

## Reading Anomaly of Tourist Satisfaction in Pilgrimage Tourist Destination of Sunan Muria Tomb, Kudus, Central Java

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### ABSTRACT

Satisfaction of tourists is the key success for tourism destination sustainability because it is a reason for tourists to return to the destination. This research wanted to see the anomaly at Sunan Muria Tomb, Kudus, Central Java related to the satisfaction of tourists on the limited accessibility which is one of the four components that must be owned by a tourist destination according to Cooper, et.al. (1993), in addition to attractions, amenities, and ancillary service. This research uses descriptive qualitative method and phenomenological approach. Methods of data collection with field observation, in-depth interviews and literature study. The results of this study indicate that access to the tomb of Sunan Muria, both with the stairs and motorcycle taxi is still far from feasible. The stairs are not flat because it is made of stone times, quite steep and there is no cover on so if the rain down the stairs become muddy and slippery. Although there is motorcycle taxi service, but the level of security (riding safety) is also low. This destination for tourists still has interesting attractions as pilgrimage destination with adequate amenities (food stalls and lodgings) and ancillary service (from the YM2SM or Sunan Muria foundation and the Tourism Office of Kudus District Government), although accessibility is very problematic. All the visitors complained about this, but that did not dampen interest for a return visit. This is an anomaly in the Sunan Muria pilgrimage destination.

Keywords: anomaly; tourist satisfaction; pilgrimage tour; tomb of Sunan Muria; Kudus Central Java.

### INTRODUCTION

#### Background

Discussing pilgrimage tours in Indonesia is inseparable from the tomb of

*wali*, kings and relatives of the kingdom and historic mosques that are still associated with the spread of Islam in Indonesia. However, if comparing apple to

apple between the grave and the mosque then the seemingly significant of the socio-economic dynamics is the tomb. It is reasonable because even though almost all the tombs of *wali* are adjacent to the mosque, but more intended by the pilgrims is the tomb of *wali*, and not the mosque. Chambert Loir and Guillot (2010) read there is a factor of public understanding of the teachings of *tarekat* that encourage the wave of pilgrimage on the tombs of *wali* in Indonesia. As an illustration, the results of field observations and interviews note that the number of visits to the tomb of Sunan Giri in Gresik every day an average of 2000-3000 people and the majority of visitors directly to the tomb without visiting the mosque (Prihantoro and Yuristiadhi, 2018).

Sunan Giri tomb is one of the many tomb of *wali*, king, and royal relatives who became pilgrimage tourism destination in Indonesia. But of the many tombs, which are more visited every day are the tombs of Wali Songo spread across the north coast of Java, from Cirebon to Surabaya. Not a few tourist agencies that provide tour packages, two days one night to visit the grave of Wali Songo minus Sunan Gunung Jati and tour package three days and two nights for full version. Tour packages provided by this tour agency sprang up in order to respond to the request of community groups or schools

that conduct the pilgrimage tour (Prihantoro and Yuristiadhi, 2018).

The pilgrimage phenomenon of the tombs of *wali* who are part of religious activities, it can be said that religious beliefs, whether spiritualism, religiosity, or both can encourage a large surge of tourist visits in the tombs of *wali*, even with limited facilities and services. This study focuses on the phenomenon of the waves of tourists visiting the Tomb of Sunan Muria although geographically its location is less accessible for tourists because it must rise to more than 400 steps. Even if using motorcycle taxi, safety reading is less attention. From preliminary research conducted, it is known that tourists who use motorcycles to Muria mount do not get enough safety, ranging from helmets, speed, as well as capacity of passenger.

According to Cooper, et.al. (1993), there are four components that must be owned by a tourist destination, i.e. 1) Attractions, 2) Accessibility 3) Amentias 4) Ancillary Service (institutional and human resources supporters of tourism). Of these four points, Sunan Muria's tomb in the researcher's perspective based on preliminary research has the greatest problem with accessibility. Therefore the formulation of the problem of this research is why accessibility should be a problem for tourists thus lowering the number of their visit to the Tomb of Sunan Muria, but

the opposite happened. Tourists do not see it a problem even considers it part of the attraction of the Tomb of Sunan Muria compared to other *wali* cemeteries. This is an anomaly of the satisfaction of tourists who want to see further in this study.

Prior to this research, specific research on Sunan Muria was conducted by several researchers, including Umar Hasyim (1983) and Widodo et al. (2016) and Wuryono (2014). The writings of Umar Hashim "Sunan Muria between Fact and Legend" published by Menara Kudus is one of the earliest academic works of the Sunan Muria story. Previously published books are still a compilation of the whole story of Wali Songo. This book explains the controversy of the Sunan Muria lineage, the family and descendants of Sunan Muria, the debate over whether Sunan Muria was Chinese, Sunan Muria's position amongst Wali Songo and folklore around Sunan Muria. While the book written Widodo, et al titled "Sunan Muria Today". The book, which is the result of the research of Diponegoro University lecturers, further updated the data that Umar Hasyim had presented earlier, related to the socio-economic development after the tomb of Sunan Muria buried by the management foundation. While Muryono in his book "Napak Jejak Pemikiran Sunan Muria" more review the thoughts and philosophy of Sunan Muria <http://ojs.unud.ac.id/index.php/eot>

teachings.

In addition to the above three researchers, the notes on Sunan Muria are contained in the Wali Songo story that compiled the stories of the guardians who spread Islam in Java in the period of the XVI century, one of them from Salam (1974). One of the controversial books that tells about Wali Songo is Mulyana (1968, republished 2008) which comes from the attachment of Parlindungan book titled Tuanku Rao. Of the writings that exist about Muria, there has been no historical research that describes the research method that can be accepted academically about the figure of Sunan Muria and the journey of his life. Almost all of the outstanding writings use the oral tradition that developed around the people living around the Muria mount, the location of the tomb of Sunan Muria today.

