

The Role of Nurul Falah Grand Mosque as a Religious Tourism Destination towards the Development of Da'wah in Tanah Grogot, Paser Regency, East Kalimantan

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Abstract

Religious tourism plays a significant role in Indonesia, with the Nurul Falah Grand Mosque in Tanah Grogot, East Kalimantan, serving as a key destination. This study examines the mosque's dual function as a place of worship and a center for da'wah (Islamic propagation), exploring its impact on community development and spiritual growth. The research employs a qualitative methodology, utilizing document analysis, direct observation, and interviews to capture a holistic understanding of the mosque's influence. The findings reveal that the mosque fosters spiritual education through structured religious programs, including nightly classes and special events featuring renowned scholars. Moreover, the mosque significantly contributes to the local economy through religious tourism by attracting both regional and national visitors, which benefits local businesses and cultural preservation. Despite facing challenges, such as limited technological infrastructure, the community perceives the mosque as a hub for religious and social activities. The study concludes that enhancing facilities and adopting modern technologies will further strengthen the mosque's role in promoting Islamic values and sustaining its impact on both religious tourism and community development.

Keywords: Religious; Tourism; Destination; Development; Da'wah

Abstrak

Pariwisata religi memainkan peran penting di Indonesia, dengan Masjid Agung Nurul Falah di Tanah Grogot, Kalimantan Timur, menjadi salah satu destinasi utama. Studi ini meneliti peran ganda masjid sebagai tempat ibadah dan pusat dakwah, serta mengeksplorasi dampaknya terhadap pembangunan komunitas dan pertumbuhan spiritual. Penelitian ini menggunakan metodologi kualitatif, dengan analisis dokumen, observasi langsung, dan wawancara untuk mendapatkan pemahaman menyeluruh tentang pengaruh masjid tersebut. Temuan menunjukkan bahwa masjid ini mendorong pendidikan spiritual melalui program-program keagamaan yang terstruktur, termasuk kajian malam dan acara khusus yang menghadirkan ulama-ulama terkenal. Selain itu, masjid ini memberikan kontribusi signifikan terhadap perekonomian lokal melalui pariwisata religi dengan menarik pengunjung dari tingkat regional maupun nasional, yang berdampak positif pada bisnis lokal dan pelestarian budaya. Meskipun



menghadapi tantangan, seperti keterbatasan infrastruktur teknologi, masyarakat melihat masjid ini sebagai pusat kegiatan keagamaan dan sosial. Studi ini menyimpulkan bahwa peningkatan fasilitas dan adopsi teknologi modern akan semakin memperkuat peran masjid dalam mempromosikan nilai-nilai Islam dan mempertahankan dampaknya terhadap pariwisata religi dalam pembangunan masyarakat.

Kata Kunci: Religi; Destinasi; Wisata; Perkembangan; Dakwah

Introduction

A tourist attraction is a place with a unique appeal that draws people to visit (Sanchez, 2021). Indonesia, as one of Asia's most popular tourist destinations, offers diverse attractions, including natural landscapes like mountains, lakes, rivers, beaches, and oceans, as well as cultural sites like museums, forts, and mosques (Damanik & Ani Wijayanti, 2018), (Muliono, 2020). Among the various forms of tourism is religious tourism, which involves visiting places of religious significance (Wahab, 2003).

Religious tourism has a long history, originating from human practices like pilgrimages where people traveled to fulfill their religious obligations, driven by faith and devotion (Diyan Widjaya, 2011). In recent times, people have increasingly traveled to explore different cultures and practices, which further motivates their journeys (Hermansyah, 2013). A notable religious tourism site is the Nurul Falah Mosque in Tanah Grogot, Paser Regency, East Kalimantan. This mosque not only serves as a place of worship but also as a center for da'wah (Islamic propagation), making it a unique subject for studying religious tourism, as it highlights the role of religious sites in fostering community development and spiritual education (Collins-Kreiner, N, 2010).

