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## Potential of Kudus as a New International Pilgrimage Destination in Indonesia: Halal Tourism Optimising Local Wisdom

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## **Potential of Kudus as a New International Pilgrimage Destination in Indonesia: Halal Tourism Optimising Local Wisdom**

### **Cover Page Footnote**

This paper talks about the potential of Kudus Regency as a new international destination for pilgrimage and halal tourism in Indonesia.

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# Potential of Kudus as a New International Pilgrimage Destination in Indonesia: Halal Tourism Optimising Local Wisdom

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This article examines the potential for pilgrimage destinations in Kudus Regency, as well as the potential for halal tourism by optimising local wisdom. All data were examined using a descriptive analysis approach. The results show that the potential pilgrimage destinations and halal tourism in Kudus Regency can be seen from several aspects. First, several tourist destinations in Kudus Regency have been equipped with religious facilities and infrastructure. Second, there are some typically processed products from Kudus regency that have received halal certification such as Jenang Mubarak, Alammu Parijoto, and several other products. Third, personele involved in tourism activities behave politely and also try to serve tourists well. Kudus Regency has unique local wisdom and can attract the interest of tourists. Each tradition has a different ritual with its uniqueness. The traditional activities are still carried out because they have values that are relevant to society and religious teachings.

**Key Words:** new destinations, international pilgrimage, halal tourism, local wisdom

## Introduction

The sharia-based tourism sector in Indonesia is very promising because the government through the Ministry of Creative Economy and Tourism provides full support for the development of sharia tourism in Indonesia. Formal support from the government is evidenced by its engagement with the Conference of Islamic Tourism Countries, the Organization of Islamic Cooperation (OIC), and the hosting of the first International Forum on Islamic Tourism in Jakarta in 2014. This forum suggested that the potential of Islamic tourism in the world by 2018 would be worth US \$ 2.47 trillion. Such growth is evidenced in the fact that every year Muslim tourists continue to experience significant improvements (Asih & Kemala, 2015).

Indonesia's population of 203 million, with a majority of Muslims (87%) provides a wonderful opportunity to develop the concept of Halal tourism. Development of Halal tourism in Indonesia does not only focus on developing sharia institutions, but also on the broader

Halal industry sector, such as Halal food and beverages, Halal tourism, Halal medicine and cosmetics. The tourism sector is promising because Indonesia is known for having many destinations for domestic and international tourists. In October 2018, there was a grand launching event for Sharia Tourism in Indonesia under the headline of *Halal Expo 2018* (INDHEX). This was supported by the Ministry of Tourism and Creative Economy together with the Indonesian Ulema Council (MUI). This is important since one of the concrete steps to develop Halal tourism is to produce Halal products and sharia tourism destinations (Arjana, 2015).

The Ministry of Tourism and Creative Economy (Kemenparekraf) and MUI have discovered the concept of sharia tourism. Nine tourist destinations have the potential to be promoted as sharia tourism destinations in Indonesia, namely West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, East Java, South Sulawesi, and West Nusa Tenggara and Central Java. One of Central Java's destinations is in Kudus Regency. Kudus Regency has a

Figure 1: Map of Java, illustrating the location of Kudus



Based on [https://commons.wikimedia.org/wiki/File:Java\\_Transportation\\_Network.svg](https://commons.wikimedia.org/wiki/File:Java_Transportation_Network.svg)

variety of tourist destinations and is visited by local and international tourists. This encourages the government to develop better tourism management, as evidenced by the existence of a new logo in 2018 as a symbol of enthusiasm for moving towards more advanced conditions.

