

Millennial tourists' perception on Gedhe Mataram mosque as religious tourism site

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**Millennial tourists' perception on Gedhe Mataram mosque as
religious tourism site**

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ABSTRACT

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Purpose — *This study aims to analyze the perception of millennial tourists towards Gedhe Mataram mosque in terms of five components: attractions, amenities, accessibilities, human resources, and prices.*

Method — *This qualitative descriptive research involves multiple millennial informants. Observation at Gedhe Mataram mosque area, interviews with 16 millennial visitors, and field documentation comprise the data gathering methods. A random sample of millennial visitors visiting Gedhe Mataram mosque area was selected using the informant selection technique. All discovered data is examined using the Spradley model.*

Result — *The results indicated that Gedhe Mataram mosque area's overall attractions, amenities, accessibilities, human resources, and prices are satisfactory in the eyes of tourists.*

Contribution — *This study contributes some recommendations to managers to develop this destination based on constructive criticism and suggestions from millennial tourists.*

Keywords: *millennial tourists, mosque tourism, perception*



INTRODUCTION

Tourism is the activity of people traveling to and staying in locations other than their customary place of residence for less than one year (Utami et al., 2016). Tourism is also a travel activity carried out by a person or group to an area in a short period to gain new experiences or just for recreation. The travel is for various activities, business, religion, and other personal reasons.

Tourism is now currently a promising sector in Indonesia. It is a sector that has the potential and deserves to be developed innovatively to increase the level of competitiveness (Ismail, 2020). Tourism not only contributes to revenues significantly, but also provides employment opportunities and creates new business sectors. Indonesia's tourism development is now starting to increase rapidly. Evidently by many unique and distinctive new tourist destinations that are starting to emerge from all over Indonesia. The development of tourism today does not only focus on natural tourism but also artificial tourism.

The level of tourist visits to Indonesia tends to increase year by year. It proves that the tourism sector is a market-driven industry, so there are many opportunities to market tourism products in Indonesia (Setiawan, 2019). For example is Bantul regency. It is one of the regencies in the Province of D.I. Yogyakarta that is currently intensively developing its tourism. Based on DIY tourism statistics in 2017, the number of tourist visits in 2017 was 9,141,150 tourists. The majority of the significant growth in the number of tourists is attributable to natural, contemporary, and instagrammable tourism locations.

Table 1. Number of tourists visited to Bantul Regency

No	Destination	Year 2016	Year 2017
1	Parang Tritis Beach	2.229.125	2.771.766
2	Hutan Pinus Area	582.261	2.279.119
3	TNIAU Dirgantara Museum	257.167	406.826
4	Samas Beach	247.293	370.285

Source: Dinas Pariwisata DIY (2017)

During the rise of tourist destinations in Bantul, this study is concerned with analyzing the cultural, historical, and religious tourism destinations in Bantul Regency, especially Gedhe Mataram mosque area which the number of tourists is only 445 in 2017. It is in contrast to the number of tourists in Parang Tritis Beach and Hutan Pinus area which reached more than 2 million tourists in a year.

Gedhe Mataram mosque area is one of the cultural heritage in the Special Region of Yogyakarta. Cultural Heritage is cultural conservation in the form of objects, buildings, structures, sites, and areas on land or in water whose existence needs

to be preserved because it has significant values for history, science, education, religion, and or culture through the designation process ([Undang-Undang Republik Indonesia Nomor 11 Tahun 2010 Tentang Cagar Budaya, 2010](#)). Kotagede area has an area of 220 hectares and holds historical assets relating to the birth of Islamic Mataram Kingdom.

Gedhe Mataram mosque becomes the center for the spread of Islam in the center of the Hindu Mataram Kingdom. Gedhe Mataram mosque is a cultural heritage full of history because it becomes the mosque of the kingdom and one of the main elements of the Catur Gatra Tunggal concept during the Islamic Mataram Palace period ([Savitri & Sumardiyanto, 2021](#)). According to historical accounts, kings of the archipelago who adopt Islam viewed the mosque as a compliment to the royal palace. ([Kusuma, 2021](#)). Therefore, Gedhe Mataram mosque, as a historical, cultural, and religious tourism, needs to be preserved by all parties, including the millennial generation, who are actors to take control of historical, cultural, and religious continuity in the future.

Natural beauty, contemporary, and instagrammable locations are tourist destinations millennial tourists seek. The term "instagrammable" refers to photogenic locations of tourist objects and invites the desire to capture the experience of traveling in these places and share it on social media ([Anom & Revias Purwa Kusuma, 2019](#)).

