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MEANING OF PLACE ON ENHANCING RELIGIOUS TOURISM IN THE MASJID RAYA BAITURRAHMAN BANDA ACEH

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ABSTRACT

Tourism has an important meaning for a region because of the unique qualities and characteristics of that region. When tourism becomes one of the supports for economic success, people ask whether tourism in the area is worthy of being a tourist spot? one of which is religious tourism, which is a type of tourism that has a close interest in the religious side and places of worship. Religious tourism has its characteristics, both from the environment of the tourist area, the physical buildings, and the local culture of the local community. Banda Aceh is the capital of Aceh Province which has the nickname Veranda of Mecca, this city has a religious tourism area which is the research area, namely the Baiturrahman Grand Mosque, which is now a religious tourist attraction that is the pride of the local community. The meaning of a place is very important in developing tourism, the presence of distinctive characteristics is the attraction of the place, and it has a lot of knowledge and experience for tourists. The meaning of a place for local tourists and foreign tourists will be different, due to the desire to visit and the experience of being there. Therefore, with research to find out the meaning of tourist attractions for visitors and religious tourism destinations, there will be a comparison of the level of visits by local and foreign tourists, so that the meaning of the place can be seen from the visiting experience, building characteristics for visitors and social interactions. This issue is a complex matter to discuss. As for what will be researched in this place, attachment research is the meaning of place. This research aims to determine the meaning of place attachment to the Baiturrahman Grand Mosque in Banda Aceh on the development of religious tourism. The type of research applied in this research is a mixed method of qualitative and quantitative nature obtained from literature studies, distributing questionnaires, field observations, and interviews; distributing questionnaires to 100 respondents, namely tourists and local communities; carrying out field observations at the research location; and conducted in-depth interviews with eight main informants, namely local community leaders, tourism practitioners, government officials, and academics. This will be analyzed using qualitative descriptive methods to produce comparative findings through the data obtained. This literature review can be applied by stakeholders as an evaluation tool in developing tourism, especially religious tourism in an area.

KEYWORDS: Meaning of place; Religious tourism; Baiturrahman Grand Mosque.

1. INTRODUCTION

Tourism is an economic sector that has rapid growth and can advance a city with an increase in the number of tourists every year. The existence of the tourism industry can improve the area from underdevelopment and make it the main source of economy and income. Aceh is a province in Indonesia which has very strong Islamic characteristics. Aceh Province is a tourist gateway at the gateway to the western part of Indonesia, with various tourist, historical and cultural destinations. Banda Aceh is the capital of Aceh. province, one of the main destinations for tourists to visit, because there are several tourist destinations, one of which is the Baiturrahman Mosque in Banda Aceh which is now a city of tourist attraction which is better known as religious tourism. The city of Banda Aceh has the potential to increase the economy through the religious tourism sector which is in the Baiturrahman Grand Mosque area of Banda Aceh as a landmark of Banda Aceh City. The existence of development in the Baiturrahman Grand Mosque area is visited by various parties, both domestic and international tourists so that this is taken advantage of by several parties in the tourist attraction area in the hope of fulfilling its economy. This makes the Baiturrahman Grand Mosque has tourism potential with a high historical value which makes this mosque a frequently visited tourist area. The number of tourists visiting Aceh continues to increase every year, they visit one of the tourist objects that are in great demand by tourists is the Baiturrahman Grand Mosque, tourists usually spend time studying the history of the Baiturrahman Grand Mosque, enjoying the beauty of the Baiturrahman Grand Mosque architecture and capturing photos while at the Baiturrahman Grand Mosque (Tanjung, 2019).

Therefore, the Baiturrahman Grand Mosque is a mosque that has a place with experiences and memories of its building for tourists, so the Baiturrahman Grand Mosque is a religious tourism area that is often visited by tourists. One of the existing tourism potentials is religious tourism, which is one of the oldest types of tourism and has become a phenomenon in the history of religions throughout the world, which can be divided into various forms (Rinschede, 1992). This religious tourism area has an increasing level of visits every year due to the desire of tourists to return, this is due to the experience of being in a tourist area, attractive physical buildings, and social interactions with other communities. Therefore, based on the problems and potential obtained in the Baiturrahman Grand Mosque area, the reason for research examining the meaning of place in the Baiturrahman Grand Mosque area is very important. This aims to find out that the current development of the Baiturrahman Grand Mosque is very much influenced by the meaning of place through religious tourism. Baiturrahman Grand Mosque is potential religious tourism and has a place attachment value to the community or tourists of Banda Aceh, however, the development of religious tourism has not yet developed with values or aspects that support the place attachment in the city of Banda Aceh to be developed. Based on the exposure to the issues and potentials obtained in the study of the meaning of place from the place attachment in the Baiturrahman Grand Mosque”, this is the reason why this research is important.