In the contemporary era, tourism has become essential for both tourists and host communities, impacting lifestyles and behaviors, and sometimes fostering materialism (Pramathadhip Kar, 2024); (Muljadi, 2009). Religious tourism, in contrast, offers an appeal rooted in spiritual values, serving as a guiding principle for human existence (Agnesia, 2023). Previous studies generally focus on the cultural and spiritual experiences associated with religious tourism, but this study on the Nurul Falah Mosque emphasizes its role in active community da'wah, promoting Islamic teachings and enhancing local culture (Raj, R & Griffin, K, 2015).

A significant portion of the population engages in religious tourism as part of their routine activities whether daily, weekly, monthly, or annually. Religious tourism not only enhances one's knowledge of Islam but also deepens understanding and gratitude towards Allah, thereby strengthening faith. In today's complex society, where people are overwhelmed by their responsibilities, the decline of spiritual values has become a concern, especially as modern values often contradict Islamic teachings (Humaidi, 2020). This decline can weaken moral and faith-based principles. Da'wah goes beyond conveying the message of "amar ma'ruf nahi munkar" (enjoining what is good and forbidding what is evil); it also involves nurturing individuals to practice Islamic teachings and remain steadfast in faith to attain happiness in both this world

and the hereafter. A *da'i* (preacher) must have the necessary skills and knowledge to effectively communicate the *da'wah* message (Syamsul Bahri, 2020).

This study seeks to build a perspective on religious tourism that integrates active community engagement through *da'wah*. Unlike prior research, which primarily focuses on spiritual experiences and cultural learning, this study explores how religious tourism can also serve as a means of active religious education, strengthening communal bonds, and reinforcing spiritual values, especially amid challenges like materialism and moral decline (Timothy, D., 2006). The Grand Nurul Falah Mosque in Tanah Grogot is highlighted as a popular religious tourism destination in East Kalimantan, attracting visitors from various regions.

Method

The research adopted a qualitative methodology to explore the roles of the Nurul Falah Grand Mosque as a religious tourism destination and its impact on *da'wah* in Tanah Grogot, East Kalimantan. This approach enables in-depth exploration of social phenomena, focusing on subjective experiences, perceptions, and context, which cannot be captured by quantitative methods alone. The qualitative method was chosen to understand the nuanced contributions of the mosque in fostering religious values, enhancing *da'wah*, and engaging the community. It provides rich, descriptive data that illustrate the complexity of social interactions and participants' motivations.

Data collection included document analysis, direct observation, and interviews, offering diverse perspectives and corroborative evidence to understand the mosque's influence. The study examined the mosque's role beyond its physical structure, capturing the experiences of visitors, mosque managers, and community members. This holistic approach provided insights into the mosque's function as both a spiritual and social center.

Data analysis involved three stages: data reduction (organizing relevant information), data display (identifying patterns), and conclusion drawing (synthesizing findings). The methodology effectively captured complex community dynamics, providing a comprehensive understanding of the mosque's significance in religious tourism and community development.

Result and Discussion

Indonesia, a prominent nation in Asia, is characterized by its perpetually developing tourism sector. The remarkable progress and enduring sustainability observed in the global tourism industry are contingent upon the government's capacity to implement sound governance principles. This implies the government's active role in creating enabling environments, formulating effective policies, and ensuring equitable distribution of benefits derived from tourism (Mert Topcu & Zulal Denaux, 2023). This phenomenon highlights the dynamic nature of the tourist destination life cycle, where destinations undergo continuous transformations in response to various factors such as changing consumer preferences, technological advancements, and economic conditions (I Gusti Ketut Indra Pranata Darma, 2022) and one of these tourism destinations at The Grand Mosque of Nurul Falah in Tanah Grogot, Paser Regency, East Kalimantan, plays a crucial and strategic role as a religious tourism destination in the development of Islamic *da'wah*. The Role of Religious Tourism Sites in the

Advancement of Islamic Dawah in Tanah Grogot will be elaborated on in this study as the main discussion to highlight the main roles of the Grand Mosque of Nurul Falah in enhancing the positive impact of da'wah not only for the local inhabitants or residences but the visitors in particular.

