

# Commodification of Religion: Al-Jabbar Grand Mosque as a Religious Tourism Object in West Java

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## Abstract:

This article discusses the Commodification of Religion at the Al-Jabbar Grand Mosque from the forms of commodification that exist at the Al-Jabbar Grand Mosque, as well as the impact of the commodification of religion on visitors and the community around the Al-Jabbar Grand Mosque. The research method used is a literature study by collecting data from various sources such as observation, field interviews, books, the internet and scientific journal articles. In its discussion, this article describes the forms of religious commodification that occur at the Al-Jabbar Grand Mosque so that the Al-Jabbar Grand Mosque, in the value of the Mosque's substance, has a dual role and functions as a house of worship. Then, this article also describes how the impacts that occur for visitors to the Al-Jabbar Grand Mosque and the impacts that occur with the surrounding community. This article concludes that the concept of religious commodification has a goal not to eliminate religious values, but religion responds and adapts to the development of an increasingly advanced era.

**Keywords:** *ecological justice; Masjid Raya Al-Jabbar; religious commodification; tourism object.*

## INTRODUCTION

Indonesia is a country with diverse cultural and religious riches, Indonesia has been home to various religions and beliefs. As a country that has the largest population of Muslims, we could say it is the majority religion in Indonesia. Indonesia is also listed as the country with the largest Muslim population in the world, around 87.2% of Indonesia's total population of 269.6 million people, the population in Indonesia is of the Islamic faith. As a country with the largest number of Islamic adherents, this, of course, has an impact in terms of the number of buildings or houses of worship in each region, which in the Islamic religion are called mosques.

A mosque is a building that is a place of worship for the Islamic religion in which Muslims (the term for people who embrace Islam) carry out worship activities, such as obligatory prayers, sunnah prayers, dhikr, Itikaf and as a place to broadcast the Islamic religion (Al-Qaradhawi, 2000). Because the Islamic religion has many adherents in Indonesia, of course this also influences the number of mosques in Indonesia. Every region certainly has mosques, from rural to urban levels. Not only that, sometimes every government or

private agency also has its own mosque. This also becomes a challenge and responsibility for mosque administrators and everyone around the mosque area, so that it can prosper and function well (Sarwono & Prasetyo, 2003). The mosque must be used as a building for worship and a center for Muslim da'wah activities, the mosque is also a symbol of existence for Muslims who will carry out worship, such as five daily prayers or broadcast Islamic da'wah broadcasts, besides its function as a house of worship, the existence of a mosque is also expected by every Muslim to be more improve spirituality in one's religion and become a better Muslim person and become a symbol of pride and sacred things for followers of the Islamic religion (Asnawati, 2019).

The mosque is also a sacred building for Muslims and is also an important instrument in fighting for and promoting the values in the teachings of the Islamic religion brought by the Prophet Muhammad SAW. Mosques are not just for worship such as prayer, Itikaf and preaching, but as has been said before, mosques are also important instrumental places, such as centers of socio-religious and cultural activities. Apart from that, it is also an attitude of returning to the Sunnah of the Prophet which is increasingly needed in the era of globalization with all the progress of the times (Ayub, 1996).

In the New Order era, the Ministry of Religion even issued a provision regarding every mention of mosques at the village to state level, according to DMI (Dewan Mesjid Indonesia) or the Indonesian Mosque Council, every mosque has been classified and determined according to regional administrative levels. In this classification, mosques are viewed from the lowest area to the highest level. level of a country, all levels have been determined by DMI. Starting from the Jami mosque, Jami mosque is designated at the local village or sub-district level, then there are large mosques, this mosque is at the level of each sub-district, then there is what is called the grand mosque, this mosque is at the level of each city or district, at the next level called the grand mosque, this mosque is at the provincial level, and finally there is the grand mosque, at this level it is often also called the national mosque and is at the state level, there is only one mosque and is the only mosque in Indonesia, namely the mosque Liberty. The mosques classified by DMI are mosques managed by the local government with community leaders around the area where the mosque was built.

