The Commodification of Religious Tourism in the Tomb of Sunan Kudus

Komodifikasi Wisata Religi Makam Sunan Kudus

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Abstract
The tomb of Sunan Kudus is one of the walisongo monuments. The development of tourism caused a shift in the function and value of the tomb. The purpose of the study was conducted to explain the commodification of religious tourism in the Sunan Kudus Grave with research problems including: (1) the causes of commodification of the Sunan Kudus tomb, (2) the role of stakeholders in the commodification process, and (3) the impact of the Sunan Kudus tomb commodification on the surrounding community tomb. The purpose of this research: to explain the commodification of religious tourism in the Sunan Kudus grave. This study uses a qualitative method. The research location is in Kauman Village, which focuses along the entrance to the tomb. The results of the study note that economic motives motivate: (1) the causes of commodification, changes in regional potential, active working time, strategic business locations, high number of pilgrims and service delivery to pilgrims, (2) The Role of Stakeholders in the Process of Commodification of Religious Tourism The Tomb of Sunan Kudus, among others, there are 5 stakeholders namely: the government, the Menara Mosque Foundation and the Tomb of Sunan Kudus (YM3SK), the mass media, the community, and entrepreneurs. (3) the existence of the tomb brings a positive impact, especially in the socio-economic field.

Keywords: Commodification, Tomb of Sunan Kudus, Stakeholders, Culture Studies, Tourism.

Introduction
Tourism rests on the uniqueness, uniqueness, and authenticity of nature and culture that exist in a local community. This essence is a fundamental concept in the development and development of tourism, especially in Indonesia, so in the growth and development of tourism must prioritize the balance, namely: (1) Human relations with God Almighty, (2) Relationships between humans and humans, (3) Human relations with the natural environment in the form of natural and geographical resources (Ridwan 2012).

Indonesia has a diverse tourism potential ranging from natural tourism, culinary tourism, marine tourism, and so forth. One of the tourism potentials that is developing at this time is religious tourism or the so-called pilgrimage. One of the pre-Islamic traditions that still adhere to today is the worship of ancestral spirits that encourage the emergence of patterns of customary law relations with religious elements (Simuh 1989). In addition to the tradition of the cult of ancestral spirits, another culture in the Islamic community in general and the Madurese society, in particular, is the grave nyalas or pilgrimage.

The tradition of nyalas or tomb pilgrimage for Madurese in addition to being a tradition of sending prayers to the ancestors is also used as an intermediary or media to ask God through
their ancestors and ancestors to get blessings, safety, protection and to be kept away from calamities and doom.

The tradition of pilgrimage is mainly carried out towards ancestors, parents, or loved family members. The purpose of the pilgrimage is to commemorate the greatness of God and convey a prayer then God will receive souls ancestral spirits. In this case, a pilgrimage is an act of sunnah, meaning that if it is done, it gets merit, and if it is left innocent. Pilgrimage in the general sense in the form of visits to tombs, mosques, relics of religious leaders, kings and their families, and especially to the graves of Islamic religious propagators (Central Preservation of Archaeological Heritage of Central Java 2012).

The tomb, in addition to having a spiritual dimension of tradition, there is also a dimension of tourism. The graves of Walisongo have the potential as a tourist destination and become the belle of tourism in Java. This potential is inseparable from the characteristics of Indonesian Islamic societies that are traditionally patterned and tend to be tolerant of native traditions, including the culture of pilgrimage.

The tradition of pilgrimage on the island of Java is often known as the Walisongo Pilgrimage. The tombs of the nine trustees visit as a place of pilgrimage. Over time, areas of pilgrimage have also gotten a touch from the hands of the capitalists and the government, where the label "Religious Tourism" is given by the government to these tombs to attract the interest of pilgrims to come (Zhang et al. 2018). One of the implications is the emergence of elements of industrialization and capitalization around the religious tourism area, ranging from markets, shops, malls, hotels, to businesses or other services. So finally the tomb is no longer a sacred site and seems magical again (Irianto 2016).

Kudus also has well-known religious tourism that is Sunan Kudus religious tourism. Sunan Kudus is one of the nine trustees in Java. The tomb of Sunan Kudus is always crowded with pilgrims who come individually, with family or groups. Also, there are several pilgrims on a large scale at a particular time, for example in the tradition of Dandangan which is a festival held in Kudus Regency, Central Java, Indonesia, to mark the start of fasting during the month of Ramadhan (Yulianingsih 2010). A large number of visitors who travel to the Tomb of Sunan Kudus make it a mainstay of tourism in the Kudus Regency.