Raj and Griffin (2015) in "Religious Tourism and Pilgrimage Management: An International Prespective" said that pilgrimage tourism is closely related to the religious system which, by its transcendental concept, decreases the activity of visiting holy sites. Raj and Griffin emphasize that what matters in pilgrimage tourism is management because the potential of tourists / pilgrims driven on religious beliefs is enormous. Ritzer, as quoted by Raj and Griffin (2015), said that the

tourism phenomenon that binds pilgrimage activity is very likely to change the concept of a "must-see" destination to a "must see" pilgrimage site. Thus, pilgrimage tourism will very likely be dealing with massive destructive tourism phenomenon over pilgrimage sites.

From the perspective of the impact of pilgrimage tourism, it is undeniable that this pilgrimage tourism will bring promising socio-economic impacts for people living around the pilgrimage sites, such as souvenir shops, travel agents, hotels, and even hospitals (Vijayanand, 2012). While Ashfaq and Parveen (2014) noted changes in the structure of the labor force in Matavashino Devi from the development of pilgrimage tours. For example, the decline in the number of people working as farmers from 1961-2001, also from the household industry sector that tends to fall. Sectors that tend to increase are laborers and services, especially tourism. Libison and Muraleedharan (2008) also reveal the growing economic impact of the growing pilgrimage tour at Pura Sabarimala, Kerala, India. The study presented data that the presence of tourists in the pilgrimage season could bring in an average income of Rs 31,000 (or Rp 6,072,000) and beyond the pilgrimage period of Rs. 25,550 (or Rp 5,055,000) per month.

From the perspective of management science, creating loyal customers is the core of every business (Kotler and Koller, 2008). Therefore, quoting Don Peppers and Martha Rogers, Kotler and Koller convey that "the only value a company can create is the value created by the customer. A business is said to be successful if able to obtain, maintain and increase the number of customers. "If tourism activity in Sunan Muria is also seen as a business activity then the perpetrators of tourism pilgrimage tourism there, including foundation managers and motorcycle taxi drivers should be able to create loyal customers with the satisfaction that is present in them. Citing Oliver as quoted by Tjiptono and Diana (2015) said that customer satisfaction is seen from three things: 1) the extent to which the quality of service impacts the consumption value, 2) the extent to which the work produces added value is better (extended value), 3) where cost-based values shift to value-based satisfaction. These indicators were used to read customer satisfaction is exactly reversed in the pilgrimage destination of Sunan Muria.

This research is a qualitative research with phenomenological approach. The design of this research is descriptive qualitative. Data collection techniques used field observation, in-depth interviews and literature study.

## FINDINGS AND DISCUSSION

### Pilgrimage Activities at Sunan Muria

As one of the Wali Songo who has contributed to spread Islam in Java in the XVI century, Sunan Muria for most Javanese and even Indonesian in general is a religious and respected figure. After he died, his tomb was visited by many pilgrims who wanted to get blessings from him. In Widodo, et al (2016: 25), Sunan Muria is considered one of *wali* whose prayers are always granted by God. Therefore many pilgrims who come to expect the saints who have died can be a messenger (intermediary) of prayers that they want to pray to God. Actually, visitors to the tomb of Sunan Muria not only come from Indonesia, but also come from Singapore, Malaysia, Brunei Darussalam and others.

There are pilgrims who come in small groups (riding motorcycles or cars), but also some who come in large groups using bus. The road from the city of Kudus to Colo (village where Sunan Muria tomb located) is not too wide and there are at some corners that slightly complicate the driver because of the narrowness of the road, but not dampen the number of pilgrims who come there by bus. Arriving in the parking lot (the bus is at the bottom after the retribution lock, while the car and motorcycle right under the stairs to the

tomb), pilgrims still have to climb 400 more stairs. That too not dampens the steps of the pilgrims to go to the tomb of Sunan Muria. Although there are 391 motorcycle taxis (Widodo, et al, 2016: 127) which are also ready to deliver to the door of the tomb and mosque complex on the Muria mount and bring back down, not a few of the pilgrims who still choose to walk up and down the stairs.

Many pilgrims crowded the tomb of Sunan Muria especially in the month of Sura (Muharram), Mulud (Rabiul Awwal), Rajab and Sha'ban (Widodo, et al, 2016: 26). In addition to these months, almost every weekend the tomb is also packed with pilgrims. Observations conducted by researchers, the pilgrims usually have arrived in the tomb complex around dawn or before dawn. After Fajr Prayer finished, the wave of pilgrims began to enter the tomb. Due to the incoming and outgoing flow of pilgrims already arranged in such a way, then there is no stampede between the pilgrims who will enter and who will come out. However, if visitors want a special purpose in their pilgrimage, for example, they have to report to the foundation's board to be facilitated. Not a few pilgrims who intend *selamatan* so they bring chickens, goats, even buffaloes to be slaughtered there (Widodo, et al, 2016: 26-27).

In addition to regular pilgrimages, there are certain moments that are used as a benchmark by the pilgrims to visit (*sowan*) to the tomb of Sunan Muria, among them during the ceremony *Ganti Luwur* and *Guyang Cekatak*.

*Ganti Luwur* (changing tomb cover) Ceremony of Sunan Muria tomb was originally performed on 10 Sura (Muharram), but since the 1960s by the caretaker at that time was changed its implementation on 15 Sura due on 10 Sura to coincide with *haul (date of die)* of Sunan Kudus and *haul* of Kiai Mutamakin in Kajen Pati. The picking of the *Ganti Luwur* date does not mean that Sunan Muria died on that date because there is no reliable source and no historical research has been constructed from various sources when Sunan Muria died. Before the term *Ganti Luwur* is known, the more popular earlier term is *Salin Luwur*. The meaning is the same.

