

# Increase Religious Tourism Visit in DKI Jakarta through QR-Coded Pilgrimage Tourism

Sari Narulita  
*Islamic Studies Dept*  
*Universitas Negeri Jakarta*  
 Jakarta, Indonesia  
 ORCID 0000-0003-4238-8157

Rihlah Nur Aulia  
*Islamic Studies Dept*  
*Universitas Negeri Jakarta*  
 Jakarta, Indonesia  
 ORCID 0000-0002-2248-9711

Amaliyah  
*Islamic Studies Dept*  
*Universitas Negeri Jakarta*  
 Jakarta, Indonesia  
 ORCID 0000-0002-1851-7863

Humaidi  
*Historical Education*  
*Universitas Negeri Jakarta*  
 Jakarta, Indonesia  
 humaidiunj@gmail.com

Arip Suprasetio  
*Islamic Studies Dept*  
*Universitas Negeri Jakarta*  
 Jakarta, Indonesia  
 aripsuprasetio\_iai15@mahasiswa.unj.ac.id

Azry Arvah Hidayat  
*Islamic Studies Dept*  
*Universitas Negeri Jakarta*  
 Jakarta, Indonesia  
 azryhidayat01@gmail.com

**Abstract**—Indonesia, which is known as a country with many religions, has excellent religious tourism potential. Many buildings or historic places that have special meaning for religious people. DKI Jakarta, as the capital of Indonesia, also has a variety of tomb sites that are visited by many. But unfortunately, there are not many media that facilitate access to these locations. This article aims to socialize and revise QR code pilgrimage tourist maps, which are expected to increase religious tourism visits among the community. The method in the study uses a qualitative approach, by observation and interviews with visitors on the effectiveness of the media. The results of this study state that adapting to technological developments has become a demand for achieving goals

**Keywords**—Religious, Pilgrimage Tourism, Maps

## I. INTRODUCTION

In Indonesia, tourism has become the third-largest foreign exchange contributor after oil palm and coal. But in a short time, the tourism sector in Indonesia will be able to become the leading sector in improving the economy; not only the country's economy but also the surrounding community. To make it happen, the Ministry of Tourism has set 5 (five) priority tourism destinations in Indonesia, namely Bali, Jakarta, Riau, Bromo Tengger Semeru, and Banyuwangi.

In addition to tourism potential because of its natural wealth, Indonesia also has excellent religious tourism potential. Indonesia is known as a country with most of its population who are Muslim. Many historical buildings or places have special meaning for Muslims. Religious tourism visits are included in the types of tourism that are calculated and generate foreign exchange, in addition to marine tourism, ecotourism, MICE, urban & rural tourism, and integrated tourism. Based on data from the Ministry of Tourism study related to the Development of Priority Tourism Destinations, it was revealed that cultural tourism was in the first position of tourist destination in Indonesia with a 60% projection. Cultural tourism is divided into shopping tours, rural city tours, and religious tourism. The percentage of interest in visiting religious tourism destinations reaches 20% of the total portion of cultural tourism. Thus, it is understood that the investment in

religious tourism visits in Indonesia reaches 12% of the interest in tourism visits.

Indonesia, which is known as a country with many religions, has excellent religious tourism potential. Many buildings or historic places that have special meaning for religious people. DKI Jakarta, as the capital of Indonesia, also has a variety of tomb sites that are visited by many. But unfortunately, there are not many media that facilitate access to these locations.

Indonesian tourism has entered the era of industrial revolution 4.0 and has fundamentally changed the face of various industries, including the tourism industry. It was marked by changes in tourist behavior - which was dominated by millennial travelers - with their digital behavior; that is by doing the concept of search and share through a digital platform. The ability to be able to take advantage of tourism excellence with digital transformation has become a necessity because almost 70 percent of tourists visiting Indonesia is based on digital information [1].