This research yields several findings that are expected to contribute to the enhancement of da'wah activities at the Grand Mosque of Nurul Falah in Tanah Grogot. It is recommended that the mosque's management further improve the existing facilities and provide the necessary resources to support da'wah efforts. This will facilitate more effective and accessible da'wah activities. By providing a conducive environment for religious learning, the mosque can contribute to the development of Islamic human resources. To cultivate Islamic individuals, the management of this religious tourism site must exemplify Islamic values and disseminate them to the community through various effective methods. Additionally, several other aspects of this research warrant further discussion and exploration.

Understanding of Religious Tourism Destination

Tourism is a voluntary expedition or part thereof undertaken attractions at a particular destination. The quality of a, determined by its attractiveness, is influenced by four key factors: attractions, amenities, accessibility, and management (Marsono Fahmi Prihantoro, destination 2017). According to Ismayanti, tourism is a dynamic activity involving a multitude of people and stimulating various industries. Due to its dynamic nature, the concepts and definitions of tourism, tourists, and their classifications require constant refinement (Ismayanti, 2020). And definition of religion, in Arabic, religion is denoted by the terms 'al-din' and 'al-milah'. The term 'al-din' itself carries multiple meanings. It can refer to dominion, service, glory, humiliation, coercion, benevolence, custom, worship, power, authority, submission, obedience, surrender, and monotheism (Dadang Kahmad, 2022). Harun Nasution argues that religion is a system of beliefs and behaviors originating from the supernatural (Nasution, 2019). Meanwhile, Daradjat defines religion as a bond experienced by humans toward something they believe to be greater than themselves. Conversely, Glock and Stark define religion as a system of symbols, beliefs, values, and institutionalized behaviors, all centered around ultimate concerns (Darajat, 2005).

From this term 'religion', religiosity subsequently emerged. Glock and Stark formulate religiosity as religious commitment (related to religion or belief), which can be observed through activities or attitudes associated with the religion or belief in question. Religiosity is often equated with religiosity itself. The religiosity meant here refers to the extent of knowledge, the strength of belief, the frequency of worship and adherence to rules, and the depth of understanding of the religion in question. For a Muslim, religiosity can be observed from the extent of knowledge, belief, practice, and understanding of Islam itself (Rachmy Diana Mucharam, 2022).

The Islamic Legal Perspective on Tourism

The original ruling on travel for leisure is permissible. However, this ruling can change due to other influencing factors. It is considered permissible if the sole purpose of the travel is for recreation and enjoyment of the soul, and if the destination does not openly promote

immorality or moral decay. Nevertheless, it should be noted that this permissible ruling can change due to other reasons (Tohir Bawazir, 2013). First, obligatory that travel can become obligatory when the purpose of the travel is to perform the obligatory Hajj pilgrimage (the first Hajj for those who are capable), to seek knowledge, to visit family members in need, such as those who are sick, to attend an invitation (if one is capable and healthy) and there is no immorality involved. Second, travel is recommended. The permissible status of travel can change to recommended when it meets several conditions, including performing the optional Hajj pilgrimage (second and subsequent Hajj) or Umrah, carrying out da'wah (inviting people to Islam), learning by contemplating the beauty of Allah's creation and to take lessons from the stories of past nations and what befell them due to their sins. Such travel should be accompanied by contemplation and reflection on past stories so that one can gain beneficial knowledge and wisdom. Third, travel is discouraged. Leisure travel can become discouraged when it meets some conditions such as travel solely for pleasure, where the destination is known for various immoral activities such as free sex, drunkenness, gambling, etc. It is discouraged because there is a fear of being involved in such activities, traveling to countries that are hostile to Muslims and where the prosperity they gain from our visits is used to harm other Muslims, traveling when there are neighbors or people in need, but one does not sympathize or empathize with them, and instead spends their money on their pleasure. Fourth, travel becomes forbidden in the Islamic Legal Perspective. (Tohir Bawazir, 2013)