*Buka Luwur* Ceremony of Sunan Muria tomb held in a relatively long series of events, which is about two weeks. As reported by Widodo et al (2016: 30-31), the series of Changes of Luwur in Islamic year 1435 or BC year 2016 started from Monday Pahing (30 Dzulhijjah 1435 H / 5 November 2016 CE) and ended on Tuesday Pahing (15 Muharram 1435 H / 19 November 2016 M). Among these dates there are some events, i.e. the work

of cleaning the springs Nglaren continued by *selamatan*, *manaqib*, *dandan luwur pasareyan*, *istighosah asy-syuro*, orphan donation, buffalo cuts, *khotmil qur'an bil ghoib* (reading qur'an till finish) for sons and daughters, the blessing of public figures and external contributors, public studies, the installation of the eel and the last is the distribution of rice wrap.

While the ceremony *Guyang Cekathak* is a ceremony begging for rain fell. This event is held when the people of Java enter the peak of the dry season. This ceremony is usually held on Friday Wage in September or an important day Jumuah Wage dry season (Widodo, et al 2016: 31). This ceremony begins with a cekathak, or saddle horse relics Sunan Muria from Muria Mosque complex to the eyes of Sendang Rejoso iar. According to oral tradition in the community around Muria, Sendang Rejoso is where Sunan Muria take ablution (*wudlu*). They believe this is because it is this spring is the closest springs from Sunan Muria mosque. Until now Sendang Rejoso still used by the public for bathing is also used to fill the barrel relics Sunan Muria, after being drained every night on 1 Muharram.

The *Guyang Cekathak* tradition according to Widodo, et al (2016: 32) is organized in order to invite people around Muria to preserve the water source located north of the Sunan Muria mosque,

right on the slopes of Muria. In this springs it is washed and washed. Once washed, the water is then sprinkled to the residents. It was done as an expression of happiness that the life of Sunan Muria, the family and society still emit water. After the ritual of horse saddle washing then continued with the conservation and eating together. After the meal, the ritual ended with a holy dawet drink which symbolized the people's expectation to soon rain.

From the data collected by Widodo (2016: 87-107) it is known that there are many motivations that present in the minds of the community so encourage them to attend the pilgrimage at the grave of Sunan Muria. Among the pilgrims wanting healing from the disease or delivering nadzar because healed from the illness. In addition, there are pilgrims who seek the smoothness of their wishes, including the execution of their children's marriages and circumcisions. Pilgrims also have the hope of being instantly rewarded, wanting to express gratitude for being successful in owning a home, solving family problems, paying off debts, and even getting a motorcycle or car. Additionally, many of the major pilgrims from the students who applied for prayer to be facilitated in the test or grateful have passed the final exam and succeeded in ascending class.

### **Tourists Satisfaction at Pilgrimage Destination Sunan Muria**

Customer satisfaction is key in creating customer loyalty. Many benefits received by the company by achieving a high level of customer satisfaction, in addition to improving customer loyalty but also to prevent customer turnover, reduce customer sensitivity to prices, reduce marketing failure costs, reduce operating costs caused by increasing number of customers, increase advertising effectiveness, and enhanced business reputation (Fornell, 1992). Neither with a tourism destination, customer satisfaction should be the main thing that must be achieved by the managers.

Customer satisfaction, in this case tourists, in the world of tourism can only be achieved if they get everything they need and what they want according to their initial expectations. According to Barsky (1992), customer expectations are often accepted as factors that affect customer satisfaction, but there is no convincing evidence that customers directly lead to satisfaction or dissatisfaction. By knowing and understanding what tourists need and want according to their expectations, the manager of a destination will be easier in creating maximum tourist satisfaction.

According to Government Regulation of the Republic of Indonesia Number 50 Year 2011 concerning Master

Plan of National Tourism Development Year 2010-2025, tourism destination area hereinafter referred to tourism destination is geographical area which is in one or more administrative area in which there are tourist attraction, public facilities, tourism facilities, accessibility, and interconnected communities and complete the realization of Tourism. Damanik and Weber (2006) explains, there are at least three main components that must be owned by a tourist destination that is, attractions (attractions and attractions), accessibility (ease to reach objects and attractions), and amenities (tourism facilities and infrastructure). Meanwhile, according to Cooper, et.al. (1993), there are four components that must be owned by a tourist destination, namely: 1) Attractions, 2) Accessibility 3) Amenities (4) Ancillary Service (institutional and human resources supporting tourism).

The condition of each component above must be good and adequate, because it will complement each other in meeting the needs and desires of tourists. If one of the components is not ideal, it will certainly cause bad image for other components, so that will indirectly reduce the satisfaction of tourists in visiting a destination. In order to explore deeper perspective to read the anomaly of tourist satisfaction at pilgrimage tourism destination of Sunan Muria, Kudus, <http://ojs.unud.ac.id/index.php/eot>

Central Java, the author will describe the satisfaction form of each tourism component above.

#### *Attractions*

The National Tourism Development Master Plan 2010-2025 defines Attraction is anything that has uniqueness, beauty, and value in the form of diversity of natural wealth, culture, and man-made products that are the target or destination of tourist visits. The tourist attraction found in the pilgrimage tourism destinations Sunan Muria tomb quite diverse. Tourists who come to enjoy some treats other tourist attraction, in addition to the tomb of Sunan Muria which is the main purpose. Some of the tourist attraction is included in the type of cultural tourism, nature and also artificial.

Some of the tourist attraction contained in pilgrimage tourism destinations Sunan Muria tomb include:

#### *Something to See*

Tourist attraction on pilgrimage tourism destination Sunan Muria Tomb that can be seen by tourists who visit include:

*Montel Waterfalls.* This waterfall is one of the waterfalls located on the slopes of Muria mount, Kudus District. It is not far enough from the tomb of Sunan Muria, only about 1.5 km. It can be taken using motorcycle taxi every day or by walking

down the mountain roads up and down. Air plunge with a height of about 25 meters is presenting a quite charming scenery with shaded trees are very lush. The cold water that falls and the cool air that always accompany to provide a sense of comfort for the weary travelers after traveling.

