PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka

DOI: 10.33649/pusaka.v6i2.598

Pilgrimage and Cultural Heritage: Understanding Tourist Motivations at the Tomb and Museum of Sunan Drajat, East Java– Indonesia

Nuruddin[1*], Putu Eka Wirawan[2], Putu Herni Susanti[3], Nashihin[4], Luh Yusni Wiarti[5], Dahlan Abdullah[6]

[1]Universitas Airlangga, Surabaya, Jawa Timur, Indonesia, 60115
[2]Institut Pariwisata dan Bisnis Internasional, Denpasar, Indonesia, 80239
[3]Institut Pariwisata dan Bisnis Internasional, Denpasar, Indonesia, 80239
[4]Universitas Sunan Drajat, Jawa Timur Indonesia, 62264
[5]Politeknik Pariwisata Bali, Badung, Indonesia, 80363
[6]Universiti Teknologi MARA Cawangan Pulau Pinang, Malaysia

[*]Corresponding Author, email: nuruddin@vokasi.unair.ac.id

Received: June 3, 2025	Revised: October 20, 2025	Accepted: March 7, 2026	Published: March 9, 2026

ABSTRACT
Religious tourism in Indonesia is growing rapidly, but studies of tourist motivations still tend to separate the religious and cultural dimensions, thus failing to fully explain the pilgrimage experience. This study aims to analyze the integration of religious and cultural motivations of tourists at the Sunan Drajat Tomb and Museum in Lamongan. Qualitative methods were used through field observations, in-depth interviews with seven tourists and two managers, and thematic analysis based on data triangulation. The findings indicate that religious motivations include seeking blessings, increasing merit through reading the Qur'an, and achieving inner peace. Cultural motivations include interest in the history of Sunan Drajat's da'wah, the unique architecture of the tomb, and learning about museum artifacts. These results confirm the integration of worship and cultural learning in the practice of religious tourism. Theoretically, this study enriches the study of motivations for cultural heritage-based religious tourism. Practically, these findings support the management of educational and sustainable religious destinations.
Keywords: Tourist motivation, cultural heritage, pilgrimage tourism, Sunan Drajat Lamongan

INTRODUCTION
Motivation is the primary reason tourists decide to travel, including to historical sites linked to the history of religious development. Therefore, the terminology of religious tourism emerged, defined as travel undertaken with the aim of visiting places of religious, historical, and spiritual value (Choe, 2024). Currently, religious tourism has become a popular form of tourism, especially in Indonesia (Rochdianingrum et al., 2022), which has a strong tradition associated with Islam and historical-religious sites (Uyuni et al., 2024a).

The motivations of religious tourists are often related to the search for spiritual meaning and peace (Polus & Carr, 2024), so that a tendency arises to seek experiences that enable them to get closer to God (Hamsah et al., 2022). In the Indonesian context, religious tourism is often associated with the tombs of saints, historic mosques, and other places of high cultural and spiritual value, thus attracting muslim tourists (Ajar, 2024). In some cases, tourists visit religious sites not only to seek spiritual experiences (Hakim et al., 2024), but also to understand and delve deeper into religious history and traditions.

Research into tourists' motivations for visiting religious tourism destinations is crucial for further understanding the factors that drive their decision to visit. Tourist motivation can be influenced by various factors, including religious (Raj, 2012b) and cultural (Terzidou et al., 2018). Religious motivation relates to the goal of drawing closer to God (Meyer, 2025) and honoring religious figures considered sacred (Arifin, 2020). Meanwhile, cultural motivation relates to the desire to learn about the historical and cultural significance of a historic burial site (Schriewer, 2022).

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

The most popular religious tourism destination for Muslims in Indonesia is the tomb site of Walisongo (Fournié, 2019). Because Walisongo has a close connection to the history of civilization and Islam in Indonesia (Seiji, 2003). A study explains that tourists who visit historical religious sites, such as the tombs of religious figures, often have both religious and cultural interests (Griffin & Raj, 2017). Based on these findings, religious and cultural motivations should be inseparable from each other as the motivations of religious tourists. Moreover, historical facts show that the Walisongo preached Islam in the archipelago using cultural instruments, so religious and cultural values are closely intertwined.

This research is not the only scientific work examining the motivations of tourists visiting the religious tourism destination of the Walisongo tombs, particularly Sunan Drajat. Azizi (2020) explains that religious motivations have driven tourists to make pilgrimages to Sunan Drajat's tomb for spiritual experiences. Rahayu's research (2021) suggests that cultural motivations are a driving force for tourists to visit and study the Sunan Drajat museum collection. Sulaiman's research (2023) shows that a number of tourists who make pilgrimages to Sunan Drajat's tomb also aim to learn about the history of his da'wah activities. While previous research on religious and cultural motivations for visiting tombs and museums has been conducted separately, this study is the first to examine the integration of religious and cultural motivations among tourists visiting Sunan Drajat's tomb and museum in Lamongan. Furthermore, considering historical facts, it is impossible to separate religious and cultural factors as tourist motivations, given Sunan Drajat's role in utilizing cultural instruments in carrying out his da'wah. The absence of such analytical presentations is a crucial stimulus for conducting this research.