Mosques like the one above are influenced by the size of the area, or development in each region in terms of regional administration, such as when the mosque was built in the city of Surabaya, it is possible that the mosque will become the mosque of East Java Province because it was built in the administrative area of the capital of East Java Province. and sometimes nowadays, each province also builds its own grand mosque, such as the one specifically studied in this research the Al-Jabbar Grand Mosque, West Java Province. The Al-Jabbar Grand Mosque, in its construction plans, will be used as a West Java Province mosque, so the word "Raya" is added to the name of this mosque, as explained above. If we look specifically at West Java, we know that West Java now has its own provincial mosque known as the Grand Mosque. The official nomenclature is, Al-Jabbar Grand Mosque (Mesjid Raya Al-Jabbar--MRAJ).

In this research, we will specifically discuss the Al-Jabbar Grand Mosque because, of course, it will be interesting when we discuss this mosque in West Java province because this mosque has just been inaugurated, and since the basic concept was built, the Al-Jabbar Grand Mosque will indeed function as a mosque. new places of worship and religious tourist attractions in West Java, this is a progress of innovation and collaboration, but of course, it also has other things than that, such as there will be a shift in the value of a building and the function of the MRAJ building itself, another example when we look at other areas, which already existed and underwent mosque transformation, such as the Mataram mosque in the big city which is used as a film production venue and a religious tourism destination for local and foreign residents.

In West Java, especially in the city of Bandung, we know that the Al-Jabbar Grand Mosque is a mosque that represents the mosque of West Java province. At the Al-Jabbar Grand Mosque in West Java, we can also see and observe together that MRAJ has its own charm as a mosque, in terms of its architectural building, which is so magnificent and beautiful, standing on such a vast land, as a mosque that represents the Mosque of West Java Province, Of course, MRAJ was not made haphazardly. This West Java Province Mosque was inspired by a Turkish mosque and began to be designed and designed in a magnificent architectural style by combining modern architectural styles and contemporary modern architecture; because of this, the Al-Jabbar Grand Mosque looks so majestic and beautiful coupled with typical decorative art ornaments. West Java. The design of the Al-Jabbar Grand Mosque began in 2015 and was inaugurated

to be operational on December 30, 2022. This representative mosque of West Java Province has been eagerly awaited or highly anticipated for its presence in public spaces, such as people inside and outside the West Java region.

The Al-Jabbar Grand Mosque can also be categorized as a mosque that has experienced commodification because it has been included in several requirements for the commodification of mosques that have developed in the contemporary era, such as the presence of parking for vehicles from two wheels to four wheels or more, and the rates also vary depending on the type of vehicle. who will visit the Al-Jabbar Grand Mosque, the parking locations for the Al-Jabbar Grand Mosque are also spread across several points, which are categorized as official parking at the Al-Jabbar Grand Mosque and are managed by Primkop Kartika Kodim 0618/BS Bandung City upon direct appointment by the Provincial Government West Java itself.

The parking location in the Al-Jabbar Mosque area of Bandung City is divided into several sectors, for sector A it is in the courtyard on the southeast side of the mosque, while sector B is on the northeast side and sector C is in the west area of the mosque. Parking sectors A and B are special parking lots for cars which can accommodate around 350 cars, while sector C is specifically for mini or large buses and can accommodate around 112 units. Specifically for motorbikes, the parking is on the north side of the mosque and can accommodate around 150 units. As has been said above, each vehicle will be charged by the manager at various prices, such as motorbikes with an hourly rate of Rp. 1,500.00 and a maximum motorbike rate of Rp. 6,000.00, while cars are charged Rp. 3,000.00 per hour and The maximum fare for a car is IDR 10,000.00, while buses parked at the Al-Jabbar Grand Mosque are flat at a rate of IDR 20,000.00. All of these prices are official or legal which have been agreed upon by the management or administrators of the Al-Jabbar Grand Mosque, this also does not include illegal parking around the Al-Jabbar Grand Mosque area, because sometimes there are so many visitors to the Al-Jabbar Grand Mosque that they won't. sufficient vehicle volume from the parking space provided.

