

From Sacred Space to Religious Tourism: The Transformation of the Thousand Doors Mosque Tangerang, Indonesia

Merina^{1*}, Cahya Adhitya Pratama²

¹ Universitas Muhammadiyah Prof. Dr. Hamka, Indonesia; email: merina@uhamka.ac.id

² Universitas Muhammadiyah Prof. Dr. Hamka, Indonesia; email: cahyapratama@uhamka

* Correspondence

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Abstract: The transformation of the Thousand Doors Mosque (Masjid Seribu Pintu) in Tangerang reflects a shift in function from a place of worship to a multifunctional space encompassing religious, social, cultural, and economic dimensions. This study aims to examine the historical and cultural factors driving this transformation, the mosque's role in religious tourism, and its impact on the local community. Using a qualitative approach, data were collected through field observations, in-depth interviews with mosque administrators and visitors, and a review of relevant literature. The findings reveal that the mosque's unique architectural elements—such as its numerous doors, dark corridors, Islamic calligraphy, and *tawasul* chamber—not only enhance the spiritual experience but also serve as key attractions for religious tourists. This transformation is supported by active local community participation in economic activities and the preservation of spiritual values, although it poses challenges in maintaining the sanctity of worship. These findings suggest the need for sustainable religious tourism policies that balance the mosque's sacred function with its socio-economic role. The originality of this research lies in its integration of religious architecture, Islam Nusantara spirituality, and cultural capital within the context of contemporary tourism. This study contributes conceptually to scholarship on sacred space, religious tourism governance, and the mosque's role as a cultural and economic hub in modern Muslim societies.

Keywords: Islamic architecture; mosque transformation; Nusantara Islam; religious tourism; sacred space.

Abstract: Transformasi Masjid Seribu Pintu di Tangerang mencerminkan pergeseran fungsi masjid dari ruang ibadah semata menjadi ruang multifungsi yang mencakup aspek keagamaan, sosial, budaya, dan ekonomi. Penelitian ini bertujuan untuk mengkaji faktor historis dan kultural yang mendorong perubahan tersebut, peran masjid dalam pariwisata religi, serta dampaknya terhadap masyarakat lokal. Dengan pendekatan kualitatif, data dikumpulkan melalui observasi lapangan, wawancara dengan pengelola masjid dan pengunjung, serta studi literatur. Hasil penelitian menunjukkan bahwa elemen arsitektur unik masjid—seperti banyaknya pintu, lorong gelap, kaligrafi Islam, dan ruang tawasul—tidak hanya memperkuat pengalaman spiritual, tetapi juga menjadi daya tarik utama bagi wisatawan. Transformasi ini didukung oleh partisipasi aktif komunitas lokal dalam aktivitas ekonomi dan pelestarian nilai spiritual, meskipun menghadirkan tantangan dalam menjaga kekhusyukan ibadah. Temuan ini berimplikasi pada perlunya kebijakan wisata religi berkelanjutan yang mampu menjaga keseimbangan antara fungsi sakral dan fungsi sosial-ekonomi masjid. Keaslian penelitian ini terletak pada integrasi antara kajian arsitektur religius, spiritualitas Islam Nusantara, dan modal budaya dalam konteks pariwisata kontemporer. Penelitian ini memberikan kontribusi konseptual terhadap studi ruang keagamaan, tata kelola wisata religi, serta peran masjid sebagai simpul budaya dan ekonomi di masyarakat Muslim modern.

Keywords: Arsitektur Islam; transformasi masjid; Islam Nusantara; pariwisata religi; ruang sakral.

1. Introduction

The transformation of the mosque's function from a place of worship to a multifunctional public space has become a prominent social phenomenon in various Muslim regions, including Indonesia. One of the most striking examples is the Thousand Doors Mosque (*Masjid Seribu Pintu*) in Kampung Bayur, Tangerang City, Banten Province. Originally built as a place of worship, this mosque has now transformed into a popular religious tourism destination, attracting both domestic and international visitors. This phenomenon is not isolated but aligns with the increasing trend of halal tourism and religious tourism in Indonesia. According to the 2023 Global Muslim Travel Index (GMTI), Indonesia ranks first as the most Muslim-friendly destination in the world, alongside Malaysia, with the highest index score among 138 halal travel destinations (Annur, 2023). Domestic data also shows high interest in religious tourism: the Demak Grand Mosque recorded over 131,000 visitors during the 2024 Eid holiday, the Banten Lama area received around 17,000 visitors daily during Eid al-Fitr (Assathir, 2025), and the Al Jabbar Grand Mosque in Bandung topped the tourism visits in West Java with 229,097 visitors in March–April 2024 (Bagaskara, 2025). This increase in visits also drives the socio-economic dynamics of the local communities around the mosque, particularly in micro-enterprises, trade, and service sectors. This transformation not only reflects a shift in the function of worship spaces but also raises important questions about the boundaries between sacredness and commercialization in religious spaces, which are increasingly driven by tourism and cultural consumption.

This phenomenon reflects not only the growing public interest in religious tourism but also a broader shift in the values and functions of sacred spaces in modern contexts. While mosques continue to serve as places of worship, they increasingly operate as sites of spiritual recreation, social interaction, and local economic activity. The influx of visitors stimulates microenterprises, trade, and services around mosque areas, yet it also poses challenges in preserving the sanctity of worship amid commercialization. Academically, this transformation opens discussions on the interplay between religion, culture, and economy in contemporary Muslim societies, highlighting the dynamics of Islam Nusantara within modernity. Practically, it underscores the need for sustainable religious tourism policies that balance sacred functions with socio-economic roles, situating mosque transformation as not only a local issue but also part of global Islamic dynamics where sacred spaces are integral to social, cultural, and economic life.

Building on the broader discussion of mosque transformations, previous research has consistently emphasized that mosques have historically functioned as multifunctional centers that integrate religious, educational, cultural, and social roles. At their core, mosques continue to serve as sacred spaces for prayer and spiritual activities, while also fostering community cohesion and interfaith understanding (Fuady, Aulia, & Jumala, 2024; Raja, 2024). Beyond their religious function, mosques have long been recognized as centers of education. Studies in Malaysia, for instance, show that mosques increasingly incorporate libraries and learning commons to facilitate both formal and informal education, highlighting their role in community learning and youth development (Noordin, Sani, Masrek, Mohamad, & Shamsuddin, 2017; Udin et al., 2024; Yin et al., 2015). Furthermore, mosques also serve as cultural hubs that host festivals, deliberations, and social services, and in many contexts, they contribute directly to economic empowerment through the management of *waqf* and *zakat* institutions (Adhani, Triani, Indainanto, & Safira, 2024). Their multifunctionality extends even further during times of crisis, as several studies document the transformation of mosques into spaces of disaster response and community resilience, serving multi-ethnic and multi-religious groups in times of need (Haraty, Raschid, & Utaberta, 2018).

