

The Impact of Historic Mosque Tourism Development on the Conservation of Historical Mosque Buildings in Japan and Indonesia

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Abstract

Historic mosques are considered structures with significant heritage, religious, and tourism value, which can sometimes create conflicts between these values. Therefore, this study aims to identify and compare the management of heritage values in historic mosques with tourism potential in Islamic majority (Indonesia) and minority (Japan) countries. This experiment emphasized four historical mosques in Indonesia and Japan while applying comparative analysis through observation, literature review, semiotic, and interview methods. The results showed the following: (1) In Japan as a non-Muslim country, historic mosques are used as spaces to introduce Islamic culture, so they are also used as architectural building museums or Islamic cultural centers, while in Indonesia as a Muslim country, historic mosques are sacred places that are developed as pilgrimage sites and religious tourism (2) Historical mosque as Museum tourism which shows denial relationship, can minimize the restoration of historical mosque building, Parallel Existence and partnership relationship in mosque pilgrimage tourism can intervene historical building by 'living nature' conservation, but partnership relationship in mosque cultural tourism with space limitation problem potentially demolished historical building. Consequently, the differences in managing historic building conservation were also strongly influenced by these mosques' tourism potential and sustainability.

Keywords: *Historic Mosque, Tourism Development, Tourism-heritage Management Relationship, Conservation Interventions.*

1. INTRODUCTION

A Mosque is a historic building that require careful structural attention, as each element of the building is designed to fulfil a specific function and purpose, representing the artistic and intellectual achievements of a civilization. Furthermore, mosque needs conservation to maintain their shape and authenticity. According to (Ruskin, 1903), the authenticity of the form, structure, and materials of the building can be preserved without restoration, as this potentially compromises the originality of the building. Meanwhile, (Viollet-le-Duc, 1990) proposed the Value-centered theory, stating that authenticity could be restored by maintaining the original value of the building. This theory claimed preservation was more suitable for ruins or buildings that no longer served a modern function. Deviating from these theories, the living heritage approach, as advocated by (Mason, 2004) and (Poulios, 2010), asserted that the value of authenticity could evolve

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with time trend. Therefore, community participation becomes crucial in identifying the authenticity and function of contemporary historic buildings. Solely focusing on authenticity may cause historic buildings to lose their usefulness.

The value-centered theory has been applied in the conservation of historic mosque buildings by (Johar et al., 2011). It was emphasized that minimal intervention, scientific research and laboratory analysis, documentation of conservation work, and the application of effective methods and techniques were the main keys to the conservation and restoration of historic mosque in Malaysia. However, (Uzun et al., 2018) stated that the protection of Dere and Karlı in Turkey prioritized structural security, restoration, and maintenance of the surrounding environment. The approach proposed emphasized identification, documentation and community perspectives, acknowledging the potential differences in perceptions of value and function. (van Knippenberg et al., 2020) also introduced the concept of inclusive participation in restoring the Mobarak Mosque in Haque. It was suggested that community involvement from diverse groups and interests was necessary to maintain value and function.

A comparative analysis conducted in two Islamic-majority countries revealed that restoration was necessary to maintain and improve function. According to (Ahmad & Aslam, 2020), the Great Mosque at Samara, Iran, which was not restored after sustaining damage in 2006, has now become an archaeological site. Meanwhile, the Ibn Tulun Mosque in Cairo, Egypt underwent minimal intervention during its restoration in 2004 and still functions as a place of worship. (Saqib, 2021) claimed that the Great Mosque of Herat Afghanistan had undergone numerous restorations and expansions, ensuring its role as a center of worship, religion, Islamic education, and social gatherings. However, the Sultan Ahmed Mosque in Istanbul, Turkey had experienced a decline in its function because it maintained value preservation.

Based on the above description, a comparative analysis of conservation management between Islamic majority and minority countries has not been conducted. Therefore, this study aims to identify and compare the management of cultural heritage values in historic mosque with tourism potential in both types of countries. Indonesia and Japan were selected as samples because they represent traditional Islamic and modern Islamic cultures, in addition to having Islamic majority and minority population. Indonesia has had interaction with Islam since the 13th century, influenced by Sufism and traditional practices (Boenga, 2020), while Japan introduced Islam in the technological advanced 20th century (Morimoto, 2020).

Despite Indonesia belonging to the Organization of Islamic Countries (OIC), and Japan not being a member, both countries are highly regarded as tourist destinations for Muslims (GMTI, 2023). Indonesia, along with Malaysia, are considered a top choice for Muslim tourists, while Japan ranks sixth among Non-OIC countries after Singapore, the UK, Taiwan, Thailand, and Hong Kong. Indonesia and Japan were selected as samples due to their higher scores in terms of heritage and ability to provide a Muslim-friendly experience compared to Malaysia, Singapore, Taiwan, Thailand, and Hong Kong. Japan was selected as a comparison to Indonesia instead of the UK because, in addition to its geographical location on the European continent, the UK has a high prevalence of Islamophobia (Jones, 2022) compared to Japan, which tolerates Islam as a foreign culture (Yamashita, 2022). Both Indonesia and Japan have the potential to develop Historic Mosque as tourist destination, as demonstrated by examples such as Kobe Muslim Mosque and Tokyo Camii in Japan, and the Menara Kudus and Demak Great in Indonesia. Therefore, this study compared the conservation efforts undertaken by mosque institutions to accommodate tourist visits. It also explored the relationship between tourism management and the impact on the conservation of historic mosque buildings. The investigation focused on the perspective of managers who deal with the impact of tourism development. The question posed is to what extent is the change in authenticity value of the buildings maintained in accommodating tourism development?

