



# Identification of Historical Mosque as Tourism Destination: Comparison between Menara Kudus and Demak Great Mosque in Indonesia and Kobe Muslim and Tokyo Camii in Japan

*Identificação da Mesquita Histórica como Destino  
Turístico: Comparação entre Menara Kudus e Grande  
Mesquita Demak na Indonésia e Kobe Muslim e Tokyo  
Camii no Japão*

*Identificación de la mezquita histórica como destino  
turístico: Comparación entre Menara Kudus y la Gran  
Mezquita de Demak en Indonesia y Kobe Muslim y Tokyo  
Camii en Japón*

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**Abstract:** The paper explores the identification and management of historical mosques as tourism destinations, comparing the cases of Indonesia and Japan. It examines different management patterns and strategies for developing historical mosques as heritage tourism products, emphasizing the preservation of authenticity and cultural elements. The study employed a qualitative descriptive method to examine the tourism activities of historical mosques in Japan and Indonesia. The data were collected through observation, in-depth interviews, and open-ended questionnaires. There were 50 respondents from Indonesia's mosque and 30 respondents from Japan's mosque. The interviews and open questionnaires were carried out face to face using Indonesian for Indonesia and for Japan using English and Japanese translator assistance. The study highlights the importance of incorporating cultural attractions, festivals, and halal markets to enhance the tourist experience. It also discusses the positive impact

of visiting historical mosques on changing perceptions and promoting understanding of Islamic culture. However, the paper has limitations, such as a lack of comprehensive analysis of the economic impact and limited geographic scope.

**Keywords:** mosque, heritage tourism, Islamic culture

**Resumo:** O artigo explora a identificação e gestão de mesquitas históricas como destinos turísticos, comparando os casos da Indonésia e do Japão. Examina diferentes padrões e estratégias de gestão para o desenvolvimento de mesquitas históricas como produtos turísticos patrimoniais, enfatizando a preservação da autenticidade e dos elementos culturais. O estudo empregou um método descritivo qualitativo para examinar as atividades turísticas de mesquitas históricas no Japão e na Indonésia. Os dados foram coletados por meio de observação, entrevistas em profundidade e questionários abertos. Houve 50 entrevistados da mesquita da Indonésia e 30 entrevistados da mesquita do Japão. As entrevistas e os questionários abertos foram realizados pessoalmente em indonésio para a Indonésia e para o Japão, com assistência de tradutores de inglês e japonês. O estudo destaca a importância de incorporar atrações culturais, festivais e mercados halal para melhorar a experiência turística. Também discute o impacto positivo da visita a mesquitas históricas na mudança de percepções e na promoção da compreensão da cultura islâmica. No entanto, o documento tem limitações, tais como a falta de uma análise abrangente do impacto econômico e o âmbito geográfico limitado.

**Palavras-chave:** mesquita, turismo patrimonial, cultura islâmica

**Resumen:** El artículo explora la identificación y gestión de mezquitas históricas como destinos turísticos, comparando los casos de Indonesia y Japón. Examina diferentes patrones y estrategias de gestión para desarrollar mezquitas históricas como productos turísticos patrimoniales, enfatizando la preservación de la autenticidad y los elementos culturales. El estudio empleó un método descriptivo cualitativo para examinar las actividades turísticas de las mezquitas históricas en Japón e Indonesia. Los datos se recopilaron mediante observación, entrevistas en profundidad y cuestionarios abiertos. Hubo 50 encuestados de la mezquita de Indonesia y 30 de la mezquita de

Japón. Las entrevistas y los cuestionarios abiertos se llevaron a cabo cara a cara utilizando el idioma indonesio para Indonesia y para Japón con la ayuda de un traductor de inglés y japonés. El estudio destaca la importancia de incorporar atractivos culturales, festivales y mercados halal para mejorar la experiencia turística. También analiza el impacto positivo de visitar mezquitas históricas para cambiar las percepciones y promover la comprensión de la cultura islámica. Sin embargo, el documento tiene limitaciones, como la falta de un análisis exhaustivo del impacto económico y un alcance geográfico limitado.

**Palabras clave:** mezquita, turismo patrimonial, cultura islámica

## 1. Introduction

Religious tourism has emerged as a substantial sector in recent times. Numerous sacred structures serve as prominent tourist destinations, demonstrating the correlation between religion and tourism (Aulet & Vidal, 2018). One example of religious tourism is a mosque. It is a public place used for worship and other activities, including academic pursuits, study, discussion, and debate (Haider, 2021). Mosques also function as cultural centers that promote Islamic art, culture, and diplomacy, as well as strengthen connections and understanding between different communities (Utama et al., 2019). In countries with significant Muslim populations, mosques have the potential to serve as alternative tourist attractions. From these sites, tourists can appreciate the historical, cultural, and religious significance they offer. Mosques serve as information hubs for the Islamic world, offering more than just guidance on religion. They provide instruction on cultural diversity, cross-cultural understanding, religious tolerance, and the history of Islam, the mosque, and the surrounding Muslim community (Adriani et al., 2022).

The heritage value and function of a historical mosque create a compelling tourism destination as the focal point of Islamic tourism (Kessler, 2015). The building's value, form, and function reflect Muslim communities' culture and civilization. The nature of the building is directly proportional to the heritage value and can be developed using modern and historical frameworks, which are distinguished based on the tangible and intangible heritage of Islamic tourism. The management can also affect the functions of heritage building, tourism destination, and mosque place (Mahdy, 2019). Meanwhile, the differences in the types and management influence the characteristics and behavior of visitors.