In addition to their multifunctional role within communities, mosques have increasingly been studied as objects of religious tourism and cultural heritage, highlighting their capacity to attract visitors through historical, architectural, and spiritual dimensions. Comparative studies on historical mosques in Indonesia and Japan, such as the Demak Great Mosque, the Kudus Minaret Mosque, and the Kobe and Tokyo Camii, underscore the importance of preserving authenticity and cultural elements as central to their tourism appeal (Ajar, 2024). Beyond Southeast Asia, unique cases such as the underground mosques of Mangystau dating back to the 10th–13th centuries exemplify how sacred

architecture carved into natural landscapes contributes distinctively to religious tourism (Koshim, Sergeyeva, Saparov, Berdibayeva, & Assylbekova, 2021). Similarly, research on heritage mosques in Mafraq Province emphasizes the need for conservation policies to sustain their architectural simplicity and historical significance while promoting them as Islamic tourism destinations (Rjoub & Al-Housan, 2013). Broader discussions also reveal the underexplored role of religious leadership in heritage tourism development, with scholars noting that effective integration of sacred heritage into tourism requires collaboration between religious authorities and cultural institutions (Olsen & Esplin, 2020). At the same time, mosques are recognized as contributors to local economic welfare, particularly in Malaysia, where institutional mechanisms such as *zakat* and *waqf* support community development alongside tourism initiatives (Abd Wakil, Ab Rahman, & Baharuddin, 2024). Conservation studies highlight both the opportunities and challenges of sustaining these heritage sites: for instance, the Erzurum Great Mosque in Turkey illustrates how preservation can ensure cultural continuity for future generations (İsmailoglu & Sipahi, 2021), while analyses of monumental mosques in Asia reveal their ideological significance as symbols of nationhood and religious landscapes (Koch, Valiyev, & Zaini, 2018). Case studies from Makkah demonstrate how heritage-based tourism aligns with national agendas such as Saudi Arabia's Vision 2030, balancing heritage preservation with large-scale pilgrimage flows (Bagader, 2020), while studies in Cyprus draw attention to abandoned or re-functioned religious buildings that challenge cultural memory and call for adaptive reuse strategies (Mısırlısoy & Günçe, 2022). Collectively, these studies affirm that mosques function not only as sacred spaces but also as cultural heritage sites and tourism destinations. However, they also highlight a recurring gap: the difficulty of balancing sacredness with commercialization, raising the need for sustainable management frameworks that preserve both spiritual values and socio-economic contributions.

Beyond their sacred and cultural roles, mosques have increasingly been recognized as important drivers of local community economy within the framework of halal tourism. As key religious landmarks, mosques attract Muslim tourists seeking spaces that facilitate prayer and provide cultural experiences consistent with Islamic values, thereby enhancing the overall appeal of halal tourism destinations (Ajar, 2024; Egresi & Kara, 2018). Studies highlight that the integration of mosque-based facilities with tourism infrastructure—such as halal food outlets, prayer spaces, and heritage trails—significantly contributes to tourist satisfaction and economic growth in Muslim-majority contexts like Malaysia and Indonesia (Absah, Yuliaty, & Anuar, 2024; Mahardhani et al., 2024). Moreover, mosque-centered economic initiatives, including the management of *waqf* and community-based enterprises, have been shown to empower local residents by generating income, creating jobs, and supporting social welfare (Radzi, Yaacob, & Ahmad, 2024). Case studies from Lombok, popularly branded as the “Island of a Thousand Mosques,” demonstrate how religious symbolism and mosque density are leveraged as unique selling points to strengthen halal tourism branding and foster local entrepreneurship (Putrawan, Afwani, Dwiyanaputra, Nugraha, & Sayuti, 2024). At the policy level, halal tourism initiatives linked with mosque development not only stimulate local economies but also promote cultural exchange and cohesion between visitors and host communities (Booth & Mohammed, 2024; Marlinda, Tamara, Sambora, & Jatmika, 2025). Nevertheless, scholars also note persistent challenges, particularly regarding infrastructure readiness, cultural sensitivity in non-Muslim regions, and risks of over-commercialization that may compromise spiritual values (Bamiro, Oshoba, Yahya, & Li, 2025; Lumbanraja & Kandias Saraan, 2025). Taken together, these studies confirm that mosques function as pivotal nodes in the halal tourism ecosystem, balancing sacredness with economic vitality. Yet, the challenge of ensuring sustainable management while maintaining their spiritual integrity remains an unresolved issue in the literature, providing a critical entry point for further research.

Despite the richness of existing scholarship, several research gaps remain unaddressed across the three clusters reviewed. Studies on mosques as multifunctional centers have primarily emphasized their religious, educational, and cultural roles, yet they often overlook how these functions evolve when mosques intersect with the forces of tourism and commercialization. Research on mosques as objects of religious tourism and cultural heritage has documented their architectural uniqueness and historical

value, but it tends to focus on preservation and visitor management rather than critically analyzing the socio-cultural consequences of their transformation into tourist hubs. Meanwhile, literature on mosques as drivers of local community economy within the halal tourism framework has highlighted their contribution to economic empowerment, but insufficient attention has been given to the tension between economic benefits and the preservation of sacredness. Taken together, these gaps point to the need for a more integrative analysis that situates the transformation of mosques—such as the Thousand Doors Mosque—within the broader dynamics of religious tourism, community identity, and sustainable management.

Given these research gaps, this study is driven by the following central problem: How does the functional transformation of the Thousand Doors Mosque from a sacred worship space into a religious tourism hub reshape its religious, socio-cultural, and economic roles, and what tensions emerge between its sacredness and commercialization? While previous studies have examined mosques as centers of worship, education, cultural heritage, or economic drivers within halal tourism, there has been limited integrative analysis of how these dimensions intersect in practice. Specifically, the case of the Thousand Doors Mosque illustrates not only a historical and architectural uniqueness that attracts visitors but also a lived negotiation between spiritual sanctity, cultural capital, and local economic empowerment. Thus, the urgency of this research lies in providing a comprehensive understanding of how sacred spaces are redefined in contemporary Muslim societies, offering both theoretical insights into the interplay between religion, culture, and economy, and practical implications for developing sustainable religious tourism policies that preserve the mosque's sanctity while supporting community resilience.

From the researcher's perspective, the transformation of the Thousand Doors Mosque cannot be seen merely as a shift in physical function from worship to tourism, but rather as a complex process of meaning-making in which religious, cultural, and economic dimensions intersect. This transformation reflects not only the adaptability of religious spaces to contemporary demands but also the ways in which mosques serve as arenas where identity, spirituality, and socio-economic interests are negotiated. Theoretically, this study draws on Pierre Bourdieu's (1986) concept of Cultural Capital and Richard Butler's (1980) Tourism Area Life Cycle (TALC) Theory to frame this process. Within Bourdieu's framework, the Thousand Doors Mosque represents the accumulation of cultural capital in three interconnected forms: embodied, through spiritual practices and mystical narratives performed by pilgrims; objectified, through its unique architectural features such as symbolic doors, dark corridors, and calligraphy; and institutionalized, through its recognition as a religious tourism landmark in Banten. This cultural capital functions as both a spiritual resource and a symbolic asset that strengthens local identity within a wider religious-cultural framework. Meanwhile, when examined through Butler's TALC theory, the mosque currently occupies the "development stage," characterized by the rising influx of visitors, the growth of local economic activities, and external interventions that begin to challenge community control over the site. Together, these theoretical lenses underscore the central argument of this study: the Thousand Doors Mosque has evolved into a dynamic symbolic space in which sacred values and commercialization are continuously contested, requiring sensitive governance to preserve its sanctity while enabling sustainable religious tourism.

