

## Exploration of Religious Tourism in Sunan Giri Gresik as a Halal Tourism Destination

Abdul Hakim<sup>\*1</sup>, Nurlailah<sup>2</sup>, Lilik Rahmawati<sup>3</sup>, Nur Maulidah Dini Rahmani<sup>4</sup>

<sup>1,2,3,4</sup> UIN Sunan Ampel Surabaya, Indonesia

Author's Correspondence: [hakim.febi@gmail.com](mailto:hakim.febi@gmail.com)<sup>\*1</sup>

### Abstract

*The development of world tourism now is Muslim-friendly tourism. The embodiment of religious tourism as Muslim-friendly religious tourism is a necessity. This research focuses on the exploration of Sunan Giri Gresik tourism services and facilities referring to nine indicators of Indonesian halal tourism and assessing the readiness of Gresik religious tourism as a halal tourism destination. The research method used is qualitative. Data collection techniques through field studies and documentation. Field studies were conducted through interviews and observations. The interview was conducted at the Head of the Gresik Regency Tourism and Culture Office, Chair of the Sunan Giri Mausoleum Foundation. Observations made include observing the availability of facilities and services around the Sunan Giri religious area referring to the nine indicators of halal tourism of the Indonesian Ministry of Tourism and Creative Economy. The results of the study show that Sunan Giri's religious tourism services and facilities meet the nine indicators of Indonesian halal tourism. Sunan Giri religious tourism is ready to be projected as a halal tourist destination based on the criteria of need to have, good to have, nice to have, namely the availability of the basic needs of Muslim-friendly tourists, able to provide a memorable experience for tourists, able to compete with other countries. In addition, it also has advantages in terms of facilities and infrastructure that are more complete, such as: souvenirs, management resources, service models, management standards, lodging and transportation availability.*

**Keywords:** religious tourism; halal tourism; destination.

### A. Introduction

Gresik is known as a guardian city. The nickname of the guardian city for the City of Gresik is based on the number of guardians who are buried in the City of Gresik. For example, Sunan Giri, Sunan Maulana Malik Ibrahim, Sunan Dalem, Sheikh Maulana Ishaq, Sheikh Maulana Makhrubi, Raden Santri, Nyai Ageng Pinatih, Putri Cempo, and others (Disparbud Gresik, 2021). Research by Kasdi (2017), Prihantoro et al (2018), and Mujib (2021) revealed that Gresik is known as the City of Guardians because many saints are buried in this place. The large number of guardian tombs in Gresik, places Gresik as a potential religious tourism destination. Tourist data on the five Gresik religious tourism continues to increase as shown in Table 1.

Table 1. Data on the Number of Tourist Visits to Gresik Religious Tourism Objects in 2014-2017

Tahun	Makam Maulana Malik Ibrahim	Makam Sunan Giri	Makam Sunan Prapen	Situs Giri Kedaton
2014	1.194.371	1.574.859	6.344	-
2015	1.175.103	1.259.787	23.757	-
2016	1.025.175	1.825.191	38.166	18.750
2017	1.653.858	2.095.129	32.645	13.490

Source: Gresik Regency Tourism and Culture Office, 2018

The existence of the guardian's tomb supports the development of halal tourism in Gresik. This is as stated by the minister of Tourism and Creative Economy Sandiaga Uno. Kemenparekraf considers as a student city as well as a mayor city Gresik has great potential for the development of religious tourism as well as halal tourism. Halal tourism is a new concept in the tourism industry. Halal tourism is still related to such as Islamic tourism, sharia tourism, sharia travel, halal-friendly tourism destination, Muslim-friendly travel destination, and halal lifestyle (Jaelani, 2017).

