



Development of Religious Tourism Attraction of the Tomb of Ki Gede Sebayu into a Tourism Village in Tegal Regency (A Descriptive Analysis Study)

Hajar Adhayanti^(✉), Lourensus Hendra Putra, and Febrian Valentiano Ananda

Politeknik Harapan Bersama, Tegal, Central Java, Indonesia
hajar.adhayanti@poltek.tegal.ac.id

Abstract. Danawarih Village has a religious tourism attraction with a historical site called The Tomb of Ki Gede Sebayu in Balapulung Tegal. During Mataram Kingdom, Ki Gede Sebayu was recognized as the founder of Tegal, a small city in Central Java, and he was also the first person who spread Islam in the city. Danawarih Village has the potential to become Tourism Village, as announced by the Department of Youth, Sports, and Tourism (*Dinas Pemuda Olahraga dan Pariwisata*) of Tegal Regency in 2020. This study used a qualitative approach that employs descriptive analysis to investigate scientifically the shift of the destination into a tourism village. There were some physical evidences in the form of dam and the historical site of the Tomb of Ki Gede Sebayu. Ki Gede Sebayu built Danawarih Dam to irrigate rice fields in the agricultural area to provide economic benefits to local residents. Ki Gede Sebayu passed away and was laid to rest in Danawarih Village. Until now, many visitors come to make pilgrimages. Thus, this transforms the village into one of religious tourism destinations among locals.

Keywords: Tourism village · Religious tourism · Development · History

1 Introduction

According to Barreto and Giantari Development of tourism is an effort of developing or advancing tourism object so that it can be better and be more attractive in terms of its place or the things inside the tourism object to attract tourists' interest to visit. The main cause of developing tourism in a tourist destination locally, regionally, or in a national scope in a country is deeply rooted in the development of regional and state economy. Tourism development in a tourist destination area will always be calculated with profit and benefits towards many people in mind.

Challenges faced by the Indonesian tourism industry are the limited skills, market access, and funding's towards the local people to improve the tourism potential in the vicinity. Tourism development in Indonesia tends to approach the economic level and keep away from the environmental and social level, so social, cultural and economic interventions are needed to rebalance tourism development.

Danawarih Village with an area of 351,60 m² is located at an altitude of 254.00 MASL [1] based in Balapulang District, Tegal Regency is mostly covered with rice fields and have the potential for religious and nature tourism and its historical sites. Based on tangible proofs that are existing in Danawarih Village is in the form of a dam built by Ki Gede Sebayu and The Tomb of Ki Gede Sebayu. It has become an evidence of Tegal history. Danawarih Village, also known for its Islamic student (called *santri* from this point onwards) village is another evidence that Ki Gede Sebayu spread Islamic teachings and built a mosque and Islamic school.

Village neighborhood has an important role in its development. However, it is realized that the village economy is still dominated by production activities in the agricultural sector (in a broad sense) which tend to have low productivity, it is still going slow and less exciting. Other challenges are the limited job opportunity, lack of facilities and infrastructure in the rural area, also the low level of public education. In respond to these challenges, research on the development of tourism activities in Danawarih Village through the creation of added value to the environmental, social, cultural, and economic assets owned by the village.

2 Literature Review

Tourism planning and development are a dynamic and continuous process with regards to a higher value level by making adjustments and corrections based on the results of monitoring and evaluation as well as feedback on the implementation of previous plans, which makes the basis of policies resulting in missions to be developed. Tourism planning and development are not a stand-alone system, but they are closely related to other inter-sectorial and inter-regional development planning systems.

Tourism planning must be based on conditions and supporting capacity with the aim of creating mutually beneficial long-term interactions between achieving tourism development goals, increasing the welfare of local communities, and sustaining environmental supporting capacity in the future.

According to Darsono [2], a tourist village is a rural area that offers authenticity both in terms of socio-culture, customs, daily life, traditional architecture, and village spatial structures which are presented in an integrated form of tourism components, such as: attractions, accommodation, and facilities.