It is important to emphasize that this study pursues two primary objectives: analyzing the religious and cultural motivations of tourists visiting the Sunan Drajat tomb and museum as a unified analytical framework. This primary objective is supported by a description of the Sunan Drajat tomb and museum, with all their potential as bridges that foster tourists' religious and cultural motivations. The elaboration of these two motivations provides a unique analytical perspective that has not been explored by previous researchers.

METHODOLOGY

This research uses a qualitative research method that prioritizes data quality over quantity (Bazen et al., 2021), so the selection of informants as primary sources was carried out selectively and in limited numbers (Palinkas et al., 2015), because the goal was to obtain relevant and in-depth data (Rutledge & Hogg, 2020). This research was conducted over six months, divided into two months for library data collection, two months for field observations and interviews, and two months for data analysis and writing up the research results.

The focus of this research is limited to a number of tourists from various regions who are members of the Walisongo pilgrimage package, tomb keepers and guards of the Sunan Drajat Museum. This research began with field observations in the Sunan Drajat cultural heritage site area in January 2025, followed by literature research throughout February to March 2025. Field data collection was also conducted through in-depth interviews with seven tourists and two employees (tomb caretakers and museum staff) who were met at the location. The determination of informants was carried out selectively and relevant to the research objectives from mid-February to early March 2025.

List of Informants

1. Ahmad, a tourist from Surabaya City, East Java. Interview conducted on March 08, 2025.
2. Tejo, a tourist from Gresik Regency, East Java. Interview conducted on March 08, 2025.
3. Ibad, a tourist from Lamongan Regency, East Java. Interview conducted on March 08, 2025.
4. Muhammad, a tourist from Garut Regency, West Java. Interview conducted on March 09, 2025
5. Ali, a tourist from Rembang Regency, Central Java. Interview conducted on March 09, 2025.
6. Rahmat, a tourist from Banyuwangi Regency, East Java. Interview conducted on March 09, 2025.
7. Zainul, caretaker of the tomb of Sunan Drajat Lamongan. Interview conducted on March 9, 2025.

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

After the data collection process through observation, literature study, and in-depth interviews, the next step is to analyze the data to obtain relevant information, one of which is by using a thematic analysis approach (Christou, 2023) which is then verified using the triangulation method (Carter et al. 2014) (Olsen and Haralambos, M. (ed.) Holborn 2004; Carter et al. 2014) and ends with interpretation (Miles, M. B. & Huberman, 1994). Operationally, the process of identifying themes based on the data obtained for thematic analysis is carried out through several stages: Reading and understanding the data holistically, creating codes to determine the main themes, inventorying codes with their supporting data, grouping codes based on themes, reviewing and refining themes, and compiling research articles (Braun, 2006). As a result, the themes obtained include religious and cultural motivations of tourists to the Sunan Drajat Tourist Destination. Meanwhile, the data triangulation process is carried out by comparing field observation data, in-depth interviews, and government agency reports to verify the credibility of the data. Interpretive activities are carried out based on data that has been grouped and verified, so that the data presented in the form of scientific articles is easily understood by the public.

RESULT AND DISCUSSION

Overview of Tourist Destinations

The Sunan Drajat Tomb and Sunan Drajat Museum area, located in Lamongan Regency, East Java, is a religious tourism destination that has very high historical and cultural value. In the past, Sunan Drajat's role in spreading Islam as part of the Walisongo group was widely recognized (Mukhlis 2020). Its distribution area is around the north coast of East Java, with its core teachings called " *catur piwulang*" (Husna, 2022). Due to its religious piety and noble character, as well as its high social spirit (Rosaliah, 2022), religious tourists in Indonesia visit its tomb (Amelia, 2020), which is also known to be designated as a cultural heritage.



Figure 1. Photo of several tourists entering the cemetery area and some in front of the cemetery gate.
Source: Research Team, 2025.

Along with the development of cultural tourism in Indonesia (Hasyim et al., 2019; Heriyanto et al., 2021; Permatasari et al., 2021), the tombs of people considered holy are very attractive to religious tourists (Schriewer, 2022) and museums that store local historical and cultural values are also increasingly popular among domestic and international tourists (Kutlu et al., 2024). Religious tourists visiting the Sunan Drajat heritage site typically focus on the Sunan Drajat Tomb and the Sunan Drajat Museum (Zainul, interview 2025). The Sunan Drajat Museum in the area also houses various historical collections and artifacts depicting Sunan Drajat's life and struggles in spreading Islam (Observation, 2025). Sunan Drajat, as a saint, with his role in preaching Islam has sparked religious motivation, while his cultural heritage preserved in the museum has become a trigger for cultural motivation among tourists.

Post-Covid-19, the tourist area at the Sunan Drajat Lamongan Tomb site, which consists of the Sunan Drajat Tomb and Museum, is increasingly attracting the interest of tourists (Rohmah 2024), both those whose main goal is to make a pilgrimage (Yasin, Selfiana, and Awie Mas'ud 2024) or interested in the cultural and historical richness contained within (Neelakantan 2022). Previously, during the pandemic caused by Covid-19, the area was deserted by visitors (Ulum et al., 2023) due to regulations related to compliance with health protocols, ranging from PSBB to PPKM (Aryaningtyas et al., 2024; Utami & Kafabih,

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

2021). This situation also forces tourism destination managers to undertake various economic recovery efforts (Kristianto, 2021; Okafor et al., 2022), as is the case in various tourism businesses, for example in Bali (Nuruddin, Putu Eka Wirawan, Sri Pujiastuti, 2020).