2. LITERATURE REVIEW

2.1 Historical Mosque Tourism

Religious tourism is closely associated with sacred places. Within Islam, Makkah and Madinah are declared as sacred cities, while mosque and temples, tombs of religious figures, and sites of special events can be considered as holy places (Mazumdar & Mazumdar, 2004). Islamic religious tourism can be divided into two types, namely historical and modern tourism frameworks. This framework was developed by (Haq, 2015) to compare two Islamic countries based on the indicators of place, people, and events. Consequently, Algeria as a historical Islamic tourism destination, emphasizes religious and spiritual elements within these three aspects, while Malaysia, as a modern Islamic tourism destination, focuses on culture, science, and knowledge. This framework also explains the development of mosque and Sufi shrines as pilgrim destinations in Algeria, while in Malaysia, it is developed as a center of Islamic culture and knowledge. The development of mosque as a tourist destination is not limited to Muslim minority countries. Mosque and Muslim saint tombs in Xinjiang, China, have also been developed as pilgrimage destinations (Thum, 2016), while Sehiltik in Berlin, Germany, offers tours that introduce Islamic culture and knowledge (Mosque & Becker, 2018).

Based on the previous statement, it is a fact that countries with religious tourism based on a historical framework recognize Islam earlier than those based on a modern framework. Algeria recognized Islam in the 7th century (MFA-Algeria, 2022), while Malaysia recognized it in the 10th century (Bruce, 2018). Similarly, Islam was recognized in Xinjiang China during the Tang Dynasty (618-907) (Rossabi, 2009), whereas it only became familiar in Germany in the 16th century (Schimmel, 2010).

Previous studies comparing mosque tourism between two Islamic countries resulted in historical and modern frameworks. However, these frameworks only examined and compared tourist attractions between two types of Islamic tourism. This present study aims to re-identify these frameworks by incorporating amenity and ancillary elements. Through a comparative analysis of Indonesia and Japan, the application of historical and modern frameworks of tourism can be updated and expanded to a wider scope of countries.

This study identified tourism management patterns in historical mosque, considering that Muslim-majority countries recognized Islam earlier than Muslim-minority countries. This identification was conducted to assess the significance of historical Mosque as tourist destination by examining objects, events, and tourist support facilities, as well as comparing between both types of countries.

2.2 Relationship between Tourism and Heritage Management

The relationship between tourism and heritage management has been extensively studied by (McKercher et al., 2005), which categorized it into 7 types based on the relationship and potential conflict between the tourism and conservation sectors. This theory shows different levels of maturity in the relationship between these sectors when it comes to developing tourism and conserving historic sites. Collaboration between the two sectors leads to sustainable tourism and conservative activities, but conflicts can erode the value of intangible heritage. Similar concerns were raised by (Imon, 2017), who emphasized that inadequate conservation of cultural heritage could impact gentrification in historic cities, causing loss of intangible cultural heritage. Unfortunately, tourism often neglects local values, leading to conflicts between residents and tourism developers. Therefore, a democratic decision-making process is necessary to accomplish a wider range of perspectives, including those of opposing parties (Rastegar & Ruhanen, 2022).

Contrasting views were expressed by (Meha et al., 2020), who stated that cultural heritage can serve as a catalyst for tourism development in small countries due to the high commitment level and concern by the state and local community in preserving their cultural heritage, ensuring the authenticity of heritage and tourism values. (Mahdy, 2017) also emphasized that varying attitudes can lead to diverse conservation interventions for heritage buildings and the surrounding urban environment. This resulted in the categorization of conservation interventions into 17 types, ranging from anti-restoration to conservation for tourism.

Previous studies explored the relationship between tourism and heritage management, as well as conservation interventions. This present study aimed to bridge the two theories by identifying the correlation between heritage management and tourism, as well as its impact on conservation interventions for historic mosque buildings. This identification was carried out to examine how tourism influences the conservation of historic mosque buildings and to analyze the differences between Muslim majority and minority countries, considering the greater historical significance of mosque in Muslim countries compared to non-Muslim countries.

3. METHODOLOGY

This study aims to investigate three main variables, namely the tourism management framework of historic mosque, the relationship pattern between the management of historic buildings and tourism, and the conservation intervention for historic buildings. The data were obtained through in-depth interviews conducted between 2021-2023 with officials and experts from the Menara Kudus, Demak Agung, Kobe Muslim, and Tokyo Camii Mosques, as well as the Central Java Cultural Heritage Preservation Center (BPCB). Additional information was sourced from mosque archival reports, previous literature, and news publications from relevant academic articles.

Tourism management variables were analyzed with the framework of historical and modern Islamic tourism, focusing on the concepts of place-people-event as tourism products. This analysis also considered tourism amenity related to tourism support facilities and ancillaries associated with tourism organization and promotion. The relationship pattern between heritage buildings management and tourism was examined using the indicators of the 7 types of tourism relationships with heritage, identified by (McKercher et al., 2005):

1. Denial: managers still deny being part of the tourism sector despite having tourist visits and promoting heritage assets.
2. Unrealistic expectation: Failure of stakeholders in assessing the Heritage Asset as tourist attraction.
3. Parallel existence: Both the heritage management and tourism sectors share the responsibility of conservation and tourism promotion while respecting each other's roles and policies.
4. Conflict: Unsynchronization between sectors, resulting from changes in conditions and objects due to tourism.
5. Imposed co-management: Involvement of third party to mediate and impose solutions between conflicting sectors.
6. Partnership: Both sectors benefit from each other, with tourism gaining attractions and heritage conservation sector benefiting from cultural sensitivity and sympathy.
7. Cross purposes: The tourism sector reuses historic buildings as a means of preservation without considering the conservation of intangible heritage value.