3 Research Method

This study uses qualitative analysis in the form of notes, interviews, focus group transcription, answers to open-ended questions, video transcripts, and reports of experiences regarding a product on the internet, news articles, and so on [3]. Qualitative research is a research that uses a natural setting, with the intention that the results can be used to interpret the phenomena that occurs by involving various existing methods. Data collection is done by using a communication approach. This is based on the fact that social phenomenon is related to humans. Meaning that required data are acquired from humans itself.

Samples in a qualitative study by Spradley, namely social situation consisted of three elements, such as: place, actors, and activity that interact synergistically. Sampling technique in this study uses snowball sampling, meaning that the researchers picked a selected group of people that has been determined to give data that are needed; based on the data or information that are collected from previous samples, researchers would be able to set other samples which are going to be determined to give complete data [4].

4 Findings and Discussion

4.1 General Description of Tegal Regency

Ki Gede Sebayu is recognized as the first regent of Tegal, the title regent was still known as *Adipati*, the other term that has the same meaning is *Juru Demung*, and the title regent was popularly used when Tegal was governed by Reksonegoro family (1668–1697).

Before the national independence period, when Indonesia was still colonized by the Dutch, the government of Tegal City and Regency became one region. Tegal City was led by a Vice Mayor and Tegal Regency was led by a Regent. After Indonesia declared its independence in August 1945, the people aspired for a parliamentary system in the government sector, where political parties began to surface affecting domestic government. Politicians demanded that the backbone of government power was laid in the legislature. Then government made Government Regulation No. 22 of 1948 on specification of Self-Government in a region that has the right to regulate and manage its own affairs. The position of the City of Tegal was revoked by Ordinance No. 391 of 1929 which resulted in Ordinance No. 123 of 1906, signifying the formation of the Autonomous Regional Government of the City of Tegal. However, in the implementation of the Regional Government, it is still guided by Law Number 22 of 1948 until it is replaced by Law Number 1 of 1957.

In 1949, Military Government entered Tegal City, and R. Sumindro was immediately elected as Regent of Tegal regency, originally a Regent for Wonosobo. Meanwhile, R. Saputro was elected as Vice Mayor of Tegal City [2].

Provided below is a profile of Tegal Regency:

4.1.1 Geographic and Demographics

- Location: Central Java (Indonesia)
- Coordinate: Longitude: 108° 57'6"–109° 21'30"E and Latitude: 6° 50'41"–7° 15'30"S
- Area: 878,79 km²
- Country: Indonesia
- Legal Basis: Law Number (No.) 13 of 1950
- Population: 1.394.839 people
- Density: 1.587,23 people/km²
- General Allocation Funds: Rp 957.576.304.000
- Capital: Slawi
- Administrative division
- Sub-District: 18
- Urban Village: 6
- Village: 281

4.3 Data Presentation on Tourism Potential of Danawarih Village

4.3.1 Danawarih Dam

Recollection regarding the Danawarih Dam; is the dam that was built by Ki Gede Sebayu, together with a group came from the West, namely the kingdoms of Pajang and Mataram. Ki Gede Sebayu, who is the 22nd son of 90 children, is the son of Prince Onje, Adipati of Purbalingga. Sunan Onje, is a descendant of Batoro Katong or Sheikh Sekar Delima (Adipati Wengker of Ponorogo), and he is a descendant from the Mataram kingdom.

When there was a struggle for power, Ki Gede Sebayu preferred to remain silent. Even when the situation was getting more and more chaotic, to the point where Ki Ageng Ngunut (Sebayu's grandfather) urged Ki Gede Sebayu to save the Pajang Kingdom. However, Ki Gede Sebayu refused. Seeing the people suffering caused by the struggle for power between families that did not subside, Ki Gede Sebayu instead chose to say goodbye and go to the west. He gave up his nobility and wandered in search of the essence of life. He arrived at an area full of weeds, a vast meadow with a large river flowing with clear water to the mouth of the northern sea. The arrival of Ki Gede Sebayu's entourage in building *Tlatah Tegal* Society, is to spread Islamic law, he is a religious expert who has guided the community in instilling a sense of faith in God Almighty. He built a mosque in Padepokan Karangmangu.