Religious tourism is divided into 3 categories, namely pilgrimage shrines, religious tourist attractions, and sites of festivals. In Islam, religious tourism is categorized as place of worship, pilgrimage site, tomb or grave, site for significant religious characters, and site commemorating a specific event. Therefore, a historical mosque has religious, historical, and heritage value serving as a place of worship and a tourist site. In Indonesia, mosques are used as religious tourism

sites, showcasing cultural diversity, tolerance between religions, and Islamic history (Winarti et al., 2020). The diverse character of mosques in Indonesia is a result of acculturation and assimilation of local culture, as well as the influence of styles that emerged during their construction (Adriani et al., 2022). Unlike Japan, which does not have many mosques with historical and cultural backgrounds.

Therefore, this study aimed to compare the potential of mosque as tourism destination in Muslim minority and majority countries. The selected mosques were Kobe Muslim and Tokyo Camii in Japan (as the Muslim minority country), as well as Menara Kudus and Demak Great Mosque in Indonesia (as the Muslim majority country). They possess all the historical value developed as tangible and intangible heritage products. This means that the management patterns for developing historical mosque as heritage tourism site in Muslim minority and majority countries such as Japan and Indonesia, are the novelty of the study.

## 2. Theoretical Framework

### 2.1. The Potential of Historical Mosque as Heritage Tourism

The mosque serves as a place of worship and also encompasses various social, economic, and political aspects of civilization. In Islamic tourism, Kessler suggested that mosques are vital in four main aspects of society: the Economic Axis, which centers on the Muslim market and the production of halal products; the Geography Axis, which relates to the identity and characteristics of Arab and Muslim communities; the Religious Axis, which serves as a fundamental element in the act of worship; and the Cultural Axis, symbolizing the accomplishments of Islamic civilization (Kessler, 2015).

In countries like Malaysia and Singapore, mosques are already utilized as hybrid spaces, serving as places of worship and tourist destinations, promoting cultural diversity, understanding, and tolerance (Adriani et al., 2022). Mosque tourism focuses on the use of the concept to emphasize aesthetics, architecture, structure, and function, as well as understand Islam nation, habits, and lifestyles. The absence of Sufism or mysticism aspects is not considered an indicator of mosque tourism, even though a Sufi (a spiritual mentor) can provide a unique character,

such as the perspective of a sense of place (Bahauddin & Zakaria, 2022), intangible heritage (Gultekin, 2018), and pilgrimage (Abbou, 2022). Therefore, this study identifies the potential of historical mosques as tourism destinations based on the elements (Kessler, 2015), processes (Erythrea & Islami, 2019; Kessler & Raj, 2018) and spiritual aspect.

Mosque can be developed into heritage tourism when there are heritage product elements in the site, building, and monument. Meanwhile, attractions such as language, literature, music, art, events, and traditional lifestyles can be turned into intangible heritage products. Mosque as a heritage tourism is not only hold cultural and religious values but also serves the historical relics that can attract tourists and contribute to the local economy (Amhardianti et al., 2023). Cultural heritage that has historical value if well-developed will strengthen the local economic potential (Reza et al., 2022). The tourism can be developed at the individual and organizational level by focusing on quality and authenticity. The concept may also be expanded to a broader destination level through bundling, programming, packaging attractions, and forming partnerships with other institutions or communities.

## 2.2. Tourist Motivation in Mosque

Historical mosque can be visited by worshippers and non-Muslim tourists (Baiquni, 2021). Muslims visit Baiturrahman Grand Mosque in Aceh, for prayer and spiritual attractions. Similarly, non-Muslims are motivated to view the architectural wonder of the mosque, as the only building in Aceh that survived the Tsunami disaster. The management at Sultan Ahmad 1 Mosque in Malaysia divides visitors into congregations, as well as guided and independent tourists. Therefore, there is a need for designated tourist pathways in the mosque to avoid disturbing congregations (Zulhilmy, 2016). Fattah and Eddy-U (2016) reported 4 motivations for non-Muslim tourists, namely curiosity and learning more about Islam and its heritage site, taking photos, gazing at icons of religious difference, and personal interaction. However, the concept was identified based on attracting factors, such as the attractions enjoyed by visitors to shape their experience. This study categorized visitors into 5 categories of heritage tourists, namely sightseeing, purposeful, casual, incidental, and serendipitous (Nguyen & Cheung, 2014).

### 3. Methods

This study examines the patterns of tourism development and adaptation in Muslim majority and minority regions using a qualitative descriptive approach. Data was gathered through observation, in-depth interviews with administrators, and open-ended questionnaires completed by the visitors. Samples were collected from four mosques situated in Indonesia and Japan, specifically Menara Kudus and Demak Great Mosque to in Indonesia, and Kobe Muslim and Tokyo Camii in Japan. Fifty Muslim and non-Muslim respondents were sampled from Menara Kudus and Demak Great Mosque, and thirty Muslim respondents were surveyed from Tokyo Camii and Kobe Muslim. For samples from Tokyo Camii and Kobe Muslim, there were 30 respondents. Meanwhile, Menara Kudus and Demak Great had 50 Muslim and non-Muslim respondents. At Kobe Muslim, Tokyo Camii, Menara Kudus, and Demak Great, non-Muslim respondents were 10, 18, 2, and 5, respectively. The informants recovered are mosque visitors based on the characteristics of mosque visitors can be seen in table 1.