Millennials were born between 1981 and 2000 ([Ali & Purwandi, 2017](#)). The number of millennials in Indonesia has reached 81 million people out of a total of 255 million Indonesian population ([Rumahmillennials.com, 2018](#)). The millennials are a generation with high level of self-confidence. They live where everything is available and also instant.

Millennial are a trend-setting generation or it can be interpreted as the millennial generation being the generation that determines the latest trends ([Boutsioukou, 2018](#)). With all their advantages, the millennial generation is highly relied on as the vanguard in restoring tourism conditions through more modern tourism promotion strategies, so that tourists will be much more interested in visiting Indonesia ([Narendra et al., 2019](#)).

Millennial is potential tourism consumers now. In addition to the large number, their characters indirectly support the promotion process ([www.bulelengkab.go.id, 2018](#)). The millennials prefer to travel to new and instagrammable destinations. In addition, this generation is more concerned with its existence when visiting a tourist destination that is currently viral than studying and visiting tourist destinations that contain cultural, historical, or religious values.

In accordance with research by [Suyitno \(2018\)](#), the millennial generation tends to pay less attention to social conditions and only pursue pride in certain labels. In addition, [Suyitno \(2018\)](#) also mentions that the millennial generation also tends to abandon and ignore cultural values, likes to pursue values of freedom, idealistic, egocentric and often overly optimistic and unrealistic.

If the millennial generation is more interested in new and contemporary tourist destinations, who will preserve and maintain history, culture, and religious tourist destinations? how is the sustainability of historical, cultural, and religious tourist destinations, in the rise of new, contemporary, and instagrammable tourist destinations? Moreover, the quality of the millennial generation today is starting to erode with the progress of the globalization era in various fields, especially technology which has caused a lot of juvenile delinquency and promiscuity ([Nurmila et al., 2017](#)).

Several studies have examined the perceptions of millennial tourists towards several tourist destinations. [Mahyuni et al., \(2020\)](#) mentions that millennial tourists have a positive and good perception of natural tourism, such as eco-parks, as a place to enjoy the beautiful natural beauty and fresh air, relieve fatigue, do outdoor sports, and get nice and instagrammable photo spots. Meanwhile, the research on the perceptions of millennial tourists towards Smart Tourism at Gedung Sate Museum states that the external and internal perceptions of millennial tourists are equal in forming positive perceptions of the application of the concept of Smart Tourism at Gedung Sate Museum ([Widiyanti et al., 2021](#)).

Previous research has enriched insight into the perceptions of the millennial generation toward natural and artificial tourism. However, there is still little research that explores in depth related to historical, cultural, and religious tourism. Therefore, **this study aims to analyze the perception of millennial tourists towards** the tourist destinations of Gedhe Mataram mosque area. By understanding the perceptions of millennial tourists about historical, cultural, and religious tourism, hopefully, this destination will be better, sustain, and increase the number of tourist visits. This study hopefully can be a reference for managers in developing historical, cultural, and religious tourism in the future.

METHOD

The location of this research is Gedhe Mataram mosque area in Purbayan Street, Jagalan Village, Banguntapan District, Bantul Regency, Yogyakarta.

This research is qualitative descriptive research. Descriptive describes the reality without explaining the relationship between variables ([Kriyantono,](#)

2012)⁷ According to Yusanto (2019), the qualitative method aims to obtain an in-depth understanding based on the fact and natural setting of the phenomenon to be studied. The researcher acts as a key instrument to obtain the required data. This research approach generates descriptive data in the form of written or verbal data from observed individuals and actors exactly millennial tourists.

The informant selection technique is accidental sampling to tourists who the researcher meets accidentally in Gedhe Mataram mosque area. The number of informants found is only 16 millennial tourists.

The data collection techniques are observation in Gedhe Mataram mosque area, interviews with millennial tourists, and field documentation. I used unstructured in-depth interview and informal language.

The data analysis model used in this study is Spradley's qualitative data analysis model. According to Spradley (1980), there are four stages in data analysis in qualitative research, namely analysis of domain, taxonomy, componential, and cultural themes.

Domain analysis is used to collect all the data obtained about the perceptions of millennial tourists towards Gedhe Mataram mosque area. Furthermore, the data obtained is separated according to needs so that the researcher can find a general description of these perceptions. The following step involves preparing many questions for interviews with informants to obtain a precise description.

In taxonomic analysis, after finding a clear description or specific patterns from the data obtained, the next step is making another interview guideline by adding a few questions. The aim is to confirm the findings of researchers in this taxonomic analysis.

