



The Transformation of Mosques as Religious Tourism Destinations in Indonesia: An Examination into Hadiths

<https://doi.org/10.53649/contemplate.v5i01.639>

Fachruli Isra Rukmana^{1*}, Nurun Najwah²⁾ dan Sri Kurniati Yuzar³⁾

^{1,2,3} Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Email: ¹rukmana2510@gmail.com, ²nurun.najwah@uin-suka.ac.id, ³srikurniatiyuzar@gmail.com

Abstract

This article aims to discover the transformation of mosques as religious tourism destinations in Indonesia. Technological advances and the times have made human civilisation experience changes in perspective. Mosques, which have a central function as a means and place of worship, are now experiencing a multifunctional transformation, namely as tourist destinations. This research is qualitative research with a library research approach. The data sources used are literature such as books, scientific articles, journals, and web pages presented critically. The results of this study indicate that the mosque as a religious tourist destination is inseparable from several factors, namely the splendour of buildings and supporting facilities, unforgettable historical records, and increasing spirituality and religiosity as basic human needs. The existence of a mosque that is transformed into a tourist destination has positive and negative impacts. The positive effect can be felt by residents, namely increasing the UMKM of people living around the mosque, such as street vendors, parking attendants, and businesses in the form of hotels and other inns. However, the negative impact is congestion, street vendors who are difficult to discipline, and the reduction of the sacred value of the mosque, which should be able to maintain its value and primary function as a place of worship.

Keywords: *Indonesia; Mosque; Religion; Tourism Destination; Transformation.*

Abstrak

Artikel ini bertujuan untuk mengetahui transformasi masjid sebagai destinasi wisata religi di Indonesia. Kemajuan teknologi dan perkembangan zaman membuat peradaban manusia mengalami perubahan cara pandang. Masjid yang memiliki fungsi sentral sebagai sarana dan tempat beribadah, kini mengalami transformasi multifungsi, yaitu sebagai destinasi wisata. Penelitian ini merupakan penelitian kepustakaan (library research) dengan menggunakan metode deskriptif analitis. Sumber data yang digunakan adalah literatur seperti buku, artikel ilmiah, jurnal, dan laman web yang disajikan secara kritis-analitis. Hasil penelitian ini menunjukkan bahwa masjid sebagai destinasi wisata religi tidak terlepas dari beberapa faktor, yaitu kemegahan bangunan dan fasilitas pendukung, catatan sejarah yang tak terlupakan, serta peningkatan spiritualitas dan religiusitas sebagai kebutuhan dasar manusia. Keberadaan masjid yang disulap menjadi destinasi wisata memiliki dampak positif dan negatif. Dampak positifnya dapat dirasakan oleh warga, yaitu meningkatkan umkm masyarakat yang tinggal di sekitar masjid, seperti pedagang kaki lima, tukang parkir, dan usaha berupa hotel dan penginapan lainnya. Namun, dampak negatifnya adalah kemacetan, pedagang kaki lima yang sulit ditertibkan, dan berkurangnya nilai kesakralan masjid yang seharusnya dapat menjaga nilai dan fungsi utamanya sebagai tempat ibadah.

Kata kunci: *Destinasi Wisata, Indonesia, Masjid, Religi, Transformasi.*

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A. INTRODUCTION

In the modern era, halal tourism has become an inclusive phenomenon. Various countries around the world manipulate various tourist destinations in their areas to become attractions for predominantly Muslim countries (Astutih, 2021, p. 36). The development of civilization has made tourism a necessity for some people, especially those living in big cities. The implementation of travel is narrated in QS. Quraysh [106]: 1-3, carried out by the Arab tribes, is referred to as "Rihlah". The verse recounts when the Arab tribes embarked on a rihlah during the summer to the land of Syria for trade, then during the winter they rihlah to Palestine with the same destination while performing worship (Hamzah, 2019, p. 16). Slamet et al., (2022) citing Ahmed & Akbaba (2018) revealed that halal tourism is a component of the tourism industry that contributes significant profits to both Islamic and non-Islamic countries, thus becoming a comprehensive business trend (Slamet et al., 2022, p. 1). In line with this, Indonesia, with the largest population of Muslims, has the opportunity to become the leading halal tourism destination in the world, thereby becoming a supportive part of economic growth in Indonesia that can dedicate substantial foreign income to the country (Darmalaksana & Busro, 2021, p. 99). Arsvendo et al., (2022) assert that making Indonesia a leading halal tourism destination requires appropriate design for tourism growth such as operational and construction and infrastructure development (Arsvendo et al., 2022, p. 100).

