

Phenomenon of the Rise of Sharia Tourism: A Case Study in Central Java Great Mosque

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Abstract. The purpose of this research is to find out, describe, analyze and reveal the causes of the rise of sharia tourism among the people of Central Java which is currently a phenomenon and to find out whether the Grand Mosque of Central Java has met the criteria as an organizer of sharia tourism. This type of research uses field research (field research). The approach used is a qualitative approach that is juridical-sociological. Data collection methods are through interviews, documentation, direct field observation and documentation. The occurrence of the phenomenon of sharia tourism in Central Java has happened a long time ago, with the many tombs of the guardians making religious tourism develop rapidly in Central Java. Islamic community culture is also an important cause of the rise of sharia tourism in Central Java, in other words, the Islamic community in Central Java demands that all aspects of life do not violate Islamic religious norms. The concept of sharia tourism is an actualization of the idea of Islam, where the values of halal and haram are the main benchmarks. As for the factors that cause sharia-based tourism, in addition to fulfilling spiritual needs and the development of tourist object destinations, today the factors of sharia tourism, which have a wider scope such as outdoor tourism, museum tours, artificial tourism and mosques that have a unique architecture are the cause. the increasing number of sharia tourism in the community. Nowadays a mosque is not only a place of worship for Muslims but also a place that has multiple functions such as an attractive tourist destination, architectural beauty and history, which attracts people during their visits to mosques with historical and architectural stories. The Grand Mosque of Central Java, located in the city of Semarang, is a mosque that organizes sharia-based tours, has many facilities that match the criteria as a sharia-based tourist attraction. There are many objects that can be visited when it comes to the Great Mosque of Central Java, which of course has strict regulations for visitors who come to stay within the corridor of sharia in organizing it as a tourist attraction. By weighing 3 (three) elements, namely access, attractions and facilities, the Grand Mosque of Central Java has met the criteria as an organizer of sharia-based tourism objects.

Keywords. sharia tourism; halal tourism; grand mosque; phenomena.

1. Introduction

Human travel activities have been carried out since ancient times besides aiming at finding a new atmosphere as well as to satisfy curiosity about the customary culture and traditions of the places visited, there is enough evidence in the inscription that shows that humans, during their visits, have taught their own culture and at the same time learn about other cultures. With the increase in human civilisation, the urge to travel is getting more robust, and the needs that must be met must be complex; whereat this time, travel activities, especially tourist trips, are one of the basic needs to be completed. Increasing religious awareness in the community demands the fulfilment of the meaning of halal in all aspects of life, including travel [1].

Sharia tourism is a process of integrating Islamic values into all aspects of tourism activities. The value of Islamic law as a belief and belief held by Muslims is an essential reference in building tourism activities. Islamic tourism considers the fundamental values of Muslims in its presentation ranging from accommodation, and restaurants, to tourism activities that constantly refer to Islamic norms. Sharia tourism is the actualization of the Islamic concept where halal and haram values are the main benchmarks; this means that all aspects of tourism activities cannot be separated from the halal

certificate, which must be a reference for every tourism actor. The concept of sharia tourism can also be interpreted as a tourism activity based on worship and da'wah when Muslim tourists can travel and admire the creation of Allah SWT (natural meditation) while still carrying out the obligatory prayer obligations five times a day, and all this is well facilitated and keeps away from everything, which is forbidden by Allah [2].

Tourism today experiences a phenomenon of development and expansion in its context; a phenomenon now is Sharia tourism or tourism by Islamic religious norms. Sharia tourism is a process of integrating Islamic values into all aspects of tourism activities. The value of Islamic law as a belief and belief held by Muslims is an essential reference in building tourism activities. Islamic tourism considers the fundamental importance of Muslims in its presentation ranging from accommodation, restaurants to tourism activities that constantly refer to Islamic norms [3].