In componential analysis, the goal is to find domains that have differences or are counter-organized. After gaining the difference, the next is making another follow-up interview guideline which aims to confirm the researcher's findings in the component analysis.

In cultural theme analysis, the results of the temporary research are linked with other patterns so that researchers can obtain initial conclusions regarding the common threads. Then the researcher makes another interview guideline that consists of additional questions from the results of the common thread. After the same analysis is carried out on the interview data, the next is analyzing cultural themes between the results of the calculated data analysis and the results of the interview data analysis.

RESULT AND DISCUSSION

Informant characteristics

The number of informants is only 16 millennial tourists. It is because of the difficulty of finding millennial tourists in this cultural, historical, and religious destination. The characteristics of millennial informants based on age consist of late adolescents aged 19-25 years by 11 informants. Millennial informants from the early adult category of 26-35 years are five informants. Meanwhile, no millennial informants from the late adult category of 36-45 years visiting this destination. Men informant consists of ten informants, while women are only six informants. Characteristics of millennial informants based on education level consist of students around 19 to 26 years old. Thirteen millennial informants in this study are undergraduate-level students. Meanwhile, there are three students at the post-graduate level.

Millennial tourists' perception

Attractions

The attraction of Gedhe Mataram mosque area consists of three attractions. Those are Gedhe Mataram mosque, The tomb of Mataram Kings, and Sendang Seliran. Four indicators are used to analyze those attractions such as beauty, uniqueness, security, and cleanliness.

Table 3. Gedhe Mataram mosque

Attraction	Indicator	Evaluation			
		Worst	Bad	Good	Best
Gedhe Mataram mosque	Beauty			√	
	Uniqueness				√
	Security				√
	Cleanliness				√

Source: author's data (2019)

The first point of interest is the Gedhe Mataram mosque. According to eleven millennials, Gedhe Mataram mosque is of sufficient quality and beauty. The remaining five millennial informants concur that this mosque is the most beautiful and finest. According to millennial sources, the building's architectural design, the pond around the exterior of the mosque, and the inventory arrangement contribute to its beauty. When staying at this mosque, visitors are delighted and appreciate its beauty. Gedhe Mataram mosque's beauty is exemplified by qualities such as elegance and visual appeal. Hopefully, this

mosque will keep its beauty in the future, so that more tourists will continue to visit this location.

The history of this mosque's construction by Hindu and Buddhist communities at the time, according to eleven millennial informants, makes it highly distinctive. This is due to the building's architecture, which has a high archaeological value, the historic carved pulpits, the ancient but still loud and original drums, and the building's architecture. While the other five millennial informants remark that it is unique since they mainly concentrated on the mosque's design and did not pay attention to various other inventories, such as a carved pulpit and a very ancient drum, it is said by these individuals that the mosque is distinctive.

It relates with the research conducted by Kusuma, that Traditional Javanese architecture considers buildings not only as physical objects but also as symbolic and ritual interpretations. Traditional Javanese architecture means formation based on building materials and construction connected with cosmic arrangements, namely the stage of purification (Kusuma, 2021).

The millennial tourist perspective of the Gedhe Mataram Mosque's security system indicates that it is optimally guarded. In this study, all 16 millennial respondents express the same attitudes on the security system. There are numerous CCTV cameras at multiple locations within the vicinity of the mosque. The goal of CCTV in the mosque area is to ensure security. According to the perceptions of millennial tourists, tourists feel quite secure and comfortable at this mosque, without worry of losing their stuff, due to the mosque's superior security system. In addition, the manager is present at the mosque to protect the immediate vicinity of the Gedhe Mataram mosque.

The last is the cleanliness of the Gedhe Mataram Mosque. The millennial tourists' perception shows that cleanliness in this mosque is so clean. All 16 millennial informants in this study mention the same perceptions toward the cleanliness of the mosque. Millennial feels that the Gedhe Mataram mosque is very clean. In the front area of the mosque, there is also a notice board about the prohibition of smoking. The existence of the notice board shows that the manager wants to maintain the cleanliness and comfort of the worshipers and tourists visiting the Gedhe Mataram mosque. All *takmir*, worshipers, and tourists also help to keep this mosque clean. It relates to research by Purwaningsih that in the development process, there must be support from the surrounding community to maintain and socialize existing tourist objects so that they can attract more visitors (Purwaningsih et al., 2020).