The high number of visitors to the tomb of Sunan Kudus is the cause of a shift in the function of value at the tomb. The community around the tomb of Sunan Kudus changed and made the area around the grave productive and economically valuable. Individuals or humans are forced to change their material environment through productive activities to be able to survive and meet their needs (Jhonson 1988). The tomb which is supposed to be used as a means of worship has changed its function to become a place of tourism by offering various commodities and services that are packaged by the people around the tomb.

Commercialization or commodification of the actual tomb has occurred since 1970 not only in the tomb of Sunan Kudus but also in the graves of other Sunan-Sunan. Economic motives become the main trigger of the community around the tomb of Sunan Kudus in utilizing and commercializing the existence of the monument. Demands for the necessities of life require the city to have a way to maintain their lives, including turning around the tomb into the land to earn a fortune. For example, by providing services and selling various kinds of merchandise, such as typical souvenirs, clothing, giving bathroom services, lodging, parking
services. In addition to the economic motives, the emergence of commodification is supported by the development of tourism in Kudus.

The tomb that was once constructed by the community as something frightening, sacred, and far from the hustle and bustle of trade, it is now used as a place that looks like a place of tourism (Habibi 2018). The progress of tourism has contributed significantly to the shift in functions and values in the tomb.

The commodification of graves brings benefits in various fields, including culture, politics, and especially in the socio-economic area. On the economic dimension, many people around the tomb of Sunan Kudus depend their lives on this sector. The existence of a "holy" walisongo tomb can economically provide significant employment opportunities for the community around the tomb of Sunan Kudus. The social impacts of the commodification of the grave include the opportunity to recognize the characteristics, language, and culture of visitors to the tomb.

The problems mentioned above have made the tomb of Sunan Kudus, which was sacred, initially turned into a profane direction. The tomb of Sunan Kudus becomes part of the practice of capitalism, which refers to the practice of commodification. The monument was initially used for pilgrimages but has now become a place of the tourism-oriented economy (market).

From this, of course, it is interesting to study in-depth related to the factors that cause the commodification of the Sunan Kudus tomb, the role of stakeholders in the commodification process, and the impact of the Sunan Kudus tomb commodification on the community around the grave.

**Research Method**

This research uses descriptive qualitative approach and descriptive-qualitative analysis techniques that try to understand and interpret the meaning of an event in a particular situation according to the researcher perspective. Bog and Taylor mention that qualitative research, in turn, produces descriptive data in the form of words, both written and oral (Ratna 2010).

Ratna (2010) says that the most critical characteristics in a qualitative method are the meaning of the message, in the process, there is no distance between the subject and research, is open and scientific while the historical approach of the object of study is beneficial to explore whether social and cultural changes occur according to the context of the era and its environment.

In qualitative research, there are several methods of data collection conducted through observation, in-depth interviews, and document studies. Data collection and data analysis were carried out simultaneously to address problems regarding the causes of the commodification of the Sunan Kudus tomb, the role of stakeholders in the commodification process, and the impact of the Sunan Kudus tomb commodification on the communities around the tomb.

**Result and Discussion**

**Factors Causing the Commodification of Religious Tourism in the Tomb of Sunan Kudus**
True social changes occur involving several aspects, including patterns of community behavior, community culture to the facilities and infrastructure owned by the community. All of them encourage social changes that occur in the city. Change is seen through changes in behavior patterns and ways of life of people. Society now tends to experience social changes in society and physical changes in society. Change is motivated by internal factors and external factors. High economic motives make the community experience a reality that has penetrated in all fields of life. As a result of the community changes anything by making it a commodity or goods with high profits (Xavier 2016).

Internal factors are factors that originate from within humans. Internal factors of the commodification of the tomb of Sunan Kudus are the high necessities of life accompanied by economic motives. The commodification of religious tourism in the tomb of Sunan Kudus occurs because of the influence of economic globalization. Demands for the necessities of life require the community to have a way to maintain their lives, including turning around the tomb into the land to earn a fortune. For example, by providing services and selling various kinds of merchandise, such as typical souvenirs, clothing, providing bathroom services, lodging, parking services.