He was flabbergasted to see the vast expanse of grass that was almost uninhabited. There are only a few semi-permanent buildings inhabited by a number of students and a sacred tomb. The tomb is where the bodies of Sunan Panggung or Mbah Panggung were buried. It occurred to Ki Gede Sebayu's mind to teach the coastal residents how to grow crops. He felt that he found a promising stopover, so he stopped his wanderings. He invited local residents to cut down the reeds and make it into moor. At one time there was a long dry season in the Tegal area. Many paddy fields and fields are experiencing drought. For as long as time concerned, farming communities in the area were still relying on rain. This situation made Ki Gede Sebayu concerned. He thought of changing the water system by cultivating wet agriculture (irrigated rice fields). So Ki Gede Sebayu and two of his followers went to find a water source, walking in sequence to the south bank of Kali Gung for several days. When he arrived at the slopes of Mount Salapi, Ki Gede Sebayu decided that this was the most suitable place to build a dam to irrigate the rice fields. In the middle of the month of Dzulqaidah (a *flank* month, meaning a month that is in between Eid Al-Fitr and Eid Al-Adha) the construction of the dam began. The work is carried out in mutual cooperation by people from remote areas of Tlatah Tegal. The dam work has only been going on for a month and a half, but the enthusiasm for the work is dwindling. This happened because people were beginning to feel tired. They were also haunted by fear and anxiety to see many workers who died and were injured while working. This situation made Ki Gede Sebayu temporarily stop the dam work. In addition to the power factor, there are also unfavorable safety factors that are taken into consideration. Then Ki Gede Sebayu performed *tirakat* (an act of going alone to seek spiritual help) towards the West asking for Allah's guidance. He received instructions and returned to the *Pesanggrahan* (a resting place) in Timbangreja Village. Ki Gede Sebayu gathers men right at the end of the month of Sapar. Ki Gede Sebayu completed the construction of the dam in a mystical way, namely "*Nyambat Sukma*", a term that means the work was done by the souls, and he invited the jinns and angels to help him.

This knowledge is often used by the *wali* (guardians) in carrying out construction which is said to be able to complete a construction in one night. Since the Kali Gung dam was constructed, Tlatah Tegal has cultivated many new rice fields whose irrigation comes from the dam.

In its development from the kingdom era, then continued during the Dutch colonial period until the independence of the Republic of Indonesia in 1945, the management of the Danawarih Dam was moved from the Dutch to the Central Java government by the Indonesian government through the Ministry of Public Works and Public Housing of the Republic of Indonesia. Then based on the Minister of Public Works and Public Housing (PUPR) No. 04/PRT/M/2015 Regarding Criteria and Determination of Pemali Comal River Area, that Gung is a watershed (DAS) under the authority of Central Java Province with a river length of 55.58 km and a watershed area of 171.78 km². Gung watershed has two dams in which the authority is held by the provincial government and the central government.

The two dams then are managed by each of the Technical Implementation Unit service (UPT Dinas) that has authority of the river area. The dam that is managed by the province is Pesayangan Dam which flows through 1,870 Ha of Irrigation Area (Based on Minister of Public Works Regulation No. 14 of 2015). Meanwhile, the Danawarih dam that is being managed by the central government flows through 6.632 Ha of Irrigation Area (Based on the Minister of Public Works Regulation No. 14 of 2015) which means the management of Danawarih Dam is under The Ministry of PUPR which is continued and managed by the Pemali Juana River Region Center (BBWS Pemali Juana). So that in one river system there are 2 weirs where the areas served have different areas and have been regulated in the Minister of Public Works (Fig. 3).

4.3.2 The Tomb of Ki Gede Sebayu

Ki Gede Sebayu is the most influential figure in the history of Tegal, this is because he was an Islamic scholar who has contributed greatly to the religious, economic, social, and cultural progress of Tegal. He was the first one to establish the current government structure in the Tegal area. When Ki Gede Sebayu built the Danawarih Dam, he was elected as Adipati of Tegal for his services by Panembahan Senopati Sutawijaya (Senopati of Mataram Kingdom). Based on the story from generation to generation, the appointment of Ki Gede Sebayu was held on May 18, 1601, which coincided with the occurrence of a solar eclipse and coincided with Wednesday Kliwon, 12th of Rabi Al-Awwal 1010 of the Arabic calendar. The election of Ki Gede Sebayu marked as a basis of the establishment of Tegal government.