So far, analyses that place hadiths and religious movements within religious tourism are divided into two tendencies. First, analyses examining hadiths and religious movements in the contemporary era within the context of religious tourism still focus on studies with approaches from *maqasid al-shariah* and Islamic economics (Astutih, 2021; Surwandono et al., 2020; Farisi et al., 2022; Basyariah, 2021). Second, analyses that look at the context of religious tourism in various regions in Indonesia (Arsvendo et al., 2022; Kadri, 2022; Kusumaningtyas et al., 2021). Meanwhile, studies centered on the transformation of mosques into religious tourism destinations in the contemporary era are still lacking. Distinctively, analyses that position the transformation of mosques from places of worship to tourist attractions in the modern era, such as the Al-Jabbar Mosque in Bandung, the Sheikh Zayed Mosque in Solo, and other mosques serving as tourist destinations, are areas that have been overlooked by academics.

This article aims to address the shortcomings of previous research as mentioned above. Namely, the discussion on the transformation of mosques into religious tourism destinations that



have both positive impacts and controversies in the contemporary era, by referring to changes in the understanding and contextualization of hadiths today, becomes a study in this article. At least three issues will be raised here. First, how mosques have transformed from places of ritual worship into tourist sites. Second, what are the main factors driving the transformation of mosques into tourist destinations in the contemporary era. Third, what is the influence of the conversion of mosques into religious tourist attractions in Indonesia. These three issues will be the focus of discussion in this article.

The writing is based on the assumption that the transformation of the era not only has an impact on the advancement of technology and knowledge, but also on the buildings and architectural styles of mosques, which have undergone significant changes that are captivating. Magnificent mosque structures with various patterns and decorations have become attractions for both local and foreign visitors. This factor is grounded in a Hadith of the Prophet stating that the most beautiful places to visit are mosques. The majority of Muslims around the world consider the most beautiful mosques today to be the Masjid al-Haram and the Masjid al-Nabawi. However, the distance and cost involved in visiting these places have led investors to allocate funds to renovate and build magnificent mosques in the homeland with Middle Eastern patterns. This allows both Muslim and non-Muslim communities in Indonesia to enjoy them domestically without having to travel abroad. The transformation of mosques has a positive impact on the overall economic development of local Indonesian communities and specifically on those living around the mosques. However, it also raises controversial problems among some Indonesian Muslim communities. For example, mosques that were supposed to be places of worship have turned into sites crowded with footprints of people who are simply enjoying themselves in groups, taking photos, having picnics, and eating together in the mosque courtyard. Cases like these eventually lead to the stigma of desacralizing mosques from places of worship to tourist sites.

B. RESEARCH METHODOLOGY

This study employs a qualitative approach to explore the transformation of mosques into tourist destinations in contemporary Indonesia. Data collection primarily involves literature review, drawing insights from academic articles, books, and reports related to religious tourism, mosque architecture, and socio-cultural impacts. Additionally, interviews with relevant stakeholders such as mosque administrators, local residents, tourists, and government officials



will be conducted to gather firsthand perspectives on the subject matter. The qualitative data obtained will be analyzed thematically to identify key themes, patterns, and implications of mosque transformation. This methodology allows for a comprehensive understanding of the phenomenon, encompassing both scholarly insights and lived experiences.