Table 4. The tomb of Mataram Kings

Attraction	Indicator	Worst	Evaluation		
			Bad	Good	Best
The Tomb of Mataram Kings	Beauty			√	
	Uniqueness				√
	Security				√
	Cleanliness			√	

Source: author's data (2019)

The tomb of the Mataram Kings is the second tourist attraction. According to the opinions of fifteen millennial informants, the tomb's attractiveness demonstrates that this burial region is attractive enough. The Tomb of Mataram Kings region is beautiful due to the arrangement of the buildings. In addition, there are numerous shady trees, thus the front of this tomb is both lovely and cool. Numerous tourists appreciate and relax in front of the tomb because of its beauty and coolness. Several flower pots placed surrounding this monument enhance its aesthetic appeal. In addition to the 15 millennial informants who say this tomb region is attractive, one millennial informant says the tomb place is not attractive. The tomb area is not aesthetically pleasing due to the laundry beside the information center. According to the source, the clothesline detracts from the perspective and aesthetic appeal of the tomb area.

The second indicator is the Tomb of Mataram Kings' peculiarity. According to the opinions of 13 millennial tourists considering the tomb's distinctiveness, it is the best and most unique tomb. The uniqueness of the tomb of Mataram Kings, according to millennial tourists, derives from the extensive history of the Islamic Mataram Kingdom and the tomb gate. According to tourists of the millennial generation, the tomb gate is flawless and majestic. In addition, the other three millennials believe that the tombs of the Mataram monarchs are exceptional and of high quality. The reason for this is that the tomb of the Mataram kings in Kotagede and the tombs of kings in Imogiri are identical.

The third indicator is the mausoleum of the Mataram Kings' security. Regarding the safety of the tomb of the Mataram Kings, all sixteen millennial tourists have the same opinion. According to the perspective of millennials, its system is the best and most secure. *Abdi Dalem* directly monitors the security system in the tomb area, so that not all tourists are permitted to access. The entrance to the tomb is always locked, preventing tourists from entering without *Abdi Dalem's* consent.

The fourth indicator is the state of cleanliness of Mataram King tombs. The tomb is clean and satisfactory, according to the thirteen millennial tourists. Tourists of the millennial generation appreciate *Abdi Dalem's* efforts to maintain cleanliness in this location by placing trash cans around the tomb area. In addition, three

millennial tourists complain that the burial region is not clean enough. The litter from fallen tree leaves detracts from the natural beauty around the tomb. The tourists of the millennial generation hope that the trash gets discarded immediately.

As a tourist destination with a rich history of the life and society of the Mataram Kingdom, this region has its own individuality and particular features for tourists of the millennial generation. According to studies conducted by Kusuma (2021), the existence of a mosque and a tomb is inextricably linked to the history of the Gedhe Mataram Mosque. Tourists of Generation Y hope that this site will always be well-maintained in the future.

Table 5. Sendang Seliran

Attraction	Indicator	Evaluation			
		Worst	Bad	Good	Best
Sendang Seliran	Beauty		√		
	Uniqueness				√
	Security			√	
	Cleanliness		√		

Source: author's data (2019)

The third point of interest is Sendang Seliran. According to the opinions of eleven millennial tourists, the Sendang Seliran region is not attractive and poorly maintained. This Sendang Seliran is deemed unattractive since it has so few trees, making it rather hot throughout the day. Especially in the Sendang Kakung region, morning and evening are the best times to visit. In addition to being less attractive, millennial tourists note that Sendang Seliran is badly maintained. Sendang Seliran is badly maintained due to a lack of attention from the managers. Several supporting wood boards above Sendang appear fragile and need to be fixed or replaced, which is evidence of the lack of upkeep in the Sendang Seliran region. Managers paid less attention to both Sendang Kakung and Sendang Putri, the conclusion being. In contrast to the eleven millennial visitors, five other millennial informants agree that the Sendang Seliran region is sufficiently beautiful. The elegance and beauty of Sendang Putri are attributable to its trees. These sources also do not pay close attention to the condition of the spring water and the brittleness of the supporting wood.

The second indicator is Sendang Seliran's distinctiveness. The fourteen millennium tourists claim that Sendang Seliran is unique because to the establishment's history, the fish found there, and the architecture of the Sendang structure. Sendang Seliran was constructed by the residents of Mataram with assistance from Ki Ageng Pemanahan and Panembahan Senopati. The

construction of Sendang Seliran served the everyday demands of the royal family of Mataram and the neighboring people. The tradition of the Sendang Draining Festival is cited by millennial tourists as a source of the destination's uniqueness. The Sendang Draining Festival, also known as Nawu Sendang Selirang, is a practice of cleansing a pond in the ancient Mataram Kingdom environment in Kotagede, according to study by [Waryono \(2018\)](#). It is unknown when this custom began, however Nawu Sendang Selirang existed concurrently with the Mataram Kingdom. According to the two informants, there is no notable distinctiveness in the Sendang Seliran region, unlike the 14 informants. Sendang Seliran is the sole location where visitors or pilgrims can clean off before visiting the tomb area. Regarding the trusted myths or beliefs, it is dependent upon what tourists and pilgrims think. At addition, the turbidity of the water in Sendang Seliran prompts these two millennial sources to assert that Sendang is not exceptional.