Ki Gede Sebayu was sick and received enlightens that he would return to the presence of Allah SWT. so the whole family and daughter-in-law were asked to gather. In the living room, Ki Gede Sebayu laid down and was accompanied by Nyai Gede Sebayu, Raden Mas Hanggawana, Raden Rara Giyanti, and Prince Purbaya. Ki Gede Sebayu then conveyed a message to his family, namely.

- The people should live together in harmony,
- Prince Purbaya is trusted to manage the Islamic boarding school and complete the construction of the Kalisoka mosque.

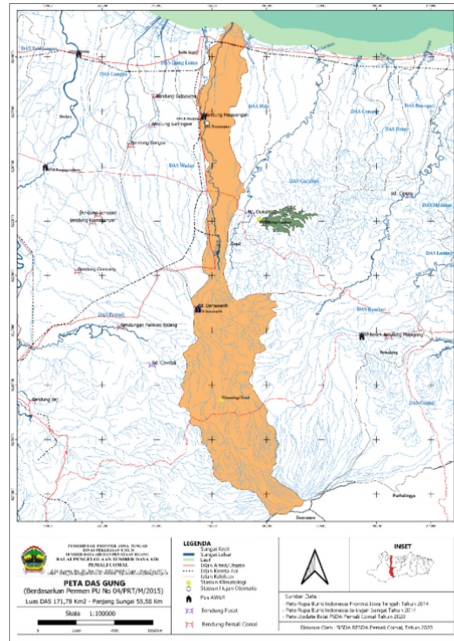


Fig. 3. Map of the Gung watershed consisting of the distribution of Danawarih Dam from upstream to downstream.

- Ki Gede Sebayu asked to be buried near the location of the Kali Gung dam in the village of Danawarih when his death comes.
- People are not allowed to cut down trees carelessly and are not allowed to pollute river water and river sources.

Ki Gede Sebayu died in 1625 AD and as he wished, he was buried in Danawarih village, near the Danawarih Dam in the graveyard of people who died during the construction of the dam.

The tomb of Ki Gede Sebayu is an attraction for visitors on pilgrimages to give prayers to one of the walis and influential figures in the development of Tegal Regency, this activity is better known as religious tourism (*wisata religi*). Religious tourism is a tourism that is categorized as special tourism which emphasizes the very special section of tourists.

4.3.3 Danawarih Village as Santri Village

Ki Gede Sebayu’s presence existed not only in economic, socio-culture development, but also in the form of the spread of spreading the Islamic teachings. According to informants from the caretaker of the Tarbiyatul Muftadiin Islamic Boarding School, which is the oldest Islamic Boarding School in Danawarih Village and is also a descendant of Kyai H. Hasyim Asyari, namely Kyai H. Acmad Kaukabi, S.Pd.I. that the descendants of

Ki Gede Sebayu from the daughters of Raden Giyanti Subaleksana and Prince Purbaya became scholars and spread Islam in Tegal, Brebes, and surrounding region, namely:

- Mbah (Javanese term for Grandfather) Rubi is an Islamic scholar in Brebes.
- Mbah Sokadana (Sheikh Abdul Wahab), his cemetery is in Kalisoka.
- Kyai (term for addressing an Islamic scholar) Mustal.
- Kyai Yahya.

Kyai Yahya has a son named H. Jamhari, the origin of the establishment of the Boarding school was that a lot of *Habaib* (literally means: a lover. An honorary title given by the Islamic community towards the descendants of Prophet Muhammad SAW) that came to Danawarih village in the 1960s, then on the 1970s came along the students, at the time the caretaker of Islamic boarding school was the fourth son of H. Jamhari named KH. Abror Jamhari. With the existence of Tarbiyatul Muftadin Boarding school, another boarding school started to establish themselves in Danawarih Village and Danawarih Village was officially named Desa Santri (Islamic Student Village) in 2013. Now there are 12 Boarding schools recorded that are spread across Danawarih Village area.