In addition to interviews, the identification process of conservation involves the utilization of semiotic analysis by comparing previous and current images and writings to

observe architectural changes. The identification of conservation methods is based on the six categories outlined by (Burra Charter, 2013):

1. Maintenance: The periodic inspection, cleaning, and light repair of old or new materials.
2. Preservation: The deterrence of location destruction and maintenance without altering the original structure.
3. Restoration: The process of returning an area to its original condition, by removing existing additions and installing normal components without using new materials.
4. Reconstruction; The process of closely returning a location to its original condition, using new materials.
5. Adaptation: The modification of a zone to suit its present or proposed use without drastic changes and with minimal impact.
6. Demolition: The destruction or dismantling of a building deemed unsafe or beyond repair

The value of authenticity was observed through changes in the building, based on the Shearing Layer elements identified by Brand (1994) in (Zhu et al., 2022). These elements include sites (Construction land), Structure (Foundation and Frame), Skin (Exterior wall), Service (working elements like electrical, plumbing systems), Space plan (interior layout like ceilings, floors, doors), and Stuff (Interior Furniture). The identification of interventions for architectural authenticity changes was based on the 17 types of interventions proposed by (Mahdy, 2017):

Heritage buildings conservation intervention

1. Conservation as anti-restoration: Conditions are maintained, minimum interventions are applied, and no restorations, changes, or additions are made.
2. Conservation as an old-fashioned archaeological exercise: Cultural heritage is treated as a museum or archaeological object, limiting community social activities.
3. Conservation on wheels: Removal of cultural heritage to preserve it from its original environment.
4. Eclectic restoration or reconstruction: Reconstruction process based on a certain historical period at the expense of the remains of other historical periods.
5. Restoration: The process of returning a building to its original value, considering aesthetics rather than focusing on authenticity and other aspects.
6. Conservation of the building's function: Conservation prioritizes the functional value of historic buildings at the expense of other values.
7. Rehabilitation for adaptive reuse: Heritage buildings are rehabilitated and adapted to support the surviving original functions as well as newly introduced functions.
8. Conservation according to the 'living nature' of the heritage: Conservation is differentiated between living heritage buildings, prioritizing functional value, dead heritage buildings, as well as archaeological and historical value.
9. Refusal of conservation: Demolition of the historic building and construction of a new one.
10. Revival of traditional crafts: Conservation carried out on surrounding modern buildings by harmonizing their architectural style of heritage buildings.
11. Refusal of new architectural vocabulary: Conservation by rejecting modern buildings around heritage buildings.
12. Revival of historic styles: Heritage buildings are preserved while new buildings are constructed around them with similar architectural style.

13. Revival of historic concepts and principles: Heritage buildings are preserved, and new buildings are constructed, adapting to the concept of heritage buildings.
14. New architectural vocabulary in contrast with the old: Heritage buildings are preserved and new modern buildings are constructed around them.
15. Neutral new architectural vocabulary to emphasize the old: Heritage buildings are preserved, and a mirror glass facade is added to provide a neutral background.
16. Conservation zone: The symbolic value of the building is preserved by limiting the height of modern buildings, ensuring they do not exceed that of heritage buildings.
17. Conservation for tourism: Services for mass tourism dominate the site and its surroundings.

4. RESULT AND DISCUSSION

4.1 Historical Mosque Tourism Comparison between Japan and Indonesia

In Japan, historic mosques are developed in a modern way. Kobe Muslim Mosque and Tokyo Camii Mosque act as museum or center of Islamic culture. On the other hand, historic mosques in Indonesia are developed historically. This is shown by the Menara Kudus Mosque and the Great Mosque of Demak which were developed as pilgrimage and religious tourism. Comparison framework can be seen in table 1