Information on tourist destinations is needed for tourists; the Information that is easy to access anytime and anywhere. The ease of access is what makes religious tourism destinations in Indonesia, capable of being known in the global world. This statement is in line with the direction of the Minister of Tourism in his press releases inviting the millennial generation to be able to take advantage of the advantages of tourism in the era of revolution or known as the tourism concept to win tourism competition in the world in the global age.

This article aims to socialize and revise the pilgrimage tourist maps, which are expected to increase tourism visits among the community. The idea of making a QR-based religious tourism map was motivated by increasing millennial interest in religious tourism, especially in DKI Jakarta.

The conclusion is that the author draws upon observing the interest of the millennial generation in visiting the tombs of the religious leaders. They are mostly following the Islamic course guided by *Habaib* (people who are believed to be descendants of the Holy Prophet) from Hadramaut, such as *Majlis Rasulullah* (MR), *Majlis Nurul Musthafa* or *Majlis Taklim Habib Ali Kwatang*. The

Community can attract many young people to learn Islam, and every activity that was done was able to attract thousands of people.

One of the activities carried out routinely by those who diligently take part in the study is to visit the tomb of religious leaders to pray for them. However, existing visits are still limited and tailored to the needs of the community. Just as MR members will make regular visits to the tomb of their leader, Habib Munzir; and so do the others. The researcher then collected data on the graves of religious leaders who were visited a lot. After conducting a study of religious tourist destinations, researchers compiled them in a QR Code-based map.

The selection of the QR Code is made because the QR Code is one of the ICT-based media that was developed as a high-speed code scanner. With easily accessible maps, it is expected that the community will more easily identify the profiles of scholars in DKI Jakarta that are visited by many and also the location of their tombs. The phenomenon confirms that amidst the hustle and bustle of the capital, there are still spots to be able to reflect on themselves and increase the value of personal spirituality.

## II. LITERATURE REVIEW

### A. Religious Tourism

Republic of Indonesia Presidential Regulation No. 50 of 2011 concerning the National Tourism Development Master Plan article 14 paragraph 1, explaining that tourist attractions include, natural, cultural, and human-made tourist attractions. Human-made tourism attractions are developed in various sub-types or categories of tourism activities, one of which is religious tourism (pilgrimage tourism). When tourist attraction is defined as everything unique, beauty, and value that is the target or destination of tourist visits, religious tourism emphasizes uniqueness, beauty, and spiritual significance. For example, mosques, relics of historical buildings that are of religious importance, pilgrimage, and others. Religious tourism is often closely related to historical tourism, which is part of cultural tourism.

Historical/religious tourism is a cultural/historical, spiritual, and sharia tourism heritage tour. It includes research/education related to culture, pilgrimage, visiting shrines, museums, cultural heritage, religion, memorials or traces of civilization. In Indonesia, interest in religious tourism visits is included in tourism that is calculated and generates foreign exchange, in addition to Marine Tourism, Ecotourism, MICE, Urban & rural tourism and integrated tourism.

Many people think that religious tourism is a synonym for halal tourism. Halal tourism emphasizes the provision of facilities for Muslim tourists so that they are more comfortable and calmer while traveling. In 2019, Indonesia has become the world's best halal tourism destination after Singapore previously owned the title. When illustrated, halal tourism is not a visit to mosques, but prepares mosques, praying room and halal-certified restaurants as a form of a facility for Muslims. But a visit to the mosque specifically to improve the religiosity and

spirituality of visitors, then it is more on the concept of religious tourism.

Interestingly, visits to places of worship to increase religiosity and spirituality do not apply to particular cases. A letter from the Deputy Minister of Saudi Hajj and Umrah dated 2 Jumadil Akhir 1440 H (7 February 2019) which refers to the Royal Decree explaining the prohibition on using the term *siyaahah ad-diiniyyah* (religious tourism) for *Hajj & Umrah* (pilgrimage).