C. RESULT AND ANALYSIS

1. The Change in the Concept of Visiting Mosques: From Worship to Tourism

In the evolution of time, the transformation of the concept of visiting mosques has undergone a phase of remarkably interesting and substantial changes. Initially, mosques were seen as special places for worship and spiritual fulfillment. However, with the progress of time and social transformation, mosques have undergone a significant shift in roles. Nowadays, visiting mosques is no longer confined to religious activities but also extends to tourism dimensions. The following table will illustrate the forms of concepts that emerge alongside the transition in how people visit mosques:

Table 1: The Forms of Transformation in Visiting Mosques

Conception Model	Elaboration
Traditional Worship	The mosque is considered the principal area for worship, prayer and remembrance.
Civilization and Education	Visit mosques to gain religious knowledge or listen to lectures.
Culture and Identity	Visiting mosques to enliven religious culture, identity and tradition in exclusive activities.
Religious Tourism	Visiting the mosque as a motive for religious tourism to increase spirituality and fellowship.
Infrastructure and History	Visiting mosques out of interest in their construction, art, and history.
History and Culture Tourism	As part of historical and cultural recreation involving local knowledge.
Economics and Development	Aiming to contribute to advancing the local economy through tourism, business development, and more.

The tourism industry is a sector that is experiencing significant growth currently, particularly with the promotion of religious tourism by the Indonesian government (Widyanuri



et al., 2020, p. 134). This is initiated by the fact that the Indonesian government promotes religious tourism to introduce Indonesian culture and boost regional economies. The advancement of religious tourism makes it easier for people to undertake pilgrimages to regain the relevance of historical and religious journeys to restore their function as mediators between people and nations (Wiharjokusumo et al., 2022, p. 2). The history and culture designated by the Indonesian government as religious tourism include the pilgrimage to *kubro* in Palembang. Initially, the *kubro* pilgrimage was for the Arab community living there, and after the event, religious tourism was organized specifically for pilgrims from outside Palembang city and abroad (Rajasyah, 2023, p. 245). In the writing of Kusuma & Varokh (2023), the tomb of Sunan Muria Kudus has become a religious tourism destination visited by many pilgrims from various local and non-local areas. This area has a positive impact on creative economy players (Kusuma & Varokh, 2023, p. 77). Rachmadi emphasizes that the appropriate use of digital technology can provide significant opportunities to advance the religious tourism sector to boost Indonesia's economy (Rachmadi, 2020, p. 39).

The most diplomatic platform for the spread of Islam is the mosque in educating and mobilizing the potential of Muslims (Harahap et al., 2021, p. 46). The existence of mosques as centers for the spread of religion also has an impact on the enhancement of human resources. The earliest form of tourism emerged from religious tourism, making it the most central segment in the tourism and pilgrimage industry. The substance of religious tourism arises from the progress of religion (Yasin et al., 2020, p. 4). The advancement of time demands historical legacies such as mosques, churches, temples, and museums to be developed to provide better attractions to tourists, not only coming to participate in rituals and see the atmosphere but also to purchase souvenirs such as handmade crafts from the local communities (Hassan et al., 2022, p. 2). The presence of religious tourism is an important indicator for regional economic growth, thus the improvement of this tourism sector can stimulate the welfare of local communities through job creation (Sarhini et al., 2020, p. 586). In line with this, Badar reveals that the development of religious tourism by making historical mosques as tourist attractions not only provides potential for economic growth but also introduces cultural heritage to foreign tourists (Badar, 2021, p. 128). Additionally, religious tourism destinations must continue to be developed by providing adequate facilities in terms of quality and quantity, so that tourists feel satisfied and interested in visiting again (Rosa & Pradini, 2023, p. 1163).