Objectives, Categories, and Advantages of Tourism

The Objectives of Tourism. The primary purpose of tourism is recreation, allowing individuals to utilize their leisure time for the benefit of their mental health, knowledge, and other aspects of well-being. Tourism can also serve commercial or business purposes, such as business trips or work-related travel. In this discussion, the categories of tourism should be mentioned such as marine tourism. Marine tourism, also known as maritime or aquatic tourism, involves water-based activities, such as those conducted at beaches, lakes, and bays. Cultural Tourism in Indonesia. The objective of cultural tourism is to broaden one's knowledge, perspective, and worldview. Cultural tourism, especially in foreign countries, allows individuals to observe the lifestyle, customs, arts, and culture of the local population. Agricultural Tourism. Agricultural tourism involves visiting agricultural areas to observe the seed-sowing process in plantations. This type of tourism is often undertaken for educational purposes or simply to enjoy the greenery and fresh air. Hunting Tourism. (Humaidi, 2020). Furthermore, the advantages of Tourism such as Stress Relief. Individuals often engage in tourism to escape from their daily routines and alleviate stress. Spiritual Renewal. Unlike recreational activities that provide temporary pleasure, religious tourism can revitalize one's spiritual well-being. (Tohir Bawazir, 2013).

The Objective of Religious Tourism

Religious tourism is undertaken to deepen one's spiritual connection, cultivating mindfulness of the afterlife, and seek spiritual refreshment. The experience also catalyzes intellectual growth, reinforcing the concept of monotheism while steering individuals away from the paths of polytheism and disbelief. Religious tourism serves as a means for individuals to acquire knowledge about God's creation and to foster a consciousness of the transient nature of existence (Rahmat Rosadi, 2015).

Understanding of Dakwah

Dakwah is essentially the communication of Islamic messages to humanity. Operationally, it involves inviting or motivating people towards a definitive goal, the formula of which can be derived from the Qur'an and Hadith or formulated by the da'i based on the scope of their da'wah (Faizah, 2021). Dakwah is directed towards human beings, who are not merely ears and eyes but beings with souls, who think and feel, who can accept or reject based on their perception of the message received. Dakwah is also an effort to call people to the path of Islam, to guide them out of the darkness of ignorance towards the light of Islam. Muslims today are in a state of decline. Mosques are often empty, with few people coming to worship. Congregational prayers are often only attended by a few rows of people. In terms of clothing and social interaction, it is difficult to distinguish between Muslims and non-Muslims (Abdul Salam Maskur, 2010). The morals of the younger generation are declining and far from Islamic teachings. A free and permissive lifestyle has become their daily behavior. Islamic rules are also not implemented in society as guidelines to regulate relationships among people. As a result, various problems arise due to the distance of society from Islamic values (Sunnara, 2009).

Some people view dakwah as merely conveying and explaining Islamic teachings. Others see it as a science and teaching, distancing it from the dimensions of application and implementation, as well as various other theories. Some people define it in general terms, collaborating between the understanding of dakwah and religion (Irham, 2021). Dakwah is the process of communicating Islamic messages to humanity. It is an invitation to embrace a way of life centered on Islamic principles and values. Historically, dakwah has played a crucial role in shaping societies and cultures. However, contemporary challenges such as secularism, globalization, and cultural relativism have posed significant obstacles to effective dakwah (Abuu Ali Ammar, 2019). Effective dakwah must be tailored to the specific needs and circumstances of the target audience (Abdul Salam Masykur, 2010) . Moreover, it must be accompanied by practical actions that demonstrate the beauty and relevance of Islam in contemporary life. A clear understanding of the term "dakwah" is essential, both for the congregation to grasp the essence of the message and for the preacher to fulfill their duty of effectively communicating it (Abu Ali Ammar, 2019). The comprehensiveness of dakwah is oriented towards creating a society with a single foundation of faith (if not in the same religion, presenting bonds of solidarity amidst pluralism and tolerance), fostering human character, and creating an inclusive society. The true human character here is the human fitrah, where every human being is inherently inclined to worship only one God, Allah SWT. In terms of character, human nature is social, tolerant, and united in building togetherness for a harmonious life. In turn, this gives rise to a new tradition, custom, or culture based on harmony and peace, which encompasses the happiness of life (Muliono, 2020).