At present, the term religious tourism is always synonymous with cities that have the tombs of Wali Songo and the great *ulama* (religious leaders) that are scattered in Indonesia. In fact, in Jakarta, many religious tourist destinations can be visited for pilgrimages and nostalgia with a unique style of Betawi architecture that has its uniqueness. In the mosque's tourist destinations, it looks diverse as in the Al-Alam Mosque known as the Si Pitung Mosque, Luar Batang Mosque, Sunda Kelapa Mosque; whereas in grave tourist destinations, it can be seen the diversity of tombs of different centuries and the relay of the spread of Islam in DKI Jakarta.

Religious tourism is understood as a journey to enhance the culprit's side of religiosity and spirituality. Religious tourism emphasizes uniqueness, beauty, and spiritual value. Religious tourism is generally carried out with visits to places of worship and also to the tombs of religious leaders. Religious tourism visits are believed to be able to increase the side of religiosity in a person when the person concerned can be actively involved in the religious tourism activities that he runs [2]. This is in line with Khumaeroh's research that respondents in their study felt a change in attitude towards others after many religious tourism visits [3].

### B. QR-Code

The need for high barcode scans motivates the discovery of the QR Code. The development of the QR Code is commanded by Denso Wave, which has 2 (two) members in charge of developing barcode codes to be faster and more flexible. In 1994, they also succeeded in producing a system that has a scanning capability ten times faster and can accommodate more than 7,000 characters, more extensive in scope than previous skills. QR codes (Quick Response Codes) are born, and, as one of the first technologies that can easily connect the real world and digital.

QR is an extension of Quick response, and this is due to its ability to absorb and respond quickly. More QR capabilities than Barcode because QR can hold information horizontally and vertically; different from a code that can only contain information horizontally [4].

Initially, QR codes were used for vehicle tracking in manufacturing. Now, QR codes are used in a broader context. QR codes can also be used on cell phones that have QR code reader applications and have GPRS, Wi-Fi, or 3G internet access to connect mobile phones to the destination site. Users can use their cell phones to be able to scan the QR Code by activating the QR Code scanning application and pointing to the camera on their cell phone to the QR Code in the image. After that, automatically, the QR Code reader application will connect the user to the data on the link in the QR Code.

### III. METHODOLOGY

This research is a kind of qualitative descriptive research. Data obtained through observation and interviews with respondents related to the QR Code tourist pilgrimage map. Respondents in question are pilgrims who like to visit the ulama's tomb in the area of the capital city of DKI Jakarta.

Observations were made to see the response of the pilgrims when they saw sheets or banners of pilgrimage tourist maps that researchers deliberately displayed in certain places. Interviews were conducted with a group of respondents who were accustomed to visiting pilgrimage tours.

### IV. RESULT & ANALYSIS

One of the modern typologies of humans is that they are too proud of science and rely on rationality in addressing problems. It has eroded the dependence on "supernatural forces" as happened in simple societies [5]. Therefore, meditation seems to be a modern human need to restore the vision of divinity [6]. Meditation provides space as a solution to existential problems in life, getting the meaning of life, and how to find the purpose of life. Spirituality is considered as part of human characteristics that always strive to see a higher strength than humans via transcendental experiences [7].

One way to improve spirituality is to do a pilgrimage tour. The typology of religious tourism starts from people who have strong motives for their spiritual aspects; that is to meditate by returning meaning in life. The trend of religious tourism in the development of modern tourism is in line with the results of research that says that religious tourism is one of the new forms of tourism which has a high tendency in the development phase, especially in the last ten years. Although the process of secularization of tourism has also been present in several developed countries, the existence of religious tourism still receives enormous attention from the surrounding community. Research reveals that when someone involved is involved in a spiritual tour, he will be more motivated to improve the character of religiosity in him [2]. This data is in line with Khumaeroh's research, which illustrates that respondents in their study felt a change in their attitude to others after many religious tourism visits [3].