**Table 1. Elements and Processes of Historical Mosque Tourism**

No	Characteristics of tourists in Japan	Characteristics of tourists in Indonesia
1	visitors who are over 18 years' old	visitors who are over 18 years' old
2	visitors who are divided based on the type of population, namely local Japanese residents, immigrants or temporary Japanese residents, and foreign tourists	visitors who are divided into residents who live in Kudus Regency, residents living outside Kudus Regency
3	visitors who are divided based on the type of activity carried out consisting of visitors who perform worship activities such as prayer and visitors and visitors who do not perform worship activities.	visitors who are divided based on the activities carried out, visitors who worship at the Mosque and Eat, visitors who worship at the Mosque, and visitors who do not conduct worship activities.

Interviews and open questionnaires were conducted face to face using Indonesian for Indonesia and for Japan using English and translator assistance for Japanese. Interview activities are carried out when there is an event at the mosque:

1. Interviews at the Great Mosque of Demak were conducted on July 6-7, 2022 during the Grebeg Besar event.
2. Interviews at the Menara Kudus mosque were conducted on July 8-July 9, 2022 during the Eid al-Adha event.
3. Interviews at Kobe Muslim Mosque were conducted on September 16-18, 2022 during Friday prayers and Islamic education events.
4. Interviews at Tokyo Camii Mosque were conducted on Saturday and Sunday, March 4-5, 2023 during a mosque tour.

The theoretical basis for the data analysis included the theories of mosque tourism, heritage development, and cultural tourism elements and processes according to Kessler and Raj (2018).

## 4. Results

### 4.1. Mosque Tourism Management

Mosque tourism functions as the religious center for Muslims to perform acts of worship. The peak periods for religious visits correspond to the annual observances of Eid al-Adha and Eid al-Fitr prayers. Tokyo Camii and Kobe Muslim are both classified as Houses of Prayer because they offer sacred spaces such as prayer rooms and religious activities, including five daily prayers on Friday, Eid al-Adha, and Eid al-Fitr, as well as dhikr and Qur'an recitation. Meanwhile, the Demak Great Mosque and Menara Kudus contain Sufi or Sultan tombs, as well as local religious events, such as the *buka luwur* and *grebek besar* events at Menara Kudus and Demak Great Mosque, respectively. Visiting these tombs and attending such events is not compulsory; however, local communities and visitors perceive that doing so can satisfy their spiritual needs (Mundakir & Hidayat, 2020). Mosque Tourism is characterized by a Muslim market where halal products are prominently traded. This study shows the development of four distinct patterns across four observed mosques, namely:



1. Mosque as a Muslim market spot: Tokyo Camii is located in Shibuya City, specifically in the Yoyogi District, which does not have halal stores. The nearest store in a radius of 500-1 km is a halal restaurant. The figure below explains that halal stores and restaurants are concentrated in central Shibuya City and Udagawacho District in a 2.5-3 km and 2-2.5 km radius, respectively. Therefore, halal stores and cafes are established in the mosque building as one of the visitor facilities.

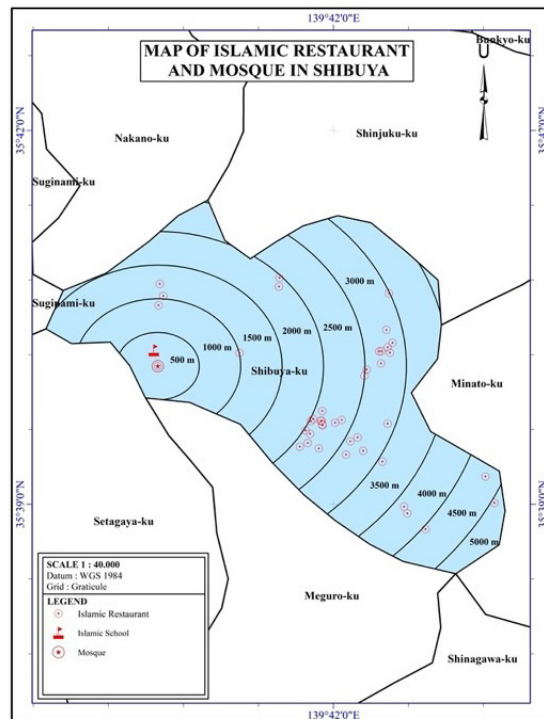


Figure 1. Distribution of Halal Stores and Restaurants in Shibuya City

*Created by the author (2023)*

2. Random Muslim Market: This market pattern is observed in Chuo-ku, Kobe City, where halal stores and restaurants are situated alongside the mosque, in a 0-1 km radius (Figure 2). The pattern has been developed because the stores are privately managed by residents and immigrants, without an intercession from the mosque, local community, or government. Immigrants establish halal stores and restaurants, while local proprietors offer the products in response to the presence of potential Muslim visitors.