4.3.4 Danawarih Village Becoming Religious Tourist Village

There is The Tomb of Ki Gede Sebayu in Danawarih village which is an Islamic scholar figure and also as the founder of the Tegal Regency government, the death of Ki Gede Sebayu was in 1625 AD and per his request, he was buried in Danawarih Village near the Danawarih Dam. There are a lot of visitors who do pilgrimage to the Tomb of Ki Gede Sebayu. With the existence of The Tomb of Ki Gede Sebayu, and the Santri Village in 2013, Danawarih Village was inaugurated on March 2021 through Decree Number: 556/655 of 2021 concerning the determination of the Tegal Regency Tourism Village by the Tegal Regent.

Meanwhile, the inauguration of establishment of the Toek Pitoe Tourism Awareness Group (also known as Pokdarwis Toek Pitoe) was based on Decree of the Head of the Youth, Sports and Tourism Office of Tegal Regency Number: 556/18/045.1/2021 Date: March 9, 2021.

Tourism Potential that Danawarih Village has not only The Tomb of Ki Gede Sebayu, other tourism attractions that are in Danawarih village are:

- Sayyidurrohman's tomb
- Danawarih Dam
- Toek Pitoe Pure Water
- Songgo Sawah
- River area
- Suspension bridge which goes across Kali Gung River connecting Sanganjaya Village, was built in 1992 with the dimension of 273 m in length and 1 m in width.

According to information provided by the head of Pokdarwis Mr. Maptuhin, Toek Pitoe Tourism Awareness Group activity is more focused on the management (*Sapta Pesona*). Proposed Pokdarwis' program was applying entry tickets to Danawarih Dam.

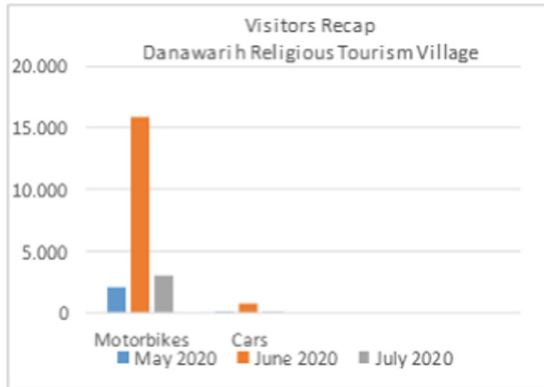


Fig. 4. Visitors recap danawarih religious tourism village. Source: Pokdarwis Toek Pitoe

The management waited for the permit that will be issued by BBWS Juana. The Tomb was restored in 1999 by the government of Tegal Regency, Tegal Regency government gave the Decree of caretaker of the tomb towards.

- Khotibul Umam
- Ustadz Khumaedi, son-in-law of KH. Hasyim
- Nur Amin, based on agreement from Ki Gede Sebayu's descendants and based on recommendation from Danawarih Village Administration.

Provided Fig. 4 is the visitors parking ticket data in Religious Tourism village Danawarih.

The data in Fig. 4 is a recap of 40 days, from the fifth week of May 2020, June week 1–5 and the first and second week of July. According to the data, there is an increase of visitors, especially on the weekend, specifically on Sunday. The total income from parking tickets of motorbikes and cars are in the amount of 47,365,000 rupiahs.

4.4 Tourism Component Identification

According to Danawarih [5] the needs and service in tourism destination have to be supported with main components, also known as 4A, which are Attraction, Amenity, Accessibility, and Ancillary service. According to Oka [6], the effort of increasing visitors in a tourism destination has to bear tourism components, which are: tourist transportation, accommodations, bar and restaurant, tourist objects, tourist attraction. Below are the researchers' analysis from observation results in Danawarih village that has become the research object of aforementioned tourism component.

