



## Exploration of Religious Tourism in the City of Guardians (Waliyullah): A Study of Sheikh Mudzakir's Tomb in Bedono Village, Demak

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<http://dx.doi.org/10.18415/ijmmu.v12i8.6883>

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### Abstract

The purpose of this research is to know in detail the background of the uniqueness of Sheikh Mudzakir's tomb, the role given by Sheikh Mudzakir during his lifetime, and maintaining the tomb according to community traditions. According to Gazalba, religious tourism is a type of tourism product that is closely related to the religion embraced by humans. Based on the purpose of religious tourism, it is divided into two parts, namely Mosque religious tourism and Pilgrimage Religious Tourism. Religious tourism explored in this study is a pilgrimage religious tour to the tomb of Sheikh Mudzakir. The research method of writing uses Analytical Qualitative, and the approach uses a historical approach to the background of Sheikh Mudzakir's tomb, the development of thoughts from Sheikh Mudzakir, the teachings given, the norms and hybte that develop to the community, so that he is remembered during his lifetime, and a high level of knowledge based on the religious values he has. Data collection techniques are documents and literature studies. Data analysis uses data reduction, display and conclusion. Results and discussion Sheikh Abdullah Mudzakir is a religious figure who has two karomahs or privileges that are not owned by others. The karomah owned by Sheikh Mudzakir is divided into two types, namely karomah before becoming a Kyai and after becoming a Kyai. This karomah makes Sheikh Mudzakir known by his community, when he died in the form of Sheikh Mudzakir's funeral floated, not sinking even though the area is on the coast of Sayung where there is always high sea water. So that from this incident the grave of Mbah Mudzakir is considered a sacred tomb, because it is not lost and drowned by sea water. The tradition of keeping the grave of Sheikh Mudzakir is done with two kinds, namely, Shalawat (dhikr, tasbih, and tahlil) and khaulat which is done once a year before the anniversary of Sheikh Mudzakir's death.

**Keywords:** *Religious Tourism; City of Guardians; Syeikh Mudzakir*

### Introduction

There is a lot of unique history in Indonesia that serves as a lesson for everyone, especially for Muslims from Java, specifically in the village of Bedono Demak in Central Java. This is because Demak

is a famous city known as the city of saints, as it is the birthplace of the saints of Allah who are buried in the city of Demak.<sup>1</sup> One of the tombs is that of Syekh Abdullah Mudzakir, which is unique in that it is located in the middle of the sea. Despite being exposed to abrasion and even being hit by ocean waves, the tomb, which is about one kilometre from the coastline, still stands firmly. Previously, some areas near Sheikh Mudzakir's grave were hit by floods and submerged by rising sea water, but Sheikh Mudzakir's grave was an exception to the submersion. His grave and that of his family were saved and did not sink into the sea.<sup>2</sup>

Many people engage in religious tourism activities with the intention of seeking inner peace and answers to life's problems through the teachings of sheikhs who are believed to be saints. Religious tourism activities are carried out by Muslim communities in Indonesia by visiting mosques and graves. Even religious tourism in Indonesia is not only practised by Muslims. Since Indonesia is a country with diverse religions such as Catholicism, Confucianism, Christianity, Hinduism, Buddhism, and others, each has its own religious tourism activities. Religious tourism offers numerous benefits for individuals, including mental healing and spiritual enhancement. These benefits range from expanding religious knowledge, strengthening faith, to increasing cultural and historical understanding of a place.<sup>3</sup>

From an economic perspective, the government can implement a religious tourism system by facilitating all necessary requirements to evaluate and protect the tomb of Syekh Mudzakir, ensuring it remains safe. The funds allocated by the government to maintain the tomb can generate positive feedback from the community, as many local and out-of-town visitors come to the tomb of Syekh Mudzakir. The purity of the tomb must be preserved to ensure that the cultural heritage and teachings of Syekh Mudzakir remain intact and do not fade away quickly.

Syekh Mudzakir is one of the key figures in spreading Islamic teachings in the Demak region. He possesses many extraordinary abilities that not just anyone can attain. One of his unique abilities is the capacity to multiply his strength and time when working in the fields. His agricultural efforts are considered quite successful, and he owns numerous fields. However, there is something extraordinary about him: despite the vast expanse of the rice fields, which would normally require many people to work on them, he was able to complete the work in a short time with only a few assistants. This miraculous ability was granted to Sheikh Mudzakir because he was also able to survive buried under a pile of earth for several days. It can be concluded that the reason Sheikh Mudzakir's grave is given special advantages over others is that it can float when the tide is high, as seen from his background of providing many benefits to others, his family, and the community.<sup>4</sup>

This study aims to explore the uniqueness of the floating grave in Demak City, namely Sheikh Mudzakir, along with the teachings he imparted, which have become rules or cultural norms in the community. Additionally, this study seeks to examine how the government provides assistance in the form of facilities to ensure the grave retains its purity and the historical values present in the Demak area.