The cultural heritage that exists in Kudus Regency, is built on the local wisdom of the community so that there is a bond between the way of thinking and community behaviour, resulting in values that are believed and trusted. This is inseparable from the influence of Sunan Kudus (Fournié, 2019), the founder of Kudus and one of the Wali Sanga of Java, who was both a Santri (one of the main cultural groups in Java) and a merchant. This resultant philosophy is the basis of Kudus society, becoming a foundational character in every generation that is born. Trading is no longer the only worldly activity; one must behave well and religiously. Thus, the benefits which one accrues must not only bring benefit in the mortal world but also benefit one in the afterlife - people must focus on providing such benefits for themselves and for their social environment (Mustaqim & Bahrudin,

2015). This is where the importance of studying local wisdom is vital in considering the potential of pilgrimage destinations and Halal tourism in Kudus Regency.

### Pilgrimage, Halal Tourism and Local Cultural Phenomena

Tourism is a travel activity carried out by a person or group of people who are visiting a particular place for recreational purposes, personal development, or learning the uniqueness of the tourist attraction that is temporarily visited (Djakfar, 2019). Tourism has the meaning of travelling or walking seeing a view, while etymologically, tourism in the Sangsekerta Language (an ancient version of Sanskrit) is 'Pari' which means subtle, meaning that it has high manners and thus, 'tourism' has the meaning of visiting or traveling to see, hear, enjoy and learn something. So, tourism means undertaking a visit in a manner with respect and virtue. More technical definitions define tourism as a travel activity carried out by someone which involves settling outside the normal environment for less than one year to take advantage of free time, business goals and other motivations in a particular destination (Abdullah, 1994).

Figure 2: New 2018 Logo



Based on [http://kuduskab.go.id/p/235/unduh\\_logo\\_kudus\\_the\\_taste\\_of\\_java](http://kuduskab.go.id/p/235/unduh_logo_kudus_the_taste_of_java)

The potential tourist attraction in an area or country are based on the geographic elements that arise due to natural processes and cultural processes. The tourist attraction is divided into natural attractions, cultural attractions, artificial attractions, and certain events or activities. This event based attraction consist of five parts,

**Traditional institutions:** These can be a tourist attractions where visitors to enjoy or explore things that are unique or which provide information. An

example is the rural irrigation systems organisation in Bali which are called Subak.

**Traditional lifestyle:** This is usually still practiced by people who live in rural areas. The everyday lifestyle such as a way of farming, cooperation, traditions, ways of carrying out traditional rituals (ceremonies rituals), religious activities etc. become elements that can attract tourists to visit.

**Performances:** These become one of the attractions for tourists to visit a certain area, for example, dances, folk songs, regional arts, customs ceremonies, and so forth.

**Historical heritages:** There are many sites and places in Indonesia that in ancient times had a role in history, such as royal sites and places of worship that have historical value. Historical actors, especially figures of struggle and matters relating to their lives, become tourist attractions in this day and age.

**Sports events.** An event related to sports can attract many people to watch, both in terms of following a championship or just for an exhibition. The arrival of the sports team and supporters brings tourists to the place where the event is held; time outside the match is used to travel to local attractions. Therefore, sporting events generate foreign exchange for the host region / country.

**Art creation:** Creative arts are now developing in almost every corner of the world. Tourism provides an arena for actors and art lovers to be creative. Various creative arts activities support the economy of the local community because it will invite many people to visit (Arjana, 2015).

Supporting factors for potential tourism attractions include the physical condition of the location, affordability, ownership, and land use. Other factors such as labour costs and political conditions can also influence destinations and attractions.

**Physical conditions** include factors such as climate, soil conditions, morphology, hydrosphere, types of animals, and plants.

**Affordability** is related to one's efforts to reach a tourist attraction (i.e. accessibility). The more easily accessible tourist attraction, the more tourists are interested in coming, and vice versa. But when a tourist attraction has a certain beauty and uniqueness, access constraints do not have a large

enough influence to influence tourists coming.

**Ownership and use of land** can affect the status of tourist attractions - examples include state land, community land, and private land (Hadi & Al-Asyary, 2017).