Monthel waterfall is managed by the Office of Culture and Tourism of Kudus Regency. In general, the condition of waterfall is quite interesting for tourists. However, some negative things are still evident from the management of this tourist attraction. Based on observations made, not many waste bins are provided so many tourists throw the garbage carelessly. In addition, there is another path leading to the waterfall, in addition to roads provided by the managers, which are managed by local residents by attracting illegal levies. Around the waterfall, there are also often some traders who "force" visitors to buy their merchandise at a price that is quite higher than the market price. According Aryaguna, it certainly makes him feel less comfortable in enjoying the existing tourist attraction (interview with Aryaguna, 31/8/2016).

Management of a tourist attraction should pay attention to the convenience of visiting tourists. The existence of some negative things as mentioned above certainly can reduce this comfort. So it is

very reasonable if tourists are reluctant to visit back to this place.

*Views of Kudus City from Hilltop.* Destination pilgrimage tourism tomb of Sunan Muria is located on Mount Muria, precisely in the north of the capital of Kudus District. Geographical location at the top of the mountain, making this tourist destination has a natural scenery of the mountains that can spoil the eyes of visitors. In the sunny afternoon, Kudus City looks like a vast expanse of green fields. When the night, the sight of a small light flickering very charming to be witnessed.

Unfortunately, there is no convenient location that can be used by tourists to enjoy the beauty of this scene. The view can be seen by tourists from some roadside points with very unsafe conditions, because many motorcycle taxi that pass this way. However, there are also some cafeterias that can be used by tourists who want to enjoy the atmosphere of natural coolness of Muria mount, although the location is below so the view was less so visible.

*Mosque.* There are several mosques that are located around the destinations pilgrimage tourism tomb of Sunan Muria. However, there is a mosque that is believed to be a mosque relic of Sunan Muria. The mosque is located close to the Sunan Muria tomb. According to

Manaf, the current condition of the mosque has changed completely, because it has done a thorough restoration by the previous board (interview with Abdul Manaf, 31/8/2016). Despite the mistakes, but the current board is not able to do much because it has all happened. According to him, they are only able to save some relics that are currently still stored safely. Some relics of the old mosque building are: (1) soko support (pedestal), (2) wooden frames, (3) barrel, (4) wells.

*Tomb.* In addition to seeing the beauty of the mosque which is located near the tomb of Sunan Muria, tourists can also witness directly the tomb of Sunan Muria located in a Praying or *Tawashul* Room. This room is commonly used by pilgrims in prayers and doing *tawashul* to Sunan Muria. This room was built during the time of President Abdurrahman Wahid (Gus Dur) with architecture dominated by wood raw materials.

Before arriving at the location of the Tomb of Sunan Muria, visitors must pass through the aisle which is the connecting road between the mosque complex with the tomb complex. Inside this hallway, visitors are required to remove their footwear, because it has passed through the sacred area that must be free from unclean. On the way, we can see the security post, YM2SM office and

the guest desk used by pilgrims to report the number of their entourage and hand over the infaq that has been collected. There is an interesting thing when we pass the infaq box guard officer, the officer will knock a stick to a wooden box that makes a noise. This sound is meant to remind pilgrims who have not entered infaq.

Arriving in the middle *tawashul* space, will appear some other graves besides the tomb of Sunan Muria who stands the biggest. The tomb is covered by a white cloth commonly called *Luwur*. Inside the *luwur*, there is a large stone *nisa* that can only be seen in the procession of the show *Luwur*. In the *upacar*, the headstone will be cleaned by the officer and the *luwur* will be replaced with a new cloth.

*Traditional ceremonies.* There are two traditional events that can be witnessed by tourists by the destination pilgrimage tourism Tomb of Sunan Muria. The event is the *Ganti Luwur* and *Guyang Cekathak*. According Widodo et al. (2016), Replacement Ceremony *Luwur* Sunan Muria was originally held on 10 Sura (Muharram), but because on that date coincides with *haul* of Sunan Kudus and *haul* of Mbah Mutamakin from Kajen, Pati, the ceremony was changed on 15 Sura (Muharram).

### *Something to Do*

Some activities that are usually done by tourists when visiting destinations pilgrimage tourism Sunan Muria Tombs include:

*Pilgrims, praying and tawashul.*

Tourists who visit destinations pilgrimage tourism Tomb of Sunan Muria complex usually dominated by pilgrims who only visited the tomb. Every day there are pilgrims who visit this tomb. Even the pilgrimage to the sunan's tomb is an annual routine of several community groups. Pilgrims are from various regions in Java, Sumatra, Kalimantan and Sulawesi. Even some pilgrims come from abroad like Malaysia, Singapore and Brunei Darussalam.

There is some time that is believed to be the main time in making a pilgrimage to the Tomb of Sunan Muria, such as Sura (Muharram), Mulud (Rabiul Awwal), Rajab, and Sha'ban. In addition, Thursday *Legi* and Friday *Pahing* also became the main day in making the pilgrimage. The day is believed to be the day of Sunan Muria organizing the study (Widodo et al., 2016). However, today every day this tomb is never deserted from pilgrims. At the end of weekend or long holiday, this Sunan Muria Tomb will be crowded with pilgrims.

There are various motivations that bring tourists to pilgrimage to the Tomb of

Sunan Muria. This motivation arises from the various beliefs that flourished in the community about the sanctity and greatness of Walisongo, one of which is Sunan Muria. Some of the motivations are as follows (Widodo, et al., 2016): efforts to seek recovery from illness, applying for a good wish, hope to have a child, giving thanks after having new house, can solve family or child problems, can pay off debts, get motorcycle or car from *arisan* (regular social gathering which are saving and in turn collected money used to buy a motorcycle or car interchangeably), have passed the final exam or the class increase test.