The rise of Sharia tourism among the people of Central Java is certainly not an anomaly because the Muslim population in Central Java reaches 34 235, 239 and becomes the majority. Of course, this is commonplace, not only among residents of Central Java but from West Java, East Java, to Yogyakarta, which is directly adjacent to Java Central and is also the cause of the rise of sharia tourism in Central Java. Islamic community culture is also an essential cause of the increase in sharia tourism in Central Java, in other words, the Islamic community in Central Java demands that all aspects of life do not violate Islamic religious norms [4].

The entry and development of Islam in Indonesia have influenced people's minds and life patterns. This influence is not only limited to the spiritual field but also a form of social order and cultural creativity carried out by the community. One form of that influence is marked by the presence of Islamic architectural art in the form of mosque buildings. The word mosque comes from the basic main word "sujud", while the meaning of prostration in Islam is obedience or submission, which is done solemnly as a Muslim. In addition, a mosque can also be interpreted as a building that performs worship for Muslims, individually and in groups. Nowadays a mosque is not only a place of worship for Muslims but also a place with multiple functions, such as an attractive tourist spot, architectural beauty, and history that attracts people when visiting mosques with magnificent historical and architectural stories. The Grand Mosque of Central Java is a mosque that meets the criteria of a tourist mosque with superb architecture and has a historical museum of the development of Islam in Indonesia. A new trend among people that makes mosques a place for travelling, of course, has rules and regulations that must be obeyed by visitors and enforced by officers who have authority; the mosque is a place to worship for Muslims, this is, of course, the main thing for mosque managers to maintain the sanctity of the mosque [5].

The Great Mosque of Central Java has an ornamental component that is very interesting to know. It has a dome roof combined with a truncated crown. The main supporting structures are four saka guru (primary pillars/columns), which are blown over the top, each connected into a small tower as high as 62 meters. At the front of the mosque building is a maidan (plaza) equipped with six electric umbrellas replicas of the Prophet's Mosque umbrella. At the mosque plaza, there is an Al-Qanathir gate with 25 pillars that symbolise the 25 rosul of Allah. The Grand Mosque of Central Java uses Javanese cultural decorations, namely batik motifs and octagonal geometry, a characteristic of Islamic architecture. MajT also has a large tower as high as 99 meters which reflects the 99 names of Allah SWT; at the base of the building, there is a radio studio DAIs (Islamic Da'wah), and on floors 2 and 3, there is a museum of the development of Islam in Central Java. On the 18th floor, there is a Muslim café, and on the 19th floor, it is used for a viewing tower equipped with binoculars. MAJT has various facilities and infrastructure, including a graha agung hotel, convention hall, library, coffee space, food court, and souvenir shop [6].

Based on the description above, it is necessary to study the causes of Sharia tourism among the community more deeply and whether the Great Mosque of Central Java has met the criteria as a Sharia tourist spot. Hence, the author wants to examine this in more detail through a thesis entitled: The Phenomenon of the Rise of Sharia Tourism in Central Java [7].

2. Research Methods

The type of research used is qualitative, namely using case studies in the form of observations from the author to see and examine a case that occurs in the community using interviews; of course, this can produce descriptive data in the form of writing or speech to complement the research data. The approach taken is juridical-sociological; the author looks for and collects data in the field and looks for information through articles or other reference materials that can answer every problem. In this study, the authors go directly to the area looking for data from sources that run sharia tourism objects and people who use and implement the concept of sharia tourism, which is rife among the community interviewing, besides that the author also collects data with documents in which there is a shaped archive hardcopy and softcopy which can be accessed online [8].

The location of the research in this writing, the writer took the area at the Grand Mosque of Central Java, Semarang City. There is a place to hold Sharia-based tourism, which is attractive to potential visitors because it has a variety of tourist objects, and the beauty and splendor of the mosque's architecture is its main attraction. Inside the mosque area, there are culinary tours and also a large plaza in the mosque area beside the parking lot, which can accommodate hundreds of large vehicles. Hence, the authors decided to research the Grand Mosque of Central Java.

In obtaining data, the author uses primary and secondary data sources, as follows: (1) Primary data. Sources of data collected by the author directly through interviews, while the data source in this study is the secretariat of the Central Java Grand Mosque, which is located at Jalan Gajah Raya, Kelurahan Sambirejo, Gayamsari District, Semarang City. (2) Secondary Data. Data sources that serve as a complement to primary data. Secondary data comes from literature such as literature, research results, scientific articles, and websites related to research. It is easier for the authors to analyse/understand primary data material with secondary data.