### *Halal Tourism*

Halal tourism is tourism that prioritises Halal values in every activity carried out (Vargas-Sanchez, Hariani, & Wijayanti, 2020). Halal tourism is typically interpreted as religious tourism, namely visits to places of worship for pilgrimages or other places of worship (Kasdi & Saifudin, 2019). However, more correctly, Halal tourism is not only focused on objects but behaviour and all supporting facilities when carrying out travel (Priyadi, 2016).

The emergence of Halal tourism was originally an activity carried out by tourists to foster a sense of religious motivation or value by visiting places of worship, burial sites, or historic sites that have religious values - something linked with the religion of the travelling Muslim. This tourism is also referred to as religious tourism (Kasdi, Farida, & Cahyadi, 2019:466–467). This religious tourism was first recognised by the United Nations World Tourism Organization (UNWTO) in 1967 during a meeting entitled 'Tourism and Religions: A Contribution to the Dialogue of Cultures, Religions, and Civilizations'.

Religious tourism experienced development because this segment of tourism was not only limited to certain religions (Subarkah, 2018a). Furthermore, values that are more universal and have benefits for the community, such as the value of education and the value of local wisdom are also not left behind. Whereas public perception about Halal tourism is an activity carried out by tourists to visit mosques and cemeteries, Halal tourism in practice includes cultural tourism, natural tourism, and artificial tourism which is arranged with Islamic principles and values (Kessler, 2015). Various terms are used by several countries in implementing Halal tourism, such as Halal travel, Halal lifestyle, Islamic tourism, Halal-friendly tourism destinations, or Muslim friendly travel destinations (Kocyigit, 2016).

The Indonesian state in developing Halal tourism adopted the Global Muslim Travel Index criteria as a basis for their definition. From this, Indonesia formed a body under the auspices of the Ministry of Tourism of



the Republic of Indonesia which has responsibility and authority in regulating tourism in Indonesia, a special body was created: the Team for the Acceleration of Halal Tourism Development (TP3H) (Subarkah, 2018b). The TP3H team is given the authority to help the government map, develop and provide regional guidelines that have the potential to be developed into Halal tourism.

### *Local Wisdom*

An important criterion in developing Halal tourism is recognition of local wisdom, which is a belief or tradition that exists in an ethnic group (Sulaiman *et al.*, 2011). Local wisdom is defined as a hereditary way of life and various life strategies in the form of activities carried out by the local community to answer various problems in meeting their needs; people are taught to keep it as a guide in life or behaviour in their personal or social life. In a foreign language, it is often interpreted as a local policy, local wisdom, local knowledge, local intelligence or local genius (Fajarini, 2014).

In another sense, Local wisdom is defined as a policy or ideas, knowledge, beliefs, understanding, and customs/ethics of local communities which are considered good to be implemented. It is traditional, passed down from generation to generation, full of wisdom, developing within a certain time and is the result of reciprocity between the community and its environment (Aulia & Dharmawan, 2011). From some definitions of local wisdom, there are also some functions of local wisdom itself. These functions include: conservation and preservation of natural resources; the development of human resources, the development of culture and science, advice, beliefs, literature, and restrictions, as a characteristic that builds local wisdom, so that existing local wisdom can be tangible.

There are several forms of local wisdom:

**Value** - It is an act or action that is considered good by the community. Every society has a value that is not always the same because the values in certain communities are considered good but can be considered not good in other communities. Therefore, this value applies in a narrower scope, and only applies to a certain group.

**Norms** - They are a standard of behavior found in a particular society. Every individual is highly expected to obey them, and they do not implement the norm, they will be exiled from the surrounding environment.

**Trust** - This is what is believed to be true by certain groups of people.

**Sanctions** - Actions against someone who violates regulations.

**Rules** - special rules are rules that are deliberately made by the community for a particular interest (Aulia & Dharmawan, 2011).