2. Method

This study focuses on the functional transformation and cultural meaning of the Thousand Doors Mosque, located in Kampung Bayur, Tangerang, Banten. The research examines how the mosque's role has evolved from being solely a place of worship to a center for religious tourism and socio-cultural activities. The unit of analysis includes the mosque itself, the surrounding community, visitors involved in religious tourism activities, and the stakeholders responsible for managing the mosque. Specifically, this study investigates the mosque's unique architecture, religious practices, and the economic impact related to its transformation.

The research design employed is descriptive qualitative, which aims to explore the dynamics of the mosque's function and its role in cultural diversity (Creswell & Poth, 2016). A qualitative approach

was selected because it provides a deeper understanding of the social and cultural phenomena surrounding the mosque. This method is ideal for capturing subjective experiences, historical narratives, and the community's perspectives, which cannot be explained quantitatively. Through a descriptive approach, this study aims to offer an interpretation of the mosque's function both as a religious institution and as a cultural marker.

This study uses both primary and secondary data sources. Primary data was obtained through direct interviews with key informants, including one mosque manager responsible for religious and tourism activities, two local residents who have witnessed the mosque's transformation over time, two small-scale vendors, and three regular visitors (pilgrims) who visit for both worship and tourism purposes. These informants were purposively selected based on their knowledge and experience related to the mosque. Meanwhile, secondary data was collected from various documents, journal articles, books, and other literature relevant to the socio-cultural and religious aspects of the Thousand Doors Mosque. Additionally, media sources and official reports related to halal tourism and religious tourism in Indonesia were reviewed to provide broader context.

Data collection was conducted using multiple methods to obtain a holistic understanding of the research object. The techniques used include: *First*, semi-structured interviews, which were conducted based on a pre-prepared guide, but still allowed room for informants to freely explain their experiences. The questions focused on the mosque's history, functional changes, visitor involvement, and the economic impact on the surrounding community. *Second*, participatory observation over two weeks at the mosque site. The researcher noted social interactions, religious activities, economic activities, and visitor participation to understand the daily dynamics at the mosque. *Third*, document analysis of secondary sources such as historical archives, media articles, and previous research was conducted to complement the primary data. This analysis provided contextual background related to the mosque's historical and cultural values.

The collected data was analyzed using thematic analysis, a qualitative method that identifies recurring patterns and themes in the data (Matthew B. Miles & Huberman, 2013). The analysis steps included: transcribing and reviewing interview results and observation notes, identifying key themes related to the mosque's transformation, cultural adaptation, and socio-economic impacts, categorizing codes into broader categories such as "religious function," "tourist attraction," and "community involvement," and integrating findings from various data sources to draw meaningful conclusions about the mosque's evolving role in society.

3. Results

The Role of the Thousand Doors Mosque in Religious Tourism

The Thousand Doors Mosque (*Masjid Seribu Pintu*), located in Kampung Bayur, Tangerang, is a unique religious site that reflects the historical, architectural, and socio-religious dynamics of the Muslim community in Indonesia. Established in 1978 by Sheikh Al Faqir Mahdi (also known as Sheikh Mahdi Hasan Al Qudrotillah), the mosque was originally built as a place for preaching and worship that is open to all groups, without social or sectarian divisions. This inclusive vision is symbolically represented through the mosque's architecture, which consists of hundreds of small corridors and doors, rather than the large halls typical of conventional mosques (Alwi, 2016; Fatimah, 2017). The walls of the mosque are adorned with Arabic calligraphy and the number 99, representing the Asmaul Husna, emphasizing the spiritual identity of the mosque.

Interviews with the mosque manager, Rusdi, provide further evidence that the transformation of the mosque's function from a place of worship to a multifunctional space and religious tourism destination has been a gradual process.

When it was first built, the intention was purely for preaching and prayer. But since the 2000s, more and more people started coming, especially from outside the city. They were curious about the story of Sheikh Mahdi and the building, which was said to be unique, different from regular mosques. Eventually, many people came not just to pray, but to visit and take a look. Now it's

common to see bus groups, sometimes five or six a day (Rusdi, Personal Communication, May 16, 2022).

This statement shows that the shift in the mosque's function was not instantaneous, but rather the result of a combination of historical factors, unique architecture, and the influence of the pilgrimage culture and spiritual quest of urban communities. Several key factors have contributed to the transformation of the Thousand Doors Mosque.

Firstly, the historical and charismatic influence of the founder. Sheikh Al Faqir Mahdi is known not only as a preacher but also as a charismatic spiritual figure, believed to possess unique qualities by some in the community. His tomb, located near the mosque complex, serves as a major pilgrimage site, especially during the annual commemoration of his death. This tradition strengthens the spiritual aspect of the mosque and attracts visitors from various regions (Waluyo, Nurohman, Safitri, & Qurniawati, 2022).

Secondly, the uniqueness of the architecture as a cultural and tourism attraction. The mosque is designed with a combination of Middle Eastern, Baroque, and even Mesoamerican influences, such as Maya and Aztec styles (Latifah, 2023). This diverse blend of architectural elements makes the mosque an aesthetic and cultural object that attracts tourists, photographers, and social media content creators. The numerous corridors and doors create a unique visual and spiritual experience.



Figure 1. The Corridor of the Thousand Doors Mosque
Source: Personal Document



Figure 2. The Exterior of the Thousand Doors Mosque
Source: Personal Document

Visual documentation further strengthens the depiction of the mosque's unique design. Figure 1 shows the corridor leading to the main prayer hall, resembling a labyrinth, while Figure 2 depicts the exterior of the mosque, which resembles a fortress rather than a traditional mosque. The carved bricks with the number 99 and Arabic calligraphy further emphasize the mosque's spiritual significance.

Thirdly, the culture of pilgrimage and local narratives. In the local religious practices, pilgrimage is not only intended for prayer but also as a way of remembering and reconnecting with the scholarly lineage. Stories of Sheikh Mahdi's simple life and teachings of tolerance continue to be passed down orally, creating a unique attraction that expands the mosque's function as both a spiritual center and a narrative-religious destination (Rusdi, Interview, May 16, 2022).

Fourthly, the participation and adaptation of the local community. This transformation has also been made possible by the active support of the surrounding community. Locals have established small businesses, selling souvenirs, offering parking services, and providing tour guide services, as well as assisting in the physical maintenance of the mosque. Many of them recognize that the presence of tourists not only revives the local economy but also strengthens religious values and their cultural identity pride.

We, as locals, really feel proud. Initially, it was just an ordinary mosque, but now people from outside the city come. Some come to pray, some come to visit, and some just come out of curiosity about the building. What's important is that this mosque remains clean, quiet, and still maintains its worship practices, while also bringing economic benefits to the community (Fahrudin, Interview with a local resident, May 17, 2022).

Fifthly, external driving factors, such as media narratives and the halal tourism trend. Local and national media coverage about the uniqueness of the Thousand Doors Mosque has increased its visibility as a tourist destination. Additionally, the government's promotion of halal tourism has further encouraged the public to include this mosque as part of the national religious tourism network. Several media reports have mentioned that the Thousand Doors Mosque is a popular and primary destination for religious tourism in Banten (Halim, 2025; Harahap, 2025).