In addition to some of the motivations mentioned above, there are several other motivations that also lie behind the pilgrims to visit. One of the most common motivations expressed by pilgrims is to pray for Sunan Muria and recite the tahlil and verses of the Qur'an for him. This is as revealed by Hasyim, one member of the pilgrim entourage from Blitar district. He claimed to be the first time following a group of yasinan groups near his home (Interview with Hasyim and Suparman, 30/8/2016).

Other motivations have been excavated by the author as revealed by Aziz and Iqbal. Aziz claimed to be visited by Raden Umar Said or Sunan Muria and asked him to come to visit the Tomb of

Sunan Muria. He claimed to have received the call since 2005, but only had a chance at night that day. Has a strong inner bond with the Walisongo so as to be able to communicate with them. According to this man from Pekalongan regency, he left alone though only first visit to the tomb of Sunan Muria and stay in this mosque for three days (Interview with Aziz, 31/8/2016).

Not unlike the recognition Iqbal, visitors from the District Sukabumi, West Java. He also admitted to getting a call from Sunan Muria through a dream, which asked him to come on a pilgrimage. According to him, he would not dare to come to this grave if not get a call from the owner of tomb. Iqbal said he had been staying for 3 days and just like Aziz, he also came alone by public transportation. (Interview with Iqbal, 31/8/2016)

*Drinking Water form Gentong (Barrel).* The agenda of pilgrims after completing prayers, *tahlil*, and *tawashul* is out through the exit that has been provided. At the end of the passage, visitors will find a barrel of water commonly drunk by pilgrims. Barrel is one of the remains of Sunan Muria that still original. Currently, the barrel is planted in the ground for the safety of the barrel itself (Widodo et al, 2016). Pilgrims do not have to bother taking water from the barrel, because there are officers who

will pour it into the glasses that have been provided.

Barrel is always filled with water from Sedang Rejoso until the 1980s, because more and more visitors who need water and water supplies from Sendang Rejoso not sufficient, the Sunan Muria Foundation officer took water from Laren spring which supposedly became a place of taking ablution and wash for Sunan Muria and family (Widodo et al, 2016). Water barrel is believed to provide blessing for the drinker, so do not be surprised if many pilgrims who bring jerry to bring home this water.

*Following the Ganti Luwur and Guyang Cekathak Ceremonies.* As has been explained before, tourists who come also can follow the series of events that are held. Only, this ceremony is held at certain times only so that not every day can be enjoyed by tourists. It is better for tourists who want to follow these ceremonies to prepare themselves from afar, because the complex of the tomb of Sunan Muria will be filled with pilgrims on those days.

*Enjoying the view.* Tourists who come to visit by walk can enjoy the scenery around Muria hill. But pity, there is no special spot that can be used by tourists to enjoy the beauty. Roads that can be used by tourists to enjoy the beauty of this nature are also quite dangerous, because many motorcycle taxis are milling

about carrying passengers at high speed. As if, the pedestrian should be succumbing to motorcycle taxi rider.

Figure 1. Attention sign for pedestrian



Resource: personal document

### *Something to Buy*

According Widodo et al. (2016), there are three types of merchants who sell around the destination pilgrimage tourism Tomb of Sunan Muria, the traders who sell in stores, stalls and hawkers. The condition of shops and stalls that are in the destination pilgrimage tourism Sunan Muria Tomb has been very representative, comfortable and clean. The shop near the grave site is owned by Yayasan Masjid and Makam Sunan Muria (YM2SM) of Foundation of Sunan Muria, while other shops and stalls are owned by Perhutani (institution which managed owned government forest) and private property.

Merchants who sell at pilgrimage tourism destinations Sunan Muria Tomb incorporated in several groups of merchants in accordance with the location and organization that overshadow.

Merchants selling at the foundation's stores are merged into the YM2SM Merchant Union. Merchants who do not occupy the land belonging to the foundation belong to the PADAMU group, including traders selling around the Tomb of Sunan Muria. While traders which sell in the parking lot (lower terminal) are incorporated in the organization group Kinanti. The entire group of merchants is also incorporated in a large organization P3KW (Union of Merchants Kiosk and Warung). They used to do devotional work every Saturday Legi. (Widodo et al., 2016).

Merchandise sold by traders is very diverse, ranging from knick-knacks inscribed Sunan Muria such as pens, pins and other items. It also sells various accessories such as bracelets, rings, necklaces, agate rings, monel rings, sandals and shoes, as well as empty bottles or jerry cans that pilgrims will use to bring water back to the barrel. There are also traders who sell snacks (snacks) that can be used as souvenirs. There are also some unique items that may be difficult to find in other areas such as Wood Dragon Muria which is believed to drive rats, *parijotho*, *ganyong* and wrinkle.

Tourists who want to relax for a moment enjoys the food can also stop at the stalls that sell food and soft drinks. The price offered is also not much different

from other areas so that tourists will not feel too expensive. Although still often encountered some naughty traders who fix the price is too high, especially to tourists from outside the region.

Based on observations made, generally all the tourist attraction that is in the destination pilgrimage tourism Tomb of Sunan Muria is very interesting to visit tourists. Unfortunately, Sunan Muria's grave and cultural activities that are closely related to the tomb still dominate other tourist attractions, so that some of the supporting tourism resources in this tourist destination lacks the interest of tourists to visit. The reason, tourists who come in general is a group of pilgrims who come just for a pilgrimage course, without any intention to visit other tourist attractions.

There needs to be a study that will formulate strategic steps to increase the length of stay of tourists who visit this destination. Generally, tourists who come is a group of pilgrims who have bought a package tour pilgrimage Walisongo. When the pilgrimage to Sunan Muria has been felt enough, they will soon rush to leave the detection of this tour to continue the journey to the next tourist destination. Increasing the length of stay of tourists certainly can increase the economic income of local communities.