### **Kudus as the new pilgrimage and Halal tourism destinations**

Kudus Regency is located in Central Java Province (see Figure 1). The furthest distance from west to east of the Regency is 16 kilometres and from north to south 22 kilometres. Administratively, Kudus is divided into 9 subdistricts and 123 villages. The total area of the Kudus Regency is 42,516 hectares or around 1.31 percent of the area of Central Java Province. Dawe Subdistrict is the largest sub-district in the Regency of Kudus, with an area of 8,584 hectares, while the City Subdistrict is the smallest sub-district which has an area of 1,047 hectares.

Geographically, Kudus is divided into several landuse categories including agricultural land with an area of 20,561 hectares. Non-paddy agricultural land comprises 9,791 hectares. The rest is non-agricultural land totalling 12,164 hectares. The non-rice field agricultural land is used for personal gardens at 60.93 percent and the rest is fields, community forests, ponds, and other landuses (BPS, 2020).

Kudus has a range of interesting and varied tourist destinations. Here are some tourism categories in Kudus:

### *Cultural Tourism*

Cultural tourism destinations located in Kudus Regency include:

**The Kretek Museum** - a museum dealing with the Kudus Cigarette Company Association (PPRK) which was inaugurated by Soeparjo Rustam as the Governor of Central Java on October 3, 1986.

**The Patiayam Museum** located in Jekulo District Kudus - The Patiayam Museum celebrates the oldest civilisation in Kudus. The Patiayam Mountains have developed culturally for many hundreds of years. A very simple culture, marked by a *Perimbass* ax, illustrates an ancient human civilisation.

**Rumah Adat Kudus.** At present, there are still some traditional houses that are in good condition and have complete architectural features in the area around the attractions of the Kudus Tower. As is the case, the Kudus traditional house located in the Getas Pejaten Village Kretek Museum complex was formerly a Bedholan (relocated) from Kudus Kulon. Likewise, the Kudus traditional house in Taman Maerakaca, Semarang, and at TMII Anjungan Central Java, are the result of reproduction.

### *Nature Tourism*

Some natural tourist destinations in Kudus Regency include:

**Montel Kudus Waterfall** which is located in the Colo tourist attraction or the area around the Tomb of Sunan Muria.

**Kajar Campground** is located in the south of the Colo tourist attraction with a distance of approximately 3 kilometres. The attraction of this tour is because the Kajar Campsite is filled with decades-old pine trees.

**Rahtawu** is one of the villages in Gebog District, Kudus Regency. The tourist attraction offered at Rahtawu is the charm of the river's flow which is still clear, filled with rocks that adorn along the river and a beautiful atmosphere.

**Nature Tourism Wonosoco Village.** The tourist attraction in Wonosoco is the stretch of karst in

several caves, one of the biggest caves in Wonosoco is the Keraton Cave. The Kraton Cave is decorated with stalactites and stalagmites at the base and walls of the cave. Clean water is also abundant there, because of the spring that always releases water, so residents are taboo to make wells.

**Krida Wisata Park**, located in Wergu Wetan Village, Kudus Kota District, Kudus Regency. Krida Wisata Park is a recreational park for families, there are various interesting and educational animal sculptures for children, including statues of Dinosaurs, Hippos, Elephants, Giraffes, Lions, Tigers, and Zebras. Taman Krida Wisata is also equipped with an open hall suitable for various activities.

### *Religious Tourism*

Some religious tourism destinations located in Kudus Regency include:

**Menara Kudus (Kudus Tower).** Menara Kudus (Figure 3) is located in Kauman Village, Kota Kudus District, Kudus Regency. The Kudus Tower built during the Sunan Kudus era, is one of the identities of Kudus City that is quite well known to the international scene (Kasdi, 2017: 17–18). This building is made from the main raw material of red brick that has been protected as a cultural heritage building. Even though the tower building has been renovated several times, architecturally Kudus Tower is still intact as it was when it was first made.