Through a combination of historical, architectural, spiritual factors, and local community participation, the Thousand Doors Mosque has become one of the most prominent religious tourism trends in Banten. Several sources describe the mosque as one of the favorite religious tourism destinations after iconic sites such as the Great Mosque of Banten Lama, the Sultanate of Banten Tomb Complex (especially the Tomb of Sultan Maulana Hasanuddin), the Ats-Tsauroh Grand Mosque in Serang, the Tomb of Sheikh Muhammad Sholeh in Gunung Santri, the Tomb of Sheikh Asnawi in Caringin, and the Cilegon Grand Mosque. The main appeal of the Thousand Doors Mosque lies in the founder's historical legacy, its unique architecture rich in spiritual symbolism, and the enduring pilgrimage tradition (CNN Indonesia, 2023).

According to Imran, a pilgrim from Jakarta whom I met during my visit on May 15, 2022, the mosque has added significance because it represents the spread of Islam in the western part of Java. He explained:

This mosque is not only unique because of the many doors, but it is also important as evidence of the history of Islamic propagation in Banten. Its founder, Sheikh Mahdi Hasan Al Qudrotillah, was an Arab-born scholar who spread Islam with a peaceful and inclusive approach. Personally, I feel that by visiting his tomb, I am honoring the struggle of the past scholars, the successors of Prophet Muhammad SAW, and it is part of seeking blessings in life (Imran, Personal Communication, May 15, 2022).

This statement indicates that for many pilgrims, visiting the mosque is not just a recreational activity, but a spiritual experience that strengthens their connection with local and transnational Islamic heritage. Thus, the popularity of the Thousand Doors Mosque is not only based on its uniqueness as a building but also on the historical and spiritual narratives surrounding it. As part of the religious tourism network in Banten, the mosque plays an important role in revitalizing pilgrimage practices while bridging the urban generation with the heritage of Islam in the archipelago.

From the collected data, at least four main trends can be identified. *First*, the transformation of the mosque's function occurred gradually, as evidenced by the increasing interest from tourists since the early 2000s. *Second*, the main attraction of the mosque comes from its unique architecture and the historical value of its founder, considered a *wali* (saint) or great scholar. *Third*, the local community has played an active role in supporting the mosque's function by providing supporting services such as parking, food stalls, and tour guide services. *Fourth*, the mosque now holds an important position in the religious tourism map of Banten, alongside other historic religious sites. In conclusion, the Thousand Doors Mosque is not merely a place of worship, but has become a center of interaction between religion, culture, and the local economy.

These findings indicate that religious spaces can transform into multifunctional public spaces without losing their sacredness, as long as the adaptation process involves the local community and maintains the inherent spiritual values. The case of the Thousand Doors Mosque reinforces the understanding that religious tourism in Indonesia is not only driven by tourism promotion but also by the power of historical narratives and local cultural uniqueness. In a broader context, this mosque exemplifies how religious sites can play a strategic role in strengthening cultural identity while contributing to the economic empowerment of the surrounding community. These findings also highlight the importance of value-based management and participation to maintain the balance between worship and tourism functions.

Social, Cultural, and Economic Integration at the Thousand Doors Mosque

The transformation of the mosque's function from solely a place of worship to a center of social, cultural, and economic activity has significantly expanded the social-cultural impact of the mosque on the community. The mosque is no longer understood merely as a place for performing prayers and other religious activities; it has also become a multifunctional public space. This phenomenon reflects a paradigm shift in viewing mosques as religious institutions that also facilitate social interaction, cultural preservation, and even economic activities within the surrounding community.

This is supported by research indicating that modern mosques, including those built in the past, not only serve as places for religious activities but also fulfill broader functions, including economic and recreational roles. Rifa'i (2016) asserts that contemporary mosques play a role not only in facilitating religious practices but also in expressing national identity, aesthetics, and cultural values. Similarly, Aulet and Vidal (2018) highlight that mosques can represent both sacred and profane spaces, offering recreational experiences for visitors. This is particularly relevant in Indonesia, where people view visits to mosques not only as religious activities but also as opportunities to admire Islamic architectural heritage and the development of Islamic civilization (Wirymartono, 2023).

The large number of mosques in Indonesia further reinforces this finding. According to data from the Ministry of Religious Affairs of the Republic of Indonesia (Bahtiar, 2014), there are approximately 291,439 mosques spread throughout the country. Prominent historical mosques such as the Baiturrahman Grand Mosque in Aceh, Istiqlal Mosque in Jakarta, Al-Jabar Mosque in West Java, Sheikh Ahmad Khatib Al-Minangkabawi Mosque in West Sumatra, the Demak Grand Mosque, and the Al-Aqsha Menara Kudus Mosque in Central Java, as well as the Thousand Doors Mosque in Banten, exemplify how mosques have evolved into centers of religious activity and religious tourism destinations (Hawari, 2023).

Historically, the dual function of mosques is not a new concept. Since the time of the Prophet Muhammad SAW, mosques have played roles as both spiritual and socio-political centers. When the Prophet migrated from Mecca to Medina, he built the Quba Mosque and the Nabawi Mosque, which were not only used for prayer but also served as venues for community discussions, decision-making, and the management of community finances through the Bait al-Mal. Therefore, the transformation of the mosque's function in the contemporary era can be viewed as a historical continuation of the mosque's role as a central institution for the Muslim community's holistic life, focused on the welfare of the people (Usman, 2020).

The Thousand Doors Mosque in Tangerang plays a similar role as a center for religion, social activities, and the economy. The mosque regularly holds study groups, attracts visitors from various regions in Indonesia, and provides economic opportunities for local traders. To illustrate its role as both a religious and socio-cultural center, the Thousand Doors Mosque regularly organizes various activities that attract worshippers and visitors from different regions. These activities range from routine study groups to annual commemorations and Qur'an learning for children, which together reflect the mosque's integration of spiritual devotion, community education, and cultural continuity. The details of these activities are summarized in Table 1.

Table 1. Regular Religious and Social Activities at the Thousand Doors Mosque

Activity	Schedule	Estimated Number of Participants
Study Groups (<i>Pengajian</i>)	Friday & Monday nights	50-70 participants
Haul of Sheikh Abdul Qodir Jailani	Annually	100-3,000 participants
Celebration of Islamic Holidays	Various dates	50-100 participants
Qur'an Learning (for children)	Daily	20-50 students

Table 1 shows the diversity of regular religious and social activities conducted at the Thousand Doors Mosque. Weekly study groups (*pengajian*) attract between 50 and 70 participants, reflecting the mosque's continuing role as a center of Islamic learning. The annual haul of Sheikh Abdul Qodir Jailani draws the largest number of participants, ranging from 100 to 3,000 people, signifying its importance as both a spiritual and cultural gathering. Celebrations of Islamic holidays also take place periodically, engaging 50 to 100 participants, thereby reinforcing the mosque's function as a communal space for religious and cultural expression. Meanwhile, daily Qur'an learning activities involving 20 to 50 children demonstrate the mosque's active contribution to nurturing the younger generation in religious education. Collectively, these activities highlight the Thousand Doors Mosque's dual role as a space for ritual devotion and as a hub for broader social interaction and cultural preservation.



Figure 3. Pilgrimage Activities Around the Mosque
Source: Personal Document

Figure 3 shows pilgrimage activities at the Thousand Doors Mosque, where visitors—both local and from other regions—gather to pray at the religious sites within the mosque complex. Pilgrimage activities such as *tawasul* (seeking intercession through prayer) are commonly performed, particularly during the *haul* (commemoration of the death of scholars). This visual highlights the mosque's role as both a center for spiritual reflection and a religious tourism destination, attracting worshippers seeking blessings and a historical connection with Islamic figures from the past.