Figure 2. Photo of tourists entering the core area of the Tomb of Sunan Drajat, Lamongan.
Source: Research Team, 2025.

According to data from the Lamongan Regency Tourism and Culture Office, it was reported that during the pandemic, in 2020 the number of visits to the Sunan Drajat Tomb Site decreased with a total of only 249,206 visits, with 136,423 people visiting the tomb and 112,783 people visiting the museum. In 2021, the number of visits increased to 532,532, with 296,555 visitors to the tomb and 235,977 visitors to the museum. In 2022, the number of visits increased to 1,853,117, all of which came from tomb visitors. In 2023, the number of visits reached 1,828,980, with 1,724,874 visitors to the tomb and 104,006 visitors to the museum. In 2024, the number of visits decreased to 1,741,732, with a breakdown of 1,601,603 visitors to tombs and 104,129 visitors to museums.



Figure 3. Photograph of the front of the Sunan Drajat Museum building in Lamongan, East Java.
Source: Research Team, 2025.

The above data demonstrates the high level of religious tourism loyalty to the Sunan Drajat tomb and museum. This is because religious and cultural motivations significantly influence tourist loyalty to religious tourism destinations (Rybina & Lee, 2021). This loyalty also leads to revisit *intentions* . with the same motivation. In the context of the Muslim tourist market in Indonesia, the Sunan Drajat religious tourism destination is a favorite choice, especially among traditional Muslims. Tourists' belief in Sunan Drajat's piety and their strong curiosity about the traces of his life preserved in the museum are identified as sources of religious and cultural motivation for tourists to this destination.



Figure 4. The Sunan Drajat Museum Lamongan collection, most of which dates from the 16th century.
Source: Research Team, 2025.

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

Religious Motivation in Tourism

Religious motivations for visiting sacred tombs are very popular among Indonesian Muslims (Van Doom-Harder and De Jong 2001), as they are often associated with religious understanding and respect for ancestors or holy figures who are believed to bestow blessings in life (Robinson, 2021). One visitor to the tomb of Sunan Drajat from Surabaya explained that the primary motivation for the trip was to seek blessings in life, as they believe that holy men possess magical powers that can bestow blessings in life. The following is a quote from one of the visitors:

> "Sunan Drajat was a saint, naturally close to Allah. So, I believe my life will be more blessed after praying here. This is a holy place, so every prayer will be answered, and I believe my life will be more successful." (Ahmad, interview 2025)

In the sociology of tourism, the first informant's perspective represents traditional Muslims who believe in the tradition of pilgrimages and *seeking blessings* from God through holy figures, including Sunan Drajat. Furthermore, the practice of pilgrimages to the tombs of holy figures helps preserve historical cultural heritage sites and has a significant economic impact on local communities. A common occurrence is that tourists not only pray but also give alms, hoping that the Sunan Drajat tomb area will remain pristine.

Meanwhile, a tourist from Gresik named Tejo explained that his motivation for visiting Sunan Drajat's tomb was to seek merit, so he only performed the ritual of reciting Surah Yasin and short surahs from the Quran. He believes that reciting the Quran in a sacred place like a holy tomb has a different value. This aligns with Uyuni's research. et al., (2024) that some religious tourists when they are at the holy tomb site generally only read the holy verses in the Qur'an, while their main goal is to increase the reward of their worship (Aziz 2023). Here is an excerpt from the interview:

> ".....that's right, I came here just to increase my reward. For me, reading the holy verses of the Qur'an, especially Surah Yasin, the reward will be multiplied, because reading it in a holy place like the Tomb of Sunan Drajat." (Tejo, interview 2025)

According to traditional Islamic beliefs, reciting Surah Yasin and short chapters of the Quran at the tomb of a holy figure, such as Sunan Drajat, can bring rewards. Furthermore, these holy verses are believed to enhance the saints' standing before God. Belief in these positive benefits motivates pilgrimages to Sunan Drajat's tomb.

A tourist from Lamongan named Ibad testified that the purpose of his trip to Sunan Drajat's tomb was to seek peace in life. He said that after performing the ritual at the tomb, he felt more reminded of death, which allowed him to minimize his sins, thus making his life more peaceful and achieving piety easier. Here is what one tourist confessed to the location:

> ".....by frequently making pilgrimages here, like to the Walisongo, I am reminded of death and remember Allah more. ..... this becomes material for self-introspection, that a guardian can die, let it be I'm alone who is an ordinary person. .... finally my life is more peaceful, and ready to be more pious." (Ibad, interview 2025).

This belief is also widely held by traditional Islamic groups. Their beliefs are based on authentic hadiths learned from their education in traditional institutions, such as Islamic boarding schools (pesantren) or from preachers. Most Muslims in Indonesia believe that visiting the graves of holy figures is sunnah (religious practice) and therefore highly recommended. Visiting the graves of holy figures not only reminds us of death but also reminds us of the afterlife and provides an opportunity to emulate the holy figures visited.