The concept of halal tourism is inclusive. This means that the concept of halal tourism is not only targeting Muslim tourists, but also non-Muslims. The concept of Gohary states that halal tourism is a sub-category that is friendly to Muslims and belongs to the values of religious tourism. Halal tourism as part of the halal industry. Halal industry practices in Indonesia are regulated in Law No. 33 of 2014 concerning halal product guarantees. The law provides guarantees and protections for Muslims to consume halal products. The law emphasizes that the scope of halal products is not only food and beverages but includes cosmetics, medicines, chemical products, biological products, even extends to service parodukes including tourism, travel, media, and entertainment.

Projecting Sunan Giri Gresik religious tourism as halal tourism is the right vision considering Sunan Giri religious tourism is a historical and cultural tourism. Sunan Giri is an influential guardian figure of Islam in the archipelago. His position not only as a religious leader but also a government leader made many historical and cultural traces recorded. Not only physical buildings but also religious poetry that is still known

today. This makes Sunan Giri's Tomb never empty of pilgrims. To meet the needs of pilgrims, supporting facilities and infrastructure are available in the Sunan Giri tomb area such as lodging, culinary, transportation, and so on. The availability of standardized facilities and services is a need for pilgrims. There is no information on the standard of services and facilities of a religious tourism that is Muslim-friendly and in accordance with sharia tourism standards. For this reason, assessing the standard of facilities and services of a tourist object finds its relevance through this research.

Quoting the Ministry of Tourism and Creative Economy, halal tourism is an additional service of amenities, attractions, and accessibility aimed and provided to meet the experiences, needs, and desires of Muslim tourists (Kemenparekraf, "Potensi Pengembangan Wisata Halal di Indonesia". <https://kemenparekraf.go.id>. Diakses pada tanggal 12 September 2022). The Indonesian government through the Ministry of Tourism and Creative Economy determines eight indicators of Indonesian halal tourism. These indicators include: first, halal food and beverage services; second, quality worship facilities; third, clean toilets with adequate water; fourth, Islamophobia-free; fifth, value social benefits; Sixth, Ramadan program; seventh, unique experiences for Muslim travelers; the eighth is free from non-halal activities; Ninth, the provision of recreation areas with privacy (Leaflet Kemenparekraf. <https://kemenparekraf.go.id>. Diakses pada tanggal 12 September 2022).

The readiness of tourist destinations in carrying out halal tourism must meet three types of extended services. First the criteria need to have, good to have, and nice to have. Need to have means services and facilities that must be had, such as worship facilities, adequate toilets that are friendly to Muslim tourists, halal culinary services, and no Islamophobia. Good to have means an atmosphere or place that provides a memorable and different experience to tourists. Nice to have means halal tourism is able to compete with other countries (Uno, "Apa Makna Need to Have, good to have, dan nice to have wisata halal", <https://travel.tempo.co>. Diakses 14 September 2022).

To support the implementation of Gresik halal tourism, data on the availability of services and facilities that meet the indicators of halal tourism in Sunan Giri religious tourism are needed. In addition, data is needed regarding the readiness of Gresik religious tourism as a halal tourist destination. So far studies related to this have not

been carried out. Previous research focused on the contribution of religious tourism to the welfare of the people of Gresik (Elmaningtias, n.d.), collaboration between stakeholders in the development of Gresik religious tourism (Leman, 2018), village development as a destination for Gresik halal tourism village (Rohmawati, 2020). Existing research has never revealed the relationship between religious tourism and halal tourism and the possibility of its development. For this reason, this research fills the empty space of several existing studies.

## **B. Research Methods**

This research uses a qualitative approach. Research data collection techniques through field studies and documentation. Field studies are conducted through interviews and observations. The interview was conducted with the Head of the Tourism and Culture Office of Gresik Regency and the Chairman of the Sunan Giri Tomb Foundation.

Observations made include the availability of facilities and services in five tombs referring to halal tourism indicators including: first, halal food and beverage services; second, quality worship facilities; third, clean toilets with adequate water; fourth, Islamophobia-free; fifth, value social benefits; Sixth, Ramadan program; seventh, unique experiences for Muslim travelers; the eighth is free from non-halal activities; Ninth, the provision of recreation areas with privacy. In addition to observing the availability of facilities and services, researchers also observe the quantity and quality of halal tourism facilities and services so that they meet the needs to have, good to have, and nice to have.