I interviewed one of the pilgrims from Pasar Kemis, Alim, on May 16, 2022. He explained:

I come to the Thousand Doors Mosque not only for religious tourism but also to reflect on my spiritual journey and to get closer to Allah. This place has a uniqueness with its dark corridors that offer a distinctive attraction (Alim, Personal Communication, May 16, 2022).

This pilgrimage activity clearly demonstrates that social processes take place within the mosque. Although pilgrimage connotes an approach to Allah SWT through the blessings of Sheikh Mahdi Hasan Al Qudrotillah, social interactions between visitors occur, creating a collective identity that strengthens and preserves Islamic traditions in Indonesia.

In addition to pilgrimage activities, regular study groups (*pengajian*) at the Thousand Doors Mosque demonstrate the mosque's primary function as a place for worship, drawing worshippers closer to Allah SWT through the human relationship with the Divine.



Figure 4. Study Group Activities at the Thousand Doors Mosque

Source: Personal Document

Figure 4 depicts study group activities at the mosque, regularly gathering participants to learn the Qur'an, listen to religious lectures, and perform congregational prayers. Study groups are an essential aspect of the mosque's function as a center for Islamic learning and social interaction. These activities involve local and regional communities, strengthening religious teachings, fostering social bonds, and providing spiritual guidance. This figure highlights the mosque's active role in promoting religious education and building relationships across communities.

The regular religious activities at the Thousand Doors Mosque have significantly impacted the social and economic dynamics of the surrounding community. The mosque has not only served as a center for religious rituals but has also undergone a transformation into a space for tourism and cultural preservation. The arrival of tourists from various regions in Indonesia, such as Jakarta, Banten, Tasikmalaya, Garut, Central Java, and even Kalimantan, along with international visitors from Malaysia and Brunei, has created a new space for economic growth for local residents. The presence of tourists has driven informal trade activities, such as selling bottled water, snacks, religious items, providing motorcycle taxis (*ojek*), parking spaces, and selling mosque-themed souvenirs.

This development is reflected in the statistical data on tourist visits to the Thousand Doors Mosque, showing a significant increase over the past five years. While visits dropped in 2020 due to the Covid-19 pandemic, the number of visitors began to rise again in 2021. In 2019, the mosque recorded 4,231 visitors, which dropped to 1,254 in 2020. However, the number surged to 3,892 in 2021, then

drastically increased to 12,450 in 2022, and reached 13,124 in 2023. These figures show that the mosque has become a sustainable religious tourism magnet, directly impacting the local community's welfare.

The increasing role of the Thousand Doors Mosque as a religious tourism destination can also be seen through statistical records of visitor numbers over the past five years. These data not only illustrate the fluctuating impact of the Covid-19 pandemic but also highlight the mosque's rapid recovery and growing attractiveness for both local and international tourists. To provide a clearer picture of this trend, the following table 2 summarizes the annual number of visitors to the mosque between 2019 and 2023.

Table 2. Tourist Visit Data for the Thousand Doors Mosque

Year	Number of Tourists (Local & International)
2019	4,231
2020	1,254
2021	3,892
2022	12,450
2023	13,124

Source: Research Data, 2024

For the local residents, the arrival of tourists has become a "blessing." Many small vendors have taken advantage of this momentum to increase their family income. One street vendor, Yayah, who sells drinks and snacks around the mosque complex, shared:

Thank God, since this mosque has become popular, I've been able to sell every day. It's especially busy on Fridays, during the haul, or during holidays. Sometimes, I sell everything. I used to be just a housewife, now I can help my husband make a living (Yayah, Personal Communication, May 19, 2022).

This testimony demonstrates that the integration of worship and religious tourism at the Thousand Doors Mosque is not just symbolic but also tangible in revitalizing the local economy. The mosque's transformation into both a spiritual and economic space reflects how religious sites can contribute to local development based on culture and spirituality.

The findings of this study show that the Thousand Doors Mosque has undergone a significant transformation, evolving from a place of worship to a center of social, cultural, and economic activity for the surrounding community. Regular religious activities, such as study groups, *haul*, and pilgrimages, have turned the mosque into a religious tourism destination, drawing visitors from both local and international locations. The influx of visitors has spurred the growth of local economic activities, from selling food and drinks to offering transportation services and parking. Visitor data shows a significant increase despite a temporary decline in 2020 due to the pandemic. This has created a community-driven economic ecosystem that blends with the religious dynamics of the community.

From the gathered data, four main trends are evident. *First*, the mosque's function is no longer limited to religious activities but also includes a role as a spiritual recreation space and a center for social interaction. *Second*, the consistent growth of tourist visits, particularly after the pandemic, demonstrates the sustainable potential of community-based religious tourism. *Third*, the active participation of the local community in supporting and capitalizing on the presence of tourists indicates a high level of adaptation and economic empowerment. *Fourth*, the continuity of religious traditions, such as haul and study groups, strongly indicates that the spiritual values of Islam remain alive and preserved amidst modern dynamics. Overall, these trends lead to the conclusion that the mosque serves as a point of integration between the spiritual and profane dimensions in the lives of contemporary Muslim communities.

The implications of these findings show that, in the context of modern Indonesian society, mosques do not only function as sacred spaces for religious rituals but also as public spaces that encourage cultural preservation, social identity formation, and community economic strengthening. By combining spiritual, recreational, and economic values, the Thousand Doors Mosque represents a multifunctional

mosque model that is relevant to today's societal needs. This aligns with the evolving concepts of eco-spirituality and halal tourism, where places of worship are seen not only as spaces for individual worship but also as points of intersection across cultures, social classes, and regions in the bond of *ukhuwah Islamiyah* (Adie, 2019; Raya, 2022). Therefore, this research emphasizes the importance of an integrative approach in understanding the role of mosques, not just as religious symbols, but also as actors in sustainable development based on Islamic values.

The Unique Architecture and Spiritual Meaning of the Thousand Doors Mosque

Another factor that makes the function of the Thousand Doors Mosque go beyond mere worship to encompass socio-economic functions is its unique architectural characteristics. This unique architecture has become a significant attraction for both worshippers and tourists, transforming the mosque from a place of worship into a site for cultural heritage preservation and tourism. The unique architecture of mosques in Indonesia, a result of the acculturation between pre-Islamic and Islamic cultures, is widely recognized. This is evident in the Kudus Tower Mosque, where the mosque's structure resembles a Hindu-Buddhist temple, commonly produced by those cultures. Such uniqueness has led many people to flock to these mosques, not only for worship but also to identify with a shared identity, particularly Nusantara Islam.

The Thousand Doors Mosque, also known as the Nurul Yaqin Mosque, is called "Thousand Doors" because of the numerous doors spread throughout the building, though the number does not actually reach one thousand (Haki & Permatasari, 2023). These doors not only enhance the visual grandeur but also symbolize openness and diversity in the practice of Islam. Each door is intricately carved, blending local art expressions with Islamic calligraphy.

Many doors symbolize the openness of Islamic teachings, that each person has their own path to Allah. Meanwhile, the dark corridors are intentionally designed to make us reflect before entering the main prayer hall (Rusdi, Personal Communication, May 16, 2022).