External factors are factors that occur due to outside encouragement. The external factors for the commodification of graves carried out by the community around the Tomb of Sunan Kudus are as follows:

1. **ShiftingRegionalPotential**

Soekanto (2006) argues that social change occurs because of changes in elements that maintain the balance of society, such as changes in geographical, biological, economic, and cultural factors (Soekanto 2006). Seeing Soekanto's opinion that social change occurs because of changes in aesthetic conditions, ideology, and changes in geographical terms.

To analyze the case of the commodification of the Tomb of Sunan Kudus, the changing of the tomb into an arena of commodification due to changes in geographical conditions. The grave should not be a place with tourism potential, but along with the development of Kudus Regency tourism, the tomb has changed as a tourism destination. Commodification occurs because of the opportunity that is also supported by changes in the potential of the region owned. The area occupied was changed to a tourist location so that the surrounding community used it as a place of business.

2. **Time for Effective Work**

Work time that has not bound by work hours, such as work time that is applied when working in a PT or Office. Working time is flexible, but the income earned remains high. The tomb of Sunan Kudus which is opened from dawn until midnight so that traders can sell at any time and the revenue generated is also high.

The traders who trade around the Tomb of Sunan Kudus choose their trading places around the area of the tomb of Sunan Kudus because they can sell at any time from dawn until 24.00 PM and the income generated from trading in the Sunan Kudus tomb area is also high.

3. **Strategic Business Location**
The location of the business is more strategic compared to the site of the market or in other places. The site of the company is more profitable, considering that there is no time limit in opening a business like the market in general.

Understanding Abdullah's opinion (2006) which says that the commodification is very carefully related to the attitude of human realization. Similarly, the community around the Tomb of Sunan Kudus utilizes the existence of the tomb to earn a fortune. Metallization was seen in the behavior of the community when viewed from the intensity of working time, and it appears that people tend to choose work with less work time-intensity but earn a lot (Kolinko, 2018). Metallization is the result of a human mindset that is increasingly developed and developing, and everything is based on money, people prefer jobs with flexible time but obtain greater results.

Communities around the Tomb of Sunan Kudus choose to trade in the area of the Tomb of Sunan Kudus because it is a strategic location and also the intensity of working time is less than working in a factory. In addition, the income generated by the community around the Tomb of Sunan Kudus who trade in the area of the Tomb of Sunan Kudus is also a lot.

4. Number of Pilgrims

Time to visit the tomb is not limited by time. At any time the tomb remains crowded by visitors so that the opportunity to earn more income is very likely to occur around the Tomb of Sunan Kudus.

The community around the tomb, especially the owner of the place of business utilizes the presence of visitors to the tomb. The more crowded the tomb visitor, the commodification process by offering merchandise and services is increasingly visible. Actually, the realization does not only occur in the community around the tomb but has penetrated all levels of society. If you look at the condition of the community around the grave, shows that materialization is one of the causes of the commodification of tombs carried out by the surrounding community.

5. Provision of Services to Pilgrims

Cities around the tomb have experienced social changes that cause changes in mindset or outlook on the functions and values of the grave. Changes in mindset or outlook are caused by regional conditions, namely the changing role of the tomb into a tourism area. The monument is no longer regarded as something sacred but is considered as something natural with all the economic activities inherent in it, especially the tombs of the Walisongo. Commodification has formed a new cultural construction that may not be eliminated from society.

Like the Tomb of Sunan Kudus, the high number of visitors to the tomb causes a shift in the function of value at the grave. The community around the tomb of Sunan Kudus changed and made the area around the grave to be productive and of economic value. So that the community around the Tomb of Sunan Kudus provide services to pilgrims by trading and opening services so that pilgrims who come on pilgrimage at the Tomb of Sunan Kudus feel comfortable.
The Role of Stakeholders in the Process of Commodification of Religious Tourism in Sunan Kudus Grave

Commodification is a process of making something that was not previously a commodity into a commodity (Piliang 2011). Commodification generally occurs because of a variety of motives for life; these motives include social, political purposes, to economic purposes.

Along with the times that are accompanied by technological developments, it makes the community experience changes. One of them is the change in a civilized society. Cultures that were once considered sacred are now turned into the direction of the profane.