### *Accessibility*

According to the National Tourism Development Master Plan 2010-2025 the accessibility of tourism is all types of transportation facilities and infrastructure that support the movement of tourists from the region of origin of tourists to the Tourism Destination and movement within the area of Destination Tourism in relation to the motivation of tourist visits. Accessibility is a central component in any development of a tourist destination. Accessibility is what will bring tourists to come to visit a tourist destination.

Accessibility to destinations pilgrimage tourism Tomb of Sunan Muria is all forms of transportation modes and supporting facilities used by tourists to this tourist destination. The geographical location of pilgrimage tourism destination Sunan Muria Tomb located at the top of Mount Muria, making the road as the main access road winding and filled incline. These conditions require tourists who visit to be careful in driving their vehicles, especially when the rainy season comes. Road conditions that climb, buy and slippery can pose a danger to its users.

Conditions of accessibility to destinations pilgrimage tourism Tomb of Sunan Muria can be said is sufficient. The road conditions are well paved and wide enough to make it easier for transportation to pass, even though the bus is large. In

addition to using private vehicles and rental, the existence of public transportation to tourist destinations is also quite adequate, although the condition is worrying. This condition of adequate accessibility is not yet supported by adequate parking area. In the peak season of the visit, parking location will not be able to accommodate the number of vehicles to be parked. So to be able to park the vehicle, the carrier vehicle pilgrims should be queuing alternately with pilgrim vehicles that will leave the location.

Accessibility that still needs to get serious attention and be a keen spotlight is access from vehicle parking location to the tourist attraction that is there. There are two ways that can be selected by tourists to get to some existing tourist attraction, namely by walking or using motorcycle taxi services. The thing that needs to be serious attention is, the condition of the road for pedestrians to reach the attraction of the Tomb of Sunan Muria is a ladder with a length of approximately 500 meters. This, it is very exhausting for elderly tourists and children and women. On the other hand, motorcycle taxi services that can be used also very not pay attention to passenger safety and comfort.

According to Manaf, the revitalization plan of stairs and roads used by motorcycle taxi to the Tomb of Sunan Muria has been planned. He targeted at <http://ojs.unud.ac.id/index.php/eot>

2016 should be done, but because there is a delay in submitting proposals to the Provincial Government, the plan should be postponed until 2017. It is considered important to increase the comfort and security of tourists in the destination pilgrimage tourism Tomb of Sunan Muria. (Interview with Abdul Manaf, 31/8/2016)

The steps that can be used by tourists to the Tomb of Sunan Muria numbered hundreds, because it is located at the top of Mount Muria. These stairs are used by tourists who choose to walk, either to go to the grave or down from the tomb. Along the steps, to the right and left, there are many merchants who peddle their wares both in shops, stalls and in halls. The offered merchandise is also diverse as described previously.

For tourists who are reluctant to use stairs, can use the asphalt road commonly used by motorcycle taxi in delivering it's passengers to the Tomb of Sunan Muria. If using this road, tourists should be very careful, because the condition of the road uphill and narrow often filled by motorcycle taxi rider who drive a vehicle at high speed, either to rise or fall from the tomb. This motorcycle taxi carpenter does not seem to care whether there is a passing pedestrian, or passengers who he was dispatched.

As mentioned earlier, tourists who feel heavy to walk, then the choice is to

use motorcycle taxi services. The Sunjite Muria is a member of PASMM (Muria Motorcycle Cohesion Group) which has been established since 1988 (Widodo et al., 2016). The number of its members reaches 391 people which is divided into two shifts: day shift and night shift. The morning shift begins at 05:00 to 17:00, while the night shift begins at 17:00 until 05:00. Motorcycle taxi activity lasts for 24 hours in one day.

It should be known beforehand by tourists who want to use the services of motorcycle taxi of Muria destination. The uphill road conditions forced the motorcycle taxi rider to drive their vehicles at high speed. However, according to Manaf, it is very natural to remember the contours of land that is uphill, if motorcycle taxi builders do not take square from the possibility of the vehicle will not be strong uphill. In addition, safety equipment is also not provided to passengers, such as helmets or protective coats. It is certainly very dangerous for the safety of the passengers themselves, because the narrow road conditions sometimes cause the motorcycle taxi rider almost touched each other. (Interview with Abdul Manaf, 31/8/2016)

Hasyim, a tourist who claimed to be the first time to join the pilgrimage with *Yasinan* group near his house, said that he

came to the Tomb of Sunan Muria by using motorcycle taxi services. The reason, he felt far away if you have to walk down hundreds of stairs. In addition, he felt too old and unable to walk far. According to him, using services motorcycle taxi much better because it will be faster until, just that, he confessed fear when motorcycle taxi rider spur the vehicle with high speed. In addition, the atmosphere of the night was very cold especially after rain. (Interview with Hasyim, 31/8/2016)

Observations show that tourists expect a change in the accessibility side to the Tomb of Sunan Muria. Generally, they complain that the commonly used staircase is tortuous and inhuman, while when using motorcycle taxi services, they have to risk their lives and the safety of their lives. Conditions of accessibility to the tourist attraction Sunan Muria Tomb can be said is still bad, because many get the negative spotlight from tourists who come.

In addition to the condition of stairs and also motorcycle taxi services that many complained of tourists, the condition of parking area also get negative criticism from tourists. Researchers themselves experienced when the car parking tariff that used felt very high. There are no clear rules governing the amount of parking rates, so most parking managers charge fees as they see fit. The

existence of parking locations that occupy private land can indeed be the reason for the irregular parking tariff, but it is good to be held the amount of clear parking tariff so that the tourists will feel more comfortable. During this time, tourists feel cheated and harmed by the large parking rates.