**The Mosque and the Tomb of Sunan Muria.** The mosque and the tomb of Sunan Muria are located on a hilltop named Muria Hill in the Colo area which is now a tourist destination for Muslims. To go to the tomb from the gate, one must pass the stairs or Undhagan - the distance is approximately 750 meters. In the Sunan Muria tomb complex there is clear water available near the cupola tomb located behind the mosque. The water is believed to be a blessing to pilgrims.

**Hok Tik Bio Temple.** Hok Tik Bio Temple is located in Tanjung Karang Village, Jati District, Kudus Regency. The Tri Dharma Amurva Bhumi Foundation which manages. The temple was built in the XIV century AD. The buildings, made of stone, red brick, cement, and wood are still used as places of worship.

**Figure 3: Menara Kudus, the Identity of the Kudus Regency**



[https://upload.wikimedia.org/wikipedia/commons/8/85/Masjid\\_Menara\\_Kudus.jpg](https://upload.wikimedia.org/wikipedia/commons/8/85/Masjid_Menara_Kudus.jpg)

**Table 1: Tourist visit in Kudus Regency in 2019**

Number	Month	Kudus Tower		Kretek Museum	
		National Tourist	International Tourists	National Tourist	International Tourists
1	January	50.334	12	8.214	3
2	February	49.377	3	5.894	4
3	March	69.3	3	9.181	3
4	April	95.46	9	9.599	4
5	May	33.394	2	3.012	2
6	June	68.407	1	15.927	2
7	July	81.282	3	10.334	3
8	August	56.766	3	6.007	2
9	September	86.536	2	9.86	3
10	October	63.751	3	10.531	3
11	November	57.598	15	8.439	1
12	December	70.259	89	17.34	5
<b>Total</b>		<b>782.464</b>	<b>145</b>	<b>117.339</b>	<b>35</b>

Source: Documentation of Kudus Regency Culture and Tourism Office 2019

### **Kudus Tourism Development Strategy - optimising local wisdom**

The tourist attraction in an area or country arises from the potential geographic elements that arise and the potential for local wisdom, as part of natural processes and cultural processes. Tourism attractions are grouped into natural attractions, cultural attractions, artificial attractions, and tourist attractions caused by certain activities or events (Arjana, 2015).

Kudus Regency has various tourist destinations which also have their tourist attractions. For natural attractions, Kudus Regency has several well-known natural tourist destinations including Montel Waterfall, Kajar Campsite, Rahtawu Tourism Village, Wonosoco Tourism Village, and Krida Wisata Park. Regarding cultural attraction, the Kudus district has a tour of the Kretek Museum, Patiayam Museum, and the Rumah Adat Kudus. The artificial attraction created by humans, in Kudus form several tourist destinations such as Taman Sardi Tourism, The Hills Vaganza, and many others. The tourist attractions that are caused by the events in Kudus, including the open Luwur tradition, the tradition of Jenang Tebogan, the Sewu Kupat tradition, and several other traditions.

Pilgrimage and Halal Tourism destinations that have been known in Kudus Regency by local and international tourists, include Menara Sunan Kudus Mosque and Colo Masjid Tourism and Sunan Muria Tombs. The two destinations have more appeal because Sunan Kudus and Sunan Muria are part of Walisongo who spread the teachings of Islam on Java, and this is the reason for pilgrims to visit the two destinations. This is evident, as these two tourist destinations are the most visited by tourists, both local and international. Table 1 is the visit of Kudus Regency tourists in 2019.