The role of stakeholders in the commodification of religious tourism in the Sunan Kudus tomb which has been explained in the research findings, there are 5 stakeholders namely (1) the government, (2) Menara Masjid Foundation and the Sunan Kudus Tomb (YM3SK), (3) mass media, (4) community, and (5) entrepreneurs.

1. Government

The Culture and Tourism Office of Kudus Regency has a role in promoting the Menara Mosque and the Tomb of Sunan Kudus as a religious tourism destination. Through promotional activities can provide a favorable outcome for supporting the Kudus Regency’s Original Local Revenue (PAD). The Culture and Tourism Office of Kudus Regency promotes the Menara Mosque and the Tomb of Sunan Kudus through social media and brochures.

Development of the promotion of the Menara Mosque and the Tomb of Sunan Kudus became the performance of the Tourism Office. This performance can be seen from the many advancements that have been carried out, such as promotions by utilizing mass media, both print and electronic, namely through newspapers, internet, and brochures.

To facilitate pilgrim access to Menara Mosque and Sunan Kudus Tombs, the Menara Mosque and Sunan Kudus Tomb Foundation are collaborating with the Kudus Regency Transportation Agency. In 2007 the Kudus District Transportation Department built the BakalanKrapyak Bus terminal using village crooked land/village treasury. The purpose of creating the BakapKrapyakBus Terminal is to overcome traffic congestion around the Menara Mosque and Sunan Kudus Tombs.

The area of the bus terminal is around 5,000 m², capable of accommodating 100 buses. All buses from outside the city that take pilgrims to the Menara Mosque and the Sunan Kudus Cemetery must enter the parking lot at the BakapKrapyak Bus Terminal, are not permitted to the Menara Mosque and the Sunan Kudus Cemetery.

One bus parking service levy Rp. 10,000 In this way congestion can be overcome, and another positive impact is the opening of transportation jobs from the BakapKrapyak Bus Terminal to Menara Mosque and Sunan Kudus Tombs. In 2018 the BakalanKrapyak Bus Terminal will be expanded to accommodate around 200 buses. The expansion of the BakalanKrapyak Bus Terminal was completed in August 2018 with a project budget of Rp. 8 billion. In addition to the terminal development, the Kudus District Transportation Office also installed canopies for pedicab parking in the BakalanKrapyak Bus Terminal.

Menara Mosque and the Tomb of Sunan Kudus are cultural heritage buildings in Kudus Regency. Menara Mosque and Sunan Kudus Tombs have high archeological value and high
uniqueness and flexibility. The use of the Menara Mosque and the Tomb of Sunan Kudus as a religious tourism attraction certainly has consequences in the form of negative impacts such as damage to the Menara Mosque and the Tomb of Sunan Kudus. In repairing the disaster that occurred in the Menara Mosque and Sunan Kudus Tombs the Menara Mosque and Tomb Sunan Kudus Foundation (YM3SK) worked with the Central Java Cultural Preservation Hall (BPCB) Conservation Team.

2. Menara Mosque Foundation and the Tomb of Sunan Kudus

Menara Mosque Foundation and the Tomb of Sunan Kudus have a purpose of safeguarding the heritage of Sunan Kudus and practicing the teachings of Sunan Kudus to the public. The potential of religious tourism objects in the Sunan Kudus Tomb is quite significant, and the strategic position needs to be managed professionally to produce added value for the welfare of the community around the Sunan Kudus Tomb. One effort to develop in the field of tourism is to formulate a strategic plan and program of activities in the area of tourism. One of the applications of the Menara Mosque and Sunan Kudus Grave Foundation is the management that cooperates with the Culture and Tourism Office.

Management at the Tomb of Sunan Kudus involves the development of religious networks, the Menara Mosque Foundation and the Tomb of Sunan Kudus have a religious tourism network with the Culture and Tourism Office, the Transportation Office and the central or provincial government. Menara Mosque and Sunan Kudus Grave Foundation in managing ODTW using the management system concerns planning, organizing, mobilizing, and controlling the Menara Mosque and Sunan Kudus Grave Foundation carried out by the manager.

The management of Menara Mosque and the Tomb of Sunan Kudus includes the development of religious networks, the Menara Mosque and Tomb of the Sunan Kudus Tomb have a religious tourism network with the Culture and Tourism Office, the Transportation Office and the Central or Provincial Government.