Based on the research questions above, this study has several objectives: 1) To gain a detailed understanding of the unique background of Syekh Mudzakir's tomb in Bodono Village; 2) To analyse the role played by Syekh Mudzakir during his lifetime; 3) To gain a deeper understanding of how the tomb is maintained in accordance with community traditions.

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<sup>1</sup> Indra Viva Networks, "Mengenal Sosok Syekh Mudzakir Demak," Bandung Viva, 2022.

<sup>2</sup> Budi Zulkifli Syamsul Arifin, "Syekh Mudzakir Ulama Asal Demak Yang Makamnya Terapung Di Tengah Laut," TvOne, 2023.

<sup>3</sup> Faris Fitrianto, "Wisata Religi Di Mesjid Agung Demak," Kemenparekraf, 2023.

<sup>4</sup> Muhammad Rizal Firdaus, "Kisah Karomah Syekh Mudzakir Demak Mampu Melipat Gandakan Tenaga Dan Waktu," Khazanah, 2022.

## Theoretical Review

Tourism encompasses a wide range of travel activities and is supported by various facilities and services provided by the central and local governments, entrepreneurs, and the community. According to Sari, tourism is defined as people travelling temporarily to various destinations outside their place of residence and daily work. Therefore, the tourism development sector is a strategic asset in driving development in specific regions that have tourism potential and provide benefits to many parties. This is because the tourism sector offers promising opportunities for both the government and local communities around tourist attractions, especially when promoted through social media.<sup>5</sup>

Religious tourism is defined as travel to various places that hold religious significance for believers, such as visiting the tomb of Syekh Mudzakir to explore its historical aspects, myths, legends, architectural uniqueness, and architectural excellence. According to Gazalba, religious tourism is a type of tourism product closely related to the religion practised by humans.<sup>6</sup> Religious tourism can be divided into several types:<sup>7</sup>

- a) Individual religious tourism, which is a religious tourism trip undertaken by one person or alone;
- b) Family religious' tourism, which is a religious tourism trip undertaken by a group of family members who are related to one another;
- c) Group religious tourism, which is a religious tourism trip undertaken together and led by someone responsible for the safety and needs of all members.

Based on the purpose of religious tourism, it is divided into two categories: mosque religious tourism and pilgrimage religious tourism. Mosque religious tourism is organised and participated in by members who visit the intended mosque, while pilgrimage religious tourism is organised and participated in by individuals or groups to visit the graves of religious scholars.<sup>8</sup>

Muslim theologians have defined the meaning of pilgrimage as follows: 1) Syar'iah Pilgrimage, which is performed with the intention of praying for the deceased and learning from their condition during their lifetime. And 2) Bid'iyah Pilgrimage, which is a pilgrimage intended to ask the deceased to fulfil someone's needs or to request prayers and intercession from them, or to believe that the prayers offered will be granted.<sup>9</sup>

Visits to the grave of Sheikh Mudzakir are often associated with the intentions and purposes of tourists to obtain blessings, lessons, advice, and wisdom in their lives. Some tourists have specific goals, such as seeking blessings, inner strength, firm faith, or even abundant wealth. Therefore, through this religious tourism study, researchers can explore the lessons and wisdom gained from the visit, such as feeling closer to Allah's power, fearing death, and fearing the torments of the grave and hell. This journey should transform the spiritual personality of individuals who play a significant role in remembering Allah's power.<sup>10</sup>

<sup>5</sup> Vina Kumala Yulie Suryani, "Magnet Wisata Religi Sebagai Perkembangan Ekonomi Masyarakat Di Kurai Taji Kabupaten Padang Pariaman," *Inovasi Penelitian* 2, no. 1 (2021).

<sup>6</sup> Deva Danugraha and Hertiar Idajati, "Karakteristik Desa Wisata Religi Dalam Pengembangan Desa Bejagung Sebagai Sebuah Desa Wisata Religi," *Teknik Its* 8, no. 2 (2019).