The third indicator is Sendang Seliran's security. Even without direct supervision from *Abdi Dalem* or CCTV, the fourteen millennial tourists deem the Sendang Seliran region to be sufficiently secure. The majority of tourists also maintain security at Sendang Seliran because they are aware of the historical, cultural, and religious significance of this site. In addition to the 14 millennial informants, two other informants assert that Sendang Seliran is dangerous. Sendang Seliran is deemed unsafe due to the lack of direct management oversight and the absence of CCTV monitoring of visitor activities. Due to the absence of surveillance, the Sendang wall has also been vandalized in many ways.

The fourth indicator is Sendang Seliran's cleanliness. The eleven millennial tourists note that Sendang Seliran is not sufficiently clean due to the dirt that surrounds it. Additionally, the presence of incense-burning garbage, cigarette butts, and various types of dried flowers is distressing. In addition to the filthy environment around Sendang Seliran, the area within Sendang is also filthy. For example, the water for bathing in Sendang are filthy and stinky. Given that the Gedhe Mataram mosque area is a historical, cultural, and religious tourist attraction where the region is extremely precious, millennial tourists wish that management and other visitors visiting this destination will preserve the cleanliness of this destination jointly. Contrary to the beliefs of the eleven millennial informants, five millennial informants state that Sendang Seliran is sufficiently clean. Even if Sendang's cleanliness is compromised by a large number of dry leaves, the millennial informants could still comprehend the trash. It is a natural waste that is unattractive to tourists.

Attractions are the principal incentive for tourists to travel. According to a study conducted by [Widyatmaja \(2010\)](#), attractiveness is a crucial factor in attracting

tourists. The primary capital of tourism resources is attractions. According to millennial tourists, Gedhe Mataram mosque's attractions are well-managed and attractive. It offers distinctive qualities that can entice more tourists to visit. This destination will hopefully attract more tourists, especially millennials. So that the preservation of historical, cultural, and religious tourism can continue.

Amenities

The following are the opinions of millennial tourists regarding the convenience and comprehensiveness of the amenities in the Gedhe Mataram mosque area.

Table 6. Parking area

Amenity	Indicator	Evaluation			
		Worst	Bad	Good	Best
Parking Area	Convenience			√	
	Completeness			√	

Source: author's data (2019)

The first amenity is the parking area. According to all 16 millennial informants, the convenience and completeness of parking areas are convenience and comprehensive. The convenience of parking lies in the presence of a roof that protects transportation from heat and rain, friendly parking attendants, and transportation neatness. The parking area and price offered at Gedhe Mataram mosque area are affordable.

The completeness of the parking lot is fairly high. The 12 millennial tourists cite the provision of parking spots for motorbikes and automobiles, restrooms, and a pavilion for resting as evidence of the completeness. According to 12 millennial tourists, it is comprehensive; nonetheless, four additional millennial tourists believe there are a few weaknesses, such as a shortage of bus parking spots. Considering the proximity of this location to the Kotagede market. It forces the bus to park on the side of the road, produces a traffic bottleneck, and mildly disrupts other vehicles. To boost the number of tourists, parking spaces must be expanded, according to millennial visitors. According to research conducted by [Sulistiani and Munawar \(2018\)](#), proper parking facilities are the element that determines the rise in tourist visits.

Table 7. Food stalls

Amenity	Indicator	Evaluation			
		Worst	Bad	Good	Best
Food stalls	Convenience		√		
	Completeness		√		

Source: author's data (2019)

The food stalls are the second amenity. According to the sixteen millennial tourists surveyed, the ease of food stalls is unsettling. Additionally, millennial tourists note that the appearance of food stalls is less appealing and convincing. In addition, the food booths and surrounding area are filthy and untidy because to the clothesline surrounding the food shops. For the sake of completeness, millennial tourists also note that the food stands are deficient. According to millennial tourists, this destination should offer distinctive foods to entice visitors. These days, the Food stalls in the vicinity of this location serve only a few simple home cuisines.

Considering that the food served to consumers must be maintained and its quality assured to ensure food safety, hygiene and food cleanliness are crucial (Syahrizal, 2017). The more sanitary and tidy food stalls are, the more interested and at ease tourists are to eat.