Islamic Tourism	Kobe Mosque as Museum place	Tokyo Mosque as cultural centre	Kudus Mosque as pilgrimage center stage 2	Demak Mosque as pilgrimage center stage 3
Place	<input type="checkbox"/> Mosque	<input type="checkbox"/> Mosque, <input type="checkbox"/> Islamic Culture Center	<input type="checkbox"/> Mosque, <input type="checkbox"/> Sufi Tomb Shrines, <input type="checkbox"/> Historical ablution, minaret, and gate structure	<input type="checkbox"/> Mosque, <input type="checkbox"/> Sultan and Sufi Tomb Shrines, <input type="checkbox"/> Islamic Museum
People	<input type="checkbox"/> Islam Imams, <input type="checkbox"/> Islam Scholar	<input type="checkbox"/> Islam Imams <input type="checkbox"/> Islam Scholars, <input type="checkbox"/> Islam Artists, <input type="checkbox"/> other science and art scholars	<input type="checkbox"/> Sufis of the past, <input type="checkbox"/> Islam Imams, <input type="checkbox"/> Islam Scholar, <input type="checkbox"/> Islam Artists	<input type="checkbox"/> Sultan & Sufis of the past, <input type="checkbox"/> Islam Imam, <input type="checkbox"/> Islam Scholar
Event	<u>Religious event</u> <input type="checkbox"/> Eid & Ramadhan Gathering, <u>Education event</u> <input type="checkbox"/> Islam and Quran Class	<u>Religious event</u> <input type="checkbox"/> Eid & Ramadhan Gathering, <u>Education event</u> <input type="checkbox"/> Islam and Quran class, <input type="checkbox"/> Islam Seminar and workshop, <input type="checkbox"/> science-culture seminar and forum discussion, <u>Culture Event</u> <input type="checkbox"/> Turkey and Arab Cultural gatherings and festivals, <input type="checkbox"/> Mosque tour, <input type="checkbox"/> Islam music concert, <input type="checkbox"/> Quran recitation competition	<u>Religious event</u> <input type="checkbox"/> Eid & Ramadhan Gathering, <u>Education event</u> <input type="checkbox"/> Islam Seminar, <input type="checkbox"/> Quran Recitation Gathering, <u>Culture Event</u> <input type="checkbox"/> Indonesia Islam culture festival, <input type="checkbox"/> Islam music concert, <input type="checkbox"/> Islam and Indonesia culture competition <u>Pilgrim event</u> <input type="checkbox"/> The Prophet Muhammad Anniversary <input type="checkbox"/> Mosque Anniversary <input type="checkbox"/> Sufi Scholar Anniversary,	<u>Religious event</u> <input type="checkbox"/> Eid & Ramadhan Gathering, <u>Education event</u> <input type="checkbox"/> Islam Seminar, <input type="checkbox"/> Quran Recitation Gathering, <u>Culture Event</u> <input type="checkbox"/> Indonesia Islam culture Festival <input type="checkbox"/> Islam Knowledge competition <u>Pilgrim event</u> <input type="checkbox"/> The Prophet Muhammad anniversary <input type="checkbox"/> Mosque anniversary
Amenities	<u>Religious amenities</u> <input type="checkbox"/> Prayer room, <input type="checkbox"/> Ablution room, <input type="checkbox"/> Toilet, <u>Education amenities</u> <input type="checkbox"/> classroom <input type="checkbox"/> Library <u>Social amenities</u> <input type="checkbox"/> Lobby <input type="checkbox"/> Multipurpose room, <input type="checkbox"/> Parking area	<u>Religious amenities</u> <input type="checkbox"/> Prayer room, <input type="checkbox"/> Ablution room, <input type="checkbox"/> Toilet, <u>Education amenities</u> <input type="checkbox"/> Seminar room & Classroom, <input type="checkbox"/> Library <u>Social amenities</u> <input type="checkbox"/> Park, Lounge and lobby <input type="checkbox"/> Multipurpose room, <u>Cultural amenities</u> <input type="checkbox"/> Exhibition room <u>Commercial amenities</u> <input type="checkbox"/> Book Store, Café <input type="checkbox"/> Halal and Souvenir market,	<u>Religious amenities</u> <input type="checkbox"/> Prayer room, <input type="checkbox"/> Ablution room <input type="checkbox"/> Toilet, <u>Education amenities</u> <input type="checkbox"/> library, <input type="checkbox"/> classroom <u>Social Amenities</u> <input type="checkbox"/> Veranda, <input type="checkbox"/> Park, <u>Pilgrimage amenities</u> <input type="checkbox"/> Sufi Tomb Shrines, <input type="checkbox"/> Historical Ablution, gate structure and Minaret <input type="checkbox"/> Shrine Lounge	<u>Religious amenities</u> <input type="checkbox"/> Prayer room, <input type="checkbox"/> Ablution room, <input type="checkbox"/> Toilet <u>Education amenities</u> <input type="checkbox"/> Library, <u>Social amenities</u> <input type="checkbox"/> Health centres and ambulance <input type="checkbox"/> Veranda <input type="checkbox"/> Park <u>Pilgrimage amenities</u> <input type="checkbox"/> Sufi Tomb Shrines, <input type="checkbox"/> Historical Ablution <u>Cultural amenities</u> <input type="checkbox"/> Museum,
Ancillary	<input type="checkbox"/> Mosque Institution for heritage place, <input type="checkbox"/> City Government for tourism promotion	<input type="checkbox"/> Mosque Institution for Heritage place and tourism promotion	<input type="checkbox"/> Mosque institution for Heritage place and religious tradition <input type="checkbox"/> Regency Government for tourism promotion <input type="checkbox"/> Indonesia Government Cultural Heritage Management Centre for conservation heritage place	<input type="checkbox"/> Mosque institution consist of local community and regency government for protect Heritage place and tourism promotion <input type="checkbox"/> Indonesia Government Cultural Heritage Management Centre for conservation heritage place

Table 1. Differences in Tourism Mosque Management

Kobe Muslim Mosque, also known as Kobe Mosque, holds the distinction of being the oldest in Japan, built in 1935. The mosque showed its resilience by surviving the US Army air bomb attack in 1945 and the Great Kobe Earthquake in 1995. Consequently, the Hyogo Prefectural government recognized the mosque as a historical heritage building, and was recorded as a modern architecture in Kobe City (Utaka, 2016). Kobe City actively promotes the mosque as a tourist attraction, featuring it in various tour packages, such as Introducing World Religions, Introducing World Cultures, Introducing Asian Cultures, as well as Introducing Indian and Middle Eastern Cultures. However, the mosque is classified as a facility than a tourist attraction within the framework of Muslim-Friendly Tourism Program. This classification indicates that the Kobe Government developed Kobe, not as spiritual tourism, but as cultural discovery tourism. Despite its role as an institution for introducing Islamic culture, the Kobe Mosque has not been explicitly developed for cultural tourism, leading to a more museum-style approach. This can be attributed to its primary function, which centers around serving as a community mosque². This has an impact on:

1. Only the main buildings, with their religious, architectural, and historical values, are considered sacred or possess the potential to be tourist destinations.
2. Events organized by the mosque primarily aim to attract worshippers.
3. The central figures in these events are limited to the mosque's Imam and the Islamic scholar.
4. Lack of tourism-specific facilities.
5. Mosque institutions do not actively promote tourism but rather provide tourist services that are considered missionary endeavors. The Imam can act as a tour guide, offering introductions to Islam and providing tours. Tourists who make reservations can assess these services, while those without reservations are permitted to observe the building outside of prayer times. Due to the limited provision of cultural attractions, tourist services, and tourist support facilities presented by the mosque institution, tourists tend to focus primarily on the building's architecture and the introduction to Islam. This makes the Kobe Mosque develop like a Museum³, which focuses on presenting and guiding the imposition of historical objects and buildings.