2. Practice Factors for Traveling to Mosques in Indonesia

The beauty of architecture and facilities that strongly support both worship and non-worship spaces are factors that attract attention to visiting mosques (Rosa & Pradini, 2023, p. 1167). In addition to the aesthetic appeal of mosque buildings, supportive facilities are contributing factors that attract and provide a sense of pleasure in visiting mosques. Mosque constructions closely associated with Islamic traditions and classical Islamic ornaments reintroduced in a more modern concept in contemporary mosque buildings become attractive to Muslim communities seeking to learn about Islamic history. Moreover, mosques built in a certain area undergo acclimatization with the customs and culture prevailing in that region (Zuhri & Ghozali, 2020, p. 6). Jakaria mentions that ancient mosques built by kingdoms in Indonesia in the past were attractions for tourists to visit and immortalize moments by photographing the stories of their establishment and usage. Not only that, ancient mosques also had particularities in their activities, such as the *Sumpah Mosque* built during the Banten kingdom era, which was believed to serve as a place for swearing oaths for someone who wanted to swear about something. Most of those who visited were government officials who swore to serve the people openly and sincerely, and if they violated it, they would face consequences (Jakaria, 2021, p. 65). Zulkurnaini et al., (2019) also stated that visiting mosques as a tourist destination is not only intended for worship but also for economic, religious, political, social needs, or simply to enjoy the atmosphere, pilgrimage, and learning (Zulkurnaini et al., 2019, pp. 1–2). Therefore, mosques must continue to be preserved as places for learning, spreading, and educating about Islam and can play roles in social, political, cultural, missionary, and economic activities (Chandra et al., 2019, p. 53).

Another factor influencing tourists' interest in visiting mosques is as a form of spiritual enhancement, usually done by pilgrimage to the tombs of the saints located within the areas of historical mosques (Narulita et al., 2019, p. 158).). The activity of pilgrimage to the tombs of the saints aims to seek blessings for the beliefs of some individuals and as a means to remember death and improve oneself from worldly deeds. Mosques with strategically located layouts become reasons that arouse curiosity among tourists. For example, the location of Syahrin Nur Mosque in Sipirok, South Tapanuli, situated on the courtyard of the South Tapanuli regional government office on a hill, becomes an attractive feature that pleases the eyes with beautiful scenery and a very modern design surrounded by beautiful flower gardens and water fountains,



which are then combined with local culture, making it an attractive destination to visit (Nasution et al., 2022, p. 1579). According to a hadith of the Prophet narrated by Bukhari regarding the virtues of praying in Masjidil Haram and Masjid Nabawi, becomes an additional factor supporting the activities of visiting and pilgrimage to mosques in Indonesia (Al-Ju'fi, 1993, p. 398). The active role of mosques as centers of activity must be continuously improved, as mosques from early Islamic times to modern Islam become centers that provide many benefits, one of which is the economic activities of the community (Jannah & Tamim, 2020, p. 60). Thus, mosques as objects of religious tourism destinations in Indonesia can enhance the standard of living and welfare of the surrounding communities. In short, the factors influencing the practice of tourism to mosques can be seen in the following table:

Table 2: Factors in the Practice of Traveling to the Mosque

Demografi Pengunjung	Faktor Sentral	Motivasi
Local Travelers	Culture	Worship and Seeking
International Travelers	Religious Education	Architecture
Student	Religious Education	Social Activities
Art Community	Construction	Art Creativity
Researcher	Historis	Cultural Studies

3. Implications of Mosque Transformation as a Religious Tourism Object in Indonesia

In today's era, mosques have become multifunctional objects. Besides serving as places of worship, mosques also serve as destinations for religious tourism that are highly favored and attract visitors from various backgrounds to enjoy their beauty (Lastthio, 2023; Noeh, 2017). Mosques are now not only seen as spiritual centers but also as places of education and cultural exchange (Khikmawati, 2020, pp. 206–207). The development of religious tourism has had a positive impact on local communities by creating job opportunities and boosting economic activities. Visitors to these mosques can participate in religious activities and learn about the history and culture of the local community (Noeh, 2017). The growth of religious tourism also drives the development of infrastructure and services in the surrounding areas, such as hotels, restaurants, and transportation (Lastthio, 2023). Overall, the changing role of mosques in Indonesia reflects the cultural and religious diversity of the country and efforts to promote dialogue and understanding among religions. Please refer to the following table:



Tabel 3: The Influence of Mosque Change as a Tourism Destination

Aspects	Positive Implications	Negative Implications
Economy	<ul style="list-style-type: none"> - Escalation of local community income. - Promoter of the local tourism industry. 	<ul style="list-style-type: none"> - Potential for excessive commercialization of the mosque. - Vulnerability to damage to mosque facilities and infrastructure.
Culture and History	<ul style="list-style-type: none"> - Conservation of cultural values and history of the mosque. - Indigenous education for visitors. 	<ul style="list-style-type: none"> - Potential renewal of local community customs. - Effects of commodification of historical and spiritual values.
Community Social	<ul style="list-style-type: none"> - Growing intercultural correlation. - Community involvement in tourism activities. 	<ul style="list-style-type: none"> - Loss of comfort for worshipers. - Potential for confrontation between tourists and local communities.
Infrastructure and Facilities	<ul style="list-style-type: none"> - Addition of mosque facilities and infrastructure. - Development of mosque facilities to support tourist comfort. 	<ul style="list-style-type: none"> - Prone to damage to mosque facilities due to excessive visitors. - Increased need for mosque maintenance.
Environment	<ul style="list-style-type: none"> - Preservation of the area around the mosque. 	<ul style="list-style-type: none"> - Risk of pollution and litter due to excessive visitors and disobedience to mosque rules. - Abrasion/damage to the surrounding environment.

The existence of mosques is not only specialized as places of worship for Muslims but also illustrates a sense of tenderness, and familyhood, and strengthens brotherhood bonds (Andi & Pranggono, 2021, p. 31). The modern era has shifted the function of mosques from being solely places of worship to becoming tourist destinations. The government's development of the tourism sector post-pandemic has had a significant effect, not only on natural tourist attractions but also on places of worship, which are now being developed by the government as religious tourism objects (Safitri, 2021, p. 1275). According to news reported by Permana Permana (2021) in *Republika*, the changing times also present potential for transforming mosques from places of worship into labeled historical, cultural, and religious tourist attractions. The tremendous potential of mosques to attract tourist attention can significantly contribute to the country's economic growth. The presence of a mosque in Solo city has garnered considerable attention



from Indonesian society, named Sheikh Zayed Mosque. According to Sunaryo (2023) the presence of this magnificent mosque has impacted the accommodation business, including hotels and homestays around the Sheikh Zayed Mosque. As reported by TvOne & Antara (2023) during the Eid holiday period in 2023, there was a significant surge in visitors to the mosque, with a total of 310,000 visitors. This large number indicates that not only residents visited but also people from outside Solo city. The serious and grand transformation of mosque buildings has had a positive impact on the local community by providing income opportunities through selling souvenirs to visitors coming to the mosque (Mukhtar, 2021).

The transformation of mosques not only brings about positive effects but also creates negative effects that make the tourist environment less conducive, such as the emergence of street vendors who do not maintain cleanliness and orderliness in tourist locations (Nurfadhila & Suganda, 2021, p. 25). The need to earn a livelihood in life prompts street vendors to always take advantage of tourist locations to earn income. Negative stigma haunts tourists who see many street vendors roaming around the *Baiturrahman* Mosque area in Banda Aceh. This stigma arises because of the perception of being dirty, squalid, and disregarding the regulations set by the government or mosque management, thus reducing the aesthetic value of the *Baiturrahman* Mosque. On the other hand, the impact of transforming mosques into tourist destinations shifts the focus of tourists to the mosque and all its beauty without paying attention to the main function of the mosque as a place of worship. Upon closer inspection, the presence of throngs of tourists enjoy the beauty of the mosque, but when congregational prayer time arrives, only a few people participate in the prayer (Tim Rembulan, 2023). This is a concern that needs to be addressed, as the beauty of the mosque should serve as motivation for its visitors to be enthusiastic about worship. As expressed by Faqih Thoriqulhaq, there is nothing wrong with mosques being used as tourist destinations, but their primary function should not be disrupted (Thoriqulhaq, 2022).

This research shows a divergence in interpretation regarding mosques as religious tourism destinations developed by the Indonesian government as a means of supporting the national economic recovery post-pandemic. The study on the relevance of modernized mosque buildings in terms of style and architecture in supporting the country's income and economic growth seems to greatly contradict the social-religious ethics in Indonesia. Despite the impressive and attention-grabbing appearance of mosques, tourism dubbed as religious tourism has been ongoing for a long time. However, this tourism has regained prominence post-pandemic with government



support and the Ministry of Tourism and Creative Economy (KEMENPAREKRAF), coupled with the recent emergence of highly phenomenal mosques such as the Al-Jabbar Mosque in West Java, the Sheikh Zayed Mosque in Solo, and other magnificent mosques contributing to the prominence of Islamic-based religious tourism in Indonesia. Historical mosques with modern nuances, adopting styles and architectures from both classical and modern Islam eras, are combined into incredibly beautiful buildings. With this context, the government proposes through KEMENPAREKRAF to turn mosques into a brand to attract tourists from abroad to visit Indonesia. This goal is stimulated to boost the country's economy and benefit local communities that can leverage specific moments to meet their livelihood needs.