<sup>7</sup> Sari Narulita, et.al, *Parawisata Halal Potensi Wisata Religi Di DKI Jakarta*, Cetakan 1 (Depok: Pt Rajagrafindo Persada, 2020).

<sup>8</sup> Ibid.

<sup>9</sup> Syahyuti, "Pengelolaan Wisata Religi Untk Pengembangan Dakwah (Studi Kasus Makam Tuan Guru Syekh Abdull Wahab Rokan Besilam)" (2019).

<sup>10</sup> Ibid

## Previous Research

Based on this study, there is a continuous context and previous research to align the development of previous research and current research. The research is as follows: Taken from the journal article Teknik Its, Deva Danugraha Imandintar and Hertiar Idajati. Titled 'Characteristics of Religious Tourism Villages in the Development of Bejagung Village as a Religious Tourism Village.' The results of this study indicate that there are 28 characteristics of religious tourism villages in Bejagung Village, including cultural attractions such as traditions found in the village, including barikan, sedekah bumi, keduk sumur, dawetan, and also the haul of Sunan Bejagung. The village serves as a benchmark for the implementation of the sedakah bumi tradition, and there is a prohibition against buying and selling rice within the community. The research method used was qualitative with a rationalistic approach. The objective of this research was to identify the characteristics of the religious tourism village possessed by Bejagung Village in relation to its development as a religious tourism village.<sup>11</sup>

Unlike this study, which focuses on religious tourism in the city of Demak, where the centre is located, with various activities and areas. This study explores religious tourism with a focus on the grave of Syekh Mudzakir, which has a unique phenomenon, where the grave is said to be floating in the middle of an island. The community there also consistently upholds and applies the teachings given by Syekh Mudzakir during his lifetime. This study also explores information related to the facilities provided by the government to the community and the administrators of religious tourism as a category of support for the historical area in that region.

## Methods

This type of research is qualitative descriptive-analytical library library which explains the research is still complex and dynamic by using literature review data.<sup>12</sup> This type is developed by describing according to literature analysis such as journals, articles, scientific research books, which relate to Sheikh Mudzakir's tomb floating in the middle of the island and the teachings given by him during his lifetime. The rest of this research seeks data related to assistance from the government as a form of participation in the existence of religious tourism areas in Demak City.

The research method used is the case study method, understanding that case studies are used to examine events related to community participation, where the exploration of the system is limited by a case or several cases over time. Through detailed data collection and involving a lot of rich information. The case study research method can answer several issues or objects of a phenomenon, especially in the social science branch. One of these phenomena in this study is related to religious tourism in the city of guardians by exploring the tomb of Sheikh Mudzakir with the phenomenon of a tomb on an island. The uniqueness of Sheikh Mudzakir's tomb is that even though the sea waves are large, the tomb does not shift or is not carried away by the current. Therefore, the case was researched because of the phenomenon that arose with extraordinary things from the previous tomb.

The research approach uses history or historical. History is a science in which it discusses various kinds of events by paying attention to the elements of place, time, object, background, and perpetrators of these events. From history we see all events can be done by looking at when, where, why, who was involved in the event. Through this approach, a person is taught to dive from the idealistic realm to the empirical and global realm. Because of this history, humans will see a gap or harmony between the idealistic realm and the empirical and historical realms.

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<sup>11</sup> Danugraha and Idajati, "Karakteristik Desa Wisata Religi Dalam Pengembangan Desa Bejagung Sebagai Sebuah Desa Wisata Religi."

<sup>12</sup> John W Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions*, *Qualitative Health Research*, 2nd ed. (London: Sage Publication, 2007), <https://doi.org/10.1111/1467-9299.00177>.

The historical approach will discuss the background of Sheikh Mudzakir's grave, the development of Sheikh Mudzakir's thoughts, the teachings given, the norms and hybte developed to the community, so that he is remembered during his lifetime, and the high level of knowledge based on his religious values. Because with this historical approach, researchers can reach in detail related to Sheikh Mudzakir during his lifetime, so that his grave can be given an advantage by Allah SWT, which can float in the middle of the sea. The phenomenon is of course many people who ask about the causes of these advantages. It can be said that this is a miracle that is rarely possessed by people with the level of quality of life and faith obtained during their lifetime. Therefore, this research is worth discussing because it has these advantages, namely the phenomenon of a floating tomb in the middle of the sea.