4.4.1 Attraction

Tourism attraction that can be enjoyed by the visitors in a tourism destination covers natural, culture, and artificial tourism. From the observation result that was done in Danawarih village, there is a site in the form of The Tomb of Ki Gede Sebayu that has a

lot of visitors who do pilgrimage. Danawarih dam that was built by Ki gede Sebayu is used to irrigate the rice fields from the upstream and downstream in the Tegal Regency area.

There are 12 Islamic Boarding Schools in Danawarih village which become Religious Tourism Village of Danawarih has another attraction in the form of art, namely terbang jaya and there is also a yearly event of Haul of Islamic scholars, the Kyai and Habaib elders. Haul of Ki Gede Sebayu is done every 10th of Muharam.

4.4.2 Amenity

Amenity is an accommodation that covers facilities and infrastructure. Accommodation is a building built commercially such as hotel, homestay, villa, resort, and others, in which there are sleeping rooms and other facilities. In Religious Tourism Village of Danawarih, the facilities and infrastructure are not sufficient, according to the chairman of Pokdarwis Toek Pitoe, there is still a lack of public toilets in locations around the tomb and the dam. Meanwhile, the visitors have a pretty high excitement in visiting this place, especially in the yearly such as haul. There are no accommodation such as homestays in the village area. According to the chairman of Pokdariwis, people in Danawarih Religious Tourism Village still have no idea regarding what a homestay is and they still have a negative mindset regarding homestay, so it causes in the rejection of homestay inside the Village.

4.4.3 Accessibility

Accessibility is the access to a certain region or destination. Accessibility of transportation includes road, water, and air transportation. Accessibility of communication such as telephone network and internet connection. Accessibility in the form of roads heading to Danawarih village through Slawi and Tegal City to the south, after passing Danawarih Village gate, there will be three road access to enter Religious Tourism Village of Danawarih. The Gate 1 is through Mbah Bregas Village Dukuh Kaseran-Baturgedong Krajan II roads, the Gate 2 is through Mbah Sokadana Village roads, Dukuh Krajan I and II, and the Gate 3 is through the roads of Mbah Ki Gede Sebayu Al Hasyimiyah Islamic Boarding School Dukuh Kandang. Visitors would be able to go to Danawarih Village using private transportation or bus. However, road accesses can only be passed through by one car because the roads are not wide enough. Parking area around The Tomb and Danawarih Dam are quite spacious to cover buses and cars.

4.4.4 Ancillary

Ancillary are things that support tourism, such as management agencies, Tourist Information, Travel Agents and stakeholders who play a role in tourism. Tourist information at the Danawarih Religious Deswita is not yet available in a specific location, if visitors want to find more information about history, or the wider Danawarih Village location visitors may contact Pokdarwis to fulfill visitors' wishes.

5 Conclusion and Suggestion

5.1 Conclusion

From the conducted research, it can be drawn a few conclusions of the development of Danawarih Religios Tourism Village. The main attraction in this village is a history about Babad Tegal in the Kingdom era that almost went extinct in Danawarih village. Based on the results of direct observations of informants whom the researchers explore in depth, there are people whose information regarding Ki Gede Sebayu is still uncertain. Tangible evidences in the form of tomb and the Danawarih dam is merely seen as a tourism object by most of the visitors.

The construction of Danawarih dam is inseparable from the mystical element due to the finishing of dam construction was done with *tirakat*, asking the guidance from Allah SWT. After getting the clues, a ritual was done to finish the dam by using the souls of the people who are sleeping. Ki Gede Sebayu is not only just an Islamic scholar and a mere descendant of a kingdom, but also he is a *waliyulloh* (the guardian who was sent by Allah) in the 1600s.