## **C. Result and Discussion**

### **1. Gresik Religious Tourism**

Gresik cannot be separated from the nuances of religiosity. Therefore, the nickname pinned on Gresik is Gresik Kota Santri or Gresik Kota Wali. This can be proven by the many relics in Gresik in the form of mosques, guardian tombs, and the Palace. These historical relics are now valuable assets of Gresik City. So do not be surprised Gresik City as a place for religious tourism.

## **2. Tomb of Sunan Giri**

Sunan Giri's grave is located in Giri Hamlet, Giri Village, Kebomas District, Gresik Regency. Geographically, the tomb of Sunan Giri. The North Boundary of Sunan Giri's Tomb is bordered by the Garden, the East, the South is bordered by the General Tomb, the West is bordered by the General Tomb and Sunan Prapen's Tomb. Sunan Giri's tomb complex consists of three courtyards or terraces that go back and have a boundary called "talud" on each page with each other.

The name Sunan Giri is familiar in history in the 15th century AD. Sunan Giri is also known as Joko Samudro, Raden Paku, Prabhu Satmata, and Sultan Abdul Faqih. Raden Paku was the son of Sheikh Maulana Ishak of Arabia who married Dewi Sekardadu, daughter of Prabhu Menak Sembuyu king in Blambangan. (Greetings, 1960:35). Sunan Giri was a friend of Pangeran Bonang (Anyakrawati), son of sunan Ampel. They studied Islam to Sunan Ampel, felt that they were quite armed with knowledge about Islam, both of them were asked by Sunan Ampel to go to Mecca to further explore their religion. However, the intention was held back by Sheikh Maulana Iskhak to re-spread Islam on the island of Java.

After arriving on the island of Java, Raden Paku (Sunan Giri) conveys his intention to his adoptive mother Nyai Gede Pinatih, to become Noto and Pandito on a hill located southwest of Tandes, as mandated by his teacher. Finally, he established a kedaton on the hill which until now is known as Giri Kedaton (Hasyim, 1979: 43-44). Since then Raden Paku was known as Sunan Giri, who later became a king who led religion in Giri, with the title Prabhu Satmata or Tetunggul Khalifatul Mukminin. Apart from being a king, Sunan Giri also has a pesantren known as the Giri pesantren. Giri pesantren then became famous as one of the centers of spreading Islam in Java, even its influence reached Madura, Lombok, Kalimantan, Sumbawa, Sumba, Flores, Ternate, Sulawesi and Maluku.

Because of his wide influence at that time Raden Paku got the nickname as the King of Bukit Giri. The influence of the Giri pesantren continued to grow until it became a kingdom called Giri. The Kingdom of Giri Kedaton controlled the Gresik area and its surroundings for generations until it was finally overthrown by Sultan Agung. There are several traditional works of art. Javanese which is often

considered to be associated with Sunan Giri, including children's games such as Jelungan, Jor, Gula-ganti, Lir-ilir and Cublak Suweng as well as some gending (Javanese instrumental songs) such as Asmaradana and Pucung. The following is shown the area of Sunan Giri's tomb in Figure 1.



Figure 1. Sunan Giri Tomb Complex

Source: [www.cagarbudayajatim.com](http://www.cagarbudayajatim.com)

### 3. Service and Facilities According to Halal Tourism Indicators of the Ministry of Tourism and Creative Economy

Exploring Sunan Giri's religious tourism services and facilities in terms of nine halal tourism indicators including the availability of halal food and drinks, worship facilities, toilets, Islamophobia-free, social benefit values, Ramadan programs, unique experiences of Muslim tourists, free non-halal activities, and the existence of private recreation.

#### a. Food and Beverage

Halal food and beverage services around Sunan Giri's Tomb are found in the tomb area. Not only that, in the bus parking area, you can also find halal food stalls or depots. In addition to providing a variety of culinary, there are also a variety of souvenirs and souvenirs of Gresik Regency available here.