The manager of the tomb of Sunan Kudus carries out the development of facilities and infrastructure, the growth of tourism objects in Sunan Kudus and the development of traditions that exist in the Tomb of Sunan Kudus. Development of facilities and infrastructure management is remodeled pilgrims rest area in the tomb complex, with the aim of pilgrims to rest to be bigger, repairing the roof around the tomb of Sunan Kudus to protect the tomb of Sunan Kudus. To complete the facilities and infrastructure, the manager collaborates with the Transportation Agency to make a tourist vehicle for pilgrims.

The manager of the tomb cooperates with the Culture and Tourism Office to promote ODTW in Sunan Kudus, namely through brochures and social media with the aim of introducing the Menara Masjid and the Sunan Kudus Tomb to the broader community. Meanwhile, for the development of traditions, the management collaborates with the Culture and Tourism Office and the Kudus Regency Government to introduce traditions in the Sunan Kudus Tomb.

The management of Menara Mosque and the tomb of Sunan Kudus are divided according to their obligations and authorities. The division of tasks in terms of control is divided into two places, namely: the division at the tomb of Sunan Kudus and the division of labor at the Menara Mosque. The development of Sunan Kudus Grave tourism object is carried out by
the Culture and Tourism Office by promoting ODTW Sunan Kudus tomb through social media and brochures.

The development of traditions in the Menara Mosque and the Sunan Kudus Tombs such as the tradition of open lurking before the event is carried out Foundation will form an organizational structure so that the activities will run smoothly. The chairman of the Foundation divides the work according to the sections that exist when carrying out the tradition so that the cultures that exist in the Menara Mosque and the Tomb of Sunan Kudus can run well every year.

In managing the Menara Mosque and the Tomb of Sunan Kudus is directly handled by the Menara Mosque and Tomb of Sunan Kudus Tomb by their respective duties and roles. The main task of YM3SK is to guard and care for the heritage of Sunan Kudus and guard the tomb of Sunan Kudus. The actions were taken by YM3SK if there is damage or make improvements at the location of the tomb or heritage buildings Sunan Kudus immediately carried out revamping so as not to spread and not get worse. Because the Menara Mosque and the Tomb of Sunan Kudus are cultural heritage buildings, in doing so YM3SK is working together with the Central Java BPCB.

To preserve the propaganda and teachings of Sunan Kudus. YM3SK (Menara Masjid Foundation and the Tomb of Sunan Kudus) held a series of events such as recitation, the tradition of open and flexible. Supervision in the management of the Menara Mosque and the Tomb of Sunan Kudus is carried out by the Menara Mosque and the Tomb of the Sunan Kudus Tomb. An active manager to supervise in all areas both in the tomb, tower, and mosque. The task of the manager is to oversee the activities carried out by pilgrims directly at the tomb, tower, and mosque. Supervision is carried out by the YM3SK solely to keep things from happening that are not desirable.

3. Mass Media

The mass media play an essential role in the process of commodification of religious tourism in the Tomb of Sunan Kudus. Through the mass media, the open and flexible tradition and the tradition of sighting which are carried out every year in the Menara Mosque and the Tomb of Sunan Kudus become better known to the public. Mass media can interpret as a complex, multidimensional institution that gives birth to many relationships and everything that can be used as a means of publication agents, both visually and in writing to convey messages (Adorno 2001).

As a vehicle for delivering messages, the mass media has its power, because of its significant influence on the general public. Mass media is an effective means of culture (the process of planting cultural values). In this case, the mass media, both electronically and in print, plays an essential role in the process of commodification of religious tourism in the Tomb of Sunan Kudus. This is in accordance with the statement expressed by Kasali (1995) which says that the use of mass media such as local print media, electronic media, and particular other media is a way of achieving marketing communication that is very effective and potential in reaching the market.

4. Society
People in Kauman Village have experienced social change. Public thinking no longer holds things that are sacred so that people support the commodification of the tomb, although there is also a small portion of the community that does not agree with the existence of traders and service providers. Community contribution in encouraging the occurrence of commodification is to supervise the orderliness of traders and service providers.