Research by Carvache-Franco et al. (2024) explains that religious tourists' motivations are often linked to the search for spiritual meaning and peace. The peaceful state of life after a pilgrimage is often the reason someone repeats the pilgrimage to the tomb of someone considered holy or sacred (Garg et al. 2021). Various complex life problems make a person feel calm when praying in a place that is considered sacred, such as the tomb of a holy figure (Baek et al. 2022).

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

Cultural Motivation in Tourism

One of the motivations for tourists to visit Sunan Drajat's Tomb is cultural. A tourist from West Java explained that his primary motivation for visiting the site was to understand Sunan Drajat's history. He said he had been familiar with Sunan Drajat's history since high school, so his motivation for joining the pilgrimage group was to learn firsthand about Sunan Drajat's Tomb. The following is an excerpt from his interview:

> "...the story of Sunan Drajat, one of the Walisongo, has been something I've learned since junior high school, from Islamic history lessons. So, the motivation that strengthened my desire to come here was to see his tomb in person, which quenched my curiosity." (Muhammad, interview 2025).

This is in line with the opinion of Goeldner, CR, & Ritchie (2012), one reason people travel is due to cultural motivations, which include a desire to learn about the culture, customs, traditions, and art of other regions. Belief in the piety of Sunan Drajat deepens when one sees firsthand traces of his history, one of which is his tomb. Meanwhile, another tourist from Central Java was motivated to enjoy the unique architecture of Sunan Drajat's tomb. He found the carvings in all the rooms of Sunan Drajat's tomb to be unique, different from other tombs within the Walisongo context. Here is his testimony:

> "…the tombs here are very unique. The carvings are extraordinary, both made of stone and wood, because at that time there were no tools as complex as today. Every time I come here, I always enjoy the unique atmosphere here, and I am always interested in the carvings here." (Ali, interview 2025).

There are many historical burial sites in Indonesia that attract tourists because of their unique architecture (Pratiwi, Numan, and Idham 2023), so that most of the tombs that became tourist attractions have been designated as cultural heritage sites (Ghozi 2024). Therefore, religious tourism to ancient tombs then shifted to cultural motivations, due to the unique cultural heritage inherent in these sites (Waluyo, Noor, and Asmarani 2022).

However, cultural motivations that specifically indicate interest in historical carvings are essentially *niche* or very specific. This specificity becomes a distinct identity for tourists with this motivation, including Ali, who was captivated by the carvings at Sunan Drajat's tomb. Meanwhile, a tourist from Banyuwangi named Rahmat was inspired to study the life of Sunan Drajat by visiting the museum next to the tomb. This inspiration stemmed from his habit of reading biographies of prominent scholars.

> "Besides reading books, I prefer to ask local sources directly about the situation around me. Through oral tradition, we sometimes learn things that aren't found in written literature. That's why I like coming here." (Rahmat, interview 2025).

One of the reasons tourists visit sacred tombs is because of the life histories of the figures buried there (Cahyadi and Saefullah 2023), resulting in a shift in the meaning of religious tourism, from initially having spiritual goals to cultural motivations (Idris and Jafer 2019). According to Richards (2018), culture is one of the main attractions in the tourism industry, because tourists are interested in learning about the history, art, and cultural heritage of a region. Cultural heritage such as historic tombs and museums often offer educational experiences that provide knowledge of local history and traditions (Stolare, Ludvigsson, and Trenter 2022). Including the tomb and Sunan Drajat Museum, which stores historical facts about the life of a figure who spread Islam and his success in building Islamic civilization in the northern coastal areas of Lamongan, Tuban and Gresik Regencies.

Finally, Sunan Drajat's public profile as an Islamic preacher and the historical and cultural artifacts preserved in the museum, such as gamelan, poetry texts, batik, and others, have given rise to both religious and cultural motivations among tourists. Visits to the Sunan Drajat cultural heritage area are often motivated by both religious and cultural motivations. This is inseparable from Sunan Drajat's role as one of the Walisongo (Wali Songo), whose preaching utilized cultural elements to attract public attention. Thus, tourists' understanding that Sunan Drajat

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

did not separate religion and culture as long as they did not violate Islamic law is emulated by tourists by making pilgrimages while simultaneously learning about culture and history.

CONCLUSION

This study confirms that religious and cultural motivations form a unified whole in the religious tourism experience at the Sunan Drajat Tomb and Museum. The integration of these two motivations demonstrates that pilgrimages do not stop at spiritual practice, but rather evolve into a space for historical and cultural learning. These findings broaden the understanding of religious tourism as a social practice that integrates worship, education, and cultural heritage preservation. The primary contribution of this study lies in the development of an integrated analytical framework capable of explaining the dynamic relationship between spiritual and cultural dimensions within a single destination. Theoretically, this research fills a gap in research that has previously separated religious and cultural motivations as two separate entities. The results show that the historical context of Sunan Drajat's culturally based preaching gave rise to interconnected patterns of tourist motivation. These findings enrich the discourse on religious tourism by offering a relevant integrative perspective for understanding the behavior of Muslim tourists in Indonesia. This framework can be used as a basis for developing theories of heritage-based religious tourism motivation and as a reference for formulating policies for sustainable religious destination management.