The method of collecting data in this writing uses two ways, namely as follows: (1) Interview. The interview is a technique that can be used to collect research data. Interviewing is a process of interaction between the interviewer (interviewer) and the interviewee (interviewee) through direct communication with or without interview guidelines and can be done individually or in groups. (2) Documentation. Documentation is one of the essential instruments used in collecting research data by collecting documents such as hardcopy and softcopy archives that can be accessed online. Apart from being in the form of document archives, it can also be obtained from the mass media, which can be held accountable for the quality of news publishers [9].

The method of data analysis carried out by the author is by working with data, organising the data, sorting them into manageable units, looking for and determining patterns, finding what is essential from what is learned, and deciding. In this study, the authors used qualitative data analysis, namely collecting data within a specific period. The authors carried out the process of observing the data by the problems that the author was going to develop and finally processing and compiling the data according to the results of interviews and observations [10].

3. Result and Discussion

Sharia tourism in Central Java. Tourism is essential in improving the economy, contributing significantly to national income. Nowadays, the need for halal assurance in all aspects is experiencing very high demand; the tourism industry has a breakthrough with the implementation of Sharia-based tourism or tourism that integrates the values of religious law in all aspects; this is a new trend among the people of Indonesia. The majority of the population is Muslim.

With this, there are rules for organizers and visitors that must be adhered to in Sharia tourism; as for the standardization of Sharia tourism objects, there are general criteria that must be implemented, namely, as follows: [11]

1. Oriented to the general good
2. Oriented to enlightenment, refreshment, and calm

3. Avoid polytheism
4. Avoiding immorality (adultery, pornography, porno-action, drinking hard, drugs, gambling)
5. Maintain behavior, ethics, and human values (stay away from hedonism and immorality)
6. Maintain trust, safety, and comfort
7. Respect the values and socio-culture, and local wisdom.

Sharia tourism standardization is the determination of a measure that must be followed to have competitiveness in Islamic tourism. The basis for optimizing tourism needs cooperation between many parties (stakeholders), especially in the tourism sector, so that improvements are made to build effective and optimal communication, perceptions, transparency, agreements, and networks so that policies in tourism development are immediately implemented and run according to objectives. Nowadays, sharia-based tourism is increasingly attractive in many factors that make the development of Sharia tourism a phenomenon in society; of course, this is an excellent opportunity for organizers to increase regional and national income [2].

In Islamic teachings to enhance understanding of the existence of sharia tourism by linking it to noble goals, it is contained in the letter of the Koran, including: 1. The connection between tourism and worship and the form of dhikrullah or gratitude for Allah's grace, as contained in Q.S AL Mulk [67]: 15: "He is the one who made the earth easy for you, so walk in all its corners and eat a portion of His sustenance. And only to Him will you (return after being) resurrected). 2. Associating tourism with science and knowledge, this is as stated in Q.S. Al-Ankabut [29]: 20: Say: "Walk on (the face of) the earth, then notice how Allah created (man) from the beginning, then Allah made him once again. Verily Allah is the Almighty over all things ". 3. Tourism in Islam aims to get travel and warning as contained in Q.S Al An'am [6]: 11: Say: "Walk the earth, then pay attention how will the end of those who deny it " 9

The foundation of Sharia tourism is understanding the meaning of halal in all aspects of activities related to tourism. Nowadays, Islamic tourism is becoming a new lifestyle trend among people. The term sharia, which is synonymous with financial institutions, is slowly creeping into a lifestyle, one of which is the tourism sector; this is a momentum for tourism development for the actors involved, including local governments who are competing in improving and developing Islamic tourism products so that tourists interested in visiting and preparing in terms of facilities and infrastructure to comply with the provisions of sharia tourism.