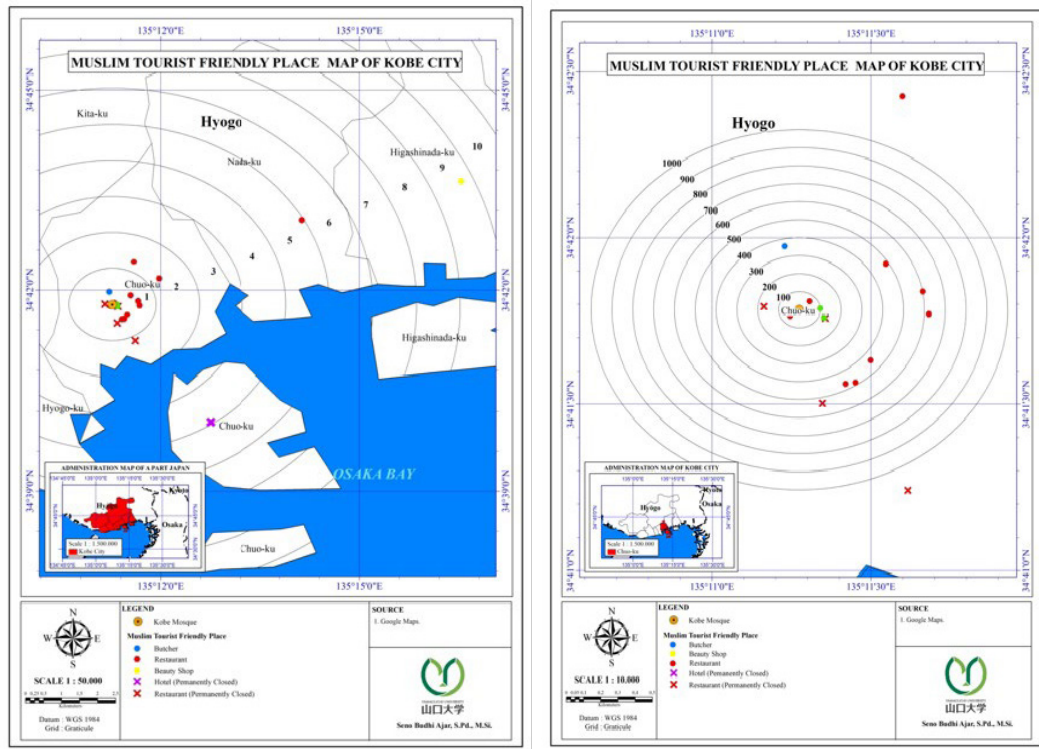


Figure 2. Distribution of Halal Stores and Restaurants in Chuo-ku District (Left) and in 1 km radius (Right)

*Created by the author (2023)*

3. Concentrated Muslim Market: The market pattern at Demak Great Mosque is concentrated northwest (Figure 3). This pattern has been shaped by the impact of spatial planning and the local government strategically expanded the market to the west due to the central position of Demak Great Mosque in the heart of the city. This clustering of economic activity is consistent with the urban planning framework in Demak City. However, during certain celebrations, the mosque vicinity, including the City Square, transforms into a market. A comparable pattern can be observed in other mosques located at the heart of Indonesian cities, such as Surakarta Grand Mosque, where the market is situated to the south. However, the area extends westward due to community activities (Rukayah, 2020; Tiaranisa & Saputra, 2021).



**Figure 3. Market Location at Demak Great Mosque**

*Created by the author (2023)*

4. Spread Line Muslim Market: The development pattern of the Muslim market extends along the entire road in a radius of 500 m. This trend is observed at Menara Kudus, situated in a residential area. This study shows an interesting phenomenon, concerning the roads frequently traveled by mosque visitors becoming focal points for market development. The greater the number of visitors using specific routes, the higher the prevalence of halal stores and restaurants. This was evident in the southern and eastern sections, which reported a significantly larger number of establishments compared to the northern side. Therefore, the southern and eastern routes are frequently used by visitors.

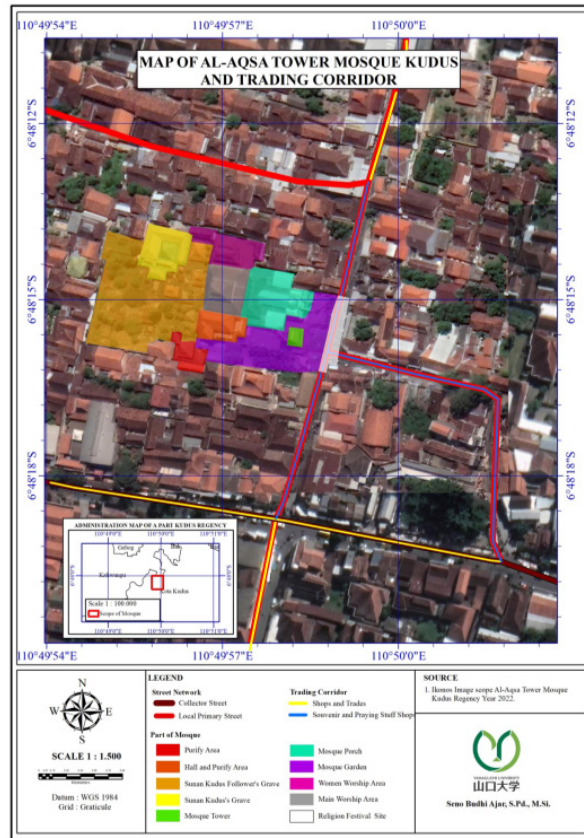
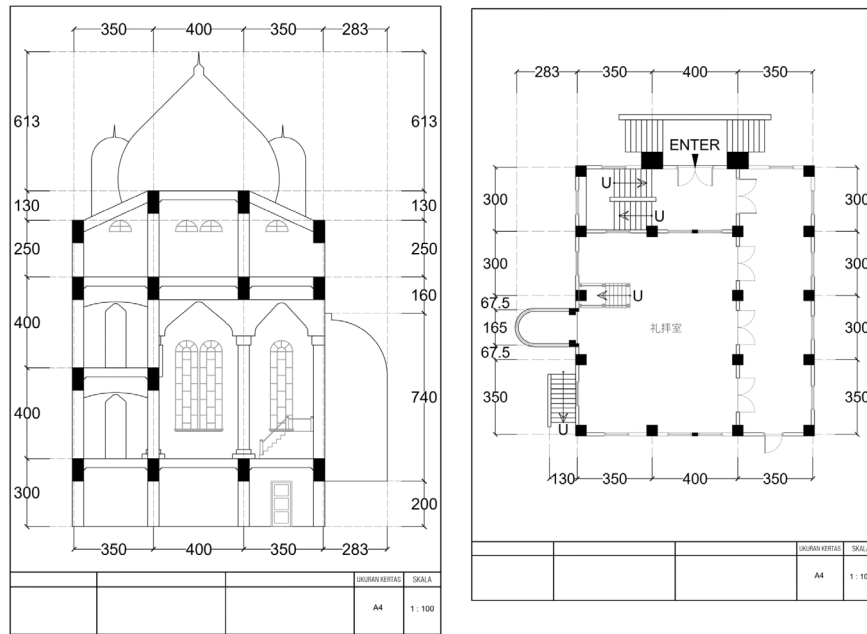