Ki Gede Sebayu was buried in Danawarih village near the dam that was built by him. To this day, there are many visitors who do pilgrimage to The Tomb of Ki Gede Sebayu to send prayers that are raised to Allah SWT. The tomb is considered sacred in Javanese tradition. Tombs are addressed in the formal tone of the Javanese word *pesarean*, a noun which is derived from the root word *sare* that means sleeping. From the development of Danawarih Religious Tourism Village, the conclusion can be drawn as follows:

5.1.1 From the Toek Pitoe Tourism Awareness Group as the Management

- Existing tourist attractions, namely the Ki Gede Sebayu Tomb, Danawarih Dam, and the Suspension Bridge have been optimized by Pokdarwis to improve tourist activities in the form of *keli-kelian*, it is a ride that utilizes used tires on which the visitors can ride the streams of the river. The proposal for submitting a ticket (entry ticket) to the Danawarih tomb and dam area has been carried out with pending results from the BBWS Juana because the Danawarih Dam area is in the Central Java Province.
- Improving the facilities and infrastructure in the tomb and dam area must be done due to the high volume of visitors visiting Danawarih village.
- Story telling in tourism objects for tourism development is very important, especially historical stories that explain Ki Gede Sebayu and Babad Tegal to be socialized by the next generation of Danawarih Village. This story telling can later be useful for visitors, not only for informing pilgrims but also studying for students.

5.1.2 From Cempaka Village Administration

- Give a stimulant in the form of funding toward the caretakers of Danawarih village. The funding is also for the construction of a food stall to help the merchant's and the people's prosperity.
- Give a regulation through Village regulations related to tourism development in Danawarih Village.

- Continue to be the liaison between the village and the government, also between the local government and Pokdarwis. The Danawarih Religious Tourism Village has the potential to become an advanced Religious Tourism Village, so Religious Tourism Village's welfare of the tourism sector can be used by the community.

5.1.3 From the Department of Youth, Sports, and Tourism of Tegal Regency

The local government's support for the Religious Tourism Village of Danawarih really helps Pokdarwis in developing tourism in this area. The development of facilities and infrastructure can be assisted by the Regional Government through the Regional Fund Budget. The Youth and Sports Tourism Office through the Tegal Regency Regional Government can contribute to the development of Danawarih tourism through proposals and submissions for infrastructure improvements.

5.1.4 For Science

This is a study of the Babad Tegal story and the role of Ki Gede Sebayu as a development figure and scholar in Tegal Regency. This study can be useful for the next generation to know the history of the Babad Tegal so that it becomes the tourism potential of Tegal Regency.

5.1.5 For Students and Lecturers of Hospitality and Tourism

This research can be used as a teaching material that the story of Babad Tegal cannot be separated from the role of Ki Gede Sebayu, in the development and spread of Islam during the reign of the 1600s AD until now. Ki Gede Sebayu was the first person to create the current Tegal government structure. Historical sites in the form of tombs and the Danawarih Dam are tangible evidences. Tourism development of Danawarih Religious Tourism Village can be used as an analytical study for academics for the progress of Danawarih Village. The role of academics in helping Pokdarwis can be through improving the quality of Human Resources (HR) in Danawarih Village such as: the importance of the role of the community to develop their village through a sustainable tourism sector. The main focus in tourism development is not only through ticketing the Tomb and Dam area but improving together through the quality of the Danawarih Religious Tourism Village community through the tourism sector.

5.2 Suggestion

Substantially, religious tourism is a religious journey that is shown to fulfill the spiritual thirst, so that a 'dry' soul becomes 'wet' again by religious wisdom. There are blessings and wisdom gained from visiting religious tours, for example making the person closer to Allah SWT, visiting graves makes people remember death, and fearing the torment of the grave and the torment of hell. In the management of religious or religious tourism that must be considered are:

- It is necessary to establish a discussion forum for the people of Danawarih Village to discuss the development of thematic religious tourism attractions/Muslim pilgrimages appropriately by taking into account the potential of the existing local cultural wealth.
- Equipment is needed in the form of making a RTBL (Rencana Tata Bangunan dan Lingkungan) master plan, concerned with building and environmental planning plans, namely structuring food vendors (warung) and structuring parking areas around the Danawarih Tomb and Dam area as well as environmental impacts that occur due to the arrival of visitors, and must be discussed in a cross-sectional way.
- It is also necessary to develop collaborative management between interested institutions (cross-sectors) with a view to preserving the existing history and culture.

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