The Importance of Religious Tourism and Da'wah

Religious tourism is a significant aspect of the global tourism industry that contributes to both spiritual enrichment and socio-cultural exchange. Indonesia, being one of the countries

with the largest Muslim population, has numerous sites that attract religious tourists, including the Nurul Falah Grand Mosque. The integration of religious tourism and da'wah at this mosque provides a unique model of how such sites can play a vital role in both tourism and community religious education. The Nurul Falah Grand Mosque is strategically located in Tanah Grogot, Paser Regency, East Kalimantan, and is well-known not only for its architectural grandeur but also for its consistent efforts in fostering religious values. This study elaborates on how the mosque serves as a religious tourism site, a center for da'wah, and a community hub, highlighting its influence on social life, religious engagement, and community development.

1. The Role of Nurul Falah Mosque in Religious Tourism

Religious tourism, also known as faith tourism, involves traveling for religious or spiritual purposes, often to places that hold historical, cultural, or religious significance. The Nurul Falah Grand Mosque serves as an important destination for both local and regional tourists who wish to combine travel with spiritual enrichment. The mosque's role in religious tourism can be understood through several key aspects:

a. Architectural Appeal and Religious Significance

The Nurul Falah Mosque's architectural appeal is one of its major attractions. The mosque is situated by the serene Kandilo River, offering an aesthetically pleasing environment that enhances the spiritual experience for visitors. The grandeur of the mosque, combined with its well-maintained facilities and tranquil surroundings, makes it a unique religious tourism destination. The mosque's architecture reflects traditional Islamic design elements, which symbolize cultural heritage and spirituality, thus attracting tourists who appreciate religious art and architecture (Shackley, 2022). Visitors often seek a deeper connection to their faith through travel, and the Nurul Falah Mosque offers such an opportunity by providing an environment that is conducive to worship, reflection, and learning. The spacious prayer hall, peaceful surroundings, and well-organized facilities cater to tourists looking for a meaningful religious experience.

b. Integration with Community Culture

The mosque also plays a role in preserving and promoting the local culture of Tanah Grogot. The religious tourism activities at Nurul Falah are integrated with local cultural events, such as Islamic festivals and community gatherings, which attract tourists interested in experiencing the cultural aspects of the region. These events provide an opportunity for tourists to witness and participate in traditional Islamic practices, enhancing their understanding of the local Muslim culture (Richards, G, 2001).

c. Tourist Engagement in Religious Activities

The mosque actively engages tourists by offering them opportunities to participate in religious activities, such as daily prayers, Qur'an recitation, and religious classes. This engagement allows visitors to experience Islam in practice, fostering a deeper understanding of the religion (Timothy, D, 2006). The presence of tourists at the mosque also provides an opportunity for cultural exchange between the local community and visitors, contributing to a broader understanding of diverse Islamic practices.

2. Nurul Falah as a Medium for Da'wah in Society

Da'wah, the propagation of Islamic teachings, is a central activity at the Nurul Falah Grand Mosque. The mosque's role in da'wah is multifaceted, involving both structured religious programs and informal interactions that contribute to the dissemination of Islamic values. The mosque serves as a platform for educating both the local community and visitors about Islam, fostering spiritual growth and strengthening religious identity.