The phenomenon of the rise of Sharia tourism in Central Java is inseparable from the large number of Muslims in Central Java; of course, the need for halal assurance that is by Islamic law in all aspects is a consideration for the emergence of a new lifestyle among the community, namely sharia-based tourism. Sharia tourism is a friendly tour for Muslims with the awareness to get more comfortable tourism for the values they believe in. The need for halal assurance in all aspects of making the cause of phenomena in society in traveling and the need for spirituality is also a cause. The public sees Sharia tourism as a way out of the many tours not by Islamic law, which can even be said to be close to adultery and far from religious norms; tourism is a form of human servitude to the creator. A state of gratitude for Allah's favor is the basis of this happening: A new lifestyle, namely sharia tourism in the community [12].

Tourist trips that guarantee halal in all aspects, such as tourist objects, accommodation, transportation, and food to facilities that are halal and do not violate the norms of Islamic teachings so that visitors not only get material benefits but also emphasize aspects of halalness and safety in the world and the hereafter make the criteria. Mainly in running a business in the field of sharia tourism, in its journey, sharia tourism is known as a pilgrimage tour to the graves of the guardians or predecessors of the spreaders of Islam, but today, sharia tourism can be interpreted as a tour that guarantees halal in all aspects when traveling. Increasing religious awareness among the community is also the cause of the phenomenon among the community; this progress is inseparable from the role of religious leaders in society who realize the importance of staying away from adultery and choosing halal in all aspects.

Increasing awareness of spiritual life in the community, Sharia tourism is inseparable from the role of Islamic banking in Indonesia, which is a new method in society to get guarantees in all things in life to get halal assurance and according to religious law [13].

The orientation of Sharia tourism is safe and comfortable. Therefore it requires more attention from transportation, accommodation, and attractions to halal culinary, which is outside the attention of Sharia tourism organizers. The phenomenon of the rise of Sharia tourism among the community is not surprising why it occurs; the need and awareness of the high values of Islamic law in society calls for the availability of tourism by Islamic law. The elements of access, attractions, and facilities, all of which must fulfill the essential elements in the implementation, namely comfort, and security, are the orientation for the organizers and an attraction for potential tourists who want to visit or who are on tour, halal assurance in culinary is also an obligation for the organizer and is a fulfillment. Requests from tourists to ensure halal travel in all aspects [14].

Table 1. The Phenomenon of the Rise of Sharia Tourism

Sharia Tourism	Integrating the values of Islamic law into all aspects of travel. <u>The benchmark in Sharia tourism is halal in its implementation.</u>
The cause of the tourist phenomenon Sharia	The need for halal assurance in all aspects as well as increasing religious awareness among the community and the lifestyle of the people of Central Java, demands halal confidence in all aspects of life
Dasara organizer of tours to attract visitors	<ul style="list-style-type: none">• Access, which is easy to reach, will attract potential tourists.• Attractions, which are attractive and by religious norms, are certainly an obligation for organizers.• Amenities (facilities), such as accommodation according to religious norms and safe and comfortable transportation

Which has been in Indonesia for quite a long time; the role of ensuring the rules of life that are by religious norms through the economy also requires behavior in life by religious law. This phenomenon of Sharia tourism, when viewed from an economic perspective, has a massive opportunity for the economy of each region and country; it is just how to manage and how to market it that is attractive to the community so that the attractiveness of Sharia tourism is getting higher. The orientation of Sharia tourism is safe and comfortable. Therefore it requires more attention from transportation, accommodation, and attractions to halal culinary, which is outside the awareness of Sharia tourism organizers. The elements that must be fulfilled in organizing Sharia-based tourism to attract potential tourists are as follows: Access Ease of gaining access to tourist objects and access to return to their places of origin is certainly a consideration for potential tourists, convenience and comfort are factors of potential tourists' attraction to a tourist attraction. Attractions Interestingly, tourism objects greatly influence tourists to come; in this case, Sharia tourism must make a place to visit that does not violate the values of Islamic law. Sharia tourism is the integration of Islamic Sharia values into all aspects of tourism activities, so tourist attractions are needed that do not violate the norms that become benchmarks in organising Islamic tourism [15].