Figure 4. Market Corridor at Menara Kudus Mosque

*Created by the author (2023)*

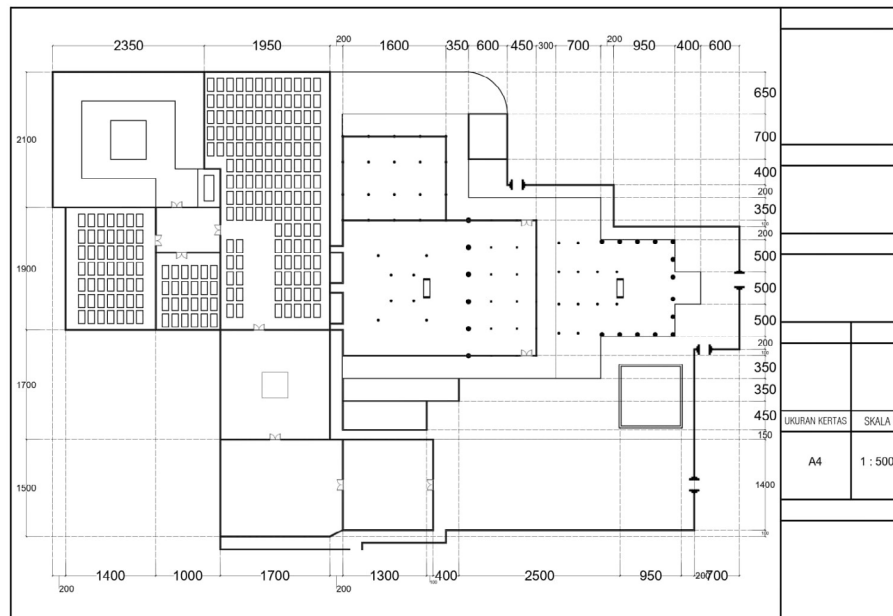
Mosque tourism serves as the geographic and cultural axis, representing Islamic features and symbolizing the spread of the religion by introducing Muslim identity and traditions. At Demak Great Mosque and Menara Kudus, there has been a localization of these variables as evident from the architecture and activities.

1. The architecture of Tokyo Camii and Kobe Muslim lacks Japanese local elements but adopts the Ottoman Turkish and Mughal styles. Meanwhile, Menara Kudus and Demak Great Mosque feature Javanese architecture, reflecting the local Indonesian culture.



**Figure 5. Kobe Muslim Mosque**

*Created by the author (2023)*



**Figure 6. Menara Kudus Mosque**

*Created by the author (2023)*

2. Traditions in prayer (Salat and Dhikr) are conducted in Arabic, but during sermons, Menara Kudus and Demak Great use the Javanese language. Meanwhile, Tokyo Camii uses 3 languages, namely Turkish, English, and Japanese. Kobe Muslims use English except when inviting

Japanese Muslim speakers or teachers. Activities and events at Tokyo Camii and Kobe Muslim are influenced by Turkish culture and Sunni Islamic traditions, respectively. Events at Menara Kudus and Demak Great Mosque strive to preserve or revive traditions from Sunan Kudus (Sufi and founder of Menara Kudus) or the era of Demak Sultanate.

In order for a mosque to become a viable tourism center, it is necessary to include sights and activities that appeal to tourists, congregants, community members, and other visitors. It is important to carefully consider the needs of these groups, as well as any relevant religious, cultural, or historical contexts, before beginning the transformation process (Kessler & Raj, 2018).

#### 4.2. The tourist process

Kobe Muslim, Tokyo Camii, Menara Kudus, and Demak Great Mosque have architectural designs that serve as tourist landmarks. The architectural design of Kobe Muslim and Tokyo Camii follows the Mughal and Ottoman Turkish styles. Therefore, the unique architectural designs among these mosques have become foreign architectural icons in Japan.