In line with the research findings, the controversy surrounding the use of mosques as a branding tool for tourism interests between the government and stakeholders has undergone a significant shift in understanding and meaning of the hadith of the Prophet. This is in line with the narration of the Prophet as recorded by Ibn Majah in his Sunan from the lineage of Anas ibn Malik, which states that one of the signs of the Day of Judgment will be the Muslims who take pride in their mosques (Al-Qazwaini, 1431, p. 244). Similar sentiments are also narrated by Abu Dawud in his Sunan through the lineage of Qatadah and Anas (Al-Sijistani, 2009, p. 337). According to Dede (2017), the phenomenon of beautiful mosques today has turned them into recreational destinations and merely objects for sightseeing. The admiration they display is not for the remembrance of Allah, but rather to marvel at the architect's work. Furthermore, Dede explains that most tourists who visit do not leave a positive impression by performing voluntary prayers (*Tahiyyatul Masjid*), but rather are busy taking photos of every part of the mosque. After satisfying their aesthetic enjoyment, they leave without leaving a good mark on the place of worship. The beautiful decorations and intricate carvings on the walls of mosque buildings, as mentioned by the Prophet Muhammad in a narration recorded by *Al-Sijistani* through the lineage of Ibn Abbas, are cited as an example of practices performed by the Jews and Christians to beautify their places of worship (Al-Sijistani, 2009, p. 336). Harbani (2022) states that constructing and beautifying mosques is a good thing, but they should not be turned into tourist attractions, rather they should fulfill their function as places of worship, remembrance, and Quranic recitation.

For example, to provide information about the change in interpretation of the hadith discussing the best journey being the one that visits three mosques: *Masjidil Haram, Masjid*



Nabawi, and *Masjidil Aqsa*. The hadith that serves as the basis for Muslims' journey to mosques as religious tourism destinations is narrated by al-Bukhari in his Sahih. The interpretation of this hadith will be elucidated by examining the explanations provided in the commentary of Bukhari's hadith to shed light on what the intended function of mosques should be:

HR. Bukhari: 1132, Book: The virtue of praying in the Grand Mosque and the Prophet's Mosque, Chapter: The virtue of praying in Makkah and Madinah

It was narrated that 'Ali narrated to us that Sufyan narrated from Az Zuhriy narrated Sa'id narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (SAW) said, "It is not emphasized to make a pilgrimage except to visit three mosques, the Sacred Mosque, the Mosque of the Prophet (SAW) and the MasjidilAqsa." (Al-Ju'fi, 1993, p. 398).

The hadith has been perceived quite literally by the Muslim community in Indonesia, leading to the belief that the Prophet ordered that a good journey entails visiting luxurious mosques. Consequently, the narrative of the hadith has spurred the interest of both local and non-local investors to construct lavish mosques similar to Masjid Nabawi in Indonesia. However, if we examine the textual context of the hadith, it does not imply leisurely travel but rather a journey that fosters faith and strengthens religious spirituality. It is meant to remember the blessings and favors of Allah and the struggles of Prophet Muhammad as the initiator of positive change in the lives of Muslims. Masjid Nabawi is believed to be a mosque established by the Prophet himself, and he instructed visits to this mosque for worship and to learn its history. The visit is also meant as a form of honor, affection, and longing for Prophet Muhammad. Additionally, the mosque serves as a center for Islamic scholarship and religious studies developed by traditional Islamic scholars. Grammatically, the phrase لا تشد الرحال (do not tighten the saddle) according to Al-Utsaimin explains that one is not permitted to embark on a journey to visit a mosque as the destination, even if traveling on foot, unless the intention is solely for worshiping Allah. Furthermore, Al-Utsaimin states that the command to journey to Masjidil Haram is obligatory for worship because it is a fundamental aspect of faith (Al-Utsaimin, 2010, p. 507).