#### b. Prayer Facilities

Pilgrimage at the tomb of Sunan Giri, pilgrims will not worry in completing their worship activities. Pilgrims can perform prayers or other worship at Sunan Giri Mosque. Sunan Giri Mosque is still in the area of Sunan Giri's tomb. Another mosque closest to Sunan Giri's tomb area is Raudhotul

Jannah Mosque located on Jalan Sidomukti Gang XIII, Musholla Baitul Muttaqin Jalan Sunan Giri 5.

c. Toilet

The toilet facilities at Sunan Giri's tomb are adequate and clean. This is also corroborated from the testimony of tomb fighters who said that the toilet at Sunan Giri's tomb was quite clean and adequate.

d. No Islamphobia

In the area of Sunan Giri's tomb free of Islamophobia. Gresik City with its pesantren culture entrusts the lives of students and is far from radicalism.

e. The Value of Social

Existence of Sunan Giri's Tomb which has become a religious tourism destination in Gresik since hundreds of years ago, makes the area around the tomb become an economic center. Thus the benefits are not only economically but also the social life of the surrounding residents. Especially there is the tradition of selawe night which is carried out on the night of 25 Ramadan which has been a tradition for many years. Along the way, many MSMEs take advantage of the night by selling. Along the road stand stalls that pamper pilgrims or residents who will visit relatives in the Giri area with a variety of food, drinks or Gresik souvenirs.

f. Program of Ramadhan

Special activities in the month of Ramadan are only in the form of the same worship activities carried out by other mosques in bringing together Ramadan worship activities such as Tarawih Prayer, Takjil, and Tadarrus. In addition, in the area of Sunan Giri's tomb there is a selawe night activity which coincides with the twenty-fifth night of Ramadan. Various activities were carried out by the committee and local residents at the night selawe activities. Not only that, but the surrounding residents also.

g. A Unique Experience of Muslim Travelers

The experience gained by pilgrims is more likely to be an individual spiritual experience. Some pilgrims often have special intentions or *hajat* when

visiting or making pilgrimages to the tomb of the saint. This means that the experience that tourists get is a spiritual experience.

#### h. Free Non-Halal Activities

As a religious tourism area, Sunan Giri's graveyard area is free from non-halal activities such as prostitution or gambling.

#### i. Recreation Area and Privacy

Because as religious tourism, there are no private recreational facilities. All areas are areas for pilgrimage to the site as well as the tomb of Sunan Giri and his family.

### 4. Analysis of Gresik's Religious Tourism Readiness as a Halal Tourism Destination

Analyzing the readiness of Gresik religious tourism as a halal tourist destination with the standards or criteria of need to have, good to have, and nice to have set by the Ministry of Tourism and Creative Economy. This means that if religious tourism meets the three criteria, then from the aspect of facilities and services, religious tourism can meet as halal tourism. Need to have means services and facilities that must be owned by religious tourism areas, such as worship facilities, adequate toilets that are friendly to Muslim tourists, halal culinary services. Good to have means an atmosphere or place that provides a memorable and different experience to tourists. Nice to have means halal tourism is able to compete with other countries. Furthermore, Sunan Giri religious tourism will be reviewed.

<i>Need to have</i>			<i>Good to have</i>	<i>Nice to have</i>
Availability of Basic Needs of Muslim Women Tourists			Provide Memorable Experiences for Travellers Tourists Feel	Halal Tourism is Able to Compete with Other Countries
Prayer Facilities	Halal culinary services	Muslim-friendly toilets		
The quality and	The quality and quantity of halal	The quality and	With the concept of pilgrimage to the guardian,	Availability of Hotel Syariah KHAS, Hotel