Amenities (facilities). It is the basic foundation in carrying out tourism activities, the facilities related to accommodation, safe and comfortable transportation are the main things in organising a tour. Accommodation by Islamic law is undoubtedly mandatory, such as accommodation that allows a married couple or a family and has the Koran in it and a good ablution place and prayer mat are required elements in sharia-based housing. Safe and comfortable transportation for tourists is a

special attraction for potential tourists. Halal cuisine has not gone unnoticed to stay by the criteria of Sharia tourism [16].

In implementing Sharia tourism, it must hold elements of religious law, as well as the general principles in organising Sharia tourism, as follows:

Table 2. General Principles of Islamic Tourism Implementation.

Attractions / Attractions	Obligatory to avoid polytheism, immorality, immorality, tabdzir/ISAF, and munkar.
Benefits of travelling (tours)	Creating gifts and benefits, both material and spiritual gifts.

Many factors cause Sharia-based tourism to flourish; apart from fulfilling spiritual needs, the development of tourist object destinations that were initially only pilgrimages to the graves of guardians or propagators of Islam, nowadays Sharia tourism objects have a broader scope, such as outdoor tourism, museum tours, artificial tours and mosques that have unique architecture are the cause of the increasing number of Islamic tourists in the community. Sharia tourism must integrate Islamic law's values in its implementation. Therefore, it must avoid things prohibited by religion and aim to benefit and get benefits materially and spiritually [17]. Tourist Mosque. At this time, Islamic tourism that has met the criteria as a tourist attraction, such as history, architecture, etc., is a mosque. A mosque is a place of worship for Muslims, a mosque that is said to have multifunctionality means that it is not only a place of worship that is wider than it can be used for other activities. Thus the mosque is the centre of life for Muslims. The mosque looks like it is only used for prayer activities; even if it is used more widely, it can be a place for all affairs; buildings mosques not only decorate a community settlement but will bring blessings to any individual or community. Mosques can improve the economy for the people around the mosque with various things, including tourism at the mosque.

Judging from the function of the mosque, in this case, it is related to economic improvement in the community by creating jobs through UMKM (Micro, Small, and Medium Enterprises), such as the construction of small shops around the mosque and culinary in the mosque area, of course, this can improve the welfare of the surrounding community, which is undoubtedly attractive to tourists. Along with the development of the era of places of worship such as mosques, they have become the centre of all human things in carrying out their life, social and spiritual life [18].

Central Java is a province in Indonesia which is located on the island of Java, which is directly adjacent to East Java, West Java, and Yogyakarta, an area with an area of 32,800.69 km² which has a total population of 34,718,204 people with a density of 1,058.46 people/km². The capital city of Central Java Province is Semarang. The beginning of Central Java as a Province was formed from the time of the Dutch East Indies until 1905. Since 1930, the province was designated as an autonomous region with a provincial council; the province consists of several karisidenan, which include several districts and are divided into several kawedanan. Central Java Province then consisted of 5 residencies, namely Pekalongan, Pati, Semarang, Banyumas, and Kedu. Following Indonesia's independence in 1945, the government established the autonomous regions of Kasunanan and Mangkunegaran; and made Karisidenan. In 1950 a law stipulated the formation of districts and municipalities in Central Java, including 29 communities and six towns. The enactment of this law is commemorated as the anniversary of Central Java Province, namely August 15, 1950 [19].

The entry and development of Islam in Indonesia have influenced the mindset and pattern of life in society; this influence is not only limited to the spiritual field but is a form of social order and cultural creativity carried out by the community. The existence of Islamic architectural art marks the state of power in the form of mosque buildings; the word mosque comes from the basic main word "prostration", while the meaning of prostration in Islam is obedience or submission, which is done with complete reverence as a Muslim or a servant of Allah, a mosque can also be interpreted as a building that has a function to perform worship for Muslims in groups (congregations) or individually.