1.1 Meaning of Place

The psychological aspect of place attachment is important in maintaining the attractiveness and meaning of a place (Ujang and Zakariya, 2015). Meaning is an important aspect of place attachment or place attachment, the existence of an emotional bond in an individual or group will lead to the meaning of the place he is visiting. Meaning is central to the human experience (Park, 2005). The meaning of place is very important in forming an attachment between an individual and a place. Meaning is an important aspect of place attachment or place attachment, the existence of an emotional bond in an individual or a group will give rise to the meaning of the place he is visiting. Meaning is the center of human experience, with experience and memory, one has a love inherent in that place. Meaning is a person belief in certain places that reflect the physical characteristics of social interactions (Wynveen et al, 2012). The meaning of a place means a lot to individuals or groups. The existence of meaning in a place visited is due to the emotional bonds and experiences of the visiting individual, both positive and negative. The role of the meaning of place can make a place have uniqueness and uniqueness so that tourists have an attachment and want to continue to be in that place. Therefore, the value of place attachment is very much determined by the place that has meaning in the individual. The factors forming meaning of place can be seen in Table 1.

Table 1. The Factors Forming Meaning of place

Reference	Elements	Conclusion
Park, 2005	Experience	The elements forming meaning of place <ul style="list-style-type: none">• Experience• Physical Characteristics• Sosial interaction
Manzo, 2005	Positive Experience	
Wynveen, Kyle and Sutton, 2012).	Physical characteristics Social interaction	

1.2 Religious Tourism

Tourism is an important role in a very strategic industrial sector, this is because tourism can open business opportunities that can be managed by the community to improve their quality of life (Ginting and wahid, 2015). Tourism has types based on its object, one of which is religious tourism. Religious tourism is a form of travel that is motivated about religion and tourism (Pusztai, 2004). Tourism activities in religious tourism areas, which are usually places of worship that have uniqueness and uniqueness, are seen from the history and legends of the place, or the advantages of the architecture of the building. religious tourism is closely related to holidays, cultural tourism, social and group tourism (Rinschede, 1992). Therefore, religious tourism is not only related to religious reasons but also community culture. Religious tourism is one of the important pillars in building a community without boundaries of ethnicity, race, religion, and between groups (Firdaus and Rahmat, 2019). Religious tourism and spiritual tourism have become a culture for the wider community. This explains that religious tourism is a tourism destination for travel activities carried out by a person or group by

visiting religious places to learn the uniqueness of the attraction of religious tourism. The existence of religious tourism in an area is usually very closely related to the historical value of the area and the cultural heritage of the community (Kemalasari et al, 2017). The factors forming religious tourism can be seen in Table 2.

Table 2. The factors forming religious tourism

Reference	Elemens	Conclution
Rinschede, 1992	Cultural	The elements forming religious tourism <ul style="list-style-type: none">• Culture• Religion
Pusztai, 2004	Religion	
Kemalasari et al, 2017	Cultural	
Firdaus and Rahmat, 2019	Religion	

1.3 The Meaning of Place in Religious Tourism

Activities in religious tourism areas are potential for tourist destinations which are attractions that can provide new experiences for tourists. Religious tourism is defined as a tourist activity that has a special meaning for religious people, usually several places of worship that have advantages (Narulita et al, 2017). A place develops meaning through positive feelings and experiences from individuals (Manzo, 2005). Positive experiences in religious tourism areas are religious experiences and local cultures of the community, such as routine religious traditions and local culture. Also, the meaning is a person's belief in certain places that reflect physical characteristics (Wynveen et al, 2012) and social interactions (Fishwick and Vining, 1992). The physical characteristics of the mosque building have meaning for visiting tourists. The uniqueness and uniqueness of a place are advantages that have meaning for tourists, this becomes an attachment. Also, the meaning of place reflects the social interaction between tourists and places. Each type of social interaction creates different meaning for a place (Kulczycki, 2014). Social interaction is important to place the meaning of place because of the attachment to tourists.