Table 8. Souvenir shop

Amenity	Indicator	Evaluation			
		Worst	Bad	Good	Best
Souvenir shop	Convenience			√	
	Completeness			√	

Source: author's data (2019)

The third aspect is the gift shop. According to the opinions of twelve millennial tourists, the convenience of the souvenir shop is satisfactory. The ease of the souvenir shop is due to its location beneath the trees, which creates a pleasant environment. Additionally, the vista in front of the souvenir shop is stunning. While browsing the gift assortment in this shop, millennial tourists feel at ease and appreciate the landscape. In addition, the fish therapy in front of this souvenir store makes millennial tourists feel at ease. On the other hand, according to four sources, souvenir shops still lack convenience. This is due to the fact that four millennial visitors focus on evaluating and watching souvenir shops near the parking area, whereas twelve millennial tourists focus on souvenir shops within this attraction. According to four millennial tourists, the

environment of the souvenir shop is unsettling. It is owing to the warm weather and the disorderly organization of the merchandise in the souvenir shop.

The perspective of 16 millennial tourists indicates that the souvenir shop is pretty complete. According to the interview, the souvenir shop provides characteristic Javanese items, including *Surjan*, *Blangkon*, pictures of the Mataram Kings, the Javanese calendar, and the history of the Mataram Kingdom.

Mataram souvenirs are complete, but millennial tourists have not yet discovered their originality. The dream of millennial tourists is that Kotagede or Mataram's history will yield something special. Souvenirs are designed to advertise this location internationally. Tourist places do not only give a tourist object but also keepsakes. Not only are souvenirs a way to remember visits, but they also serve as symbols of tourist places and contribute to the tourism industry (Sidaywati et al., 2021).

Table 9. Toilet

Amenity	Indicator	Evaluation			
		Worst	Bad	Good	Best
Toilet	Convenience			√	
	Completeness			√	

Source: author's data (2019)

Regarding the convenience of the restroom, all sixteen millennial tourists report that the conditions are comfortable. The absence of a set fee is appreciated by millennial tourists. In addition, millennial tourists believe that this toilet's level of convenience is based on its cleanliness. Millennial tourists are pleased to use it when it is clean. When the restroom is spotless and odorless, satisfaction is achieved.

All sixteen millennial tourists agree that the state of the toilets in this tourist spot is adequate and complete. There are numerous restrooms available, including those in the parking lot, close to the mosque, and in the tomb area. This toilet gives a dipper, water bucket, soap, and water in addition to a sufficiently clean environment.

The purpose of public restrooms is to provide visitors with sanitary facilities. Consequently, public toilets are the most likely source of disease transmission if they are not kept clean (Bagiastra, 2013). Public facilities must be well-managed by focusing on a variety of factors that can conserve, safeguard, comfort, facilitate, and reassure both users and administrators (Darwis et al., 2016).

Table 10. Tourism information office

Amenity	Indicator	Evaluation			
		Worst	Bad	Good	Best
Tourism Information Office	Convenience			√	
	Completeness			√	

Source: author's data (2019)

All 16 millennial tourists' opinions regarding the Tourism Information Office's convenience indicate that it is adequate. Because the manager of this tourist information office is so hospitable to visitors, all 16 millennial respondents concur that the office's environment is quite pleasant. In addition to the attitude of the managers, the strategic position of the information center makes millennial tourists feel at ease. It is situated close to the mosque and in front of the cemetery. In this Tourism Information Office, visitors feel at ease conversing with the director.

According to the opinions of 16 millennials regarding the completeness of the tourist information office, it is sufficient. The presence of tourist attendance lists, guard picket schedules, management structures, photographs of kings, *infaq* boxes, and the tomb of the Mataram Kings are evidence of this.

Accessibility

Listed below are the opinions of millennial tourists regarding the accessibility of Gedhe Mataram mosque area in terms of two indicators, ease and completeness.

Table 11. Information Access

Accessibility	Indicator	Evaluation			
		Worst	Bad	Good	Best
Information access	Easiness			√	
	Completeness		√		

Source: author's data (2019)

The 13 millennial tourists indicate that the information is readily available. Then, three further millennial informants believe that it is tough to acquire. There is an abundance of information about this location available on the internet. Even though there is a great deal of information about this tourist area, millennial tourists lament the lack of marketing efforts by the management. Now, people are aware of this destination since they have seen several Instagram postings promoting it. Today, millennials want managers to upgrade their knowledge of technology. Therefore, this destination can reach a large number of tourists through media advertising or web marketing. According to [Anggarini's \(2021\)](#) research, the tourism industry must now adapt to technology, media promotion, and online marketing. Considering the increase in social media users generates

a phenomenon in tourist destination advertising and awareness (Hanan & Putit, 2013). It is well recognized that social media can promote engagement and inspire brand stories (Lund et al., 2018).