ACKNOWLEDGMENTS

The authors would like to thank Airlangga University for their support and valuable contributions to this research. Special thanks to the management of the Sunan Drajat Lamongan Tomb and Museum and all related stakeholders. We also appreciate the assistance of all participants and reviewers involved.

DECLARATIONS

The authors declare that there are no conflicts of interest related to the publication of this paper.

ETHICAL APPROVAL

This research was conducted in accordance with ethical standards. All participants were informed of the purpose of the study, and verbal consent was obtained before the interviews. No personal or sensitive data was disclosed, and participant anonymity was maintained throughout the study. Because this research did not involve vulnerable populations or medical procedures, formal approval from an ethics committee was not required.

INFORMED CONSENT

All participants in this study provided informed consent prior to their participation. They were fully informed of the purpose, procedures, potential risks, and benefits of the study, and their participation was voluntary.

DATA AVAILABILITY

The data used in this study are available upon request from the corresponding author. Access to data may be subject to ethical or legal restrictions

REFERENCES

Ajar, S. B. (2024). Identification of Historical Mosque as Tourism Destination: Comparison between Menara Kudus and Demak Great Mosque in Indonesia and Kobe Muslim and Tokyo Camii in Japan. *Atelie Geografico*, *18*(2), 38–59. https://doi.org/10.5216/ag.v18i2.78047

Amelia, B. R. (2020). *Nilai dan makna konfigurasi ruang pada kompleks makam sunan drajat*.

Anam, A. K. (2015). Pilgrimage Tradition: Between The Spiritual, Da'wah and Tourism Tradisi Ziarah: Antara Spiritualitas, Dakwah dan Pariwisata. *Jurnal Bimas Islam*, *8*(2), 389–411.

Arifin, S. (2020). Pola Perubahan Ziarah Makam sebagai Arena Sosial. *At-Taqaddum*, *12*(2), 135–154. https://doi.org/10.21580/at.v12i2.6354

Aryaningtyas, A. T., Maria Th, A. D., & Risyanti, Y. D. (2024). Community Engagement and Resilience in Indonesian Tourism: Lessons from the COVID-19 Crisis. *Jurnal Ilmu Sosial Dan Humaniora*, *13*(1), 144–152. https://doi.org/10.23887/jish.v13i1.74837

Aulet, S. (2020). Pilgrim's motivations: A theoretical approach to pilgrimage as a peacebuilding tool. *International Journal of Religious Tourism and Pilgrimage*, *8*(6), 59–74.

Aziz, T. S. (2023). Kontribusi Wisata Religi Dalam Pengembangan Ekonomi Di Lingkungan Astana

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

Gunung Jati Kabupaten Cirebon. *Komitmen: Jurnal Ilmiah Manajemen*, *4*(2), 1–12.

Azizi, M. (2020). *Manajemen Destinasi Wisata Religi Makam Sunan Drajat Berbasis Potensi Lokal*.

Badan Pusat Statistik Lamongan. (2023). *Kabupaten Lamongan Dalam Angka*.

Baek, K., Choe, Y., Lee, S., Lee, G., & Pae, T. Il. (2022). The Effects of Pilgrimage on the Meaning in Life and Life Satisfaction as Moderated by the Tourist's Faith Maturity. *Sustainability (Switzerland)*, *14*(5), 1–20. https://doi.org/10.3390/su14052891

Bazen, A., Barg, F. K., & Takeshita, J. (2021). Research Techniques Made Simple: An Introduction to Qualitative Research. *Journal of Investigative Dermatology*, *141*(2), 241-247.e1. https://doi.org/10.1016/j.jid.2020.11.029

Braun, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101.

Cahyadi, I., & Saefullah, A. (2023). Pilgrimage Tradition At the Tomb of Kyai Ageng Muhammad Besari Tegalsari, Ponorogo: Religious Tourism and Strengthening National Identity. *Jurnal Lektur Keagamaan*, *21*(1), 215–258. https://doi.org/10.31291/jlka.v21.i1.1078

Carter, N., Bryant-Lukosius, D., Dicenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology Nursing Forum*, *41*(5), 545–547. https://doi.org/10.1188/14.ONF.545-547

Carvache-Franco, M., Regalado-Pezúa, O., Carvache-Franco, O., & Carvache-Franco, W. (2024). Segmentation by motivations in religious tourism: A study of the Christ of Miracles Pilgrimage, Peru. *PLoS ONE*, *19*(5 May), 1–20. https://doi.org/10.1371/journal.pone.0303762

Choe, J. (2024). Religious tourism. *Routledge Taylor & Francis Group*, *1–10*.

Christomy, T. (2008). *Signs of the Wali: Naratives at Sacred Sites in Pamijahan, West Java*. ANU E-Press.

Christou, P. A. (2023). How to use thematic analysis in qualitative research. *Journal of Qualitative Research in Tourism*, *3*(2), 79–95. https://doi.org/10.4337/jqrt.2023.0006

Farrakin, R. F., & Hidayatullah, A. F. (2023). Environmental Conservation Value of Various Wall Decorations at the Islamic Relics of Sunan Drajat's Tomb. *Cakrawala: Jurnal Studi Islam*, *18*(1), 14–21. https://doi.org/10.31603/cakrawala.8299

Fournié, P. (2019). Rediscovering the Walisongo, Indonesia: A potential new destination for international ilgrimage. *International Journal of Religious Tourism and Pilgrimage*, *7*(4), 77–86.