2. METHODS

This method uses a mix of methods, namely descriptive quantitative and qualitative. The quantitative method was carried out b by by distributing questionnaires filled out via the Google form application using the mixed sent via the WhatsApp application to tourists. The researchers conducted field observations of data and interviews with the community and the government. Data collection was carried out through distributing online questionnaires. Respondents in this study were divided into 2 categories, consisting of 50 members of the local community, namely residents of Banda Aceh and 50 tourists who had visited the Baiturrahman Grand Mosque tourist attraction, besides that through field observations, data physical location of the area in the form of documentation. Then the data were collected through in-depth interviews with 8 main sources, namely local community leaders, tourism practitioners, government, and academics (Ginting et al, 2018). The normal distribution obtained from

the mean and standard deviation, by showing the rating scale used to identify the extent of the quality of the study (Marisa and Yusof, 2020) Can be seen in the Table 3.

Table 3. The Meaning of Place Rating Scale

Meaning Of Place	Rating Category Mean Score
Very low meaning of place	$1 \leq x < 1.8$
Low meaning of place	$1.8 \leq x < 2.6$
Medium meaning of place	$2.6 \leq x < 3.4$
High meaning of place	$3.4 \leq x < 4.2$
Very high meaning of place	$4.2 \leq x \leq 5$

2.1 Research Area

The location chosen for this research was the Baiturrahman Grand Mosque area in the city of Banda Aceh. The mosque is located in the city center which is a historical area and a landmark of the city of Banda Aceh. The Baiturrahman Grand Mosque area was developed as an Islamic tourist area which has high historical and cultural value (Figure 1).



Figure 1. Area of Baiturrahman Grand Mosque
Source: Google Earth

The Baiturrahman Grand Mosque is now known as a religious tourist attraction. The number of visitors to the Baiturrahman Grand Mosque area increases every day, due to the attraction from various sides. The attraction of this mosque is the cultural acculturation in the form of carvings in every corner of the mosque (Hasmunir and Akmalia, 2017) and the addition of facilities with a modern concept and adopting the style of the Nabawi Mosque in Medina and the dome as Islamic architecture. This mosque is the proud mosque of the Acehnese people, after experiencing several tragedies with high historical

value. The history and culture of the Baiturrahman Grand Mosque area are one of the reasons for tourists and local people to visit, with cultural values and norms being maintained.

3. RESULT AND DISCUSSION

3.1 Experience

Activities in religious tourism areas are potential for tourist destinations which are attractions that can provide new experiences for tourists. Religious tourism is defined as a tourist activity that has a special meaning for religious people, usually several places of worship that have advantages (Narulita et al, 2017). A place develops meaning through positive feelings and experiences from individuals (Manzo, 2005). Positive experiences in religious tourism areas are religious experiences and local cultures of the community, such as routine religious traditions and local culture. Also, the meaning is a person's belief in certain places that reflect physical characteristics (Wynveen et al, 2012) and social interactions (Fishwick and Vining, 1992). The physical characteristics of the mosque building have meaning for visiting tourists. The uniqueness and uniqueness

of a place are advantages that have meaning for tourists, this becomes an attachment. Also, the meaning of place reflects the social interaction between tourists and places. Each type of social interaction creates different meaning for a place (Kulczycki, 2014). Social interaction is important to place the meaning of place because of the attachment to tourists. The discussion of the meaning of place in the Baiturrahman Grand Mosque area is carried out based on three indicators: (1) Experience, (2) Physical Characteristics, and (3) Social Interaction.

Table 4. Results of the Average Value of the Questionnaire Regarding of Experience

Elements of the Meaning of Place	Statement	Average Store	
		Local Community	Tourist
Experience	Local people have memories that cannot be forgotten at then Baiturrahman Grand Mosque.	4,70	
	New experiences that have never been experienced by tourists are obtained from the uniqueness and uniqueness of local cultural.		4,50
	Through the activities of local cultural traditions, people always experience this every year.	4.18	
	The rules or norms applied at the Baiturrahman Grand Mosque provide a different experience.		4.41
	Applying rules or norms is a local custom when visiting the place.	4,16	

	Carrying out rituals/worship at the Baiturrahman Grand Mosque is a memorable experience.		4,50
	There is experience gained from the facilities and attributes of the Baiturrahman Grand Mosque.	4,41	4,50
Total average score		4,3	4,3