The fullness of information access comes next. According to all sixteen millennial tourists, information access is inadequate and insufficient. The reason is that the manager does not provide tourists with information about this location. The manager does not provide online access to information. Due to the paucity of media coverage on website-based tourism, tourists frequently encounter obstacles (Janga, 2017). Only a phone number is provided by the managers for tourists seeking information about this destination. Today, millennial tourists may get information about this destination on numerous blogs, YouTube, and Instagram that advertise it. It relates to the research conducted by Budiati et al. (2018), which indicates that the millennial generation is a technologically immersed generation in all aspects of life. The millennial generation hopes that the management will complete and update information on social media.

Table 12. Transportation Access

Accessibility	Indicator	Evaluation			
		Worst	Bad	Good	Best
Transportation access	Easiness			√	
	Completeness			√	

Source: author's data (2019)

The assessments of all 16 millennial tourists regarding the ease and completeness of transportation indicate that access is very simple and comprehensive. This location is accessible via TransJogja and online transportation, which is rapidly expanding today. This tourist attraction is still passed by Trans Jogja, and the closest stop is still quite a distance away.

Access to and from airports, terminals, and railways is adequate. This destination is pretty far from the Airport and the Station, yet it is simple to get. Moreover, the trip to the Giwangan terminal is rather short. Overall, this tourist location is fairly accessible and convenient. In addition, Google maps can assist tourists traveling to the Gedhe Mataram mosque site.

Accessibility is one factor that facilitates tourist access to tourist places. According to research conducted by Nugroho et al (2020), the transportation industry makes it easier for people to reach certain regions, such as tourist sites. According to millennial tourists, the Gedhe Mataram mosque area is one of the most reachable and accessible places from all perspectives.

Human resources

Following are the perception of millennial tourists related to managers at the Gedhe Mataram mosque area in terms of five indicators, physical evidence, reliability, responsiveness, assurance, and empathy.

Table 13. Human resources

Human Resource	Indicator	Evaluation			
		Worst	Bad	Good	Best
<i>Abdi Dalem</i> and manager	physical evidence				√
	reliability			√	
	responsiveness			√	
	assurance			√	
	Empathy			√	

Source: author's data (2019)

The first is the physical evidence of the *Abdi Dalem* and Manager. The results of interviews with sixteen millennial visitors about the physical evidence of mosque managers and *Abdi Dalem* demonstrate that managers can supply and deliver the best for tourists. In this mosque, the manager can oversee multiple facilities and inventory. Several genuine and well-maintained mosque inventories are present.

The *Abdi Dalem* is able to protect and maintain the tombs of the Mataram Kings and Sendang Seliran. The existing stock remains in good condition. There is no reason to question the work appearance and presence of the *Abdi Dalem*, as he is always there at the destination.

The second is the opinion of managers' reliability among millennial tourists. The view of twelve millennial tourists indicates that managers can give services based on the speed and punctuality expectations of tourists. So far, millennial tourists believe that managers can provide accurate and timely information regarding mosque activities.

According to the findings of interviews with 12 millennial tourists, the assessment of the *Abdi Dalem's* dependability among millennial tourists indicates that it is fairly capable of providing services to tourists. The *Abdi Dalem* is very prompt in supplying tourists with information. *Abdi Dalem* believes they bear full duty for serving the tourists. In contrast to the beliefs of the twelve millennial visitors, the remaining four interviewees believe that managers are less reliable. The reason for this is that the managers do not understand English and are therefore less trustworthy when dealing with foreign tourists.

The third element is *Abdi Dalem* and the Manager's responsiveness. The perception of thirteen millennial visitors indicates a high level of response. The

manager and *Abdi Dalem* are able to respond and provide services to tourists in a timely and effective manner. Meanwhile, the remaining three respondents rated it as excellent since the manager is responsive and provides excellent service. The management is also very prompt and helpful when tourists require assistance.

Based on the findings of the interviews, it can be concluded that the manager of this tourist location is constantly accessible to visitors. This destination's managers and *Abdi Dalem* can deliver the greatest service to tourists. The management also provides satisfactory service to the guests. Every manager must be receptive and willing to provide the highest quality service. The greater the quality of service provided, the more positively tourists will evaluate the place itself.