Data collection techniques are in the form of documents and literature studies. Documentary data is through relevant scientific research, historical theory books, religious tourism used, journals, dissertations and other data. Data analysis uses data reduction, display and conclusions. Data reduction is to summarise the data carefully and in detail related to religious tourism activities carried out by the community based on their beliefs. Data display briefly describes through charts, relationships between categories that are narrative in nature, the chart is described from the contents of this understanding acculturation research scheme, and describes narratively in the background of the problem. Finally, the conclusion is temporary, which can be changed later if there is a mistake in this research. This conclusion is written at the end of the chapter concerned with the case of Sheikh Mudzakir's tomb floating in the middle of the sea based on the history of the Wali city area.

## ***Results and Discussion***

### **1. History of the Tomb of Syekh Mudzakir in Bodono Village**

Syekh Mudzakir, whose full name is Syekh Abdullah Mudzakir, was a prominent Islamic scholar who spread the teachings of Islam in the city of Wali Demak, specifically in Bodono Village. He was the son of Mbah Ibrahim Suro, who was a descendant of Panglima Pangeran Diponegoro, and his mother was a descendant of Mbah Shodiq Jago Wringinjajar (Sunan Bayat). Before being known as Syekh Abdullah Mudzakir, he was initially named Juraimi, which was later changed to Abdullah Mudzakir as a sign of devotion upon his return from the Hajj pilgrimage in 1925 CE.<sup>13</sup> His background is particularly intriguing, as his experiences reveal that he studied under scholars from various regions. In 1900, he settled in the Tambaksasi area of Bedono, Sayung, Demak City. Using the knowledge he had acquired, he spread Islamic teachings through da'wah activities, utilising mosques. Syekh Mudzakir was well-liked by the community for his da'wah, as his messages were easy to understand, and this became a draw for students seeking knowledge from him. He had students who served as caretakers of mosques and prayer halls in the Demak region and its surroundings, earning him the title of 'the trainer of religious leaders.' Additionally, his descendants became caretakers of mosques and prayer halls.<sup>14</sup>

The geographical location of Syekh Mbah Mudzakir's grave is in Demak Regency. Demak Regency is one of the regencies in Central Java, located at 6°43'26' - 7°09'43' S and 110°48'47' E, approximately 25 km east of Semarang City. The road to Demak passes through Negara (Pantura), which connects Jakarta-Semarang-Surabaya-Banyuwangi. The area of Demak Regency is approximately 897.43 km<sup>2</sup>, with a coastal area of approximately 252.34 km<sup>2</sup>. The soil texture consists of fine (clay) and medium (loam) soils. The average slope of the land is flat, and the elevation of the land surface above sea level (elevation angle) in the Demak Regency ranges from 0 m to 100 m. The boundaries of Demak are as follows: to the north, it borders Jepara Regency; to the east, it borders Kudus Regency; and to the south and west, it borders the city of Semarang. Demak Regency has a coastline of 34.1 km and comprises 13

<sup>13</sup> MBI Nursy, "Manajemen Wisata Religi Dalam Meningkatkan Daya Tarik Makam Syekh Mudzakir Desa Bedono Kecamatan Sayung Kabupaten Demak" (2022), <http://repository.iainkudus.ac.id/9245/4/4>.

<sup>14</sup> Ibid

villages: Bedono Village, Sriwulan Village, Timbul Sloko Village, and Surodadi Village, followed by Bulusan Village in the central district, Morodemak Village, Purworejo Village, and Betah Walang Village, Wedung Village, Berahan Kulon Village, Berahan Wetan Village, Wedung Village, and Babalan Village. Several rivers still flow through the Demak area, including the Tuntang River, Buyaran River, and Serang River, which form the borders between Demak Regency and Kudus and Jepara Regencies. Demak's location is strategically important as it borders Semarang, one of the major cities with significant trade and business activity. Demak's border with Kudus District, known as the largest cigarette producer in Southeast Asia, is also significant. The border with Jepara District also has a strong economy, particularly in the furniture craft industry.<sup>15</sup>

Demak is known as the burial place of the saints, one of whom is Syekh Abdullah Mudzakir, who spread the teachings of Islam until his death. In the 1970s, Bedono Village was renowned for its prosperity, thanks to its agricultural products such as rice, palawijaya, milkfish from ponds, and so on. This prosperity came to an end when rising sea levels flooded the village, submerging fields, rice paddies, and dozens of hectares of ponds, turning them into sea. Historically, the western coast of Demak was home to a village inhabited by around 150 households. About ten years ago, rising sea levels flooded the village, submerging it. The villagers were eventually relocated to another area, and today only the tomb complex remains standing tall, as if defying the sea. Some families chose to stay in the Tambaksari hamlet to care for Mbah Mudzakir's tomb, which is now surrounded by the sea. Since the village and the tomb were affected by the sea, the government provided assistance in the form of building stilt houses for the villagers to live in.<sup>16</sup>