a. Structured Religious Programs

The mosque's da'wah activities are characterized by structured programs that cater to different segments of the community. One of the most notable initiatives is the nightly religious classes held after Maghrib prayers. These classes are conducted by qualified scholars and cover various topics, including the fundamentals of Islam, Qur'anic interpretation, and moral guidance. The consistency of these classes ensures that community members have continuous access to religious education, which helps in nurturing their spiritual growth (Gilliat-Ray, S, 2005). According to Bapak Sunar Arus, one of the mosque administrators, the focus on regular religious gatherings ensures that the mosque remains an active center for learning and spiritual guidance. The choice of nightly classes is strategic, as it aligns with the time when most people are free from their daily responsibilities, thereby encouraging greater attendance.

b. Use of Renowned Scholars for Special Gatherings

The mosque also hosts special religious gatherings featuring renowned Islamic scholars, such as Ustadz Das'ad Latif and Ustadz Arifin Ilham. These gatherings are highly popular and draw large audiences, including both locals and visitors from outside the region (Herwinskyah, 2023). The presence of well-known preachers adds value to the da'wah activities, as it attracts more participants and provides an opportunity for attendees to learn from scholars with diverse perspectives and experiences. The special gatherings are held in conjunction with significant Islamic events, such as Mawlid (the birth of Prophet Muhammad) and Isra and Mi'raj (the Prophet's night journey). These events serve as an opportunity to not only celebrate important moments in Islamic history but also to provide religious education that is both relevant and inspiring to the community (Bunt, G. R, 2003). By inviting prominent scholars, the mosque management ensures that the community receives high-quality religious guidance, which further strengthens the spiritual fabric of the society.

c. Community Involvement in Da'wah Activities

The role of the community in supporting da'wah activities at the mosque is crucial. Local residents are encouraged to participate in the religious programs, and many of them also contribute by volunteering their time and resources. This community involvement creates a sense of ownership and responsibility, making the mosque a true center of communal religious life. The mosque management actively collaborates with community members to organize religious events and

ensure that they run smoothly. This collaboration fosters a sense of unity and collective purpose, as the community works together to promote Islamic values (McLoughlin, S, 2005). The involvement of community members in organizing and participating in da'wah activities also helps to create a supportive environment for religious learning, where individuals feel encouraged to grow spiritually.

3. The Dissemination of Religious Values and Distinctive Patterns of Preaching

The dissemination of religious values at the Nurul Falah Grand Mosque follows a distinct pattern that emphasizes regularity, accessibility, and community involvement. The mosque's approach to da'wah is unique in that it integrates traditional religious education with modern methods of communication, which helps to reach a wider audience and cater to the diverse needs of the community.

a. Regular Nightly Religious Classes

One of the hallmarks of the mosque's approach to da'wah is the nightly religious classes held after Maghrib prayers. These classes provide a consistent and structured opportunity for worshippers to engage in religious learning (Sunar Arus, 2023). The regularity of these classes ensures that community members have access to ongoing education, which helps them to deepen their understanding of Islamic teachings and apply them in their daily lives. The focus on nightly classes also helps to create a routine of religious engagement for participants, which is essential for fostering spiritual growth. By providing a consistent schedule of classes, the mosque ensures that religious education becomes an integral part of the daily lives of community members (Cesari, J, 2005).

b. Diversity in Preaching Styles and Content

The mosque employs a diverse group of preachers, each with their own educational background and style of delivery. This diversity ensures that the content of the da'wah remains engaging and relevant to different segments of the community. It also allows the mosque to cater to the varying needs and preferences of its congregation, as different preachers bring different perspectives and approaches to religious teaching. The diversity in preaching styles is particularly important in a community that includes people from different age groups, educational backgrounds, and levels of religious knowledge. By offering a variety of perspectives, the mosque ensures that all members of the community can find something that resonates with them, thereby enhancing their overall spiritual experience (Lewis, P, 2007).