Meanwhile, regarding Masjid Nabawi and Masjidil Aqsa, it is explained that traveling is permitted not only for obligatory worship but also for acts of Sunnah (Al-Utsaimin, 2010). The preference for visiting these three recommended mosques, according to Imam An-Nawawi, is a journey that will offer various lessons and wisdom to be gained. Specifically, one should not embark on a journey to a mosque if not intending to worship Allah SWT (An-Nawawi, 2012, p.



792). Interpretations like this are significantly less accurate when understood in the context of modern Muslim life. Such interpretations tend to be influenced by pre-understanding, which shapes an individual's understanding framework. This pre-understanding is often influenced by various factors such as geographical location, societal structure, prior knowledge, subjectivity, and predispositions of the interpreter. These possibilities, often unnoticed, greatly influence an interpreter without their awareness. The existence of pre-understanding is essentially a necessity because, without it, interpreters would not be adept at interpreting the text they are analyzing.

In this context, another issue arises concerning the interpreter's pre-understanding, which cannot be suppressed or entirely controlled during interpretation. Consequently, the interpreter may impose their pre-understanding onto the text they are interpreting, forcing it to conform to their preconceived notions. However, the central task of an interpreter is to allow the text to speak to them, engaging in a dialogue with it. In other words, the interpreter's primary responsibility is to unearth and describe what the text factually intends to convey. Nevertheless, this doesn't mean that an interpreter remains static; rather, they continue to evolve after grasping and conveying the intended meaning of the text. This can be achieved by employing various critical methodological instruments. Subsequently, once the substance and purpose have been grasped, the interpreter is empowered to reassess, reinterpret, and reactualize the meaning of the text according to the context and circumstances of the time in which the interpretation takes place.

Al-Utsaimin and An-Nawawi interpret the meaning of the hadith in the context of introducing that only three mosques are obligatory to visit because these mosques are part of early Islamic history and centers of worship for the Muslim community. The beauty and blessings imbued in these sacred mosques are the aspiration of every Muslim to visit. The factors of blessings and the value of worship desired are the main reasons for their interest in visiting these mosques because they are seen as places of unity for Muslims worldwide regardless of wealth or status. These places are also believed to be the best mosques in the world for worship. However, the modern era has brought a new interpretation and understanding of this hadith. In a modern context, this hadith is understood as a reference to showcase the construction and beauty of mosques with classical Islamic architecture in Indonesia. For example, the current grand mosque buildings in Indonesia strive to display the ambiance and architecture of the Arab-Islamic world with a more modern concept. This goal is also a focus area for the Indonesian government in revitalizing the country's economy. Specifically, the construction of mosques with modern and



classy architecture can contribute materially to both the country and local communities. From this explanation, a conclusion can be drawn that the presence of mosques is not only to unite and reconcile the community but also to contribute to the development of a region and a country.

D. CONCLUSION

The presence of mosques as centers for religious dissemination has had a significant positive impact on the advancement of the tourism sector. In the present era, religious tourism is thriving, making mosques with all their ornaments and beauty the sought-after destinations for Islamic journeys. This reality has transformed mosques from being purely places of worship to becoming religious tourism attractions. Apart from the beauty of mosque buildings, the historical value and cultural heritage also attract tourists to flock to visit mosques. Additionally, another factor driving tourists to visit mosques is as a means to enhance spirituality. The existence of mosques with their dual function as places of worship and tourist destinations has both positive and negative impacts on various sectors. The economic development of the local community around the mosque is the initial step in increasing the income of that area. This is because the local community can utilize the areas around the mosque for boosting micro, small, and medium enterprises such as selling goods and providing parking spaces. The hospitality business also benefits from this situation, as the beauty of the mosque attracts tourists to stay in the surrounding areas. However, the negative aspect of the presence of mosques as tourist destinations in the current era is the diminishing of the sacred value of a place of worship. Some studies suggest that with the influx of tourists to mosques, the primary function of mosques is often diverted.

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