In the city of Semarang, three mosques can be categorised as large or grand mosques. First, the big Kauman mosque in the city centre is located just west of the old town square. The two prominent Baiturrahman mosques are situated in the Simpang Lima area, and the third Central Java Grand Mosque is on Jalan Gajah. The Grand Mosque of Central Java has an attraction that is a tourist destination in the city of Semarang and Central Java in the broader area; Central Java Grand Mosque is seen from its supporting components such as access, attractions, and facilities that meet the criteria as a sharia tourist attraction. This can be seen in building components and supporting facilities, such as Mosque architecture, to attract tourists. The Grand Mosque of Central Java is designed in a mixed Javanese, Islamic, and Roman architectural style. There is a main mosque building with a pyramid roof typical of Javanese buildings and four minarets on each corner of the top as a form of a universal Islamic mosque building complete with separate towers high up. Roman style can be seen from the construction of 25 pillars in the mosque courtyard with captivating calligraphy symbolising the 25 prophets and apostles and the two creeds at the gate [20].

Convention Hall. The building is often used for events such as; graduations, weddings, and seminars. Have a pretty spacious facility that can accommodate up to 2,000 people. This auditorium is a source of income for the Great Mosque of Central Java, which is quite profitable because of the high rental costs with qualified facilities for holding an event.

Al-Husna Tower. The tower, which is separated from the mosque's main building, has a height of up to 99 meters; there is a dais radio (da'wah Islam) on the ground floor, while on the 18th floor, there is a Muslim cafe that can rotate 360 degrees. On the 19th floor, a tower of view provides four binoculars that can see the city. Semarang.

Great Graha. Hotels located in the mosque area with the concept of being a Sharia hotel.

Islamic Development Museum. The museum, which is located on the 2nd and 3rd floor of the Al- Husna tower, has a history of the development of Islam in Java in the form of artefacts such as the illumination of the Koran, Wayang Golek Menak, Wayang Sadat, Gayor Masjid Sunan Muria, Gamelan and many other historical objects from the development of Islam in Indonesia.

Giant Umbrella. On the veranda of the mosque, there are six giant automatic umbrellas like in the Prophet's Mosque, each of which is 20 meters high and 14 meters in diameter. The big umbrella is opened every Friday during Prayers, Eid Al-Fitr, and Eid Al-Adha. Of course, this attracts visitors to capture the moment and enjoy the beauty of the Grand Mosque of Central Java.

The Giant Quran. Inside the mosque is a 145 x 95 cm² Al-Quran written by Khyatudin from Al-Asyariyyah Islamic Boarding School, Kalibeber, Mojotengah, Wonosobo.

Giant drum Giant drum measuring 310cm in length and 220cm in diameter which is a replica of the Purworejo pendowo drum, made by the students of the Al-Falah Islamic boarding school, Tinggarjaya, Jatilawang, Banyumas, raised by KH. Ahmad Sobri used Australian cow skin. Until now, the drum is still used as a sign. Time for prayer.

Miniature Ka'bah, The miniature Kaaba, separated from the main mosque building, is also an attraction tour for Hajj rituals or pictures. Micro, Small, and Medium Enterprises There are MSMEs with kiosk buildings in the Great Mosque of Central Java that sell souvenirs and food that are characteristic of the area.

The Great Mosque of Central Java was built to make a container in Central Java an Islamic Center. The development of mosques as tourist objects requires that in every detail for the implementation of tourism, it must have elements as sharia tourist objects, of course, must be considered in terms of access, attractions to facilities, as for the three ingredients contained in the Great Mosque of Central Java, as follows:

Table 3. Elements of Sharia Tourism

Access	Mosque located in Semarang City, which has the convenience of arriving at this MAJT tourist attraction with airports, stations, terminals, and ports has easy access to tourists.
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Attractions	Central Java Grand Mosque organises the grand recitation, which is held every year; besides that, the tourists object to the area of the Grand Mosque of Central Java has met the criteria as a Sharia tourist attraction.
Amenities	A main mosque building and accommodation uses the concept of sharia and guaranteed halal cuisine in the Grand Mosque of the Central Java area.

