

# The Impact of Religious Tourism in the Formation of a Peaceful and Moderate Society

Munawar Rahmat  
Islamic Education Science  
Indonesia University of Education  
Bandung, Indonesia  
munawarraahmat.pai@upi.edu

Raniri Munawar  
Tourism Management  
Pasundan College of Economics  
Bandung, Indonesia  
ranirimunawar@gmail.com

**Abstract**—Religious Tourism in the last two decades has been an important pillar in the development of a peaceful and moderate society. Funeral complex of Sunan Gunung Jati (Cirebon) and Pura Tanah Lot (Bali) are visited by various religious and ethnic tourists. Umrah worship is also enlivened by tours to Baitul Maqdis (Palestine) and the Wailing Wall (Israel). This study aims to discuss the impact of religious tourism on the formation of a peaceful and moderate society. The study method uses a qualitative approach with observation, participant observation, in-depth interviews, and *expos facto* techniques. The study location is a pilgrimage tourism at both area as a location for Islamic and Hindu pilgrimage tours. The study found that pilgrimage tourism has a big role in the formation of a peaceful and moderate society. The location of the pilgrimage of Sunan Gunung Jati is visited by multi-religious tourism (Islam, Buddhism, Confucianism, etc.) and multi-ethnicity (Sundanese, Javanese, Chinese, etc.). Religious tourists (Javanese people, in particular) feel incomplete if they don't travel to Sunan Gunung Jati. Muslim, Buddhist, and Confucian tourists or Sundanese, Javanese, and Chinese ethnic groups merge into a tourist community. Tanah Lot Temple visited by various religions and ethnic groups from domestic and foreign countries. Tourists visiting Bali feel incomplete without visiting the Tanah Lot Temple. In this pilgrimage tourism location, tourists do not see any differences in religious and racial backgrounds. They really feel like a community that has the same goal and enjoys the same beauty of tourism.

**Keywords**—religious tourism; peaceful atmosphere; religious moderation

## I. INTRODUCTION

Islamic intolerance and radicalism in Indonesia have recently been increasing. Massive demonstrations to overthrow the DKI Jakarta Governor Ahok, ethnic Chinese Christians, took place in 2016. The problem is actually trivial. He quoted Al-Quran as interpreted as an insult by a group of people, whereas many Ulemas and Muslim scholars who defended Ahok [1].

The results of the latest research show the same thing. Nearly half of the UPI students are intolerant [2]. Even so, high-school students, more than half are intolerant [3]. Even students of MTs and Islamic Middle School students are mostly intolerant [4]. Innovative religious learning models are

effective in increasing religious tolerance. However, there are interesting phenomena that have not been targeted. Religious tourism seems can increase religious tolerance.

In many places in Indonesia, there are adjacent multi-religious places of worship. Communities around the site have high religious tolerance [5]. Likewise, religious locations that become tourist destinations can invite people from multi-religions and multi-ethnic groups. In religious tourism locations, people from various religions and ethnicities can live in harmony and uphold mutual tolerance. This study will examine the relationship of religious tourism with religious tolerance in the cemetery of Sunan Gunung Jati Cirebon and Pura Tanah Lot Bali. Religious tourism in the period 2010-2015 had a significant increase. The Secretary of the Ministry of Tourism, Ukus Kuswara, revealed that based on research religious tourism was increasingly trendy. Within five years, there was an increase of up to 165% on religious tourism trips. This trend is a paradigm shift in tourism from "sun, sand and sea" to "serenity, sustainability and spirituality." Religious tourist data around the world, UNWTO estimates that around 330 million global tourists or 30 percent of the total global tourists visit religious sites around the world, both based on spiritual motives or cognitive motives [1]. The places that can pilgrimage tours are pious scholars and their tombs which during their lifetime carry the mission of truth and prosperity for society and humanity, namely:

- The tomb of the Prophets, who during his lifetime delivered messages and struggled to get people out of the darkness into the brightest light.
- The tomb of the Ulama (scientists) who introduced the verses of God, both the nature verses and the Quran verses. Especially the Ulama that in their daily lives have set a good example.
- The *syuhada* (heroes) who have sacrificed their lives and bodies to fight for independence, justice and freedom. In this case Imam Al-Ghazali wrote in *Ihya Ulumuddin* the second part, traveling is a worship, especially traveling for the fight in the way of Allah, haji, and ziarah (pilgrimage) to the tombs of the Prophets, *Shahabi* (Friends of the Prophet), *Thabi'in* (Friends of *Shahabi*), and the Guardians, both when they were alive or dead.