Pilgrimage tourism is synonymous with the culture of the Betawi community. It was the impact of the development of Islamic *da'wah* (Broadcasting of Islamic values), which increased along with the emergence of several Betawi scholars who had succeeded in instilling Islamic understanding well [8]. Some aspects of Betawi life, which are highlighted are Islamic culture. It is including in terms of art and religious rituals such as the pilgrimage culture carried out by many Muslims; where the pilgrimage culture is part of religious tourism, spiritually motivated tourism by someone or group so as a means to get closer to God Almighty and get blessings in life.

Rinschede argues that religious tourism is a form of tourism, with religion as a driver [9]. Therefore, it can be said that religious tourism is one of the oldest forms of tourism, along with the history of religion in the world. According to Collins-Kreiner (2009), religious tourism is a

way of pilgrimage expressed in modern times [10]. Products from religious tourism are dominated by experience; uniquely personal spiritual experience. However, the experience will be more meaningful if complemented by other elements [11].

The essence of religious tourism visits is to know yourself better by knowing God and behaving well in one another, similar to what promoted by Sufi teachings and values [12]. Therefore, religious tourism visits are carried out with full awareness. However, hospitality and service in religious tourism destinations also play a role in making tourists want to return to visiting religious tourism destinations. The findings show that religion is not the only attraction, so visitors can come to visit religious tourism [13].

A study tries to identify the motivation of tourist visits in religious activities in the city of Yazd, a religious tourist destination in Iran. Yazd not only included sacred historical sites but was also famous for its religious festivals and one of them was Ashura Day, the day of the death of Husayn Ibn Ali, the grandson of Muhammad at the Battle of Karbala on the 10th of Muharram in 61H. The findings show that the interest of foreign tourists visiting religious tourism destinations, Yazd city due to several things. It is including attending unique religious events, visiting their mosques, volunteering in these grand activities, reaching spiritual experiences, watching *Nakhl Gardani*, enjoying Islamic music, making pilgrimages at individual tombs and also enjoy the culinary [14]. It shows that involving visitor participation in religious tourism activities can increase religious tourism visits.

Tourists in the religious tourism segment have different expectations and needs than other travelers; they experience on a spiritual level. Differences in perception will have implications for differences in expectations [15]. Mostly, the tourists who visit religious tourism want silence. But if what happens is the opposite, then there is cognitive dissonance; mismatch between perception and expectation. Another form of cognitive dissonance of religious tourism tourists is the doubt of the argument that it is permissible to make a pilgrimage, but the culture in which he lives requires him to do so. By understanding the cognitive dissonance of tourists, steps that can be taken to restore comfort in carrying out religious tourism will be recognized.

A study proposes several main points to improve the spiritual value of religious tourists. Among them is by avoiding over-commercialization in religious tourist destinations. This is expected to be able to increase motivating tourists to participate in positive rituals as an effort to foster spiritual values [16].

When other places began to worry about over-commercialization, Jakarta residents with a diversity of the spread of their religious tourism destinations were not even able to identify them. Indeed, one of the Betawi cultures - a mixed descent community of different races and tribes, which makes Jakarta its home - is visiting the tomb. They visited the grave of the ulema, the *wali* (someone perfect both from the knowledge of Islam and his dedication to the lives of the people), the *habaib* (someone who is considered a descendant of the prophet) who were believed to have

*karamah*- preference. Over time, the pilgrimage culture faded. There are not many young people who know and carry out pilgrimages.

Based on this, the researcher re-identified religious tourism objects, especially pilgrimages in DKI Jakarta, to increase Jakarta's public awareness of Betawi cultural preservation and the development of religious tourism in Jakarta through a media. The use of QR code is an option because today's society is used to using it in a variety of current financial transactions.

After collecting data related to the pilgrimage tourism destination in Jakarta, the findings of the data are described as a map.