Garg, A., Misra, P., Gupta, S., Goel, P., & Saleem, M. (2021). Prioritizing motivators influencing intentions to visit spiritual destinations in India: an application of analytical hierarchical process (AHP) approach. *Journal of Tourism Futures*, *November*. https://doi.org/10.1108/JTF-09-2021-0214

Ghozi, A. (2024). *Makam Sunan Bonang Tuban Jawa Timur : Pengawasan Panoptik sebagai Upaya Perlindungan Cagar Budaya*. *5*(3), 1573–1584.

Goeldner, C. R., & Ritchie, J. R. B. (2012). Tourism: Principles, Practices, Philosophies. In *Sustainability (Switzerland)* (12th.). Hoboken: John Wiley & Sons, Inc.

Griffin, K. A., & Raj, R. (2017). Editorial: The Importance of Religious Tourism and Pilgrimage: Reflecting on definitions, motives and data. *International Journal of Religious Tourism and Pilgrimage*, *5*(3), ii–ix.

Hakim, A., Rahmawati, L., & Mustofa, I. A. (2024). Eksplorasi Wisata Religi Makam Maulana Malik Ibrahim Gresik Sebagai Destinasi Wisata Halal. *Indonesian Journal of Halal*, *7*(1), 35–44.

Hamsah, U., Zarbaliyev, H., & Soehadha, M. (2022). Philosophical Baseline of the Religious Pilgrimage and Its Significance for Dialogue among Religions. *Fikrah*, *10*(2), 203. https://doi.org/10.21043/fikrah.v10i2.16718

Hasyim, M., Akhmar, A. M., Kuswarini, P., & Wahyudin, W. (2019). Foreign Tourists' Perceptions of Toraja as a Cultural Site in South Sulawesi, Indonesia. *African Journal of Hospitality, Tourism and Leisure*, *8*(3), 1–13.

Heriyanto, Manggong, L., & Krisnawati, E. (2021). Linguistic and extra-linguistic features in the brand and package of sundanese local food and beverage products as a means to support cultural tourism in garut, West Java, Indonesia. *Kasetsart Journal of Social Sciences*, *42*(2), 433–438. https://doi.org/10.34044/j.kjss.2021.42.2.34

Husna, I. W. (2022). *Kajian Tasawuf di Lamongan, Jawa Timur: Studi terhadap Nilai-Nilai Tasawuf Sunan Drajat dalam Penerapannya pada Masyarakat Desa Drajat*. Universitas Islam Negeri Syarif

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

Hidayatullah.

Idris, & Jafer. (2019). Spiritual motivation for religious tourism destinations. In *Spiritual and religious tourism : motivations and management* (pp. 59–72). https://doi.org/10.1079/9781786394163.0059

Khadijah Thahir Muda, Yusriana Yusriana, and N. I. (2021). Utilization of Cultural Heritage Complex of the Tomb of the Kings of Hadat Banggae as a Tourist Destination Object in Majene Regency West Sulawesi. *Proceedings of the 2nd International Conference of Linguistics and Culture (ICLC-2 2021)*, *623*, 58–63. https://doi.org/10.2991/assehr.k.211225.009

Kristianto, B. dkk (ed). (2021). *Pariwisata Indonesia Pasca Pandemi, Pemulihan Pasar dan Kerja Sama dengan Kawasan Amerika: Perlunya Konsolidasi Nasional*. Kemenlu RI-SKSG Universitas Indonesia.

Kutlu, D., Zanbak, M., Soycan, S., Kasalak, M. A., & Akta, Z. (2024). *The Influence of World Heritage Sites on Tourism Dynamics in the EU 27 Nations*. 1–14.

Latifah, Nurul, L. (2020). Desain Dan Uji Coba Media Pembelajaran Berbasis Video Animasi Powtoon Sebagai Sumber Belajar Pada Materi Sistem Periodik Unsur. *JEDCHEM (Journal Education and Chemistry)*, *2*(1), 4209–4218.

Mahadi, U., & Raya, M. K. F. (2022). *Wali Pitu Di Bali: Strategi Marketing, Tipologi Makam dan Prospek Wisata Religi Baru di Indonesia*. Literasi Nusantara.

Makmur, M., Mulyadi, Y., Hasanuddin, Hadrawi, M., Kalsum, N., Sahroni, A., & Wattimena, L. (2022). Tomb Architecture: A Phase of Cultural Development of Bantaeng People in South Sulawesi. *Proceedings of the 9th Asbam International Conference (Archeology, History, & Culture In The Nature of Malay) (ASBAM 2021)*, *660*(Asbam 2021), 102–109.

Meyer, V. (2025). Learning at graves: The living, the dead, and questions of belonging in Islamic Java. *History and Anthropology*. https://doi.org/10.1080/02757206.2025.2452450

Miles, M. B. & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Sage Publications.