### ***Criteria for Tourism Development***

Potential Pilgrimage and Halal Tourism destinations in Kudus Regency have the support of the Indonesian government. The aforementioned Team for the Acceleration of Halal Tourism Development (TP3H). TP3H is given the authority to help the government map, develop and provide regional guidelines that have the potential to be developed into Pilgrimage and Halal Tourism destinations. This team then uses a range of criteria in developing Halal tourism (Subarkah, 2018b). Some aspects of the criteria are used to realise the new pilgrimage destinations and locations for Halal tourism:



**Table 2: Analysis of pilgrimage destination development and halal tourism in kudos regency**

Criteria	Indicator	Conditions for Kudus Regency
<b>Tourism destinations</b>	There are choices of tourism activities, arts, and culture that do not conflict with religious values.	There are tourism options with a variety of attractions in Kudus. Arts and Culture are displayed by Sharia. The series of events is also interspersed with recitation and prayer together.
	Can hold a halal life style festival if possible.	This year's scheduled festival and activities are based on sharia.
	Halal food and products	The Culture and Tourism Office of the Kudus Regency has developed halal cuisine. Typical foods that have received halal certificates are <i>Jenang</i> Mubarak and Parijoto Syrup.
<b>Accommodation</b>	The existence of worship facilities that make it easy for tourists to worship	Kudus regency attractions have worship facilities, places of worship are equipped with worship tools.
	There are no non-halal activities such as gambling, alcoholic drinks, and discotheque activities	Kudus is trying to minimize the nightlife, reduce gambling and ensure there are no alcoholic drinks.
<b>Travel agency</b>	Provide tour packages that meet the general criteria for halal tourism	There are halal tour packages in Kudus Regency, although there aren't many of them. Need to be optimised.
	Have a list of halal food and beverage providers	A list of halal food and beverage providers is available. So tourists are not worried about buying food and drinks.
	Tour guides understand and adhere to sharia values in carrying out their duties	Tour guides understand and follow sharia in carrying out their duties. Like when the time of worship arrives, tourists are allowed to perform worship first.

First, the tourist destination must aim to realise **public benefit and good**. These tourist destinations must have worship facilities that are suitable for use, easily accessible, and meet Islamic requirements. The tourist destinations are protected from immorality, while the art and cultural performances that are presented are not in conflict with Islamic principles (Djakfar, 2019). There are several tourist options such as these with a variety of attractions in Kudus Regency. Arts and Culture are displayed by Sharia, such as the Kupatan tradition, an event which is a form of gratitude by the citizens who carry out fasting for a full month. The event is interspersed with study and prayer together by all residents.

Second, **Halal Hospitality Infrastructure**. Products sold by hotels and culinary products must have the Halal label. For example, not selling food or drinks that can be intoxicating. Services must illustrate sharia ethics that are not only visible in activities that can be seen by the eye, but also from the inside such as an honest, trustful, friendly, and other commendable behaviour (Djakfar, 2019). At present, the Kudus Regency's Office of Culture

and Tourism has sought to appeal to providers of hospitality services to develop towards sharia-based hotels to support the development of Halal tourism which is being developed by the government. Every month the Culture and Tourism Office also opens a discussion on the activities of the Association of Indonesian Hotels and Restaurants (PHRI) about the development of tourism in the Kudus district. This is with the aim that the stakeholders of hotel and restaurant service providers in Kudus Regency are willing to jointly develop pilgrimage destinations and Halal tourism.

Third, **Travel and Transportation Infrastructure Bureau**. Such travel bureaus must offer services following Islamic ethics while providing opportunities for tourists to stop at certain points to rest, eat, and carry out worship. The restaurants used for these activities must also have a standard Halal restaurant as a means of supporting pilgrimage trips and Halal tourism. Kudus Regency already has a bureau that provides Halal tour packages that serve national and international tourist trips.

Fourth, **Human Resources.** Humans have become a crucial supporting power for tourism activities, in their abilities as rulers, entrepreneurs, tour guides, intellectuals (ulama), and the wider community. All elements of human resources (HR) have their respective roles and functions (Djakfar, 2019). The authorities, in this case, are policyholders, namely the Culture and Tourism Office of Kudus Regency which has the aim of developing pilgrimage destinations and Halal tourism in the Kudus Regency. The step taken in 2019 is to provide Halal culinary training to traders around the tourist objects in Kudus Regency. In 2020, this will be continued and offer training towards Halal food certification.