In addition, the form of community contribution to support the occurrence of commodification is when business owners hold a celebratory event at a shop or kiosk, the community around the tomb, especially the Kauman Village community, participated in the game. The people of Kauman felt that they did not mind being happy when they were included in the events. Society has experienced a social change in the mindset of society from primitive to modern. Along with the development of the commodification of the tomb is considered as a natural thing to happen, considering that many also occur in other Walisongo tombs. With the existence of religious tourism, the Tomb of Sunan Kudus can provide opportunities for people to sell their wares.

Gillin and Gillin (in Soekanto 2006) argue that social change as a variation of ways of life that have been accepted, both due to changes in geographical conditions, culture, the material composition of the population, ideology, or the existence of diffusion or discoveries in society. Communities around the tomb have experienced social changes resulting in changes in views of the function and value of the grave. The monument is no longer regarded as something sacred but is considered as something natural with the economic activities inherent in it, especially in the tombs of the Walisongo.

5. Entrepreneurs

Along with the many visitors who come to the tomb of Sunan Kudus, not only clothes and souvenirs are offered. Its development some places are not included in the tomb facilities such as bathrooms and parking lots. Around the Menara Mosque and the Sunan Kudus Grave, there are three bathrooms and one parking service provider located near the Menara Mosque and the Sunan Kudus Grave office. Such conditions indicate that the tomb is packaged by bringing comfort to pilgrims, thus showing that the tomb is commercialized by the community around the monument for profit.

Commodification occurs by offering various facilities not provided by the tomb manager, on the pretext of providing services to pilgrims. Communities around the tombs set up commodities for profit. Changes in the function of the monument from sacred to profane occur because people around the tomb want changes in social conditions and economic conditions. The benefits obtained from businesses around the tomb are visible, such as an increase in community income.

Impact of the Commmodification of Religious Tourism in the Sunan Kudus Grave District

Tourism has a positive effect on economic profits. The form of financial benefits. The structure of economic benefits is always more important than culture and religiosity. This then causes between culture and tourism not to walk together in enjoying the advantages. Changes
in the mindset of society towards modern times have led to capitalist logic being the most dominant element in the development of the tourism industry (Anom 2010).

Tourism in the Menara Mosque and Sunan Kudus Tombs has positive economic, socio-cultural, educational, employment opportunities, and social mobility impacts. However, besides having a positive impact on tourism activities in the Menara Mosque and the Sunan Kudus Tombs, they have negative consequences such as differences in perception between the community and the Yayayasan Menara Mosque and the Sunan Kudus Tombs (YM3SK) and the damage in the Menara and Tomb Sunan Kudus Tombs.

The primary purpose of visitors on religious tourism to the area of the Tomb of Sunan Kudus is a pilgrimage. They sent prayers, recited tahlil, and dhikir for the spirit of Sunan Kudus. However, their tourism activities are not solely focused on something to match with tahlil and dhikr in tombs and prayers in the mosque, but also do something to see and something to buy.

The demand for something to see can be fulfilled by looking at various uniqueness, beauty, and architecture of the relics of the past contained in the Holy Mosque area. The relics include the Menara Menara with its Hindu-Islamic acculturation architecture, Al-Aqsa Mosque, Padureksan Gate, Wudhu Shower, Twin Gate, Side Gate, Gate of Tajug Gate.

The demand for something to buy, for example, pilgrims want to purchase food, drinks, or get souvenirs as souvenirs of tourism filled by culinary traders and memories in front of the mosque along Jalan Menara and Madureksa. With the fulfillment of all the desires of tourists in an area of the Tomb and Sunan Kudus Mosque, the tour image that was brought home would be fun. The tour image will be shared with friends and relatives at their place of origin. Other tourists will likely come to visit the mosque and the Tomb of Sunan Kudus at a different time accompanied by friends and relatives (Marsono and Widyarini 2010).

Tourism and all elements involved are a single entity that can encourage one another and have an impact on the multiplier effect, both directly and indirectly. Therefore, in a region/country where tourism activities are progressing, the economic activities will increase, and at the same time, the social welfare of the people will also increase. The same thing happened around the area of the Tomb and Sunan Kudus Mosque (Marsono and Widyarini 2010).

The development of tourism in a tourist destination, either locally, regionally, or national scope in a country is very carefully related to the development of the regional or state economy. In other words, tourism development in a tourist destination will always be calculated with the benefits and benefits for many people (Yoeti 2010).