Figure 5 illustrates the main building of the Thousand Doors Mosque, which resembles a fortress rather than a conventional mosque. The architecture highlights its distinctive elements, such as multiple entrances, thick walls, and corridors that create a labyrinth-like impression. This structural design not only reflects symbolic openness in Islamic teachings—suggesting that every individual has a path to Allah—but also serves as a medium for spiritual reflection through its dark passages. The unusual combination of Baroque and Mesoamerican stylistic influences further strengthens its uniqueness, transforming the mosque into both a religious site and a cultural landmark that attracts worshippers and tourists alike.



Figure 5. Building of the Thousand Doors Mosque

Source: SalsaWisata.com

In addition, the mosque's overall structure resembles a fortress rather than a traditional mosque, making it unique. The design, combining Baroque architecture and Mesoamerican styles, has turned the mosque into a historical landmark in Tangerang. Mosque manager Rusdi recalls that in the 1980s, when it was first built, the mosque faced much opposition because of its unconventional design, even being accused of harboring heretical teachings. However, today, this very uniqueness has become a major attraction for visitors (Rusdi, Personal Communication, May 16, 2022).

Another unique feature is the presence of dark corridors in the mosque. According to the mosque manager, this architectural element is crucial for fostering introspection, providing space for worshippers to spiritually transition from the outside world to the main prayer area. This aligns with Islamic teachings that encourage self-awareness and humility before Allah. The dark corridors represent a spiritual journey, redirecting visitors' attention from the outside world to the prayer hall. These corridors embody the concept of *muhasabah*, or self-reflection, reinforcing the mosque's function as a space for spiritual purification (Interview, Rusdi, May 16, 2022). The dark corridors enhance the traditional ambiance of the mosque, which holds significant cultural values.

A visitor, Putri, shared her experience:

Walking through the dark corridor made me feel very humble, as if I was being prepared to face Allah. Through that dark corridor, I felt close to Allah, marveling and sensing what it might feel like after we leave this world (Putri, Personal Communication, May 16, 2022).

Figure 6 depicts one of the dark corridors inside the Thousand Doors Mosque, built from exposed bricks and arched structures that create a cave-like atmosphere. This architectural design emphasizes solemnity and reflection, guiding worshippers to transition spiritually from the external world into the prayer hall. The dim lighting and narrow passageway cultivate humility and awareness, resonating with the Islamic principle of *muhasabah* (self-reflection). For many visitors, the experience of walking through this corridor embodies a symbolic spiritual journey, reinforcing the mosque's role not only as a place of worship but also as a site of inner contemplation and purification.

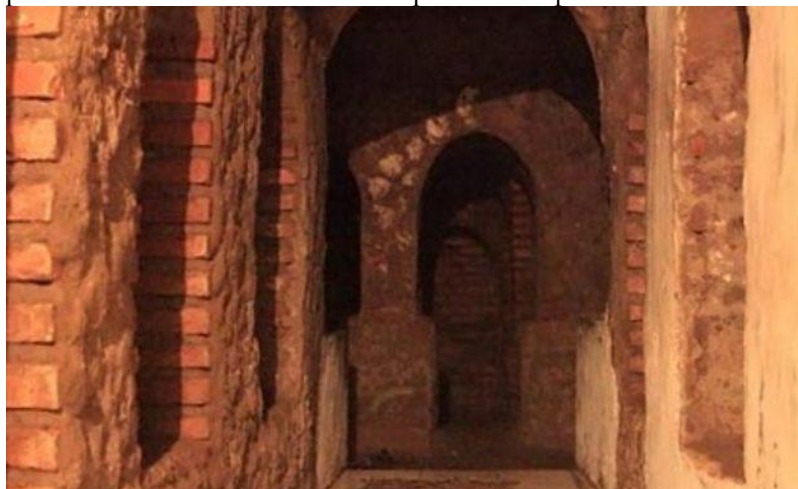


Figure 6. Corridor Leading to the Prayer Room

Source: Liburanmulu.com

The presence of Islamic calligraphy is another distinctive feature of this mosque. Verses from the Qur'an and prayers are beautifully carved on the doors and walls, strengthening the religious message while enhancing the mosque's aesthetics. The integration of local art traditions, including Javanese and Nusantara motifs, reflects a harmonious blend of cultural heritage and Islamic spirituality.

Figure 7 illustrates one of the walls of the Thousand Doors Mosque adorned with Islamic calligraphy, carved and painted in bold circular motifs alongside intricately designed wooden doors. This calligraphy, featuring verses from the Qur'an and prayers, not only strengthens the mosque's spiritual atmosphere but also enhances its aesthetic appeal. The artistic integration of Javanese and Nusantara motifs within the calligraphic design reflects a cultural synthesis that characterizes Islam

Nusantara. For worshippers and visitors alike, the calligraphy functions as both a spiritual reminder and a visual marker of the mosque's unique identity as a site where sacred text and local artistic traditions converge.



Figure 7. Calligraphy on the Walls of the Thousand Doors Mosque
Source: Personal Documentation

The presence of this calligraphy, which has existed for decades, further adds to the unique and iconic nature of the mosque. The calligraphy contains verses from the Qur'an, serving as spiritual reminders and aesthetic elements while reflecting the fusion of Islamic art within the mosque's architecture.

My purpose in coming here is to worship and hope to find blessings from the past scholars, including from Sheikh Mahdi Hasan Al Qudrotillah. I do this through *tawasul*, *tahlil*, and prayer. This is the same method used by past scholars (Putri, Personal Communication, May 16, 2022).

In addition, the existence of a room called the *tawasul* room adds to the mosque's uniqueness, drawing worshippers and tourists alike. This sacred room within the mosque is used for prayer and supplication. It is typically used for *dhikr* (remembrance of Allah) or moments of solitude filled with reverence. Its hidden and peaceful location aligns with the mosque's purpose as a place for spiritual reflection. Figure 8 captures visitors gathered inside the *tawasul* room of the Thousand Doors Mosque, a sacred space characterized by its dimly lit, narrow walls that enhance the atmosphere of solemnity. This room is traditionally used for *dhikr* (remembrance of Allah), *tahlil*, and supplication, especially by those seeking blessings through spiritual connection with past scholars, including Sheikh Mahdi Hasan Al Qudrotillah. The humble and secluded design of the room reinforces its function as a place for introspection and spiritual retreat, allowing worshippers to momentarily detach from worldly distractions. The image illustrates how the *tawasul* room continues to serve as a living heritage of Islamic spirituality, attracting both worshippers and tourists who wish to experience its contemplative ambiance.



Figure 8. The *Tawasul* Room

Source: Personal Documentation

Thus, the presence of several unique architectural elements, such as the doors, calligraphy, corridors, and the *tawasul* room, enhances the message that the Thousand Doors Mosque serves to attract many worshippers to pray and discover its spiritual meaning. This makes the mosque multifunctional, as a place for worship and spiritual exploration due to its unique architecture.

The architectural uniqueness of the Thousand Doors Mosque is not only visually striking but also holds profound symbolic meaning. Data show that elements such as numerous doors, dark corridors, Islamic calligraphy, and the *tawasul* room are not merely aesthetic ornaments but tools to build a spiritual experience for both worshippers and tourists. The fortress-like building, Nusantara-style ornaments, and statements from the mosque manager and visitors reinforce the impression that the mosque functions in dual ways: as a place of worship and as a cultural and tourism space.