Major changes must be made by the management Foundation of the Tomb of Sunan Muria and Local Government as responsible for the provision of tourism supporting infrastructure. The condition of the rungs should be improved to be more humane to use, while motorcycle taxi service management should also be changed by providing security and safety means such as helmets and protective jackets. In addition, the existence of life insurance for customers will also provide a sense of security for passengers who use the services motorcycle taxi it. Conditions of parking area should also get attention, so there is a clear parking rates so as not to cause harm to tourists.

### *Amenities*

Amenities are any means and infrastructure supporting tourism used by tourists to meet their needs. Public facilities become one of the pillars of amenities that also must exist in a tourist area. According to the National Tourism Development Master Plan 2010 - 2025 <http://ojs.unud.ac.id/index.php/eot>

Tourism Facilities are all types of facilities specifically aimed at supporting the creation of convenience, comfort, safety of tourists in making visits to Tourism Destination.

Some examples of amenities part of them, hotels or inns, restaurants, gas stations, souvenir shops, shopping centers, public toilets and so forth. The availability of such facilities and infrastructure will provide extra comfort for tourists who come. The condition of inadequate amenities will reduce the satisfaction of tourists, because they will have difficulty to meet the needs of his life during a tour.

Based on the results of observations that have been done, the condition of amenities in destinations pilgrimage tourism Sunan Muria Tomb is sufficient, it's just that some components of amenities is not there at all there. There are still many hotels and inns, limited food stalls, souvenir shops, shopping malls, public toilets and vehicle parking locations. Some components of amenities that do not exist in this tourist destination among others, Automated Teller Machine (ATM) and also gas stations, though looks trivial but some tourists will need this facility.

The existence of hotels and inns in the area of destinations pilgrimage tourism Tomb of Sunan Muria the number is still limited. There is only one hotel belonging

to the Government of Kudus Regency, namely Graha Muria Hotel. While the existing lodging, is a house owned by local people who are used for small business lodging. This lodge only greets guests who come in groups, because the calculation of the cost amount is calculated based on the number of buses used by the entourage. According Widodo et al. (2016), the cost of stay is calculated per one big bus Rp. 200.000, - with cost sharing Rp. 100.000, - for realtor giving order and Rp. 100.000, - for homeowners. Usually one bus will be accommodated in two houses, so that every homeowner will get Rp. 50.000, -.

In 2009, the number of listed lodgings was as many as 18 pieces, although the number of unregistered more. Revenue earned from renting a house as a lodging is small, but people earn other income by selling drinks and food and other necessities to their guests, so that income will be more (Widodo et al., 2016).

Has been explained in the previous discussion, that the traders who sell the destination pilgrimage tourism Sunan Muria Tombs there are three types, who sell in stores, stalls or by hawk. It has been described also the types of merchandise sold by the traders. The number of traders who occupy the shop owned by YM2SM amounted to 165 people divided into three groups, namely: (1) Top groups, ranging <http://ojs.unud.ac.id/index.php/eot>

from serial number 1 to 91; (2) middle group, starting sequence number 92 to 146; and (3) Under group, starting sequence number 147 to 165 (Widodo et al., 2016).

Traders who sell at stalls, not YM2SM's, some occupy land owned by Perhutani, and some occupy their own private land or rent to landowners. These traders have been selling for quite a while; some even have been selling for 28 years. They are incorporated in the PADAMU organization, although many traders do not participate in this organization, so the numbers are quite difficult to know (Widodo et al., 2016). While hawkers who sell around the destination pilgrimage tourism Sunan Muria tombs in number is also very fluctuating, adjusting the hectic visit to this tourist destination. For tourists who feel hungry and want to buy food, drinks, or souvenirs for families at home, they can buy from these merchants.

The next amenity facility is public toilets; toilets located around Sunan Muria Tombs belong to YM2SM. The toilets are managed by the foundation and become voluntary economic foundations of the foundation. The toilet is a form of YM2SM service to the coming pilgrims. In addition to toilets belonging to the foundation, there are also private community-owned toilets located on either the street or close to the parking lot of the

vehicle. This toilet becomes the economic income of the surrounding community.

In addition to the above mentioned amenities, the existence of places of worship is also an absolute thing in the availability of tourism infrastructure facilities. As a pilgrimage tourist destination, of course the existence of places of worship can be ascertained. There are several mosques in the destination pilgrimage tourism Tomb of Sunan Muria. The mosque which is near the Tomb of Sunan Muria condition is very representative. Very comfortable and quiet when used to worship and unwind. While some other mosques are located near the settlement society is also very adequate conditions. Many pilgrims use it as a place of rest for a moment before continuing the journey to the tomb.

#### *Ancillary Service*

According to the National Tourism Development Master Plan Year 2010 - 2025, Tourism Institution is an integral element and its network is developed in an organized manner, covering the Government, Local Government, private and community, human resources, regulation and operational mechanisms, achievement of objectives in the field of Tourism. While the Tourism Organization is an institution both within the Government and the private sector

<http://ojs.unud.ac.id/index.php/eot>

associate with the conduct of tourism activities.

The organization officially responsible for the management of pilgrimage tourism destinations Sunan Muria Tomb is the Foundation of Masjid and the Tomb of Sunan Muria (YM2SM). In accordance with notarial deed Sulchan Abdul Malik, S.H., Number 30, ladder August 19, 1998, this foundation stands and is based in Kudus. Ratification of the management of Masjid and Tomb of Sunan Muria by YM2SM based on the Decree of the Minister of Law and Human Rights of the Republic of Indonesia, Directorate General of Administration of General Law, Number: S-2218.HT.02.TH.2007 (Widodo et al., 2016).