Tokyo Camii Mosque, also known as Tokyo Mosque, is primarily recognized as one of the architecturally interesting buildings in tourist destinations in the Yoyogi Area by the Tokyo Tourism Bureau⁴. The mosque was developed as a cultural tourism⁵ because it includes praying rooms and an Islamic center that attracts visitors. The development of cultural tourism is also evident in the available facilities, which include Mosque facilities (Prayer room, Ablution, and Toilet), Education center facilities (Seminar room, Classroom, Library, and multipurpose room), as well as Leisure facilities (Lounge and Book Store, Halal and Souvenir market, Café, and Park). The Tokyo Camii Institute comprises branch institutions responsible for organizing cultural events, including the Tokyo Camii Institute, Tokyo Camii Woman, Tokyo Camii Youth, Tokyo Camii Halal Market, Kitapçı bookstore, and publishing. These institutions are responsible for coordinating events at the Tokyo Mosque.

1. Tokyo Camii Mosque Institute organizes religious and social activities or events such as religious festivals, educational classes, and mosque tours.
2. The institute arranges seminars, discussions, and competitions on Islamic Quran and Turkish cultural festivals.
3. The women organize activities specifically for women.
4. Tokyo Camii Youth is responsible for organizing activities for the youth, such as cultural discussions and gatherings.

5. Tokyo Camii Halal Market handles sales activities in cafes and halal markets.
6. Kitapçı Bookstore and Publishing is responsible for Bookstore and Publishing Books.

In contrast to Kobe Mosque, which primarily focuses on Islamic Imam and Scholars, Tokyo Mosque invites Imam, scholars, and artists as the center of religious and cultural events. The events in both mosques are centered on introducing Islamic culture and science. However, the events at the Menara Kudus Mosque and the Great Mosque of Demak are about religious studies and Islamic pilgrimage. The Menara Kudus Mosque, also known as Kudus Mosque, and the Great Mosque of Demak, known as Demak Mosque, are specifically developed for Pilgrimage and Religious Tourism.

The distinction between the two lies in two aspects: place and amenities, as well as events and people. Firstly, these mosques are called pilgrimage centers because they possess two sacred places. The building is the main sacral object, while the Sultan-Sufi Tomb Shrine is another religious object. The difference is that the Kudus Mosque only has places and amenities supporting religious activities and education. In contrast, Demak Mosque offers places and facilities catering to non-religious and non-profit tourism, such as museums and health centers. Kudus Mosque is considered a 2nd stage Pilgrimage center, while Demak is classified as a 3rd stage pilgrimage center⁶.

Secondly, both mosques organize events and feature figures that greatly influence the attraction of tourists. The events encompass the study of Islam and religious festivals that combine Islamic culture with Indonesian culture. These festivals aim to preserve intangible heritage, serving as a focal point for the people of Kudus and Demak Cities. Religious events at Kudus Mosque hold more significance than those at Demak Mosque because certain religious events in Kudus, such as the Buka Luwur tradition event (the tradition of replacing the curtain covering the Sufi tomb), carry a higher level of religious devotion. Visitors often believe that pieces of curtain cloth are often used as charms⁷. The residents still apply the cult teachings of Sunan Kudus (a famous Islamic figure of the past), who built the Kudus Mosque, such as the prohibition of killing cows and the absence of beef-derived food in the city^{7,8}. The institution of the Kudus Mosque stems from the local community, while the local government and society established the institution of the Demak Mosque.

4.2 Influence of Tourism-Heritage Management Relationship on Historical Mosque Conservation Intervention Comparison between Japan and Indonesia

The relationship between tourism and heritage management in Kobe Mosque can be classified as denial. This is because the Institute of Kobe Mosque has its origins in the Muslim Community of Kobe City. From its inception until the present day, the primary purpose of mosque has been to serve as a place of shelter for the protection and socio-religious services of the Muslim community, and has not been actively developed as a tourist destination⁹. However, the City Government promotes tourism due to the architectural and historical value of the mosque building. The Kobe Mosque Institution provides limited tourism services by allowing tourists to visit outside of worship times and offering tour guide reservations, without permitting the taking of photographs inside the mosque⁹.

The mosque has not undergone any functional change and has maintained its authentic building value, as building elements, including the site, structure, and space plan have remained consistent over time. It has maintained its original location, and its structure still reflects the architectural style of Indian dome Mosque (Figure 1). In addition, the spaces are divided into 4 floors, with a mezzanine on the 2nd floor.

Restoration work was carried out in the Skin, Service and Stuff sections of the Kobe Mosque to address the alterations that had taken place. The Skin section underwent its most recent restoration in 2018-2019, which involved restoring the wall and dome paint,

as well as the provision and replacement of fence materials (Figure 2). Restoration of Stuff and Service was carried out in 1947 by adding a temperature control system room. The stuff section underwent repairs and the replacement of new window



Figure 1. From left, Kobe Mosque in 1935¹⁰, 1945¹¹, 2022¹², and Indian dome mosque style¹³. glass and new decorative lamps¹⁴. Restoration serves as a means for the Kobe Mosque Institution to intervene in the preservation of the mosque's historical value and functionality.



Figure 2. Building and environmental conditions of Kobe Muslim Mosque in 2016 (left)¹⁵ and 2021 (right)¹².