- Mosques like Al-Aqsa Mosque, Al-Haram Mosque, and so on. The tours to it expressly state mosques in the Qur'an that the prosperity of mosques is one characteristic of believers (Qur'an 9:18). The words "prosperity" in the verse it is not limited to building, maintaining, and establishing prayer in the mosque, but also visiting it. In the hadith of Bukhari, the Prophet Muhammad together with his many companions every Saturday visited the Quba Mosque on the outskirts of Medina [2].

Eating the Prophet Muhammad in Medina is probably the most visited tomb by the Muslims. Every Hajj and Umrah congregation has ascertained a pilgrimage to this tomb. Likewise, the tombs of other Prophets who are still preserved are as the object of pilgrimages. They always visit the tomb of the pious scholars. In Indonesia, all the tombs of Wali Songo (Nine Guardians) in West Java, Central Java, and East Java always crowded with pilgrims. Likewise, the tomb of Syaikh Abdul Muhyi (Pamijahan, Tasikmalaya), Sultan Hasanuddin (Banten), and the tomb of the fighters and murshid tarekat (Syaikh of Sufism). Even recently the Gusdur tomb (KH Abdurrahman Wahid) has always been crowded by pilgrims. The tombs of the heroes, like the seven revolutionary heroes that were victims of PKI violence, were always crowded with pilgrimages, especially at the time of the Commemoration of the Pancasila Divine Day. Finally, unique, beautiful and historic mosques, such as the Istiqlal Mosque (Jakarta), Maimun Mosque (Medan), and Al-Markaz Al-Islami Mosque (Makassar) are always visited by pilgrims.

Some studies in Indonesia also show an increase and the impact of religious tourism. Funeral Park of Sunan Kalijaga (Kadilangu, Demak) has a tourist attraction because it has historical values and religious values. From year to year, the number of tourists visiting this tomb is increasing. Along with the many tourists, the developer applies management functions perfectly so that the burial facilities are more complete and comfortable [3]. The holy tombs of Ar-Riyadh Mosque Kwitang (Jakarta) has a tourist attraction because of the factors of pilgrimage and religious teaching weekly. Found, from five respondents, two of them experienced a good increase in spirituality. Both respondents already able to feel tranquility soul so that attitude and their behavior becomes better and care for others. Previously, these two respondents often carried out emotional acts, impatient, often mistake, never give thanks, don't care for others, and have a lot of problems. As a result, they cannot feel peace of mind. They then do religious tourism regularly to this holy tomb. They become aware and they often introspect themselves. Finally, the attitude and behavior those who the bad changes to be good [4].

Another research, Kabupaten Jember has a distinctive religious culture that is paternalistic. In this area kyai figures are so respected whether they are still alive or have died. Even those who have died hundreds of years ago are still respected. This distinctive culture influences the rise of religious tourism and dhikr assemblies in this district [5]. Another study, Gunung Kawi (Malang) has a tourist attraction because of the mythical blessing factor associated with the pilgrimage to the tomb of two religious leaders, Kyai Zakaria II better known as Mbah Djoego and Raden Mas Imam Soedjono [6].

Based on the development of pilgrimage tourism, the Minister of Tourism, Arief Yahya, requested the involvement of all stakeholders to improve and improve again the governance of pilgrimage tourist destinations in the country. The minister said, he would focus on three things to build and improve the governance of pilgrimage tourist: marketing, destinations, and HRD. He stressed. It is necessary to develop a pilgrimage tourist destination more seriously, including managing destinations, packaging tourism products, promotions, and marketing in the interest tourism segment. Especially for destination governance, emphasizing the packaging of attractions and pilgrimage tourist attraction [7].

Funeral Park of Syaikh Sunan Gunung Jati Cirebon (abbreviated as SGD) is one of two locations of Funeral Parks in West Java that have the tourist attraction. One more is the Funeral Park of Syaikh Abdul Muhyi Pamijahan, in the south of Tasikmalaya Regency. They well knew these two Ulemas for their services in Islamization the land of West Java, DKI Jakarta and Banten. The uniqueness of the other SGD pilgrimage tours is the grave of Princess Ong Tien, wife of SGD is of Chinese's ethnicity. Plus, there are seven wells that are trusted by Muslim and Chinese communities as can bring blessings. Therefore, tourists to the cemetery are not only from Muslims but also from Chinese. What escaped the attention of the researchers was the peace of the tourists and religious tolerance in carrying out their tourism activities.