In addition to developing the tourism sector, it can bring economic benefits, one of which is evidenced by the concept of an economic multiplier (multiplier effect), it is also inseparable from social and cultural levels at a certain level (Tafesse 2016). This is a logical consequence of the tourism system that is in direct contact with humans and the relationships that occur between them. At this level, the object of study, in general, is the relationship between the host (host), in this case, the people who live around a tourist area, and guests (guests) in this case tourists (Burns, 1999).

Talking about the socio-cultural impact of tourism has received the attention of many experts. From the 1970s to the 1990s there were at least 17 experts who highlighted socio-cultural phenomena caused by tourism (Pitana & Gayatri 2005), each with a thesis on the relationships and dynamics of the host and guest (host-guest). However, as mentioned Pitana...
and Gayatri (2005) there is a common thread from studies of the socio-cultural impacts of tourism everywhere, namely the dynamics and even changes in the internal structure of a society. Tourism can be a differentiator between people who come in contact with the tourism industry and those who don't.

Determine how big the socio-cultural impact of tourism on a community sometimes encounters obstacles in obtaining data, bearing in mind the source of data to measure this socio-cultural dimension can be very subjective. Some impacts can be easily identified by referring to secondary data that already exists, such as crime rates, drug abuse, and prostitution, but these indicators are also not sufficiently linked to tourism because they could be the impact of things another, massive media intrusion, for example (Cooper et al. 1998). Pitana and Gayatri (2005) refer to this as a contaminating factor. However, the study of the socio-cultural dimension of tourism in the Tower and Tomb of Sunan Kudus Tourism Area is focused on: a) education of residents around tourism, b) opportunities to get jobs and c) social mobility.

The area of the Tower and Tomb of Sunan Kudus is one of the religious tourism destinations that are able to bring tourists or can also be called a pilgrim in a large enough number. Their primary motivation is to make a pilgrimage, get inner satisfaction, and some have the intention to get a blessing from the Tomb of Sunan Kudus. The arrival of a large number of pilgrims has had an impact on the economy, infrastructure development, as well as the social life, and culture of the local community.

In the socio-cultural aspect, there have been several developments and dynamics in the community around the tourist area. The arrival of tourists in large numbers indicates the strength of the attraction of the tombs, minarets, and mosques, resulting in direct or indirect social interaction between tourists and residents around the area. The emergence of tourism businesses in the form of food stall services, souvenirs, and transportation services in addition to economic impacts also have an effect on social relations. Increased sources of income for the surrounding residents and for residents who are not from the vicinity of the tourist area even have an impact on other aspects such as education, and other social issues that result in improving one's social status.

The level of welfare of the residents is closely related to the economic dimension of tourism in the tourist area of Menara and the Tomb of Sunan Kudus. After the financial aspect, the welfare aspect is a continuation of the achievements of the economic improvement of the citizens. Residents around the area of the Tower and the Tomb of Sunan Kudus were able to improve their welfare with the existence of tourist activities in the Tower and Tomb of Sunan Kudus.

Residents around the tourist area of the Tower and the Tomb of Sunan Kudus who have a service business around the tourist area can increase their income. This increase in revenue has a direct effect on improving one's chances of getting a proper education. Many children of residents who have service businesses around the tourist area, including food stall traders, souvenirs, motorcycle taxi drivers, pedicab drivers, photographers, and hawkers are now able to access more comprehensive education. They are not only able to send their children to primary and secondary school, and but they are also even able to send their children to university level.
The contribution of religious tourism to increasing sources of income for residents around the tourist area can be a driving factor for getting better education access. The multiplier effect is not only able to multiply economic benefits, but also indirectly has an impact on the educational aspect. In Indonesia, which is a developing country, education is not always easy to access, especially higher education, because the cost of education is often not affordable for the lower classes of society. The development of religious tourism in the Tower Tourism Area and the Tomb of Sunan Kudus indirectly open opportunities for citizens to achieve a decent level of education. Someone who can make higher education, for example, socially has a higher status and is more valued than those who only have a primary school.

The development of the religious tourism sector of Menara and the Tomb of Sunan Kudus also contributed to the creation of employment opportunities, especially for residents. The tourism sector is theoretically said to be a driver of development in terms of providing employment, both directly and indirectly. Mill and Morrison (1985) refer to tourism as "labor-intensive than any other industries." This means that the more possibilities of job creation, the more excellent the opportunity for citizens to increase their incomes, and the higher the chances for a more prosperous life.