Entrepreneurs, in this case, are the stakeholders - restaurant owners and hospitality service providers in the Kudus Regency, who have the role to provide Halal food and accommodation to support Halal tourism activities.

Existing tour guides understand and implement sharia in carrying out their duties. As is the case when the time of worship arrives, tourists are allowed to practice their worship before continuing their tour. Tour guides and tourists also wear polite and attractive clothes.

### **Local Wisdom**

Local wisdom is a tradition or custom that exist in an ethnic group (Sulaiman et.al, 2011: 62). Local wisdom contains values, norms, beliefs, sanctions, and special rules that only apply to certain regional communities (Aulia & Dharmawan, 2011: 348). Local wisdom is passed down from one generation to the next by continuing to carry out traditions. a tradition that has existed since ancient times. Some traditions that exist in Kudus Regency contain certain goals and values, such as:

**The Dhandangan Tradition.** The Dhandangan tradition has existed since the days of Sunan Kudus and is still practiced today. This tradition contains a religious value that is to remind people of the coming of Ramadan. On the other hand, this tradition is also able to bring blessings to traders who sell. In the tradition of Dhandangan, there is also the Dhandangan visualisation activity which in 2019 was carried out in April before the coming of Ramadan.

**The Sewu Kupat Parade.** The party of the people in Colo, Mount Muria, was marked by the Kupat

Mountain procession which numbered one thousand from the tomb of Sunan Muria Raden Umar Said by religious and community leaders. Sewu Kupat Parade in 2019, was held in May. This tradition contains the value of togetherness because the people arrange to parade and then eat together.

**The community service to clean the Dewot and Gading Lakes.** The traditional procession of cleaning the two lakes is carried out by the residents of Wonosoco by parading the produce around the village and on to the spring. This tradition is held once a year. In 2019 it was held on July 15-17 or one month before Ramadan. This tradition teaches the community to always be grateful for the blessings of being bestowed with clean water for the activities of residents in Wonosoco.

**Rara Ayu Dewi Nawangsih and Raden Bagus Rinangku Ceremony of Alms Kubur.** The ceremony begins with the release of the old *Luwur* (tomb cover cloth) and continues with the installation of the new *Luwur* on 14 Dzulhijjah 1440 H. At 08.00 West Indonesia Time. A Tahlil recitation and prayer event is attended by community leaders around the tomb and continued with Gong Langen Tayub or Tayuban art at Sendang Gede.

**Kirab Jenang Tebokan.** Every 1 Muharram, citizens of Kaliputu, hold a Tebir carnival. The Kirab is run by the children, they walk carrying Jenangs and other snacks along the way up to the village hall. In addition to the Jenang Tebokan carnival, the tradition is enlivened by children's art performances as well as giving compensation to orphans. In addition to teaching the value of togetherness and gratitude, this tradition also teaches children to share. In 2019 this tradition was carried out on September 11th.

**Open Luwur Tomb of Sunan Kudus.** The open tradition of Sunan Kudus' grave is held every 10th of Muharram. This ceremony takes the form of replacing the cloth covering the tomb of Sunan Kudus, which was assembled with a general study at the Menara Menara. The most awaited event for visitors is the distribution of rice wrappers and flexible fabrics. This tradition contains the belief in the community that the rice and fabric which is distributed can bring blessings, good luck and will fulfill all the wishes of those who get the cloth, and rice.

**Haul Mbah Rogomoyo.** The haul event is held in the form of a cultural event. The haul procession took the theme ‘Turusna Mbah Rogomoyo’ in 2019, and among others, was enriched with a cultural parade with a route as far as one kilometre, followed by 1300 residents of Prokowinong Hamlet and surrounding areas.

**The Anniversary of Kudus City.** Every September 23 is celebrated as the anniversary of Kudus City. Enlivened with various ceremonies, the festival includes carnival parades, Tasyakuran, and several other activities at Al-Aqsa Mosque (Menara Menara Kudus) followed by religious rituals such as joint prayer and Tahlil attended by all levels of society. This is done as a form of gratitude for the struggle of the ancestors who have contributed to the Kudus Regency.