The experience of the community and tourists at the Baiturrahman Grand Mosque is assessed through distributing questionnaires. So through the rating scale that the average value of the total elements of experience on the meaning of places owned by the community and tourists can be seen in the total average value of the results of distributing questionnaires to respondents, the average value of the total community is 4.3 and the average value of the total tourists is 4.4. Shows the average value of the total experience elements included in the place attachment scale with a very high category with a score interval of $4.2 \leq x \leq 5$. From the total average value, it shows that there is an experience of a very high meaning of place from local people and tourists to the Baiturrahman Mosque Where this is also by the results of interviews conducted with informants that namely the administrators of the Baiturrahman Grand Mosque library facilities that: *“Before the COVID-19 pandemic, there were many children from elementary school to university students who came to the library. The library is one of the religious tourism activities that provide an educational experience. While waiting for the call to prayer, tourists and the public often come to the library “*

Based on field observations, one of the experiences gained was the existence of a library located in the Baiturrahman Grand Mosque area (Figure 2)



Figure 2. Baiturrahman Grand Mosque Library

The experience of worshipping in the Baiturrahman Grand Mosque area can be enjoyed during the holy month of Ramadan, breaking the fast together at the courtyard of the Baiturrahman Grand Mosque every year (Figure 3).



Figure 3. The activity of breaking the fast in the holy month of Ramadhan

The activity of breaking the fast in the holy month of Ramadhan is an experience that can only be felt once a year. Iftar activities are carried out in the open space of the Baiturrahman Grand Mosque. This experience can only be felt at the Baiturrahman Grand Mosque because of the open space that is the place for many religious activities.

3.2 Physical characteristics

Physical characteristics are elements of the meaning of place that can be seen from the building of the Baiturrahman Grand Mosque. The mosque building has been renovated a lot and has the character of the cultural elements of the building.

Table 5. Results of the Average Value of the Questionnaire Regarding Physical characteristics

Elements of the Meaning of Place	Statement	Average Store	
		Local Community	Tourist
Physical characteristics	The function of the mosque room has different characteristics	4,60	
	The architectural characteristics of the mosque are the same as the architectural characteristics of the mosques in your area		3,91
	There are elements of local culture in the design of the Baiturrahman Grand Mosque since long time a go	4,64	
	The norms that you apply at the Baiturrahman Grand Mosque are in ever building space		3,83
	The value of local community beliefs affects the characteristics of the mosque	3,83	
	The open space of the Baiturrahman Grand Mosque is a favorite area		4,40
Total average score		4,3	4,0

Based on the results of the assessment through the distribution of questioner online according to factors on the meaning of place, namely the presence of cultural elements in the design of the Baiturrahman Grand Mosque. So, through the rating scale. That the average value of the total elements of physical characteristics at the Baiturrahman Grand Mosque owned by the community and tourists can be seen in the total average value of the results of the questionnaires. The average value of the total community is 4.3 while the average value of the total tourists is 4.0. This shows that the average value of the total elements of the physical characteristics of the building according to the community is included in the place attachment scale with a very high category with a score interval of $4.2 \leq x \leq 5$, while the total average value of elements of the physical characteristics of the building according to the community is included in the place attachment scale with the category high with a score interval of $3.4 \leq x < 4.2$. This proves the very high physical characteristics of the Baiturrahman Grand Mosque building. Where this is also in accordance with the results of interviews conducted with academic sources (architectural conservation and urban planning) that:

''The past physical building of the mosque was more visible in the cultural elements during the reign of Ibrahim Hasan, the existence of carvings and lights, now the Grand Mosque. Borrow more from the image of the Nabawi Mosque. Can be seen on the umbrellas and marble imported from Europe ''

Based on field observations conducted by researchers at the Baiturrahman Grand Mosque area, namely the physical characteristics of the building on the interior and exterior of the building.



Figure 4. The cultural characteristics of the Baiturrahman Grand Mosque

There are only a few cultural elements that are applied to the physical building of the mosque, but the physical characteristics of the Baiturrahman Grand Mosque building follow the Mughal architecture of India that previously did not exist in Southeast Asia. The Mughal architectural style was adapted from the dome and building facades (Figure 4)



Figure 5. The characteristics of the Baiturrahman Grand Mosque

The physical building of the Baiturrahman Grand Mosque is no longer the authenticity of the building due to the many tragedies and renovations, besides that the cultural elements are only in measuring the carving, but the Baiturrahman Grand Mosque has adopted much European and Indian architecture.