However, the miraculous aspect of Mbah Mudzakir's grave is that it never submerges, even during high tides, rising water levels, high waves, or severe floods. When the water level rises, it seems as though Mbah Mudzakir's grave rises with it. Due to this miracle, the news has spread throughout the region, attracting pilgrims who visit day and night. Pilgrims who visit and pray do so with the intention of seeking blessings from Allah through the intercession of Syekh Mudzakir. Despite being located in the middle of the sea, Mbah Mudzakir's grave has never been empty of pilgrims. Most pilgrims visit his grave on Fridays or during the anniversary of Mbah Mudzakir's passing in the month of Zulkaidah. The community around the grave regularly holds commemorative ceremonies, so many worshippers join in praying and reciting dzikir on boats because the grave site sometimes cannot accommodate all the visitors who come.<sup>17</sup>

## 2. The Role of Sheikh Mudzakir in Society

As a teenager, Sheikh Mudzakir travelled to various regions to deepen his understanding of Islamic teachings, beginning in Nganjuk, East Java. He studied under one of the renowned religious leaders there, namely Mahaguru Al-A'min Al-'Allamah Asy-Syaikh Muhammad Shaleh bin Umar Al-Samarani Al-Jawi Asy-Syafi'i, also known as Mbah Sholeh Darat from Semarang City, and KH. Abbas Buntet from Cirebon. Mbah Mudzakir began broadcasting to mosques, delivering religious teachings to the community and sharing religious-related materials. Not only he, but his children also participated in providing understanding of the materials to the students studying with Mbah Mudzakir. Through Mbah Mudzakir's teachings to the students, he has produced a new generation of Kyai, indirectly having a significant impact, such as enabling students to become Kyai spread across Demak Regency.<sup>18</sup>

The special qualities possessed by Syekh Mudzakir are not necessarily shared by most people; these qualities are the blessings or miracles granted by Allah SWT to the righteous. The miracles

<sup>15</sup> Siti Fatima, "Strategi Pengembangan Objek Daya Tarik Wisata Religi" (2015).

<sup>16</sup> Ibid

<sup>17</sup> Fatima, "Strategi Pengembangan Objek Daya Tarik Wisata Religi."

<sup>18</sup> Nursy, "Manajemen Wisata Religi Dalam Meningkatkan Daya Tarik Makam Syekh Mudzakir Desa Bedono Kecamatan Sayung Kabupaten Demak."

possessed by Syekh Mudzakir are divided into two types: miracles before becoming a Kyai and after becoming a Kyai. The miracle before becoming a Kyai was that Mbah Mudzakir had the strength in his body to withstand being buried under many sacks of rice by someone who disliked him. However, by Allah's will, he was able to stand up and return to his former state. The second type of *karamah* was when he was a labourer, as he was able to cultivate a vast field with a small number of workers, completing the task in a very short time. This was different from what others could achieve when cultivating a large field. The second type of *karamah* was when he became a Kyai, as he had four wives and 25 descendants, and even more.<sup>19</sup>

The descendants of Mbah Mudzakir went on to become Kyais, even down to his great-grandchildren. Due to his uniqueness, he is referred to as a 'kyai maker.' The next miracle occurred when he passed away, as his grave floated and did not sink, despite being located in the coastal area of Sayung, where high tides are common. As a result, Mbah Mudzakir's grave is considered a sacred site, as it did not disappear or sink into the sea. He is also known as a fighter against Dutch colonialism, so he is highly respected by the people of Demak to this day. Therefore, it is no wonder that his grave is always crowded and visited by people for pilgrimage.

One of Mbah Mudzakir's teachings was to spread Islamic teachings, such as performing the five daily prayers and holding regular religious study sessions every Monday and Thursday. Additionally, Mbah Mudzakir gradually eradicated usury. Given his dedication, which has made him a beneficial figure for religion, society, and his country, it is only fitting that he is honoured with a high status and remembered by the community to this day.<sup>20</sup>

### 3. The Tradition of Maintaining the Tomb of Syekh Mudzakir

To keep the tomb clean and preserve its religious values, the successors and residents around the tomb implement rules such as rituals performed at the tomb of Syekh Mudzakir, as follows:<sup>21</sup>

- a. Performing shalawat, dzikir, tasbih tahmid, and known as tahlil. The dzikir is conducted regularly and led directly by religious leaders or local religious figures. There are no special rituals involved in this practice.
- b. The khaulān ritual, known as the commemoration of the day of death, aims to remember the struggles of Syekh Mudzakir at the end of the month of Dzūl Qo'dah. It is held by the residents and congregation around the grave, which is located in the middle of the sea, beginning with prayers and dzikir.