The development of the tourism sector with the appeal of the Tower and Tomb of Sunan Kudus can open extensive employment opportunities for the citizens of Kudus Regency. The business people around the Menara Mosque; for example, the majority are residents of Kudus Regency itself. Residents who have a tour service business around the Menara Mosque complex are indeed not just residents of the complex. Most of them are residents outside Kauman but still residents of Kudus Regency. Only a few Kauman residents have a tourism business here. In general, they rent out individual houses or spaces to be used as places of business by residents from outside Kauman and from outside Kudus Regency.

BakalanKrapyak Terminal which is a buffer of the Menara and Tomb of Sunan Kudus complex, residents around the terminal also have ample opportunities to open service businesses, including transportation services and transportation services (angkot, dokar, ojek and rickshaws). One research respondent revealed that after the inauguration of the BakalanKrapyak terminal, the number of residents who work as motorcycle taxi drivers increased.

In the religious tourism area of the Tower and the Tomb of Sunan Kudus which includes the BakalanKrapyak terminal as a buffer terminal, there are two groups of motorcycle taxi drivers: the community that is in the BakalanKrapyak terminal and the Holy Tower. There are 250 members of the motorcycle taxi drivers in BakalanKrapyak terminal, and 500 people in the Menara Kudus community. This amount has been determined to avoid clutter and facilitate the management of ojek transportation in serving pilgrims. By looking at these facts, the number of citizens who get the opportunity to open a business in the tourism service sector is becoming more open to improving welfare further.

Tourism is believed to be able to give birth to new social classes with economic parameters. This is proven by the relatively high growth of the middle class in Indonesia (Pitana&Gayatri 2005). If previously social class parameters were based on aristocracy and aristocratic status, at present the economic factor is more dominant in determining the social stratification of society (de Kadt 1979 via Pitana&Gayatri 2005). Along with the economic
impact of tourism on a community and increasing prosperity, this socially enables one to reach a new, higher social class.

The development of the tourism sector in the Menara Mosque and Sunan Kudus Tombs has also brought social impacts in the form of increased welfare. People who have businesses or work in industries directly related to tourism around the Menara Mosque and the Tomb of Sunan Kudus can improve their standard of living. With this increase, they can finance their children even to a higher level, namely to the university level. In other words, this is an indicator of changes in a person's social status, which is indirectly caused by his involvement in the tourism sector.

The expansion of sources of income indirectly impacts on one's social stratification. Ownership of tourism service businesses, one can achieve a higher socioeconomic status. The amount of income of citizens from the tourism sector in the Menara Mosque and the Sunan Kudus Cemetery contribute to improving one's social status.

**Conclusion**

Factors for the commodification of the tomb of Sunan Kudus include internal and external factors. The internal element of the commodification of the Tomb of Sunan Kudus is caused by the demands of life's necessities. While the external factors are: (1) shift in regional potential, a tomb that should not be a place with tourism potential, but as tourism develops, the monument is changed as one of the tourist destinations. (2) productive work time, work time that is not bound by hours. (3) Strategic Business Locations, more strategic business locations compared to market locations or other places. (4) the number of pilgrims, time to visit the tomb is not limited by time. (5) providing services to pilgrims.

The role of stakeholders in the process of commodification of the Tomb of Sunan Kudus, there are five stakeholders namely (1) the government, has a role in promoting the Menara Mosque and the tomb of Sunan Kudus as a religious tourism destination. (2) Menara Mosque and Sunan Kudus Grave Foundation (YM3SK), has a role as the manager of the Menara Mosque and Sunan Kudus Tombs. (3) mass media has a role in promoting the tradition of open and flexible traditions that every year is carried out in the Menara Mosque and the Tomb of Sunan Kudus to be better known by the public. (4) the community has a role in opening a shop. (5) entrepreneurs have a character by the opening bathroom and parking services.

The positive impacts of the commodification of the Tomb of Sunan Kudus are: (1) increasing the economic income of the surrounding community. (2) public education increased to a higher level due to the increased income of people who have businesses around the tomb. (3) opening up employment opportunities, building the religious tourism sector in the Tomb of Sunan Kudus capable of opening broad employment opportunities for residents of Kudus Regency. (4) improve community welfare.

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