Tanah Lot Temple in Bali is actually a house of worship of Hinduism. However, this temple is located on a very beautiful beach so it is more prominent as a tourist attraction than a house of worship. Bali has many tourism objects. However, tourists who come to this island will not be satisfied if they don't visit Tanah Lot Temple. Those who come to this temple will be welcomed by priests using Hindu rituals. However, tourists who follow any religion will not question this ritual. To climb the stairs, they requires temple tourists to wash their faces, hands, and feet with holy water, then put rice on their foreheads and flowers in their ears. What escaped the attention of the researchers was the peace of tourists and religious tolerance in carrying out their tourism activities.

This study will examine the relationship of religious tourism with religious tolerance in the funeral of Sunan Gunung Jati Cirebon and Tanah Lot Temple Bali.

## II. METHOD

The study method uses a qualitative approach with book survey techniques (mainly from Google), *expos facto*, observation, participant observation, interviews, in-depth interviews, and using data from other researchers. The study location is the pilgrimage tourist area of SGD Cemetery, about 6 km north of the city of Cirebon (West Java), as the location of Islamic pilgrimage tours, and Tanah Lot Temple in Tabanan Regency (Bali), about 20 km from Denpasar city, as a pilgrimage tour location Hindu. However, these two tourist sites were visited by people from various religions and ethnic. Book surveys, especially from Google, are intended to collect data about the SGD Cemetery and Tanah Lot Temple. *Expos facto* is used to retrieve data from previous studies. Observations are carried out at the initial stage of field

research. Participant observation is carried out when participating in activities and enjoying religious tourism with other tourists. Interviews were carried out simultaneously with participant observation. In-depth interviews were conducted with respondents who had repeatedly visited the SGD cemetery and Tanah Lot Temple. The field study was conducted in May-June 2018 and in 2007-2008 at the SGD pilgrimage tour site. Then August-September 2018 and 2009-2010 at the Tanah Lot Temple location.

### III. FINDINGS AND DISCUSSION

#### A. Religious Tourism at Sunan Gunung Jati Cemetery

##### 1. Muslim tourists

Sheikh Syarif Hidayatullah Cemetery Park, better known as Sheikh Sunan Gunung Jati (SGD). This park covers four hectares. This park is one of the two most famous cemeteries as a pilgrimage tourism center in West Java. Why is it famous, because he was one of the Wali Songo (Nine Wali), a great ulama, a Sufi figure, and the supreme leader of the land of Pasundan (a kind of governor today). He also released the port of Sunda Kelapa (now: Jakarta) from Portugal's occupation. Then he changed the name of Sunda Kelapa to Jayakarta, abbreviated as Jakarta. According to Historian Ahmad Mansur Suryanegara, this name means a real victory. QS 48/Alfath verse 1 inspired this name: *Inna fatahna laka fathan mubina* (Indeed, We have given you a real victory) [8]. The name Jayakarta symbolizes gratitude to God for a real victory in thwarting colonialism carried out by an empire of the Portuguese Catholic [9]. SGD was born around 1448 ADs and died in 1568 ADs at 120 years. They call the last resting place of the Shaykh and his family the name Wukir Sapta Rengga. This tomb consists of nine levels, and at the ninth level, it buries SGD. While the eighth level down is the family tomb and its descendants, both descendants of the Kanoman Palace and descendants of the Kasepuhan Palace.

The grave of his wife, Putri Ong Tien (the King's daughter of China) is adjacent to the SGD tomb, which used to be the location of the pesantren (traditional Islamic Education Institution). He only married his wife for four years because he died. World, SGD then remarried another woman [7].