According to Faizah, when visiting the grave of Mbah Syekh Mudzakir, there are no special requirements; visitors only need to bring incense and flowers, which serve as fragrances, and voluntarily place money in the provided box or bring a key to the grave keeper. However, there are rules set by the management for visitors to ensure the grave remains well-maintained.<sup>22</sup>

<sup>19</sup> Ibid.

<sup>20</sup> Agatia Wnran Tyawati Achmad Andi Rif'an, "Penilaian Risiko Bencana Kawasan Pariwisata Pantai Sayung, Kabupaten Demak," *Pringgitan* 01, no. 02 (2020): 135–50.

Nursy, "Manajemen Wisata Religi Dalam Meningkatkan Daya Tarik Makam Syekh Mudzakir Desa Bedono Kecamatan Sayung Kabupaten Demak."

<sup>21</sup> Nursy, "Manajemen Wisata Religi Dalam Meningkatkan Daya Tarik Makam Syekh Mudzakir Desa Bedono Kecamatan Sayung Kabupaten Demak."

<sup>22</sup> Ibid.

- a. Turn off communication devices during the visit to ensure comfort among visitors;
- b. Maintain order, politeness, and neatness, as Mbah Mudzakir's grave is a sacred and Islamic environment;
- c. Do not play or shout around the grave;
- d. Maintain proper conduct and behaviour towards one another, especially for young people, to uphold the sacredness of the site by avoiding inappropriate behaviour near the grave.

These rules are enforced by the management because many visitors from various backgrounds come, and some are merely there to admire the beauty or natural scenery, so the rules were established and implemented. The following is a description of the activities at Mbah Mudzakir's grave:<sup>23</sup>

- a. Daily activities, such as reciting dzikir, tahlih, and sholawat, by visitors at Mbah Mudzakir's grave. Other activities include serving, cleaning, maintaining, and safeguarding the area around Syekh Mudzakir's grave and its surroundings;
- b. Monthly activities, such as repairing or constructing damaged buildings and building roads that are often flooded by seawater;
- c. There are also annual events, which are attended by visitors, residents, and the family of Mbah Mudzakir.

## **Conclusion**

The grave of Mbah Mudzakir never submerges, even during high tides, rising sea levels, high waves, or severe floods. When the water level rises, it seems as though the grave of Mbah Mudzakir rises with it. Due to this miracle, the news has spread throughout the region, attracting pilgrims who visit day and night. Pilgrims who visit and pray with the intention of seeking blessings from Allah through the intercession of Syekh Mudzakir. Despite being located in the middle of the sea, Mbah Mudzakir's grave has never been empty of pilgrims. Visits to Syekh Mudzakir's grave are often associated with the intentions and purposes of tourists seeking blessings, lessons, advice, and wisdom in their lives. Some tourists have specific goals, such as seeking divine approval, inner strength, steadfast faith, or even abundant wealth.

The three topics explored are the History of Syekh Mudzakir's Tomb, the role Syekh Mudzakir played during his lifetime, and the Traditions for maintaining Syekh Mudzakir's tomb. Syekh Mudzakir was beloved by the community for his teachings, as his messages were easy to understand, and this became a draw for students seeking knowledge from him. He had students who served as caretakers of mosques and prayer halls from the Demak region and its surroundings, earning him the title of 'the trainer of religious leaders.' Additionally, his descendants became caretakers of mosques and prayer halls.

One of Mbah Mudzakir's teachings was to spread Islamic teachings, such as performing the five daily prayers and holding regular religious study sessions every Monday and Thursday. Furthermore, Mbah Mudzakir gradually eradicated usury. Activities around the grave are divided into three categories: daily, monthly, and annual. These activities are conducted according to a predetermined schedule. Thus, the traditions and security of Syekh Mudzakir's grave remain preserved and well-maintained.

<sup>23</sup> Fatima, "Strategi Pengembangan Objek Daya Tarik Wisata Religi."



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