In contrast to Kobe Mosque, Tokyo operates as a community mosque and culture center, with tourism and socio-religious activities managed by an institution called Tokyo Camii Diyanet Turkish Culture Center. The relationship between the tourism sector and heritage management at the Tokyo Mosque can be described as a partnership. The Tokyo Camii Diyanet Turkish Culture Center aims to promote Islamic cultural sensitivity and sympathy among local Japanese and Muslim communities in Japan, while also generating income through the sale of cultural products, such as food, souvenirs, and books. Tokyo Mosque seeks to rectify the bad stereotypes of Muslims, specifically regarding the radicalism and terrorism, both globally and within Japanese society¹⁶.

The addition of the cultural center function to Tokyo Mosque resulted in the demolition and reconstruction of the two buildings. The main building underwent demolition and reconstruction between 1986 and 2000, adopting a new architectural style with changes in its Skin and Structural elements. The original Mamluk mosque style was transformed into the Turkish central-dome style. Similarly, the supporting building underwent demolition and reconstruction between 2017 and 2018, transitioning from the Japanese traditional wooden style to a Turkish traditional house style building (Figure 3). Unfortunately, these changes affected all aspects of the building, including its interior elements, which now feature Turkish nuances. The mosque currently includes prayer rooms, culture rooms, commercial rooms, office rooms equipped with modern systems such as elevators. The Turkish government, which assigned Tokyo Camii Diyanet Turkish Culture Center as the manager, intervened in the form of a refusal of conservation to develop the function of the mosque as a cultural center.



Figure 3. Figures on the left are old Mosque Building^{17a,17b} and those on the right are new¹²

Kudus Mosque has been developed as a pilgrimage center, specifically catering to pilgrimage or religious tourism activities within the sanctuary zone only⁷. In cases where these activities intersect with public areas and facilities, the Mosque Institution collaborates with the local government to regulate the flow of tourists. While mosque institutions do not actively promote their religious attractions in the media, they do convey information about the process and procedures of worship through media channels. The promotion and management of tourism activities outside the mosque and tomb zone are handled by Kudus District Culture and Tourism Office, making the local government responsible for managing commerce and tourist transportation in those areas. This parallel existence describes the relationship between tourism and heritage management, with Kudus Mosque Institution preserving intangible cultural heritage and buildings, the local government managing tourism outside the sanctuary zone, and the Cultural Heritage Conservation Center (BPCB Central Java) overseeing and evaluating the development of the sanctuary zone and tourism zone.

The development of Kudus Mosque as a pilgrimage site has been ongoing since the 18th century, with activities centered on the mosque and the tomb of Sunan Kudus. Kudus Mosque experienced alterations and development of buildings to accommodate pilgrimage activities and worshippers⁷. The original shape of the mosque is unknown, but it is predicted to be a square structure with a single pillar. The mosque underwent demolition and conversion into a rectangular building structure with 4 pillars 1918, resulting in changes to all layers of the building. Subsequent expansions and the addition of an electrical system occurred in 1925 and 1933, further modifying the Service and Space plan layer of the building (Ashadi, 2017).

In contrast to Tokyo which intervened through the refusal of conservation, Kudus Mosque implemented a Conservation intervention according to the 'living nature' of the heritage. This approach aims to preserve the historical value of the mosque, resulting in the retention of certain structures and stuff. The preservation of 6 structures and stuff showcases their historical value and acculturation between Hindu and Islamic cultures, contributing to the identity of the Holy Mosque. These retained features include: (a) Inner Paduraksa gate, (b) Outer Paduraksa gate, (c) Mesjid Kudus Minaret, (d) The outer gate and fence, (e) Structure of the ablution building, and (f) The inscription of the building establishment (Figure 12).



Figure 4. a. Inner paduraksa gate¹², b. outer paduraksa gate¹², c. Menara Mesjid Kudus¹², d. The outer gate and fence¹², e. Structure of the ablution building¹², and e. the inscription of the building establishment¹²

Demak Mosque was developed as a pilgrimage center with more extensive facilities than Kudus Mosque. It also focused on the development of cultural tourism attractions and facilities. In contrast to Kudus Mosque, where rituals and cultural events are concentrated in the Sanctuary Zone, cultural events and rituals extend to outer zone. This is because the events at Demak Mosque have become an integral part of Demak City Cultural Event, such as the Grebeg Besar cultural event¹⁸, forming part of a series of cultural tourism events in the city. The management of this cultural tourism event involves collaboration between Demak Mosque Institution, Demak Regency Government, and other historical mosque institutions in Demak Regency. Demak Mosque Institution represents all elements of Demak Regency, including local residents, figures and scholars, Islamic organizations, as well as the government and police.¹⁹ Therefore, the relationship between Tourism and Heritage Management is characterized by partnership.

The conservation of the mosque focuses on maintaining the structure of the main building and enlarging the mosque zone to add supporting buildings (figure 5). The reconstruction process was carried out at the Structure Layer and Skin of the ground floor. While the structure of the 4 main wooden pillars was preserved, an additional structure of 12 concrete pillars surrounding the main pillars was added. The Skin Layer on the first floor was also replaced with concrete material to ensure the stability of the building^{19,20}. The shape and structure of the 4 main wooden pillars and the roof structure were preserved. These two structures were restored by replacing some deteriorated wooden components with new wood of the same type, which were stored in the Museum¹⁹. The space plan layer underwent 5 changes²⁰, starting with only one prayer room in 1870, followed by the addition of a veranda space from 1870 to 1933, the inclusion of a prayer room for women, corridor space, and gates from 1933 to 1966, the elimination of corridor space and gates while introducing library space and offices between 1966 and 2001, and finally the addition of museum space in 2018-2019. These additions did not affect the alteration of the mosque's structure, as the new spaces were built around the existing mosque. Consequently, the Pilgrimage Zone of Demak Mosque expanded to accommodate the addition of spaces. The intervention implemented in Demak Mosque Heritage buildings is a form of conservation that aligns with the 'living nature' of the heritage. The main

building retained its shape and historical value, while incorporating new modern additions that architecturally adapted to the mosque building.