Mukhlis, F. (2020). Sunan Drajat's Influences to Islamic Education: 15th Century. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, *8*(2), 92–104. https://doi.org/10.22219/progresiva.v8i2.11038

Mustajab, I. (2022). The Potential Utilization of Sunan Bonang's Tomb as Learning Resources : A Preliminary Findings. *Jurnal Paedagogy*, *9*(3), 338. https://doi.org/10.33394/jp.v9i3.5262

Najib, M., Sumardi, R. S., Nurlaela, S., & Fahma, F. (2020). Determinant factors of muslim tourist motivation and attitude in Indonesia and Malaysia. *Geojournal of Tourism and Geosites* , *31*(3), 936–943. https://doi.org/10.30892/gtg.31301-524

Neelakantan, V. (2022). Tomb of Sunan Giri , Gresik (East Java). *The Database Of Religious History*, *1*(2), 1–32.

Nuruddin, Putu Eka Wirawan, Sri Pujiastuti, N. N. S. A. (2020). Strategi Bertahan Hotel di Bali Saat Pandemi Covid-19. *Jurnal Kajian Bali (Journal of Bali Studies)*, *10*(2), 579. https://doi.org/10.24843/jkb.2020.v10.i02.p11

Okafor, L., Khalid, U., & Gopalan, S. (2022). COVID-19 economic policy response, resilience and tourism recovery. *Annals of Tourism Research Empirical Insights*, *3*(2), 100073. https://doi.org/10.1016/j.annale.2022.100073

Olsen, W. K., & Haralambos, M. (Ed.) Holborn, M. (Ed. . (2004). Triangulation in Social Research: Qualitative and Quantitative Methods Can Really Be Mixed. In *In Developments in Sociology*. Cause Way Press.

Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research. *Administration and Policy Mental Health*, *42*(5), . 533-544.

Permatasari, P., Ilman, A. S., Tilt, C. A., Lestari, D., Islam, S., Tenrini, R. H., Rahman, A. B., Samosir, A. P., & Wardhana, I. W. (2021). The village fund program in indonesia: Measuring the effectiveness and alignment to sustainable development goals. *Sustainability (Switzerland)*, *13*(21). https://doi.org/10.3390/su132112294

Piramanayagam, S., Nischal Kumar, B., Mallya, J., & Anand, R. (2020). Tourist's Motivation and Behavioural Intention to Visit a Religious Buddhist Site: A Case Study of Bodhgaya. *International Journal of Religious Tourism and Pilgrimage*, *8*(8), 42–56.

Polus, R., & Carr, N. (2024). From pilgrimage to volunteer tourism: A spiritual journey in the contemporary world. *Anatolia*, *35*(3), 607–620.

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

https://doi.org/10.1080/13032917.2023.2289610

Pratiwi, Y., Numan, I., & Idham, N. C. (2023). The Continuity of Islamization of Space and Architecture in Javanese Tomb and Masjid Makam. *International Journal of Built Environment and Scientific Research*, *7*(2), 109. https://doi.org/10.24853/ijbesr.7.2.109-118

Rahayu, B. P. (2021). *Museum Sunan Drajat:Sejarah dan Fungsinya dalam Pelestarian Budaya Islam*. Universitas Islam Negeri Sunan Gunung Djati Bandung.

Raj, R. (2012a). Religious tourist's motivation for visiting religious sites. *International Journal of Tourism Policy*, *4*(2), 95–105. https://doi.org/10.1504/IJTP.2012.048997

Raj, R. (2012b). Religious tourist ' s motivation for visiting religious sites. *International Journal Tourism Policy*, *4*(2), 95–105.

Ramadhan, A. F., Djatiprambudi, D., & Lodra, I. N. (2021). Kajian Ikonografi Dan Ikonologi: Ragam Hias Pada Bangunan Bale Rante Di Kompleks Makam Sunan Drajat. *Jurnal Artefak*, *8*(1), 69. https://doi.org/10.25157/ja.v8i1.4725

Rejeki, D. S., Sapari Dwi Hadian, M., Novianti, E., & Agustin, H. (2021). Religious travel to Sheikh Quro's Tomb, Karawang, West Java. *International Journal of Religious Tourism and Pilgrimage*, *9*(1), 12–24. https://doi.org/10.21427/retc-3p66

Richards, G. (2018). Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, *36*(September), 12–21. https://doi.org/10.1016/j.jhtm.2018.03.005

Robinson, R. (2021). Pilgrimage and Purpose: Ancestor Research as Sacred Practice in a Secular Age. *Genealogy*, *5*(4), 90. https://doi.org/10.3390/genealogy5040090

Rochdianingrum, W. A., Palupi, D., Rahayu, R., & Faisal, M. (2022). Apakah Hanya Tingkat Religuitas Yang Mempengaruhi Minat Wisata Religi Sunan Giri. *Jurnal Ilmiah Manajemen Dan Bisnis (JIMBis)*, *1*(1), 117–135. https://doi.org/10.24034/jimbis.v1i1.5269

Rohmah, A. M. (2024). *Pengaruh Pengembangan Wisata Religi Terhadap Peningkatan Umkm Di Wisata Religi Sunan Drajat Lamongan*. Universitas Islam Darul Ulum Lamongan.