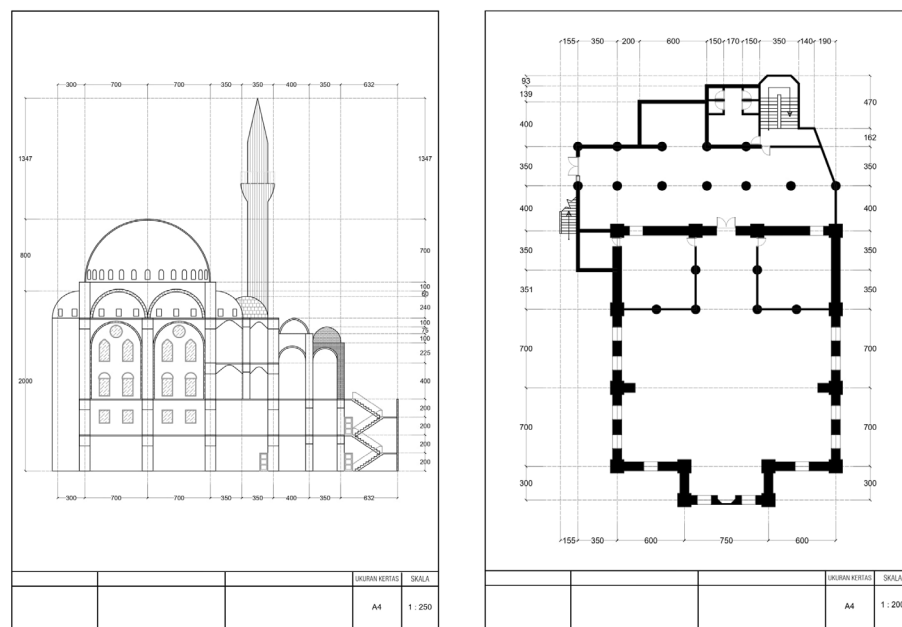
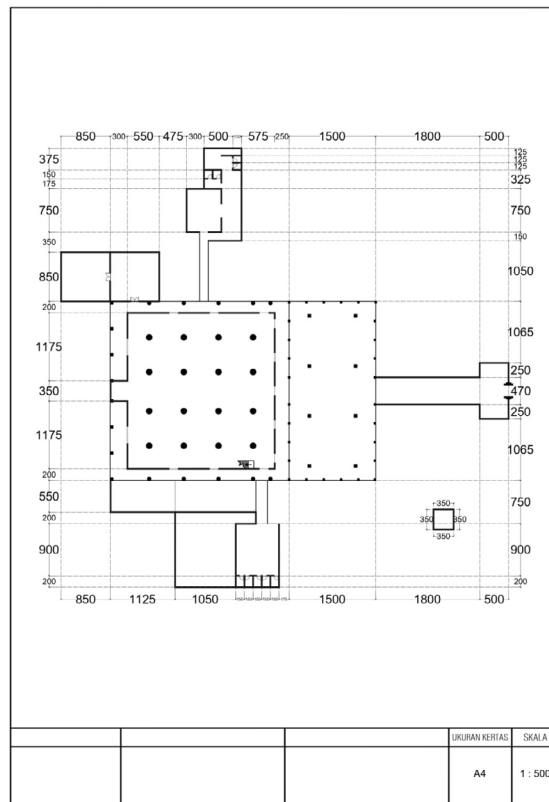


Figure 7. Tokyo Camii with Ottoman Architecture

*Created by the author (2023)*

Kobe Muslim is also an icon of historical buildings after surviving the US Army air raid in 1945 and the earthquake in 1995. The landmark of Demak Great Mosque is also associated with the architectural design. The 3-tiered pyramid-shaped roof symbolizes the first mosque in Java and represents the grandeur of the Islamic Sultanate of Demak. Meanwhile, the landmark of Menara Kudus is the minaret architectural design and the minaret symbolizes the assimilation of Islamic and Hindu cultures. However, only Tokyo Camii, Menara Kudus, and Demak Great Mosque have events or activities developed into tourist attractions.



**Figure 8. Demak Great Mosque with 3-tiered pyramid-shaped roof**

*Created by the author (2023)*

Tokyo Camii attracts visitors with cultural festivals and workshops related to Turkish culture, such as Food Festivals, Cooking Classes, and flower arranging classes held every month with changing themes. Meanwhile, Menara Kudus focuses on annual religious festivals such as *dandangan* (a religious celebration to welcome Ramadan), *buka luwur* (a religious celebration to clean the graves and historical items of

Sunan Kudus), and *ta'sis* Menara Kudus (a religious celebration of the mosque anniversary). Demak Great Mosque conducts *Grebeg Besar* (a religious celebration to welcome Eid al-Adha) and *Megengan* (a religious celebration to welcome Ramadan). The focus of activities and festivals at Kobe Muslim is still on congregants or non-Muslims having the intention to learn about Islam.

### 4.3. The community process

The 4 historical mosques in Japan and Indonesia organize community services such as Islamic education, the collection and distribution of zakat (contributions or assistance from congregants), wedding ceremonies, and funeral processions. However, different with Kobe Muslim and Tokyo Camii, Menara Kudus and Demak Great Mosque only provide a venue for wedding ceremonies, not receptions.

### 4.4. The religious process

The study's findings reveal that Japan's historic mosques are only considered places of worship, whereas in Indonesia, they can be classified as places of worship and pilgrimage. Secondly, according to Kobe Muslim and Tokyo Camii imams, pilgrimage rituals are specifically tied to the Kaaba, the Prophet's Mosque, and the Al-Aqsa in Mecca, Medina, and Jerusalem, respectively. Consequently, historical mosques in Japan are regarded as places of worship without any sacred sites. Whereas, Menara Kudus and Demak Great Mosque hold pilgrimage rituals and processions, serving as places of worship and pilgrimage. Pilgrimage sites in Indonesia developed around historic mosques where local religious figures lived and were buried. The Sufi leaders at Menara Kudus and the Sultans at Demak Great Mosque had a significant impact on Indonesian society. These figures were able to incorporate both Islamic and Hindu cultures, resulting in the creation of pilgrimage rituals and processions around historic mosques.

### 4.5. The heritage process

Menara Kudus and Demak Great Mosque have transformed into mosque tourism through purification. The process includes purifying the buildings or structures, minarets, tombs, relics, and traditions or celebrations associated with Sufi Sunan Kudus or Sultan Demak. This



is an effort to preserve heritage traditions and architecture as well as develop the concept of religious tourism.