Fig. 1 : SGD tomb entrance  
Source: travel.detik.com

They equip the SGD tomb complex with two rooms, known as Balaimangu Majapahit and Balaimangu Padjadjaran. The first room was a gift from the Majapahit Kingdom when he

married Nyi Mas Tepasari, the daughter of one of the Majapahit officials. While the second room was a gift from Prabu Siliwangi when he was crowned Sultan Pakungwati (the forerunner to the founding of the Cirebon Sultanate). The SGD tomb building has a unique architectural style, which is a combination of Javanese, Arabic and Chinese architectural styles. Javanese architecture is on the roof of a pyramid-shaped building. It sees Chinese architecture in the interior design of the tomb walls full of ceramic and porcelain ornaments. Besides sticking to the tomb walls, it also displays these antique objects along the tomb road. All those things are hundreds of years old, but it still maintains the condition. These objects were carried by the wife of SGD. Whereas it locates Middle Eastern architecture on calligraphy ornaments that are beautifully carved into the walls and buildings of the tomb. It can see another uniqueness in the nine-door graded of a tomb. Each of these doors had different names, which were sequentially: gapura doors (gate doors), krapyak doors, pasujudan doors, ratnakomala doors, jinem doors, rararoga doors, kaca (glass) doors, bacem doors, and ninth doors called teratai doors. All tourists can only enter until the fifth door. The sixth until ninth doors are only for SGD offspring.

Another uniqueness in this tomb is Malela sand from Mecca. Sand was brought directly by Pangeran Cakrabuana, son of Sri Baduga Maharaja Prabu Siliwangi from the Kingdom of Padjadjaran. Because the process of taking sand requires a hard struggle, the visitors and caretakers who will come out of the tomb complex must clean their feet first, so that the sand is not carried out even though only a little. The ban is direct instruction from Pangeran Cakrabuana itself. In the SGD Cemetery area, there are facilities needed by tourists: public toilets, mosques, pavilion, Paseban Besar (reception hall pavilion), Paseban Soko (meeting room), alun-alun, place ample parking, lodging, food stalls, fruit kiosks, souvenir kiosks, etc. The rituals in the pilgrimage tourism object of the SGD Tomb Garden consist of: Grebeg Syawal, Grebeg Rayagung, washing of amulets, and commemoration of the Maulud Prophet. Grebeg Syawal is an annual tradition held every seventh day in Shawwal. This ritual is held to commemorate and preserve the tradition of the Sultan of Cirebon and his family who always visits the SGD tomb every that date. Grebeg Rayagung is a visit of the local community to his tomb, which is held every Idul Adha. The ritual of washing amulets and heirlooms (gamelan and a set of blacksmiths), which are relics of SGD, are held every 20th day of the month of Ramadan, following the commemoration of the Nuzulul Qur'an which falls on the 17th of Ramadan. The ritual is carried out after the prayer of shubuh (morning) [10].

In these ritual day's tourists through the SGD Cemetery. Other days packed with tourists are every night Friday kliwon (10 times a year). Most tourists believe praying at this tomb was quickly granted by God. In fact, there are also those who believe if they routinely make a pilgrimage and pray at this tomb for 40 the kliwon, then any prayer is granted. The tour guide mentioned several people who completed the ritual for 40 times Kliwon and became an important figure even though previously ordinary people. I interviewed respondents in depth five people. First, a woman over the age of 40, she has lived in this cemetery for 20 days. He plans to stay here for up

to 40 days. The problem he faced was being chased by a debt collector. During his stay here I proved him to have got 15% of the total debt as a gift from tourists; even though he was not a beggar. He held a ritual here because he was interested in his neighbors who now successfully opened a kiosk business. The second and third respondents, two young people over the age of 25, come every night Friday kliwon. They have done a ritual in the tomb of SGD for one and a half years. They have the wish to be appointed as civil servants. They were interested in doing this ritual on the advice to his brother who had performed this ritual 40 times, and now he was appointed as the principal. The fourth respondent, a man in his 50s. He claimed to often come here but did not mention how many times. He often came here because his business had never progressed. During this time, he and his family only live always in distress. He has a small food shop. He hoped that his stall business would be successful. When asked where he knew he had come here, he only answered hearing rumors that many who prayed in this tomb were granted. The fifth respondent, a husband and wife at 45 and 42 years. They live in Bandung. They said they used to make pilgrimages to the SGD tomb, and their efforts were truly advanced. However, there are two big problems. First, they felt their lives to be wasteful. Money is easily available and easy to run out. Second, their children are often sick. When I met them one year later they never wanted to go to any tomb again.