After the establishment of YM2SM, the management of the Mosque and the Tomb of Sunan Muria became the responsibility of this organization in its entirety. Good environmental management in and around the tomb, as well as cooperating with the Colo villagers in management in the wider environment. In addition, it is also responsible for the management of infaq and shodaqah income distributed by pilgrims. Indirectly, the management of ongoing tourism activities should also be the responsibility of YM2SM.

According Widodo et al. (2016), the role of manager and stakeholder of Tomb Sunan Muria seen in the purpose of the foundation, namely: 1) Securing and preserving the Mosque and Tomb of Sunan Muria as an asset of National Heritage Objects 2) Managing Masjid and Tomb of Sunan Muria in accordance with Islamic law Ahlussunnah wal Jama'ah 3) Facilitate service for pilgrims at all times and times 4) To accommodate the interests of Mosque Management and Sunan Muria Tombs with the government and community of Colo Village and its surroundings 5) Assisting the Government of the Republic of Indonesia in the mental-spiritual development based on the Islamic teachings of Ahlussunnah wal Jama'ah.

In addition to stand alone as an organization responsible for the management of pilgrimage tourism destination Sunan Muria Tomb, YM2SM also involves the cooperation of the people of Colo Village in running all its activities. Quoted from Widodo et al. (2016), such conditions are indicated through the following: 1) Distribution of funds to the community in need. Some operational and Maintenance Funds for Masjid and Makam Sunan Muria are used for social activities such as death benefit, donations for orphans, spiritual activities, development assistance, social and religious education and education. 2) <http://ojs.unud.ac.id/index.php/eot>

Donation of four buffaloes to four villages of Colo Village by the foundation at the time of alms of the earth on the Moon Dzulqo'idah (*Wulan Apit*) 3) Organizing merchants in an organization container called PPYM2SM which incorporates several pre-existing merchant organizations. 4) In cooperation with two motorcycle taxi organizations called Muria Motorcycle Transportation Association (PASMM) and Rural Motorcycle taxi Association (POP). These two organizations have owned and formed their own rules and management, so as not to cause any unrest. 5) Manage the finances used for social, religious and educational support, care and development of YM2SM and operational funds of YM2SM. 6) Development of Mosque environment and Sunan Muria Tomb adapted to the rules of handling Heritage Objects.

In addition to elements of the organization and surrounding communities who are responsible for the management of pilgrimage tourism activities in the destination of tourism pilgrimage Tomb of Sunan Muria directly, Local Government should also have the same responsibility. The role of the Local Government of Kudus Regency in the management of pilgrimage tourism destinations Sunan Muria Tombs include: 1) Provision of facilities and infrastructure to support

tourism activities such as accessibility. This can be seen from the plan of road construction as well as the steps that will be done soon. As Manaf points out, the revitalization plan of stairs and roads used by motorcycle taxi to Sunan Muria Tomb has been planned. This year should be done, but because there is a delay in submitting proposals to the Provincial Government, the plan should be postponed until next year. It is considered important to increase the comfort and security of tourists in the destination pilgrimage tourism Tomb of Sunan Muria (interview with Abdul Manaf, 31/8/2016); 2) Provision of amenities facilities, one of which is the hotel and inn owned by the Local Government of Kudus, Grha Muria Kudus. This hotel is one of the Regional Owned Enterprises (BUMD) Kudus District which is often crowded by tourists when the holiday season arrives. The price offered is very affordable for tourists who want to stay there; 3) Development of Retribution Locket (TPR) used to attract user fees that will enter the destination of tourism pilgrimage Tomb of Sunan Muria. This levy is local revenue (PAD) that will be reused as operational fund of the local government of Kudus Regency.

In general, institutions that already exist and run on the destination pilgrimage tourism Tomb of Sunan Muria can be said to have been very good. This is evident <http://ojs.unud.ac.id/index.php/eot>

from the cooperation established between various stakeholders (stakeholders) who are responsible for the management of tourism activities there. Each stakeholder has understood and knows the extent of their main duties and functions, so there is no overlapping of interests. Any form of mismatch will be discussed until there is agreement between various parties involved.

## CONCLUSION

The complex of mosque and tomb of Sunan Muria when viewed from four aspects that become the standard of the feasibility of a destination, i.e. attractions, amenities, accessibility, and ancillary service can be said to have met the standard of destination eligibility. As a pilgrimages site, the tomb of Sunan Muria has a strong appeal because the figure of Sunan Muria is highly respected and even cultured by society because of its religiosity. Thousands of people make pilgrimage to the grave of Sunan Muria mainly on weekends or certain days, such as *haul* and *ganti luwur*, also with the amenities. In the frugal traveler, the facilities provided in the mosque complex and the tomb of Sunan Muria is complete enough that includes bathrooms, lodging, food stalls, souvenir sales, and parking lots to motorcycle taxi services. In

addition, the strong authority of the complex management foundation also strengthens the institutional role in relation to the management of mosque and tomb complexes. However, in the tourist records access to the tomb of Sunan Muria, both with the stairs and motorcycle taxi is still far from feasible because the stairs are not flat because it is made of stone times, quite steep and there is no cover on so if the rain down the stairs to be muddy and slippery. Although there is motorcycle taxi service, but the level of security (riding safety) is also low. This destination for tourists still has interesting attractions with adequate amenities (diner, lodging) and ancillary service (from the YM2SM of Sunan Muria foundation and the Tourism Office of Kudus District Government), although accessibility is very problematic. All the visitors complained about this, but that did not dampen interest for a return visit. This is an anomaly in the Sunan Muria pilgrimage destination.

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#### Interviewees

- Abdul Manaf (61), YM2SM (Sunan Muria Foundation) Head
- Abi Aryaguna (22), student, Klaten, pilgrim
- Suparman (49), farmer, Blitar, pilgrim
- Aziz (61) building worker, Pekalongan, pilgrim
- Iqbal (33), entrepreneur, Cirebon, pilgrim
- Hasyim (56), farmer, Lamongan, pilgrim