Kobe Muslim and Tokyo Camii have effectively integrated heritage preservation into their respective mosque tourism initiatives. These mosques extend a warm welcome to visitors, granting access to their prayer areas. Kobe Muslim permits tourists to explore the premises outside of prayer hours, while Tokyo Camii allows individuals to visit the area during designated prayer times, provided silence is maintained. These mosques offer Islamic education activities, accessible to individuals of all backgrounds, irrespective of religious affiliation. Meanwhile, Tokyo Camii provides cultural offerings compared to Kobe Muslim. These include guided mosque tours every Sunday, an English café, cultural classes, festivals, and Turkish music concerts. The mosque also houses public amenities in the premises, such as a halal market and a Turkish restaurant. Kobe Muslim and Tokyo Camii have adopted a cultural tourism approach in the development strategies. In particular, Tokyo Camii has a special focus on catering to halal tourism.

Mosque tourism management focuses more on religious and spiritual aspects. This is seen from the prioritized elements and processes, which emphasize pilgrimage processions and religious festivals for tourist activities since the main buildings are reserved for congregational prayers or community services such as weddings and funerals. Tourists not only admire the buildings or minarets from outside or courtyard but can enjoy tombs and cultural festivals. Mosque tourism in Japan introduces Islamic culture to promote tolerance and improve the image of Islam since all buildings can be attended, except the prayer activities at Kobe Muslim. Meanwhile, Tokyo Camii can be visited with certain conditions, such as dressing modestly, covering the head, and not disrupting the prayer process. The elements and processes of historical mosque can be seen in table 2.

**Table 2. Elements and Processes of Historical Mosque Tourism**

Mosque Tourism	Menara Kudus Mosque	Demak Great Mosque	Tokyo Camii Mosque	Kobe Muslim Mosque
Religious Axis	House of prayer and pilgrimage sites		House of prayer	
Economic Axis	Spread line Muslim market	Concentrated Muslim Market	Mosque as Muslim market spot	Random Muslim Market

Geography Axis	Local Muslim community identity		Turkish Muslim community identity	The architecture is Indian Muslim, but the Immigrant Muslim community
Cultural axis	Local Muslim Cultural tradition		Turkish Muslim Cultural tradition	Sunni Islam and Immigrant Muslim Cultural Tradition
Tourist Process	Minaret Building and Religious Festivals	Mosque Building and Religious Festivals	Mosque Building, Halal Products, Cultural Festivals, and Workshops	Mosque Building
Community Process	Receipt and distribution of zakat (contributions or assistance from congregants), Implementation of Islamic education, Marriage ceremonies, and funeral processions			
Religious Process	Hosting Prayer in Mosque and Sufi/ Sultan Tomb for Muslim and Non-Muslim		Hosting Prayer in Mosque	
Heritage Process	Purifying of the mosque and tombs and religious festivals		Openness to the mosque area and all mosque activities	

*Created by the author (2023)*

#### 4.6. Development of Heritage Tourism Product in Historical Mosque

Historical mosque in Indonesia possesses more heritage tourism products than in Japan. The heritage tourism product of 4 mosques can be seen in table 3.

**Table 3. Heritage Tourism Product in Historical Mosque**

Aspect	Kobe Muslim Mosque	Tokyo Camii Mosque	Menara Kudus Mosque	Demak Great Mosque
Heritage Tourism Product (HTP)	-Historic Building -Sites in the past event	-Sites in the past event	-Historic Building -Sites in the past event -Traditional Lifestyle -Music art	-Historic Building -Sites in the past event -Traditional Lifestyle
Developing HTP	Individual Organization -Focusing on Authenticity	Individual Organization -Telling Story -Making the experience participatory	Wide Destination -Festival and Special Event	Wide Destination -Bundling Attraction -Festival and Special Event

*Created by the author (2023)*

The heritage tourism product at Tokyo Camii marks the first Islamic site in Tokyo. Therefore, product development aims to narrate a story

and create a participatory experience. Tokyo Camii has been subjected to several changes, except for its site location. These changes include a transition in organizational ownership to the Turkish government, an expanded role as a Turkish cultural center, and the construction of new buildings featuring distinct architectural designs. Despite the transformations, the site retains its historical significance, as the inaugural mosque in the region and continues to serve as a place of worship, particularly on Fridays. Heritage tourism products in Kobe Muslim take the form of buildings that have been preserved to retain their historical authenticity. Their architectural features and original locations are of great significance. The building that houses the inaugural Islamic community centre in Japan is a notable example of these qualities. This makes the building a significant hub for the Muslim community. Furthermore, the site and the building bear historical significance for the broader non-Muslim Japanese community as one of the few structures that survived the ravages of the 1945 air raids and the devastating Great Hanshin Earthquake in 1995. In Tokyo Camii and Kobe Muslim, some traditions have persisted since the construction, such as Iftar (breaking the fast meal during Ramadan). However, there are no specific culinary arts created in these mosques.

Demak Great Mosque is developed as a heritage tourism destination at a broad level, as evident from the cultural events from the collaboration between the institution and the government. Heritage tourism at Menara Kudus is also developed as a destination at a broad level. The institution and the local community manage heritage tourism products while coordinating with Kudus Regency Government. The festivals and special events for preserving the products of Menara Kudus are *Buka Luwur* Festival (a festival preserves the traditions and sanctifies the mosque, the tomb, and the relics of Sunan Kudus), *Ta'asis* of Menara Kudus Festival celebrates the day the structure was built, and *Dandangan* festival (a tradition of playing the *bedug* (a traditional musical instrument) to signify the beginning of Ramadan).

