from various parts of Indonesia. This routine event was initiated by Pekalongan scholar Habib Lutfi bin Yahya. This event is a series of activities to commemorate the Prophet's Death organized by Kanzus Sholawat chaired by Habib Lutfi (BP2KP Pekalongan City, 2020). Another religious activity that invites many worshippers is the Friday recitation of Kliwonan at Kanzus Sholawat which was organized of by Habib Lutfi bin Yahya. This routine recitation is attended by people whose number can reach thousands of pilgrims. At this event, guided by clerics, the pilgrims chanted "shalawat and do'a," which were then chanted by Habib Lutfi. In addition to the

activities mentioned earlier, there are still other agendas and bringing in people from outside Pekalongan.

The Government of Pekalongan (Informant 3, age 46) is committed to developing religious tourism, as stated below:

[Pekalongan City can really develop halal tourism. We have been supported by the graves of the great ulema, Habib Lutfi and Habib Bagir. If there is a *haul* and *maulid* visited by hundreds or even thousands of visitors. In general, we are already doing halal tourism. We don't have any mapping yet, there are no specifications, and we are still working on our own.]

Historical mosques are found in Pekalongan City with a fairly large number. These mosques are evidence of the spread of Islam by earlier scholars in the region. With this mosque, tourists can see historical evidence, the uniqueness of the mosque, and at the same time can carry out worship in the mosque. The mosque visited by tourists as a historical tour is the waqf mosque. This mosque was founded in 1854 AD by Sayyid Husein bin Salim bin Abu Bakr bin Achmad bin Husein bin Umar bin Abdurrahman Alatas (Wijaya, 2020). Another mosque that has historical value and is the oldest in this area is the Aulia Sapuro mosque which was built in 1614 AD by envoys from the Demak kingdom. According to the narrative of Kyai Dananir, as the takmir of the mosque, said that originally this mosque was called the Galuh Rantai Mosque, which was founded by 4 scholars from the Demak Bintoro Kingdom, namely Kyai Sulaiman, Kyai Maksum, Kyai Lukman, and Kyai Kudum (Dirhamsyah, 2020). There is also a historical mosque visited by tourists to worship is the Jami' mosque, which is a mosque located in the center of the city. This mosque was founded in 1852 AD by Raden Arjo Wirijo Tumenggung Adinegoro, a third Regent of Pekalongan (Pekalongan, 2020).

Discussion

Pekalongan City has religious tourism in the form of Islamic traditions, Islamic local wisdom, and Islamic *heritage*. According to *the theory of heritage tourism*, the legacy or heritage of the past is an industry, because tourism activities refer to modern activities that are planned, controlled, and aimed at producing market products (Leslie & Sigala, 2005). Thus, the development of halal tourism by prioritizing religious tourism is easier to find its significance. At least, this finding further corroborates the results of previous studies on the readiness of an area to implement halal tourism through religious tourism (Bunakov et al., 2019). According to Jaelani, Setyawan, & Hasyim (2017) that religion is a shaper of religious tourism and has a significant effect on halal tourism. Rinschede (1992) states that religious tourism is related to other holidays. Therefore, this tour will have an impact on other tourism, such as shopping tours, culinary tours, and others. Shackley (1999) asserts that religious tourism protects the natural environment. Compared to other types of tourism, religious tourism has good stability in terms of repeated visits, and can develop continuously (Jigang & Yunmei, 1996).

Islamic traditions also grow and develop in the Pekalongan area and become a tourist attraction visited by tourists. Traditions and cultures are consumed by

humans because culture contains the value of experiences. In modern society, *heritage* is often used as a commodity of economic value for the benefit of the tourism industry (Hewison, 1987). Historical heritage and tourism can be combined into a single entity called heritage tourism. Heritage acts as a change of location into a destination and tourism is the embodiment of economic activity (Smith, 1995). In Islam, heritage can be in the form of tombs of scholars, ancient mosques, traditions, and also Islamic culture. Related to the Islamic heritage of Pekalongan City which has similarities in halal tourism based on religious tourism is the City of Cirebon (Jaelani et al., 2017).

The existence of mosques in Pekalongan City is also an interesting tourist attraction. According to Kessler (2015), mosques can be a trend of "Mosque Tourism". On the other hand, the existence of mosques in Pekalongan City also supports halal tourism amenity related to places of worship for tourists. In reality, the mosque is crowded at the time of *fardhu* prayers. For halal tourism, mosques as places of worship occupy an important component, in addition to other facilities such as restaurants providing halal food (Samori & Saturday, 2014). In this position, the mosque has two functions, namely as a tourist attraction and as a tourist attraction.

From the description, it can be concluded that Islamic religious tourism, both in the form of ulama tombs, Islamic traditions, and Islamic heritage can be interesting halal tourism attractions (Rehman, 2019). This conclusion strengthens the results of previous studies which stated that religious tourism is an ever-evolving form of tourism (Stausberg, 2011). Therefore, it is appropriate for religious tourism to be the main attraction in the development of halal tourism in the regions. The success of packaging religious tourism as a tourist attraction has been reaped by areas that have Walisongo religious activities such as in Cirebon (Jaelani et al., 2017) and Surakarta (Ismawati & Warsito, 2022). More than that, local wisdom can also support the attractiveness of religious tourism in an area (Migustio, 2019).

Halal tourism organized in an area known as Islamic and with a religious character of society has an easy image to form an image of halal tourism. Tourism facilities are quite easy to obtain when compared to people with non-Islamic backgrounds, such as in Manado (Andriani, 2015). Religious tourism as part of halal tourism attractions is a necessity. In the halal tourism, religion tourism of Islam is the main attraction and the root of traveling in Islam. So, Pekalongan City not only knows as "Kota Batik" but also "Kota Wisata Religi".

Conclusion

By referring to the results of research and discussion, it is concluded that Pekalongan City has religious tourism as a support for halal tourism destination attractions in the region. The form of religious tourism includes the tombs of scholars, Islamic traditions, and Islamic heritage. In addition to the attractions of religious tourism that are commonly known and visited, there are still other religious tours that can be packaged into interesting religious tourism products. Its existence has Islamic historical value and Islamic character, as well as the well-

known attraction. So, the potential of religious tourism in the area can be identified and explored because it has the potential to be developed.

The existence of clerics' tombs, Islamic traditions, and Islamic historical heritage, such as historical mosques, can be a tourist product called religious tourism. Religious tourism as a tourist attraction can add and strengthen halal tourism in the area. Identification and exploration of other religious attractions and objects are things that need to be done for local governments carefully which are used as products and add and support the development of regional tourism in general. On the other hand, religious tourism complements other tourist attractions such as natural tourism, shopping tours, creative tours, and others.

The limitation of this research is that it is still limited to the identification and exploration of religious tourism attractions. In-depth and comprehensive studies related to halal tourism in this area need to be carried out from various theories and approaches. Therefore, it is necessary to conduct an in-depth study for subsequent researchers regarding the governance and perception of tourists towards religious tourism in this area. To local governments, to make religious tour packages, make religious tourism maps, both printed and online.

AKNOWLEDGMENT

The author would like to thank the Mayor of Pekalongan, who has allowed the author to do research. Thank you to colleagues, who have corrected the article.

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