c. Integration of Technology in Da'wah

The integration of modern technology in the mosque's da'wah activities is an important aspect of its approach to religious education. Although there are currently some limitations, such as the lack of a live streaming facility, the mosque management is actively working to address these challenges. Plans are in place to establish live streaming services, which would allow the mosque to extend its influence beyond its immediate geographical area. The use of technology in da'wah is essential in today's digital age, where access to

information can significantly enhance the effectiveness of religious education. By adopting modern communication tools, the mosque aims to make its teachings more accessible to those who are unable to attend in person, such as elderly community members or individuals with mobility challenges (Campbell, H. A, 2012). The current use of cable TV broadcasts within the mosque premises is a step towards making religious education more accessible. These broadcasts provide an opportunity for attendees to listen to sermons and lectures even if they are unable to be physically present in the prayer hall (Sunar Arus, 2023). The mosque's efforts to integrate technology into its da'wah activities demonstrate its commitment to reaching as many people as possible and ensuring that Islamic teachings are accessible to all.

4. Community Response to Da'wah Activities at Nurul Falah Mosque

The response of the community to the da'wah initiatives at the Nurul Falah Grand Mosque has been largely positive, as evidenced by interviews with both local residents and regular visitors. The community perceives the mosque as a central hub for religious education, spiritual growth, and social interaction. This positive response is reflected in the high levels of participation in the mosque's activities and the pride that community members feel in having such an important religious landmark in their region.

a. Positive Perception of the Mosque as a Community Hub

Local residents, such as Herwinskyah, have expressed satisfaction with the role the mosque plays in their daily lives. They view the mosque not only as a place of worship but also as a center for learning and community gathering. The availability of regular religious gatherings, such as the nightly classes, provides an opportunity for residents to come together, learn, and strengthen their faith (Herwinskyah, 2023). The community's perception of the mosque as a hub for spiritual and social activities is further enhanced by the special gatherings that feature renowned scholars. These events provide an opportunity for community members to learn from respected Islamic figures, which adds value to the mosque's da'wah activities (Kuppinger, P, 2014). The presence of well-known scholars also serves as an incentive for people to attend, as they have the opportunity to learn from individuals with a deep understanding of Islamic teachings.

b. Engagement of Visitors and Locals

The Nurul Falah Grand Mosque plays a key role in fostering engagement among both local residents and visitors from outside the region. The mosque's religious programs, such as the nightly classes and special gatherings, are open to all, encouraging both locals and tourists to participate. This inclusivity allows visitors to immerse themselves in the community's spiritual life, making the mosque an effective medium for cultural exchange and community-building. For many visitors, engaging in these activities offers a chance to understand the region's religious values and practices, while locals benefit from the diverse perspectives brought by the visitors (Rinschede, G, 1992). The presence of

guests from outside the region fosters a sense of pride among residents, as they view their mosque as a beacon of spiritual and cultural significance. The mosque also encourages interaction by providing a welcoming and conducive environment, including spacious prayer halls and comfortable facilities that cater to the needs of everyone. This engagement between visitors and locals not only strengthens communal ties but also reinforces the perception of the mosque as a prominent religious hub where all are welcome to learn, worship, and grow spiritually (Rinschede, G, 1992).

c. Addressing Challenges in Participation

Despite the positive impact of the mosque's activities, challenges remain in ensuring consistent participation among community members. Although the mosque provides regular religious gatherings and various educational programs, not all residents are able to attend due to individual circumstances such as work commitments, family responsibilities, or physical limitations. As highlighted by Herwinskyah, only a certain percentage of the community is able to participate consistently in the nightly gatherings, which poses a challenge to achieving full community engagement (Herwinskyah, 2023). The mosque management acknowledges these challenges and is working towards addressing them by making programs more accessible. This includes offering flexible schedules for some activities and providing supportive environments for families, such as play areas for children during gatherings, which allows parents to attend the programs more easily (Mohammadi, H, 2011). These efforts are aimed at reducing barriers to participation and ensuring that all community members have the opportunity to benefit from the spiritual and educational offerings of the mosque.