#### 4.7. Visitor Experience in Historical Mosque

The classification of visitors is influenced by the attractions enjoyed. The tourist attractions offered by Tokyo Camii lean more towards festivals and cultural classes. Kobe Muslim emphasizes the authenticity

of the building, while Menara Kudus and Demak Great Mosque offer culturally rich festivals with spiritual and sacred tomb significance. Tokyo Camii visitors are attracted to the new building, cultural activities, and religious events and the local Japanese community can be categorized as (1) Purposeful visitor category, there were 7 out of 18 respondents with prior Islamic experience after visiting mosques in Turkey, Spain, and Malaysia, (2) Serendipitous Visitor category, there were 5 out of 18 respondents who accidentally stumbled on events at Tokyo Camii, such as tours, and English cafés, (3) Casual Visitor category, there were 4 respondents who had previous experiences visiting Muslim countries such as Turkey and Malaysia, (4) Incidental category, 2 respondents visited the mosque incidentally, noticing its welcoming condition for visitors, and became impressed by the architecture and the open nature.

Visitors to Kobe Muslim are interested in visiting due to its architectural design and historical significance, despite the mosque's lack of tourism-related facilities and activities. Nevertheless, the provision of halal culinary tourism around Kobe Muslims has been enhanced. A total of 12 halal restaurants and shops are located in a 1 km radius. Therefore, 15 out of 20 immigrant and foreign tourist respondents visit halal culinary spots before or after Kobe Muslim with the motivation to worship. Kobe Muslim is considered a mandatory visit when visiting Hyogo, due to the spiritual experience felt when worshipping at this mosque. Muslim immigrants and foreign tourists are categorized as purposeful visitors. Local Japanese visitors are drawn to the mosque due to its proximity to attractions such as Kitano Foreign Buildings, Ikuta Shrine, Chinatown, and various other points of interest. The Kobe Muslim community prioritized heritage preservation and community service using an authenticity-focused approach. The emphasis was on the authenticity of the architecture and Sunni Islamic traditions while intentionally excluding cultural elements from any Muslim country. The development included a haphazard arrangement of halal eateries and retail stores. The community and congregation were the focus of the activities. The authenticity of the building was the central theme of the tourism process. Despite the building's historical significance, the non-Muslim tourist experience was dominated by cultural sightseeing. Tokyo Camii implemented a pattern that generated heritage tourism products via storytelling and immersive attractions. The pattern strengthened

the authenticity of the building and traditions while preserving heritage products that revolve around the site's location.

Menara Kudus and Demak Great Mosque are still predominantly visited by local tourists. In 2018, Menara Kudus had 803,067 visitors, with 166,000 as foreigners. The 50 respondents surveyed for Demak Great Mosque and Menara Kudus were categorized as purposeful visitors due to the spiritual and religious significance offered. Menara Kudus strategically integrates heritage tourism products with religious events to manage mosque tourism. It serves as a place of worship and pilgrimage to represent the local culture and traditions. The events were shaped by the rules and artistic works of Sufis and the institution and community's active role in preserving them. As a result, religious festival activities were the primary focus for Muslim and non-Muslim visitors. Demak Great Mosque followed the same pattern as Menara Kudus. Demak Great Mosque's approach to bundling heritage tourism products with complementary attractions had two critical requirements. Firstly, there should be comparable attractions in a specific region, and secondly, the concept necessitated collaboration with governmental authorities.

The study focuses primarily on the management patterns and cultural aspects of historical mosques but does not delve into the challenges and barriers faced in implementing these strategies. It does not comprehensively analyze the economic impact of developing historical mosques as tourism destinations. It also does not address the potential conflicts or tensions that may arise in transforming historical mosques into tourism destinations, particularly in balancing religious practices and commercialization. Moreover, the study's sample size and geographic scope are limited, as it only compares historical mosques in Indonesia and Japan. This may limit the generalizability of the findings to other regions or countries.

## 5. Conclusion

This study compares the potential of historical mosques in Indonesia and Japan as tourist destinations. The analysis explores mosque management, development, and visitor motivations with a focus on

objectivity. The key distinction between mosques in majority Islamic countries and minority ones lies in their role and tourism management. Historical mosques in Indonesia are considered not only places of worship but also pilgrimage centers, whereas those in Japan are solely regarded as worship places. The Japanese mosques concentrate on cultural and heritage tourism, whereas the Indonesian offer a wider range of heritage tourism products and events. The study also examines varying management strategies for the growth of historic mosques as heritage tourism.

Historic mosques in Indonesia are widely regarded as pilgrimage sites because local religious figures who lived and were buried at these sacred sites influenced Indonesian culture and led to the development of pilgrimage rituals and processions. The distinctive style of Indonesian mosques is a reflection of the assimilation of local culture and the impact of construction styles prevalent at the time. In contrast, historic mosques in Japan are primarily places of worship without any sacred sites. The management and development of mosque tourism is influenced by the historical significance of the site and its role as a place of worship. In Indonesia, visitors are driven by the purposes of pilgrimage, prayer, and spiritual attractions. While historical mosques in Japan are visited by individuals seeking to expand their understanding of Islamic culture, appreciate the inclusive and emancipating nature of Islam, and admire the captivating architecture and ambience of both the interior and exterior of the mosque. The practical implications of this paper include providing insights and strategies for managing historical mosques as tourism destinations, understanding visitor motivations, and promoting cultural understanding through mosque tourism experiences.

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