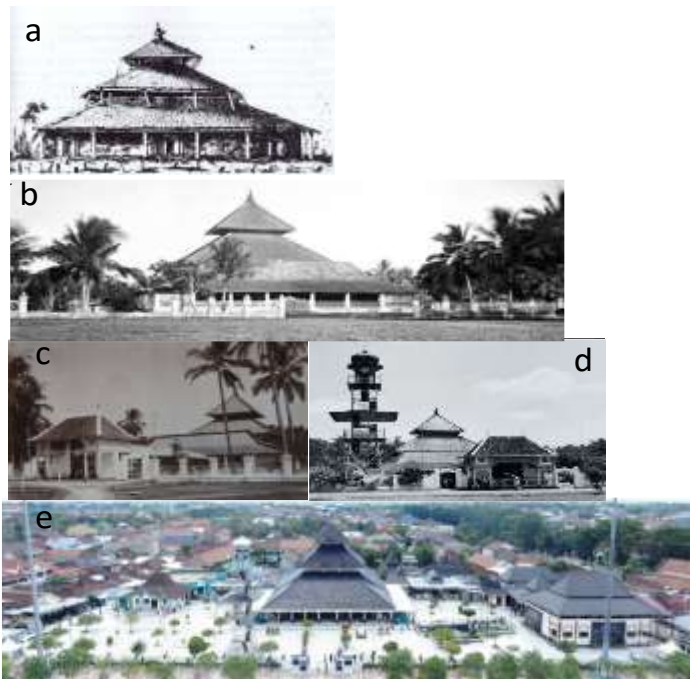


figure 5. expansion and restoration of Demak Mosque complex (a) before 1870²¹, (b) 1870-1933²⁰, (c,d) 1933-1966²⁰, (e) 1966-present²⁰

in this subchapter it can be concluded that the historic mosque in Japan is preserving the building by minimizing tourism activities or otherwise increasing the function of the building for mosque tourism. However, historic mosques in Indonesia are developed for tourism but retain some layers or buildings that reflect historic value. It can be seen in table 2.

Aspek	Kobe Mosque	Tokyo Mosque	Kudus Mosque	Demak Mosque
Tourism-Heritage Management Relationship	Denial	Partnership	Parallel existence	Partnership
Conservation Method	<input type="checkbox"/> Preservation in Space Plan and sites <input type="checkbox"/> Restoration in Skin, Service and Stuff	<input type="checkbox"/> Demolition In stuff, Space plan, Service, structure, Skin <input type="checkbox"/> Preservation in sites	<input type="checkbox"/> Demolition In stuff, Space plane, Service, structure, Skin of Main Building <input type="checkbox"/> Preservation in sites, gate structure, Ablution structure, Minaret Structure, some historical stuff	<input type="checkbox"/> Reconstruction in Skin and Structure <input type="checkbox"/> Restoration in space plan, service, stuff, and structure 4 main pillars dan atap <input type="checkbox"/> Preservation in sites
Authenticity Intervention	Restoration	Refusal of conservation	Conservation according to the 'living nature' of the heritage	Conservation according to the 'living nature' of the heritage

Table 2: Correlation of Tourism-Heritage Management Relationship with Intervention Authenticity

4.3 DISCUSSION

The framework that distinguished Islamic tourism between two Islamic countries was categorized into historical and modern Islamic tourism. While historical tourism focuses on places, people, and events motivated by faith and culture motivation, modern tourism emphasizes culture and knowledge of Islam (Haq, 2015). By incorporating amenity and ancillary elements while comparing Islamic majority and minority countries, the Islamic

tourism framework can be further divided into three categories, namely Museum Tourism, Culture Tourism, Pilgrimage and Religious Tourism.

Museum Tourism and cultural tourism fall under Modern Type of development. The initial stage of the Modern Type involves utilizing Historical Mosque for Museum Tourism, specifically focusing on congregation and religious activities, while also providing tourists with an introduction to Islamic culture and building architecture. A Historical Mosque progresses to the second stage, known as cultural tourism, when it incorporates organized tourism activities, provides commercial facilities, and promotes social-tourism activities and services.

Pilgrimage and religious tourism, belongs to the historical type of development. It is divided into four stages according to the Pilgrimage center theory by (Soljan & Liro, 2022). The first stage is a pilgrimage center without pilgrimage support facilities, the second stage has pilgrimage support facilities, the third stage encompasses pilgrimage support facilities, culture, and recreation facilities, while the fourth stage includes facilities contained in the third stage along with commercial facilities. The Historical Mosque functioning as pilgrimage centre is in the second or third stages. There are no commercial facilities in the pilgrimage core zone of a historical mosque, to preserve the religious value. This type does not expect profit from the tourism zone but relies on pious charity from worshipers. Another difference between a Historical Mosque as a pilgrimage center in the second and third stages is the holding of events, with festivals in the second stage being more focused on worship.

The correlation between tourism-heritage management relationship types according to (McKercher et al., 2005) and conservation interventions in heritage buildings (Mahdy, 2017) produced 3 types of correlations:

For the first type, when the tourism-heritage management relationship is Denial, the building conservation intervention will be restoration, considering the historical value and authentication. Although the mosque provides services for tourists, it establishes guidelines, regulations, and facilities that apply to the congregation and are conducted outside of prayer time. The management's refusal of tourist status is demonstrated to preserve the value and function of the building, thereby avoiding alterations. Restoration is done minimally by repairing damage without changing the material and architectural value.