From the data collected, three patterns can be identified. *First*, the mosque's architecture contains spiritual symbols, such as the doors and dark corridors, intentionally designed to facilitate self-reflection and spiritual awareness. *Second*, artistic elements such as calligraphy and local carvings contribute to reinforcing the inclusive and aesthetic identity of Nusantara Islam. *Third*, special spaces such as the *tawasul* room demonstrate the preservation of traditional religious practices that are still sought after today. *Fourth*, the presence of these elements contributes to the increasing number of religious tourists, both domestic and international.

These findings demonstrate that the mosque's architecture not only serves structurally but also as a medium for communicating values and identity. The Thousand Doors Mosque stands as a concrete example of how a place of worship can evolve into a center for spirituality, culture, and sustainable economic development. By integrating local values and Islamic symbolism, the mosque expands the meaning of religiosity in a contemporary context. This provides new insights into how modern mosques can play a strategic role in strengthening Islamic identity and developing halal tourism based on cultural heritage.

4. Discussion

This study's findings show that the Thousand Doors Mosque has undergone a significant transformation from its original function as a place of worship to a multifunctional religious tourism hub. This transformation is driven by unique architecture, distinctive spirituality, and the active involvement of the community in maintaining religious traditions. Several key elements, such as symbolic doors, dark corridors for spiritual reflection, Islamic calligraphy, and the *tawasul* room, have become major attractions for both worshippers and tourists. Additionally, the increasing public interest in religious tourism and the economic involvement of the surrounding community have strengthened the mosque's role as a center for religious, social, and economic activities.

This transformation can be explained through the interplay of variables that reinforce one another. The mosque's unique architecture serves as a visual medium that stimulates curiosity and spiritual

reverence, thereby encouraging tourist visits. This uniqueness is complemented by ritual activities such as study circles (*pengajian*) and commemorations (*haul*), which strengthen collective meaning and the mosque's social legitimacy. The community's involvement in economic activities, including small businesses and tourism support services, further reinforces the mosque's social function. Thus, the relationship between architectural attraction, religious practices, and economic dynamics indicates that the mosque is not only a sacred space but also a dynamic public space.

From a theoretical perspective, the transformation of the Thousand Doors Mosque can be explained through Pierre Bourdieu's concept of cultural capital (1986). The mosque's unique architectural design—symbolic doors, dark corridors, and carved calligraphy—functions as *objectified cultural capital*, providing tangible markers of identity and heritage that attract both worshippers and tourists. At the same time, embodied cultural capital emerges through the spiritual practices and mystical narratives performed in the mosque, such as *tawasul* rituals and commemorations of Sheikh Mahdi Hasan Al Qudrotillah, which shape visitors' religious experiences. Finally, the mosque's growing recognition as a prominent religious tourism site in Banten represents institutionalized cultural capital, where its symbolic status is legitimized by community support, media narratives, and government promotion of halal tourism. The accumulation of these three forms of cultural capital explains why the mosque has gained legitimacy not only as a religious site but also as a socio-cultural and economic hub.

Complementing this, the transformation can also be understood through Richard Butler's Tourism Area Life Cycle (TALC) theory (Butler, 1980). The Thousand Doors Mosque currently occupies the *development stage*, which is characterized by rapid growth in visitor numbers, increased involvement from external stakeholders, and the diversification of functions beyond worship. Indicators of this stage include the influx of international visitors, the expansion of local commerce such as food stalls and souvenir shops, and the gradual decline of local control over the mosque's spatial arrangements. These dynamics explain why the mosque's role has shifted from a sacred place of worship to a multifunctional religious tourism hub: as tourism activities expand, spiritual values intersect with commercial imperatives, creating both opportunities and tensions. The interplay between cultural capital and the TALC framework thus clarifies how religious, cultural, and economic forces converge to drive the mosque's transformation.

In line with previous scholarship, the findings of this study confirm that mosques retain their sacred role as places of worship while simultaneously functioning as centers for education, culture, and community welfare (Fuady, Aulia, & Jumala, 2024; Raja, 2024). Similar to studies in Malaysia that highlight the integration of libraries and learning commons within mosques to foster youth development and community learning (Noordin et al., 2017; Udin et al., 2024; Yin et al., 2015), the Thousand Doors Mosque also demonstrates how religious spaces adapt to broader social needs. Furthermore, consistent with research that emphasizes mosques as cultural and economic hubs managing waqf, zakat, and social services (Adhani et al., 2024), this mosque has expanded its function by stimulating local commerce through tourism-driven activities. However, the novelty of this study lies in showing how such multifunctionality is specifically negotiated within the framework of religious tourism. Unlike earlier works that primarily emphasize mosques as educational or welfare centers, the Thousand Doors Mosque illustrates a transformation where architectural uniqueness, spiritual practices, and economic engagement converge, positioning the mosque not only as a multifunctional institution but also as a sustainable religious tourism hub that balances sacredness with commercialization.

Building on these comparative studies, the case of the Thousand Doors Mosque both resonates with and diverges from previous findings. Similar to the Demak Great Mosque, the Kudus Minaret Mosque, and the Kobe and Tokyo Camii, the Thousand Doors Mosque relies on its architectural uniqueness and cultural symbolism as a central tourism appeal (Ajar, 2024). Its fortress-like structure, labyrinthine corridors, and rich calligraphy echo the heritage value emphasized in research on Mangystau's underground mosques (Koshim et al., 2021) and Mafraq's heritage mosques (Rjoub & Al-Housan, 2013), underscoring the link between authenticity and visitor attraction. At the same time, this

study confirms broader scholarly concerns that sustainable religious tourism requires sensitive management of sacred spaces, as noted in debates on heritage conservation from Turkey to Cyprus (İsmailoglu & Sipahi, 2021; Mısırlısoy & Günçe, 2022). Yet the novelty of this study lies in showing that the Thousand Doors Mosque is not only a heritage site but also an actively evolving space where cultural capital and tourism development intersect. Unlike prior works that treat heritage mosques largely as static sites requiring preservation, this case illustrates how community engagement, religious practices, and economic activities actively transform a mosque into a living cultural hub. Thus, the findings highlight that the tension between sacredness and commercialization is not merely a managerial issue but also a dynamic process of cultural negotiation that redefines the role of mosques in contemporary Muslim societies.

In relation to this body of literature, the Thousand Doors Mosque illustrates both continuity and departure. Much like the cases of Lombok's "Island of a Thousand Mosques" and mosque-centered halal tourism initiatives in Malaysia and Indonesia (Putrawan et al., 2024; Absah et al., 2024; Mahardhani et al., 2024), the mosque has become a magnet for visitors whose presence fuels local micro-enterprises and service sectors. Its transformation into a tourism hub reflects the broader trend where mosques function as catalysts for economic empowerment through waqf-based initiatives and community-driven businesses (Radzi et al., 2024). Yet, this study also reveals a distinctive pattern: unlike regions that rely primarily on branding density or infrastructural integration, the Thousand Doors Mosque leverages its *cultural capital*—its labyrinthine architecture, mystical narratives, and charismatic founder—as economic assets within the halal tourism framework. This intertwining of symbolic and material value highlights that economic benefits emerge not only from infrastructural readiness but also from the sacralized narratives embedded in place identity. The novelty here lies in showing how the negotiation between sacredness and commercialization is mediated through local participation, where spiritual symbolism is actively mobilized to justify and legitimize tourism growth. In this way, the Thousand Doors Mosque exemplifies a dynamic model of mosque-led halal tourism that goes beyond economic utility, positioning itself as a living site where religion, culture, and economy converge in a sustainable yet contested balance.