The phenomenon of Sharia tourism in Central Java has had a good impact on the Great Mosque of Central Java in increasing the number of tourists; it has a very strategic position in the middle lane from east to west and west to east, of course, this increases the number of visitors who come or stop by. on a pilgrimage to the saints' meal, the factor of the parking area is also an attraction for visiting tourists. Effort In fulfilling the criteria as a Sharia tourist attraction, the Great Mosque of Central Java regulates visiting regulations that officers must obey and enforce, such as the obligation to cover one's genitals, recite dzikir, and maintain behaviour and politeness. The accommodation at the Great Mosque of Central Java is also a Sharia hotel, of course, mandatory guests for families and couples who are husband and wife; this is an effort of the Great Mosque of Central Java as a tourist destination based on Sharia. Non-Muslim visitors are required to wear polite clothes and cover their genitals, maintaining behaviour and politeness. In organising the Great Mosque of Central Java as a Sharia tourism object, it has regulations that must be obeyed and enforced by officers, namely, as follows:

1. Maintain behaviour and politeness
2. Dress well and according to the law
3. Stop activities when it is prayer time
4. Maintain the values of Islamic law
5. Does not create crowds or noise
6. Not holding events at the Grand Mosque of Central Java that are not by religious norms
7. Mandatory closed clothing for non-Muslim visitors [20].

With this, the criteria for the Great Mosque of Central Java as a tour operator based on Sharia are on the principles set by the DSN-MUI. Central Java, in 2019, also received an award for halal tourism from the Ministry of Tourism. As for the Great Mosque of Central Java, by considering the three elements listed above, namely access, attractions, and facilities, in its implementation as a Sharia tourist attraction, according to the author's analysis considering the data obtained and activities in these attractions, of course, have met the criteria as a place holding tours by the principles of religious law and the development of Islamic tourism in Central Java cannot be separated from the role of the Grand Mosque of Central Java to increase thenumber of visitors who come [20].

4. Conclusions

The phenomenon of the rise of Sharia tourism among the people of Central Java is a natural thing; the majority of the population of Central Java are followers of the Islamic religion, is further drawn awareness of tourism that by Sharia principles has long been happening among the people of Central Java. The need for halal assurance in all aspects of life also requires the people of Central Java to guarantee halal, including tourism. Therefore, this need is fulfilled with a new trend in society, namely Sharia-based tourism. This phenomenon must be a momentum for the advancement of the Islamic economy, which has considerable opportunities; the attention of the government and local governments must be increased so that Sharia tourism in Indonesia can become the backbone of the economy and the direction of world Sharia tourism, and management which is oriented towards the general benefit is, of course, critical. To note. The Grand Mosque of Central Java is a tourist attraction based on Sharia; on its way, there are several elements to meet the criteria as a Sharia tourist spot,

such as accessible access elements from transportation such as planes, trains, and ships to land routes. Other elements are attractions where the Great Mosque of Central Java holds a grand recitation every year, as well as tourist objects in the Grand Mosque area and culinary in the mosque area that has the certainty of halalness; of course, this has met the criteria as a sharia-based tourist attraction. Apart from these factors, there are also facilities as a support factor to increase its attractiveness as a tourist attraction, such as a museum for the development of Islam in the archipelago, a hotel with the concept of sharia, the al-Husna Tower, and of course the main building, namely the mosque. With this, the Grand Mosque of Central Java has met the criteria as a place to hold Sharia tourism.

Suggestions. The phenomenon of the rise of Sharia tourism is also a land for good economic income for developers. This phenomenon must be a momentum for the progress of the Islamic economy, which has considerable opportunities; the attention of the government and local governments must be increased so that Sharia tourism in Indonesia can become the backbone of the economy and the direction of world Sharia tourism, and management that is oriented towards the general benefit is, of course, critical. To note. The Grand Mosque of Central Java is a Sharia tourist attraction by the regulations of the DSN-MUI. Of course, there must still be an increase in management and the addition of tourist objects to increase the number of visitors. Besides this, to increase the number of visitors and to make sharia tourist objects that are considered by the world, it is a necessary development in marketing, while marketing can be through social media or other platforms to increase the attraction of visitors to the Grand Mosque of Central Java.

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