This pilgrimage map is an illustration of the location of the tombs of Ulama in every area of DKI Jakarta, from the North to the South.

Determination of pilgrimage tourist destinations is based on the number of visits made by pilgrims, and not just the surrounding community; considering the profile of religious leaders. The researcher and the team determined that 14 (fourteen) tombs that could be visited were completed with data on the exact time of the pilgrimage.



Figure 1. The Pilgrimage Tourism Map in Jakarta  
Source: Authors

The map is equipped with a QR Code system. QR codes can be used on phones that have a QR code reader application and have internet access, to connect mobile phones to the destination site via the QR code. Cellphone users only have to activate the QR code reader program, pointing the camera at the QR code, then the QR code reader program will automatically scan the data that has been embedded in the QR code. The QR code contains the address of a site, so users can directly access the site without having to first type in the address of the destination site.

The working system is not too difficult to access this Pilgrimage Tourism Map. A QR Scanner Application or a QR Code reader that can be downloaded on Play Store or AppStore is needed. Through a Mobile camera that captures a QR code image, it will direct users to the tomb website selected and scanned through the Pilgrimage Travel Map sheet. On this website also not only explains the subject of the tomb but also comes with these location instructions that read Direction on Maps, making it easier for users to know the location of the grave when they want to visit it.

In its implementation, the researcher included the web QR Code link, [wisatareligi.id](http://wisatareligi.id) with the following display,



Figure 2. The Display of Wisatareligi.com  
Source: Authors

Researchers conducted socialization in the youth community, Matan UNJ, which has a pilgrimage tour program. The responses obtained were quite positive. They appreciate the map and provide input views on several sides.

The Matan members are happy with the product, which makes it easy for them to find out the location of the tomb that can be visited; including recognizing the profile of the tombs further and also its location specifically, because the data is complete with a guidance map. The criticism they suggest is more on the appearance of the product. They indicated that the display is more clearly related to the QR code, so as not to be too small, to make it easier to access; also so that the image also displays the web link directly to anticipate if the QR reader application does not operate optimally.

Researchers also conducted socialization in one of the mosques near the campus. Socialization is done by installing a banner. Some mosque worshipers who saw it generally only found out that in Jakarta there are so many pilgrimage tourist destinations that can be visited. It is because regularly they only visit scholars who they only know; either their teachers or community leaders who are well known in their area. With other information regarding the tombs of other Islamic leaders in Jakarta, they became interested in getting to know them further. That interest made the research team motivated to display the banner longer.

The results of this study state that adapting to technological developments has become a demand for achieving goals

## V. CONCLUSION

Amid the hustle and bustle of the city of Jakarta, tranquility is a luxury. The peace that increases the value of spirituality in oneself can be made by visiting religious tombs. The visit in question is certainly not a visit that leads to polytheism as many people fear, but more on visits to pray for those who have tried to introduce Islam and its values in the city of DKI Jakarta.

Jakarta has the story of the struggle of the *ulama* (Islamic Scholars) in seizing their independence from invaders, and also their effort to maintain Islam. They are trying to teach Islamic values consistently and mingle with society. Its proximity to the community, makes them remembered, prayed for and even made an inspiration to many people. The day of their death became a blessing for many people. In droves of people donate what they have to celebrate the day of the death of religious ulema they respect. This phenomenon is then known as how people who have died still give blessings to people who are still alive.

The story of the closeness of the *Ulama* to the community is evident from the community's visit to their tomb. But over time, many generations did not know these scholars. Reviving the portrait of the life and the inspiration of the scholars became a challenge, one of which was to inform the tombs that could be visited.

The identification of pilgrimage tourist sites in DKI Jakarta through the QR Code media provides easy access for the community to get to know the scholars who are visited by many of their graves, as well as their locations. By conducting a pilgrimage tour, it is hoped that the community can optimize the space for introspection and the nature of oneself while increasing spirituality.

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