As a continuation of the comparisons with previous studies, it becomes evident that mosques across diverse contexts consistently function beyond their sacred role, serving simultaneously as centers of education, culture, heritage preservation, and drivers of local economies within the framework of halal tourism. Earlier research highlights their importance in fostering community resilience, sustaining cultural identity, and generating economic opportunities, while also underscoring ongoing challenges in balancing spiritual sanctity with commercialization pressures. The case of the Thousand Doors Mosque extends this discussion by demonstrating that such a balance is negotiated not only through infrastructure and policy but also through the active accumulation of cultural capital—embodied in religious practices, objectified in unique architecture, and institutionalized through community recognition. The novelty of this study lies in showing how local narratives and participatory practices enable the mosque to evolve into a dynamic space where spiritual, cultural, and economic dimensions intersect. In this sense, the Thousand Doors Mosque is redefined not merely as a place of worship or heritage site, but as a living arena where values, identities, and collective interests are continually reshaped within the landscape of contemporary Muslim society.

This study's interpretation covers three aspects. First, historically, the transformation of the Thousand Doors Mosque from a place of worship to a multifunctional religious tourism hub reflects broader historical trends in religious practices and mosque architecture within Islamic societies. Initially, mosques served as multifunctional spaces for worship, education, and community activities, and over time, they have undergone significant development. For instance, the Prophet's Mosque in Medina, initially simple, functioned as a center for social and spiritual life (Omer, 2021). As Islam spread, mosque architecture adapted to local cultures, as seen in the Great Mosque of Cordoba, which incorporated elements from Roman and Visigothic architecture (Hong, 2020). In modern times, mosques combine traditional elements with contemporary designs, such as the minimalist design of the Salman Mosque in Indonesia, which lacks a dome (Dewiyanti, Martokusumo, Faisal, & Budi, 2016).

This transformation is also reflected in the social role of mosques, which now function not only as places of worship but also as centers for community empowerment, as seen in the role of the Mosque Management Committees in India (Aneesh et al., 2024). Thus, the transformation of the Thousand Doors Mosque not only reflects the functional evolution of mosques but also illustrates the adaptation of mosque architecture in the ever-evolving social and cultural context.

Second, socially, the transformation of the Thousand Doors Mosque shows how religion can contribute to social cohesion and community resilience. By combining religious practices, such as study circles and commemorations, with tourism, the mosque fosters a sense of ownership and collective identity among worshippers and visitors. The economic activities that have developed around the mosque, such as local businesses and tourism support services, not only create economic opportunities but also strengthen the mosque's role as a social hub. Research shows that mosques play a crucial role in building social capital, strengthening community networks, and reinforcing solidarity values in society (Power, 2018; Schnabel & Groetsch, 2014). Moreover, mosques connect various segments of society and enhance social integration by improving trust among community members, as demonstrated by mosques fostering trust and social relations in society (Aneesh et al., 2024; Beyerlein & Hipp, 2005). This transformation enriches the social structure of the mosque, turning it into a space for spiritual engagement and economic development that impacts social stability (Murphy, Nourani, & Lee, 2022).

Third, ideologically, the Thousand Doors Mosque represents a blend of spirituality and modernity, showing how religious spaces can evolve to respond to changes in the socio-economic landscape while maintaining their sacred essence. The mosque's role in religious tourism challenges the traditional concept of religious spaces as purely sacred places, instead positioning them as spaces for both spiritual and material engagement. This transformation reflects an ideological shift, where religion no longer solely functions as a spiritual refuge but also serves as a tool for social and economic development. The mosque's mysticism, expressed through its architectural design and spiritual practices, enhances its ideological significance, positioning it as a space that not only nurtures faith but also represents the cultural capital of the community. Research shows that mosques, in the context of religious tourism, function not only as places of worship but also as social and economic centers that support social cohesion and local economic growth (Aneesh et al., 2024; Rautela, Sharma, & Panackal, 2025). Thus, the mosque becomes a space that unites both spiritual and material dimensions, creating strong social bonds through religious activities and tourism (Syaikhu, Norwili, Maimunah, & Wahyunita, 2021).

Thus, this transformation brings both functional and dysfunctional consequences. Functionally, the mosque has become a center for religious, social, and economic integration, strengthening cultural resilience and opening economic opportunities for the local community. However, dysfunctionally, the surge in visitors could disrupt the sanctity of worship and create conflicts of interest between mosque management and tourists. Concerns about the loss of architectural originality also pose significant challenges in preserving historical religious buildings. Previous studies have highlighted similar threats, such as research by Ajar (Ajar, 2024), which indicates that mosques like the Menara Kudus Mosque, the Masjid Agung Demak in Indonesia, and the Kobe Muslim Mosque and Tokyo Camii in Japan have faced similar challenges due to tourist dynamics in religious sites. Similarly, studies on the Sheikh Zayed Mosque in Solo (Adinugraha & Shulthoni, 2024) and the Masjid Agung Manonjaya in Tasikmalaya, West Java, have noted similar concerns.

Based on these findings, several policy recommendations can be made. First, strict regulations are needed for managing tourist visits, particularly during prayer times, to avoid disturbing worship. Second, training for mosque managers on religious tourism management that is respectful of worship is essential. Third, the management of funds should be transparent and directed toward the mosque's conservation. Fourth, collaboration with academics and historians is necessary to document the mosque's historical and cultural value. Finally, the development of halal SMEs should be facilitated through designated zones to ensure economic growth remains in harmony with Islamic spiritual values.

5. Conclusion

This study concludes that the Thousand Doors Mosque has undergone a significant functional transformation, evolving from a mere place of worship into a multifunctional religious tourism hub encompassing spiritual, social, cultural, and economic dimensions. The main findings reveal that the mosque's unique architectural features, such as the numerous doors, dark corridors, Islamic calligraphy, and the *tawasul* room, not only enhance the religious significance of the mosque but also create profound spiritual experiences for visitors. Furthermore, the mosque serves as a space for social interaction and a center of economic activity, revitalizing the informal sector of the surrounding community. The active involvement of the local community in religious practices, economic activities, and cultural preservation demonstrates that the mosque can act as a nexus for integrating the lives of contemporary Muslim communities.

The scholarly contribution of this research lies in providing an integrative analysis of the mosque as a multifunctional entity, employing theoretical frameworks combining Pierre Bourdieu's concept of cultural capital and the Tourism Area Life Cycle (TALC) model. This study expands the understanding of how religious sites like mosques not only function sacrally but also play a strategic role in social-economic development and the preservation of local culture. The emphasis on religious tourism, mysticism, and its impact on community resilience contributes new insights that have not been extensively explored in previous studies.

However, this study has limitations regarding the geographical scope and the duration of field observations. The absence of a longitudinal evaluation of the social and economic changes in the community, specifically from a quantitative perspective, is a shortcoming that should be addressed in future research. Therefore, it is recommended that future studies focus on the sustainable management of religious tourism, the role conflict between worship and tourism functions, and further explore the perceptions of worshippers and tourists from different cultural and religious backgrounds.

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