quantity of worship facilities are quite adequate either in the Tomb of Sunan Giri or in other mosques closest to the tomb	culinary services are very adequate, especially the existence of souvenir and souvenir centers. Various dishes of Gresik specialties are here.	quantity of toilets are quite adequate both in the tomb area and in the Bus parking area	religious tourism at the Tomb of Sunan Giri gives a deep impression to pilgrims. In addition to the belief in blessings, it is also because of the beauty of the original Javanese style architecture combined with the Arabic architectural style.	Muzdalifah, SPOT ON 2479 Berkah Residence, SPOT ON 91600 Syariah Army Kos Home Stay around the Cemetery Area. There are transportation providers and halal tour packages such as Safira tour and Travel, SHS tour and travel. Halal financial facilities are available including Bank Syariah Indonesia (BSI), BTN Syariah Governor Suryo Gresik, Sharia Deposit Cooperative, Savings and Loans Cooperative and Sharia Financing Ummul Khasanah.
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Source: Processing researcher data 2023

Referring to the many guardian tombs in Gresik makes Gresik a religious tourism center. Sunan Giri's tomb is one of the religious attractions visited by many domestic and foreign tourists. Gresik This is the supporting capacity for the implementation of halal tourism. Moreover, the support of local and central governments in developing Gresik tourism. Now in Gresik there is a Grisee heritage tourism area consisting of four villages that have their own characteristics. The four villages are colonial village, indigenous village, Chinatown, and Arab village.

Colonial village, as the center of typical Dutch colonial buildings that become cultural heritage. This series of historical buildings can be found in Kampung Kemasan located on Jl. Nyai Ageng Arem-Arem, Pakelingan Village, Gresik. The buildings in this village are dominated by Dutch and Chinese culture. The distinctiveness of Dutch colonial architecture can be seen from the shape of the building.

This architectural style is known as the Indische Empire Style which was popular in the 19th century. The name of this packaging originated in the existence of a goldsmith named Bak Liong. The good quality of Bak Liong's handicrafts makes many people order jewelry for him. This made over time the village where the goldsmith lived was called Kampung Packaging located in Gresik.

Some of the buildings in this village are classified as old buildings that have the potential to be cultural heritage buildings. This is because the age of the building is more than 50 years (on average between 50-100 years it was built in 1909 AD), the uniqueness of the architecture and the history behind it. The picture of the Colonial Village Area is shown in Figure 2 below



Source: <https://www.liputan6.com/>

The indigenous village as an area inhabited by the indigenous people of Gresik is shown in Figure 3 below



Figure 3. Indigenous Village Area  
Source: Photo documentation at Jl. Raden Santri  
Gg. 3 No.2, Bedilan, Kebungson, Kec. Gresik,  
Kabupaten Gresik, Jawa Timur 6111

Gresik Chinatown is a collection of settlements from ethnic Chinese in Gresik. This settlement was formed through intense migration flows from the Chinese people since the past in waves. In some of the locations they visited, these immigrants were able to cooperate with local rulers, so they were allowed to establish settlements and even places of worship. As the location of the oldest temple in Indonesia.

Kim Hin Kiong Temple is his name. This temple was built adjacent to the port as a place of worship to Dewi Mak Co. Kim Hin Kiong Temple is the only temple building located in downtown Gresik. This building was allegedly erected on August 1, 1153 by Chinese people, both long-settled and regional in Gresik City. The picture of Kim Hin Kiong Temple is shown in figure 4 below.



Figure 4. Kim Hin Temple in Gresik Chinatown  
Source: <https://cagarbudayajatim.com>

While Arab Village is a Gresik religious tourism area in which there is the Tomb of Maulana Malik Ibrahim. The Arab village area in Gapurosukolilo Village is the oldest Arab Village in Gresik Regency, which emerged and developed along with the journey of Islamization in Java carried out since the time of Sunan Maulana Malik Ibrahim. The picture of the Arab Village is shown in Figure 5.