The second type is the Parallel Existence type in the tourism-heritage management relationship. Conservation according to the 'living nature' of the heritage becomes the intervention for the historic Mosque building. Pilgrimage services, religious festivals, and supporting facilities are organized in the sanctuary zone. In contrast, the commercial facilities development by the local government and tourism community takes place outside the core zone. Although the demolition of historic mosque buildings may occur, certain parts are preserved to maintain the authenticity of the building structure, as it represents the identity of the historic mosque.

The partnership type in tourism-heritage management relationships is the final type. In this type, there are two ways of intervening. Firstly, when the institution has sufficient land area, the conservation intervention for the historical mosque follows the principle of conservation according to the 'living nature' of the heritage. This is similar to the second type, which safeguards the core zone from commercial tourist facilities. Secondly, when the mosque is situated on a site with limited space, the refusal of conservation is the only choice of intervention in the building, as improving its function for cultural tourism necessitates supporting facilities.

5. CONCLUSION

In conclusion, the management of historical mosque conservation was strongly influenced by tourism development. As a Muslim minority country, a mosque in Japan was developed as a museum or cultural center. This approach allows for preserving the mosque's authenticity while providing minimal tourism services. However, developing a historic mosque as a cultural center may lead to potential demolition and loss of authenticity due to the increased facilities and high tourism services. As a Muslim-majority country, Indonesia focused on developing mosques as pilgrimage centers. This development may involve reconstruction or even demolition of mosque buildings, but efforts are made to preserve certain elements for their authenticity. This study enriches Islamic tourism's framework by examining the correlation between heritage management-tourism relationships and conservation interventions of historic buildings. An important limitation of this study is that it did not consider elements of tourist perceptions in analyzing tourism potential or exploring the role of the mosque as a sacred place. Therefore, future studies should focus on the development of historical mosque tourism, considering visitor perceptions and their impact on the sacredness of space and the cultural landscape.

NOTE

1. See Kobe Tourism Model Course. retrieved
https://www.feel-kobe.jp/model_course/modelcourse_13/,
<https://www.feel-kobe.jp/column/kitano-nihonkanzerotabi/>,
https://www.feel-kobe.jp/model_course/modelcourse_21/,
https://www.feel-kobe.jp/travel_abroad_in_kobe/india_middle_east/,
<https://www.feel-kobe.jp/muslim/>
2. Mosques focus on fulfilling Muslim community socio-religious needs (Battyorn, 1988).
3. Museum Tourism is now developed with a multifunctional purpose of education, recreation, and social integration, but museums used to be developed as a place to provide collections, protection, and exhibition of heritage that became a place of learning ((Simmons, 2020) (Shao et al., 2019) (Preko et al., 2020)).
4. See Yoyogi-Tokyo's outdoor space. retrieved
<https://www.gotokyo.org/en/destinations/western-tokyo/yoyogi/index.html>
5. Cultural tourism is difficult to define because of the broad definition of culture but some types of cultural tourism include Tradition and ethnic tourism, Event and festival tourism, religious tourism, creative tourism and heritage tourism. ((Hughes, 1996)(Csapo, 2012)). Tokyo Mosque has attractions of all three types of cultural tourism, both objects, activities and events.
6. Pilgrimage centre stage two consists of Main Chapel facilities, The host's sanctuary objects, and other religious objects and pilgrim stage three consists of pilgrim stage two facilities plus cultural and recreational facilities
7. Interview with the manager of Kudus Mosque.
8. Sunan Kudus's prohibition to his students not to slaughter and or eat cows to protect the feelings of the Hindu community in the 16th century. (Ashadi, 2009)
9. Interview with Imam Kobe Muslim Mosque
10. Photo retrieved <http://kobe-muslim-mosque.com/news/histories01.html>

11. Photo retrieved
<https://www.facebook.com/JapanMuslimGuide/posts/subhanallah-rare-photos-of-kobe-masjid-this-images-were-taking-right-after-the-a/3016756371705315/>
12. Author Photo took Picture in 2021-2022
13. Martin Frishman's theory of types of mosques retrieved from (Negar Hakim, 2010)
14. Arabia and Kuwait donated about 2,000 pounds sterling to restore the mosque. Glass for the new windows was imported from Germany. Abdul Hadi Debbs and Mr Al Bakir donated the chandelier and paid for the air-conditioning system to be installed (Brewer, 2010)(Vandestra, 2017)
15. Photo retrieved Google Street View
<https://www.google.com/maps/@34.6962955,135.1877847,3a,90y,145.43h,103.5t/data=!3m7!1e1!3m5!1ssrI247WWZs3xg9dgy0jbyQ!2e0!5s20160601T000000!7i13312!8i6656?hl=id&entry=ttu>
16. Interview with the Department of Communication Staff of Tokyo Camii Mosque
17. Photo retrieved in (a) Google Street View and (b) (Omer, 1999)
https://www.google.com/maps/@35.6678639,139.6762932,3a,75y,78.54h,80.11t/data=!3m7!1e1!3m5!1s_j0E2yzjocpHqOJIFNBqeQ!2e0!5s20150301T000000!7i13312!8i6656?entry=ttu
18. Grebeg Besar is a cultural celebration event to celebrate the Islamic holiday of Eid al-Adha, a tourism event in Demak Regency held at Demak Mosque, Demak Regent's Office, and other historical mosques in Demak Regency retrieved.
<https://pariwisata.demakkab.go.id/tradisi-grebeg-besar-demak/>
<https://pariwisata.demakkab.go.id/rangkaian-prosesi-grebeg-besar-1444-h-2023/>
19. Interview with Department of Comunication Staff of Mesjid Agung Demak
20. Demak Mosque Conservation Report.
21. Photo retrieved in (Soekamto, 1973)

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