The fourth aspect is management assurance. The perception of insurance among all 16 millennial visitors is quite positive. The manager's courteous demeanor, effective communication, and extensive knowledge inspire tourists to believe what he or she says. Managers can instill a sense of confidence among tourists by utilizing their extensive experience. Additionally, Millennial visitors claim that the ideal management of a tourist destination must understand tourism itself, such as its history and how it has evolved since its origin. In addition, managers must maintain a courteous demeanor so that tourists feel at ease and at home when interacting with destination management.

The fifth aspect is manager empathy. The results of interviews with all 16 millennial tourists related to manager empathy show that managers are good enough and empathetic towards tourists. Managers can give sincere attention to tourists and create a sense of kinship between managers and tourists. Overall, the perception of millennial tourists is quite good.

The service quality assessment used in this research is in line with the theory according to [Parasuraman et al., \(1985\)](#) that every destination manager must have. When managers possess these five indicators, tourists will provide positive feedback. In this study, the management of this site already possess and meet the five evaluation factors, resulting in satisfied tourists.

Prices

Following are the perception of millennial tourists related to price at the Gedhe Mataram mosque area in terms of two indicators, affordability and suitability.

Table 14. Entrance ticket

Price	Indicator	Evaluation			
		Worst	Bad	Good	Best
Entrance ticket	Affordability				√
	Suitability				√

Source: author's data (2019)

Interviews with all sixteen millennial tourists regarding the price of entrance tickets to the Gedhe Mataram mosque area indicate that the costs are fairly reasonable. Millennial tourists believe that historical tourist locations such as the Gedhe Mataram mosque area do not require an entrance fee because one of the attractions is a mosque. When the entrance ticket is available, tourists will reconsider visiting this location. According to the opinions of all 16 millennial tourists, this pricing is reasonable, adequate, and inexpensive. Moreover, the pricing is fairly reasonable for what tourists receive at the place. Additionally, it fits perfectly in the pockets of the millennial age.

Table 15. Javanese traditional clothes

Price	Indicator	Evaluation			
		Worst	Bad	Good	Best
Javanese traditional clothes	Affordability				√
	Suitability				√

Source: author's data (2019)

According to the results of 16 interviews, the price for renting traditional Javanese apparel is unsuitable for the millennial generation and too pricey. The manager's price causes young visitors to reconsider renting traditional clothing. Some younger visitors are discouraged from accessing the tomb region due to the exorbitant fee. All sixteen tourists are very interested in knowing about the history of this location. Therefore, millennial tourists hope that the price will be lower and proportionate to the product's benefits.

Price is the primary factor that determines tourists' decisions. The number of requests for a service offering declines according to its price and vice versa (Rahmawati & Althalets, 2022). If the manager considers tourist attractiveness and price aspects, it will influence the tourist's visit decision (Saputra & Suryoko, 2018).

CONCLUSION

All characteristics of the Gedhe Mataram mosque district are regarded favorably by millennial tourists. All attractions, including Gedhe Mataram Mosque, the Tomb of the Mataram Kings, and Sendang Seliran, are magnificent, distinctive, safe, and sufficiently clean. The amenities are cozy, comprehensive, and in excellent shape. This destination's accessibilities are convenient and fairly decent. Human resources in the Gedhe Mataram mosque region are kind, accommodating, and receptive. The entrance fee is cheap, but renting clothes is too expensive. In addition, millennial tourists have numerous hopes and recommendations for the survival of the Gedhe Mataram mosque area, given the rising popularity of Indonesian tourist locations.

There are several suggestions for the sustainability of Gedhe Mataram mosque area:

1. There needs to make a tour package for millennials for this historical, cultural, and religious tourism, especially the Gedhe Mataram mosque area. The goal is to increase millennial knowledge about this destination.
2. It is necessary to make travel guidebooks or information boards in English and Indonesian at every tourist attraction that explains the history of Gedhe Mataram mosque.
3. It is necessary to have Mataram kingdom history books in Indonesian and English, considering that not all tourists who visit understand Javanese. Until now, the history books available in souvenir shops are only in Javanese.
4. Manager should have an official social media account for the Gedhe Mataram mosque. The aim is to introduce and promote this tourism site to society, especially the millennial generation. Considering the millennial generation prefers to access all information online.

We suggest further research to analyze the current millennial generation's travel motivation. Considering most millennial tourists prefer to choose the Instagrammable destination. In addition, future research can also investigate the influence of the quality of management services on the interest of millennial generation tourists to revisit this Gedhe Mataram mosque.

Millennial tourists' perception on Gedhe Mataram mosque as religious tourism site

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