In the SGD Cemetery there are also seven wells which if bathed with well water is believed to bring blessings. The Kejayaan (prosperous) Well is believed by the public to get safety and protection from evil attacks or bad luck. The Tringangpati Well can eliminate bad traits, such as envy, riya, ujub, arrogant and other negative traits. The Jalatunda Well can motivate people to be immediately do-good deeds. The Kamuliaan Well is believed its degree will rise at the sight of Allah if in the previous three wells bathed. Sumur Jati will practice Islam perfectly. The Kasepuhan well is wasilah to get God's protection and fulfillment of needs. The seventh well, Kanoman, is believed to give birth to a humble attitude and far from being arrogant [6]. But in reality, the non-Muslim Chinese's people bathe in these seven holy wells.

## 2. Chinese tourists

In the SGD Cemetery there are also the tombs of his wife, who is of the Tinghoa ethnicity, Putri Ong Tien. People of this ethnicity, especially the Chinese of Cirebon, many visits this tomb or the SGD tomb [11]. Therefore, at certain times, especially during Chinese New Year celebrations, many of these ethnic groups visit the SGD Cemetery. They pray according to their beliefs and ritual ways, namely burning the hio. However, in their daily tourism activities, they only make a pilgrimage to the tomb of Putri Ong Tien and bathe in seven kramat wells.



Fig. 2 : Chinese's people at the SGD tomb  
Source : detik.com

The celebration of the 2018 Chinese New Year in Cirebon was closed by the culture of Cap Go Meh and continued with a pilgrimage to the tomb of Princess Ong Tien. The seminars they had previously carried which out mainly related to the traces of Admiral Cheng Ho inspired this ritual activity. This ritual event will be an annual agenda of the Chinese community in Cirebon. Besides the graves of Princess Ong Tien, the Chinese community also visited the tomb of SGD [12].

In other days, many Chinese people also made pilgrimages to the grave of SGD's wife. They prayed by carrying the incense burnt. While the Muslims pray tahlilan at the SGD tomb. Sometimes the ritual activities together. They also performed bathing rituals in seven kramat wells. They move from the first well to the second well, from the second well to the third well, and so on until the seventh well. They move together with Muslim tourists. Even though it is different in religion and ritual, the two groups of tourists carry out their rituals comfortably. They are tolerant of different religious and ethnic adherents [13].

I interviewed respondents in two people. First, a mother and daughter. They prayed by bringing hio to the grave of Putri Ong Tien and then at the SGD tomb. When asked why did you pray here (SGD tomb)? Is this a place of prayer for non-Muslims? He answers, even though I'm not a Muslim but I believe. My child has not got a mate. His two older sisters were also the same. Then I pray here. My first child has a mate. Even the second child after praying here can be a mate. This is also my third child, hopefully she will get a mate soon. The second respondent was a Chinese from Bandung. When asked why come here? He replied. My shop had a sharp decline in income. My brother from Cirebon told me to pray here. He also used to be like me. My brother often prayed here. Now his business on the field of vermicelli home industry is advancing rapidly.

## B. Pilgrimage Tour at Pura Tanah Lot

The island of Bali is known as the island of Dewata (the Gods), because this region is the only province in Indonesia where most the population is Hindu. Of Bali's total population of 3890757, as much 3247283 people are Hindu (83.46%) [14]. It is not surprising that in this province, there are many

beautiful temples that can suck tourists. One of them is Tanah Lot Temple. This temple has a special attraction for tourists because of its location on a large rock (like a small island) which is exquisite and close to the beach. In this location the tourists besides enjoying the beauty of the temple and the surrounding nature and the only most beautiful place to enjoy the sunset. Starting at 17 pm, they (the tourists) fill the beach facing the temple. Various Balinese souvenirs are on display and sold in dozens of stalls starting at the entrance of this attraction. The street vendors also fulfill this location. Even in this tourist location there are much the photographers ready to capture the important moments of tourists around the temple.



Figure 3: Beach lips and Pura Tanah Lot [15]

This holy place of Hinduism is a mainstay tourist attraction of Bali Province. The tourists feel that they haven't visited Bali if they don't visit Tanah Lot Temple. The appeal of this ancient XVI century temple can suck up millions of domestic and foreign tourists. In 2013, as many as 3,000,000 tourists visited this beautiful temple. In 2014, it increased to 3,100,000 tourists. Another factor in the attraction of this religious tourist attraction is the location of its easy-to-reach location from two tourist destinations, namely between the tourist centers of Kuta and Nusa Dua. Therefore, this religious tour ranks the top of all tourist objects on the island of Dewata [16].