d. Technological Challenges and Future Plans

One of the significant challenges faced by the mosque in maximizing its reach and impact is the lack of technological facilities, particularly for live streaming religious classes and events. This limitation restricts the dissemination of da'wah to those who can physically attend the mosque, thereby excluding individuals who are unable to be present due to health or mobility issues (Sunar Arus, 2023). To address this challenge, the mosque management has plans to implement live streaming facilities, allowing the teachings to reach a broader audience. This initiative aims to cater to those who may be housebound or living far from the mosque, ensuring that everyone has access to spiritual guidance and educational content. The management is also planning to establish a tahfidz house (Quranic memorization center) to further support religious education in the community (Sunar Arus, 2023). By adopting modern technology, the mosque seeks to adapt to contemporary needs and expand its role as an inclusive center for Islamic learning (Cheong, P. H, 2012).

5. Impact on Social Life and Community Development

The Nurul Falah Mosque's role extends far beyond being a religious tourism destination or a center for da'wah; it significantly influences the social life and overall community development of Tanah Grogot.

a. Social Cohesion Through Religious Gatherings

The mosque serves as a vital social institution by providing opportunities for regular religious gatherings, such as daily prayers, nightly classes, and special events. These gatherings foster social cohesion by bringing people together in a shared spiritual experience (Putnam, R. D, 2022). By engaging in collective worship and educational activities, community members strengthen their bonds, creating a sense of unity and mutual support. The mosque also offers a platform for individuals to interact beyond the context of worship, building relationships based on shared faith and values. The regular interaction between residents at the mosque also serves to break down barriers between different segments of the community, promoting an inclusive environment where people from diverse backgrounds come together in worship and learning. This sense of belonging and unity is crucial for fostering a harmonious and supportive community.

b. Religious Tourism as a Catalyst for Economic and Cultural Development

Religious tourism at the Nurul Falah Mosque serves as a significant catalyst for both economic and cultural development in Tanah Grogot. The influx of visitors pilgrims and tourists contributes to the local economy by driving demand for various services, including hospitality, transportation, food, and other local businesses. The increased footfall in the area supports small enterprises, such as hotels, restaurants, and local markets, thereby creating new income opportunities for residents. By attracting visitors from outside the region, the mosque plays a crucial role in stimulating local economic growth and providing economic resilience (Timothy, D., 2006). The cultural impact of religious tourism is also significant. The mosque functions as a focal point for Islamic heritage, and the presence of visitors highlights the community's dedication to religious practices and cultural preservation (Rinschede, G, 1992). Events at the mosque, such as religious festivals and special gatherings led by renowned scholars, become platforms for showcasing the rich traditions and heritage of the area (Shackley, 2022). This cultural visibility not only strengthens the identity of Tanah Grogot but also fosters a sense of pride among the local population in their unique cultural and spiritual heritage. Religious tourism thus acts as a bridge that connects economic development with cultural preservation, contributing to the holistic growth of the community. Through the economic and cultural contributions of the Nurul Falah Mosque, it becomes clear that religious tourism has a multifaceted impact, benefiting both individual spiritual development and the broader socio-economic structure of Tanah Grogot.

Conclusions

The Nurul Falah Grand Mosque in Tanah Grogot, East Kalimantan, stands as a significant religious tourism destination that plays a dual role in promoting both spiritual growth and community development. Through its well-maintained facilities, structured religious programs, and special events featuring renowned scholars, the mosque fosters religious

education and spiritual engagement for both local residents and visitors. Its role extends beyond a place of worship, acting as a hub for da'wah and cultural exchange.

The mosque not only strengthens the religious fabric of the community but also contributes to the local economy through religious tourism. The influx of visitors boosts businesses such as hotels, restaurants, and local markets, showcasing the mosque's role in economic growth. Additionally, the mosque's cultural events preserve and promote the region's Islamic heritage, fostering community pride.

The mosque administration's efforts in addressing challenges, such as participation barriers and technological limitations, reflect their commitment to expanding the mosque's impact. By continuing to integrate religious tourism with community-oriented da'wah, the Nurul Falah Grand Mosque serves as a vital institution for spiritual, social, and economic development.

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