3.3 Social interaction

Social interaction is an element of the meaning of place that can be observed through religious traditions at the Baiturrahman Grand Mosque involving the community and tourists. Based on the results of the questionnaire, there are differences in the opinions of community respondents and tourists about social interaction through religious traditions carried out by the community and tourists. According to the opinion of the public and tourists about interaction through religious activities and the rules applied in social interaction in the Baiturrahman Great Mosque area can be seen in the Table 5.

Table 6. Results of the Average Value of the Questionnaire Regarding Social interaction

Elements of the Meaning of Place	Statement	Average Store	
		Local Community	Tourist
Social interaction	The implementation of cultural and religious traditions at the Baiturrahman Grand Mosque involves the local community	3,83	
	When visiting the Baiturrahman Grand Mosque there is a desire to participate in cultural and religious tradition activities		4,40
	When carrying out social interactions, some rules or norms must be implemented	4,36	
	The implementation of religious activities and worship at the Baiturrahman Grand Mosque provides kinship among Muslims		4,74

Total average score		4,0	4,5
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Through the rating scale that the total average value of social interaction elements at the Baiturrahman Grand Mosque owned by the community and tourists can be seen in the total average value of the results of distributing questionnaires. The total average value obtained for the social interaction elements of the community and tourists is with an average value of the total community of 4.0 and an average value of 4.5 for total tourists. shows the average value of the total elements of social interaction according to the community included in the place attachment scale with a high category with an interval score of $3.4 \leq x < 4.2$ while the average value of the total elements of social interaction according to tourists is included in the place attachment scale with a very high category with an interval score $4.2 \leq x \leq 5$. From the overall average value of the social interaction elements at the Baiturrahman Grand Mosque, it shows that there are differences of opinion between the public and tourists, the elements of high social interaction from the community, and very high elements of social interaction from tourists to interaction activities at the Baiturrahman Grand Mosque area. Based on interviews conducted with resource persons managing the Baiturrahman Great Mosque tourism that:

“Social interaction at the Baiturrahman Grand Mosque can be observed through daily religious activities such as recitation for both men and women, led by ustad, through this activity the community and tourists can interact between fellow believers and their environment”

Infield observations, social interaction can be seen from the religious activities held, one of which is a routine religious activity once a month followed by the community (Figure 5).



Figure 6. Social interaction activities in religious activities.

Social interaction in carrying out religious activities that are carried out once a month is a routine activity and is followed by the community guided by the cleric who is the speaker and teacher at the Baiturrahman Grand Mosque. Based on the exposure to the issues and potentials analyzed in the place attachment study in the Baiturrahman Grand Mosque area on the development of religious tourism as a whole by calculating the total average value in the aspect of the meaning of the place.

Table 7. Total Average Value Aspects of the meaning of place at the Baiturrahman Great Mosque

Variable	Sub Variable	Average Store	
		Local Community	Tourist
Meaning of place	Experience	4,3	4,4
	Physical characteristics	4,3	4,0
	Social interaction	4,0	4,5
Total average score		4,2	4,3

Assessment of this aspect is carried out through a rating scale. The total average value of the whole community is 4.2 while the overall average value of tourists is 4.3, that the total average value of the community and tourists is included in the place attachment rating scale with a very high category with an interval score of $4.2 \leq x \leq 5$. So, this study shows that there is a place attachment in the community and tourists which is very high through the value of the meaning of the place that is observed through experiences, physical characteristics, and social interactions of people and tourists while in the religious tourism area of the Baiturrahman Grand Mosque.

A place that has meaning for tourists to travel is very important. Therefore, credible information regarding the description of tourist locations is needed by tourists who travel from their place of residence to their destination, as long as tourists are at the tourist location until returning to their residence (Ilhami et al, 2017).

4. CONCLUSION

The results of this research explain that tourists have a greater comparison in viewing the meaning of a religious tourist spot for development than the local community itself. This shows that researchers have found success in developing religious tourism areas, through surveys of tourists and local communities in interpreting the meaning of places. Future research proposals regarding religious tourism through the meaning of place will be able to help develop religious tourism by utilizing the attraction of local wisdom to improve the tourism economy in an area. The meaning of place is also based on the physical characteristics of the Baiturrahman Grand Mosque which can be seen from its architecture and cultural ornaments, which attract tourists. The provision of building physical attributes such as electric umbrellas is also an attraction for tourists. This research provides cultural heritage through the meaning of an interesting place in terms of building architecture that is different from other tourism so that tourists gain experience, building characteristics and social interaction between visitors. The results can be applied by stakeholders as material for evaluating the development of religious tourism, especially religious tourism in an area through meaning of place

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