Figure 4: Pura Tanah Lot [17]

They require tourists visiting Tanah Lot Temple to perform Hindu rituals guided by several priests. The tourists will queue in an orderly manner even though they have to walk on rocky

rocks that are slippery, or even queue on shallow sea water at knee height if the sea is high. After arriving off the mouth of the cave tourists one by one was ordered to wash their faces, hands and feet with holy water flowing from the cracks of the mouth of the cave. When asked why purify. The priest's answer was because he wanted to enter a sacred temple, so he must first cleanse. After that, they ask tourists to donate for the occasion. The pastor then put a few grains of rice on his forehead and kantil flowers in the traveler's gap's ear. After that, they allow tourists to climb the temple stairs, but may not rise above the top [18]. On this ladder, the tourists always ask to be immortalized with photos either through photo artisan or by self-service. Tourists whatever their religion does not question this Hindu ritual. For them, religious beliefs are in the heart. While ritual is only a born behavior. It is not a matter of birth to perform Hindu rituals, but his heart follows the religion and beliefs of each tourist. This is actually the basic capital of moderation and religious tolerance.

### C. Discussion

Both religious tourism locations, SGD Funeral Park in Cirebon (Islam) and Pura Tanah Lot (Hindu) is visited by multi-religious and multi-ethnic tourists. The tourist atmosphere felt by tourists is comfort and mutual respect for religious and ethnic differences. In the SGD Funeral Park, Muslim tourists mingle with non-Muslim Chinese's tourists. They jointly perform rituals at the pilgrimage location which are the same and are seen as sacred by Muslims or Chinese. While in Tanah Lot Temple, people from various religions voluntarily perform Hindu rituals to climb the sacred stairs. This phenomenon shows that religious tourism can unite various religious and ethnic groups to jointly enjoy worship and the beauty of religious tourist destinations without being hindered by differences in religion and belief. The findings of this study are in line with other studies. Religious tourism in India has built religious tolerance. Both Hindus and non-Hindus together enjoy the culture and economy of tourism [19].

The question is, what is the relationship between tourism and religion? The answer can be competitive and mutual influence or complementarily and common habits [20]. Tourism and religion are competitive considering that both compete for the choice of human leisure time. Both can be complementary or common habits if religious tourists combine them in the free time frame needed by tourists [21]. On this basis, religion can fill tourism. That means it can meet the needs of tourists. For example, the two findings of this study. And vice versa, tourism can build a peaceful and tolerant diversity. For example, the Aboge community in Cikakak Village, Wangon Subdistrict, Banyumas Regency (Central Java) has the best practice in building moderate and tolerant religions. Islam Aboge is an acculturation of Islam and Javanese culture that can be seen from the sites and rites in Cikakak Village [22]. It cannot separate this local wisdom from the values of Javanese culture, such as mutual respect (tolerance), respect for differences, respect to the ancestral spirits. Togetherness manifested in voluntary work/cooperation, sincerity, love for peace, not discrimination,

openness towards external and consistent values. There is no significant difference between Aboge Islam and other Islam in terms of the pillars of faith and pillars of Islam. The difference is only in calendar as a formal symbol for them. The local government views this village as a potential tourist attraction. Therefore, a serious step is needed to preserve the local wisdom of the Aboge Islamic community to remain sustainable [23], because by making religious tourism destinations the harmony and tolerance of the community will be wider and more developed.

#### IV. CONCLUSION

The study concluded that religious tourism has a large role in the formation of a peaceful and moderate society. The Sunan Gunung Jati Funeral Park is visited by multi-religious tourists (Islam, Buddha, Confucianism, etc.) and multi-ethnic (Sundanese, Javanese, Chinese, etc.). Religious tourists, in Javanese society in particular, feel less complete if they do not visit Sunan Gunung Jati. Muslim, Buddhist, and Confucian or Sundanese, Javanese, and Chinese's tourists unite in one tourist community. Tanah Lot Temple is visited by various religious and ethnic groups from within the country and abroad. Tourists visiting Bali feel incomplete without visiting Pura Tanah Lot. In this pilgrimage tourist site, tourists see none differences in religious and racial backgrounds. They really feel like a community that has the same goal and enjoys the beauty of tourism. It proves religious tourism to build a peaceful and tolerant society.

The results contain pedagogical implications. Tolerance education in schools has been less successful. The level of intolerance of middle and high-school students is still high. Pilgrimage tours to religious tourism locations are one solution. Research needs to be conducted about the impact of religious tourism on increasing religious tolerance in middle school students.

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