**Ampyang Maulid.** Residents of Loram Kulon Village, Jati District, Kudus Regency commemorate the birthday of the Prophet Muhammad by holding the Ampyang Maulid Festival. The purpose of organising this festival is for self-introspection, so that citizens can behave in a way that reflects the qualities possessed by the Prophet Muhammad.

**Salamun water.** Salamun water is water that has been read a prayer and has positive content for health. Salamun water is taken from the guardian well in the middle of the Wali Al-Makmur mosque. This tradition is intended so that people always take care of their health so that they can carry out their activities and can also worship smoothly.

**Gebyar Maulid Jawiyyan.** This tradition is carried out as a form of appreciation to Raden Muhammad Syarif Raden as the discoverer of Javanese pantatonic tones in the reading of the birthday of the Prophet Muhammad. So far, typical promising readings only exist in Padurenan.

The above traditions are carried out by the people of the Kudus Regency and until now are still preserved. Every tradition that is carried out is intertwined with religious activities, such as recitation of prayer. As is the tradition, these are joint prayers attended by community leaders and all residents. The preserved traditions also contain human values, such as the Jenang Teboka tradition which is interspersed with compensation activities for orphans, intending to teach children to share and always be grateful for the blessings that God has given to his servants.

One of the ways to promote domestic and international tourists is to carry out good events in a region, Kudus Regency has a lot of unique cultures that are worthy of being appointed as attractions for tourists. Existing local wisdom can be a strength in the process of developing Halal tourism. This should lead to a good market share and many tourists who wish to come.

## Conclusions

The potential pilgrimage and Halal tourism destinations in Kudus Regency can be seen from several aspects. First, several tourist destinations in Kudus Regency have been equipped with religious facilities and infrastructure, and tourists can easily find out when the prayer time arrives so that it will be easier for tourists to carry out worship promptly. Second, there are some typically processed products from Kudus regency that have received Halal certification such as Jenang Mubarak, Alammu Parijoto, and several other products. The Culture and Tourism Office of Kudus Regency is maximising the provision of Halal culinary by conducting Halal culinary training to traders around the tourist objects in Kudus Regency. Third, from a human resources perspective, all involved in tourism activities behave politely and also try to serve tourists well.

Kudus Regency is a pearl of unique local wisdom and can attract the interest of tourists. Attractions include Dhandangan Tradition, Sewu Kupat Parade, Dewang Line and Dewang Sendang Gading, Alms Tomb of Rara Ayu Dewi Nawangsih and Raden Bagus Rinangku, Kirab Jenang Teboka, Open Sunan Kudus Grave, Haul Mbah Rogomoyo, Kudus City Anniversary, Ampyang Maulid, Air Salamun, and Gebyar Maulid Jawiyyan. Each tradition has a different unique ritual. The tradition is carried out until now because each tradition has its values for the people who run it. Existing tradition also does not conflict with sharia, because in every tradition that is practiced there must be religious rituals, such as prayer together, Tahlil and so on so that it will not cause any form of polytheism for the people who run it and also tourists who come to see also enjoy the tradition.

The diversity of tourist destinations in Kudus have their respective tourist attractions. For natural attractions, Kudus Regency has several well-known natural tourist destinations including Montel Waterfall, Kajar Campsite, Rahtawu Tourism Village, Wonosoco Tourism Village, and Krida Wisata Park. Cultural attractions in the Kudus

district includes a tour of Kretek Museum, Patiayam Museum, and the Rumah Adat Kudus. The artificial attractions created by humans, in Kudus include several tourist destinations such as Taman Sardi Tourism, The Hills Vaganza, and many others. The tourist attractions that are events in Kudus, including the open Luwur tradition, the tradition of Jenang Tebokan, the Sewu Kupat tradition, and several others.

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