Rohman, F. (2020). Indonesian Tourist' Perceived Sacredness on Pilgrimage Journey. *Asia Pacific Management and Business Application*, *008*(03), 209–222. https://doi.org/10.21776/ub.apmba.2020.008.03.5

Rosaliah, A. (2022). *Peran Sunan Drajat Dalam Islamisasi di Desa Drajat Kecamatan Paciran Kabupaten Lamongan Abad XV-XVI* (Vol. 9). Universitas Islam Negeri Sunan Ampel Surabaya.

Rutledge, P. B., & Hogg, J. L. C. (2020). In-Depth Interviews. *The International Encyclopedia of Media Psychology*, *September 2020*, 1–7. https://doi.org/10.1002/9781119011071.iemp0019

Rybina, L., & Lee, T. J. (2021). *Traveler Motivation and Destination Loyalty : Visiting Sacred Places in Central Asia*. 1–14.

Schriewer, G. L. M. & K. (2022). Challenges in the Valorization of the Funerary Heritage ; Experiences in the Municipal Cemetery of Murcia (Spain). *Heritage*, *5*, 129–144.

Seiji, I. (2003). [Imanaga Seiji] Islamization and Sufism in Indonesia. *Shimane Journal of Policy Studies*, *V*.

Stolare, M., Ludvigsson, D., & Trenter, C. (2022). The Potential Utilization of Sunan Bonang's Tomb as Learning Resources : A Preliminary Findings. *Jurnal Paedagogy*, *9*(3), 338–344.

Suhadi, M., & Hambali, H. (1994). *Makam-makam Wali Sanga di Jawa*. Departemen Pendidikan dan Kebudayaan.

Sulaiman, M. (2023). Peran Wisata Religi di Makam Sunan Drajat dan Syeh Maulana Ishaq dalam Meningkatkan Perekonomian Masyarakat Sekitar. *Community Development Journal*, *4*(5), 9788–9795.

Sunyoto, A. (2017). *Atlas Walisongo: Buku Pertama yang Mengungkap Walisongo Sebagai Fakta Sejarah*.

Terzidou, M., Scarles, C., & Saunders, M. N. K. (2018). The complexities of religious tourism motivations: Sacred places, vows and visions. *Annals of Tourism Research*, *70*, 54–65. https://doi.org/10.1016/j.annals.2018.02.011

Ulum, M., Mun'im, A., & Muslih, M. (2023). Pemberdayaan Aset Perdikan Sunan Drajat Melalui Pengolahan Manilkara zapota dalam Pemulihan Ekonomi di masa Covid 19. *Bubungan Tinggi: Jurnal Pengabdian Masyarakat*, *5*(1), 421. https://doi.org/10.20527/btjpm.v5i1.7477

Utami, B. A., & Kafabih, A. (2021). Sektor pariwisata Indonesia di tengah pandemi COVID 19. *Jurnal Dinamika Ekonomi Pembangunan*, *4*(1), 383–389.

Uyuni, B., Arief, K. M., Adnan, M., Hamid, A., & Sutiono. (2024a). Exploration of wali-songo (nine

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)

PUSAKA
Journal of Tourism, Hospitality, Travel and Business Event
Vol. 8 No. 1 (2026): Vol. 8 No. 1 (2026): February-July
ISSN 2656-1301 (Online) 2656-1336 (Print), 512-522
https://journal.poltekparmakassar.ac.id/index.php/pusaka
DOI: 10.33649/pusaka.v6i2.598

saints) ziyarat in Indonesia from religious tourism (pilgrimage) perspective. *Cogent Arts and Humanities*, *11*(1). https://doi.org/10.1080/23311983.2024.2395110

Uyuni, B., Arief, K. M., Adnan, M., Hamid, A., & Sutiono. (2024b). Exploration of wali-songo (nine saints) ziyarat in Indonesia from religious tourism (pilgrimage) perspective. *Cogent Arts and Humanities*, *11*(1), 1–15. https://doi.org/10.1080/23311983.2024.2395110

Van Doom-Harder, N., & De Jong, K. (2001). The pilgrimage to tembayat: Tradition and revival in Indonesian Islam. *Muslim World*, *91*(3–4), 325–353. https://doi.org/10.1111/j.1478-1913.2001.tb03720.x

Waluyo, S., Noor, R., & Asmarani, R. (2022). Sunan Kudus Contruction as Religious Icon for the People of Kudus Regency. *E3S Web of Conferences The 7th International Conference on Energy, Environment, Epidemiology and Information System (ICENIS) 2022*, 1–4.

Yamin, A., Wijayati, M., Parera, A. M. F., & Sahib, R. (2022). The Tradition of Pilgrimage to the Grave of Muslim Missionaries in Misool Island, Papua. *International Journal of Islamic Thought*, *22*, 1–11. https://doi.org/10.24035/ijit.22.2022.234

Yasin, M., Selfiana, S., & Awie Mas'ud, M. (2024). Dinamika Interaksi Sosial Siswa dalam Perspektif Sistem Sosial di Sekolah. *Jurnal Ilmu Pendidikan & Sosial (Sinova)*, *2*(3), 239–252.

© 2026 by Pusaka: Journal of Tourism, Hospitality, Travel and Business Event, Politeknik Pariwisata Makassar. This is an open access article under the CC-BY-SA license (https://creativecommons.org/licenses/by-sa/4.0/)