Figure 5. Arab Village Area  
Source: <https://jatimupdate.id/>

Minister of Tourism and Creative Economy Sandiaga Uno, emphasized that UNESCO (United Nations Educational, Scientific and Cultural Organization) information states that a district / city that gets the title of a heritage city can strengthen the character of a destination, open business opportunities and provide high income. Gresik is also projected to become a center for halal support in East Java and even nationally. This is supported by the initiation of the Halal Industrial Estate (KIH) by the Regent of Gresik under the direction of Vice President Ma'ruf Amin.

The Vice President is optimistic that the development of the Halal Industrial Estate (KIH) in Gresik Regency, East Java, will encourage the growth of the Islamic financial industry. One of the focuses of Islamic economic and financial development is the development of the halal industry. The Gresik Regency Government will build KIH on an area of 204 hectares in the Sidayu, Manyar, and Bungah sub-districts. Even in Manyar there is already an international port and is a Special Economic Zone (SEZ). Complementing KIH, the Gresik Regency Government also established the Gresik Halal Center (GHC). Various activities carried out by GHC include opening training for Indonesian Halal Slaughterers (Juleha) Gresik Regency.

Based on the explanation above, it appears that the Gresik Regency Government is serious and committed to developing the halal industry in Gresik. Strengthening tourism with the opening of the Bandar Gresse heritage tourism area, the development plan of the halal industrial area, and the establishment of the Gresik Halal Center (GHC) increasingly open up opportunities for development in Gresik, especially the development of religious tourism. Thus, the development of Gresik religious tourism into a halal tourist destination is a necessity supported by various potentials and strong government commitment.

Furthermore, the positioning of Indonesia's halal tourism is now in significant development. After various achievements have been achieved in the realm of world halal tourist destinations from year to year to phenomenal achievements in 2023. In 2019, Indonesia was ranked first as the world's best halal tourism according to the Global Muslim Travel Index (GMTI). For 2022, Indonesia ranks second below Malaysia beating Saudi Arabia in third place, Turkey in fourth position, and the United Arab Emirates in fifth position.

In 2023, Indonesia and Malaysia are ranked first in the list of the best halal tourist destinations in the world, based on the 2023 Global Muslim Travel Index (GMTI) report from Mastercard and Crescent Rating. The destination assessment is carried out based on four main categories, namely access, communication, environment, and services (ACES). Overall, Indonesia and Malaysia obtained a

score of 73 out of a maximum score of 100. Of the four assessment categories, Indonesia is in the first position in the communication and service criteria.

Reporting from the GMTI 2023 report, the communication category focuses on assessing efforts to market destinations that target Muslim tourists, while educating tourism industry players in these destinations. This can be seen from how destination managers attract the Muslim tourist market through digital content, guides, and other marketing initiatives. Meanwhile, tourism industry players are assessed based on the level of awareness related to the Muslim tourist market, as well as the destination's efforts in developing that awareness. These achievements make many parties optimistic that Indonesia has great halal tourism potential and has competitiveness at the global level that is taken into account. Thus, projecting religious tourism into a halal tourist destination is a necessity for Gresik religious tourism.

#### **D. Conclusion**

Religious tourism of Sunan Giri Gresik's tomb is ready to be used as a halal tourist destination based on the nine criteria of halal tourism criteria of the Ministry of Tourism and Creative Economy of the Republic of Indonesia, namely halal food and beverage services, worship facilities, toilets, social benefits, unique experiences in the form of spiritual experiences, free of Islamophobia, free of non-halal activities, Ramadan programs, as well as recreation and privacy areas. In addition, it also has advantages in aspects of more complete facilities and infrastructure, such as: souvenirs, management human resources, service models, SOPs, lodging and transportation availability. Religious tourism of Sunan Giri Gresik's tomb is also adjacent to the Grissee heritage tourism area which consists of four villages including colonial villages, indigenous villages, Chinatowns, and Arab villages. Moreover, in Gresik Gresik Halal Center (GHC) has been established and an international standard halal industrial area (KIH) is being prepared. Referring to these various advantages, religious tourism of Sunan Giri's tomb is ready to be used as a halal tourist destination

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