From here we can state that the Al-Jabbar Grand Mosque has been included in the category of mosques that have experienced commodification, because of course the mosque is a place or house of worship for Muslims to carry out their religious activities and we still pay for parking at our own house of worship and like a recreation area. Tourism in general costs every visitor who comes. Apart from the problem of parking fees, the Al Jabbar Grand Mosque also has many attractive places such as outdoor ablution places which are attractive in terms of their shape and can be used for visitors to experience the sensation of ablution there.

The Al-Jabbar Grand Mosque also has a very neat corridor and there is a bridge as a link between the main mosque courtyard and the plaza which adds a sense of sensation before entering the mosque, plus the Al-Jabbar Grand Mosque also has many Prophet themed gardens, such as the Prophet Adam ataman. , the garden of Prophet Nuh, the garden of Prophet Ibrahim, the garden of Prophet Yunus, and the garden of Prophet Isa, all the gardens there have designs that tell each name of the Prophet there, plus plants that make it shady and cool in each garden, this place is very It is also suitable for children to play or as a children's playground in the area around the Al-Jabbar Grand Mosque.

In another courtyard of the mosque, the management or management of the Al-Jabbar Grand Mosque also provides retail which will be rented out to local entrepreneurs so they can run their businesses and this retail place is also close to the cafeteria of the Al-Jabbar Grand Mosque which is deliberately provided as a place to rest while enjoying a meal. Meals are cooked directly there in an open kitchen concept. At the Al-Jabbar Mosque there is also a museum that records the traces of the journey of Islamic preaching in the land of Pasundan and the Prophet's journey in conveying the teachings of the Islamic religion. Visitors to the Al-Jabbar Grand Mosque who want to enter this museum must also order their entry tickets in one of the applications. provided by the manager or management of the Al-Jabbar Grand Mosque.

From everything that has been explained, the Al-Jabbar Mosque in West Java has certainly experienced the commodification of a place of worship, as well as becoming a place of tourism or religious recreation as a religious site that can be visited as a tourist attraction. Because of the things mentioned above, the Al-Jabbar Mosque has a prominent dual role in society. First, as a sacred place of worship for Muslims and this mosque is a place for Muslims to carry out their religious obligations such as prayer, worship and various other spiritual activities (Roqib, 2005), second, this mosque has become a significant source of income through religious tourism objects that are developing rapidly around it.

Tourists come to visit this mosque, bringing a positive economic impact to the local community (Priyadi, 2020). However, with the rapid growth of religious tourism attractions, important questions arise about the impact on religious practices and religious values in communities associated with the Al-Jabbar Grand Mosque. Then, a phenomenon emerged which is often referred to as "commodification of religion," namely when religious elements become commercial materials in the tourism industry (Ibrahim & Akhmad, 2014). This includes the sale of paid religious tours, and various forms of marketing that link religious aspects to commercial purposes. Changes in religious practices and religious values are crucial aspects of people's lives that are influenced by various factors, including social, economic and cultural changes. One factor that is increasingly playing a role in this change is the commodification of religion, where religious elements are used for commercial purposes in religious tourist attractions. The Al-Jabbar Grand Mosque, an important religious site that is also a tourist destination, may experience the impact of changes in religious practices and religious values as a result of the commodification of religion.

The commodification of religion can change the way society approaches religious practice and influence the way religious values are interpreted and practiced. When religious elements become commercial material, this can lead to changes in people's perceptions of religion itself. For example, when religious souvenirs are sold around the Al-Jabbar Mosque, does this influence the meaning and value of these objects in a religious context? Do tourists see religious values as part of their tourism experience, or do they tend to view them as merchandise? which is normal. Apart from that, the commodification of religion can also directly influence religious practices (Yustati, 2017). Based on the statement above, the authors are interested in conducting deeper research on the changes in the role and dual function of the Al-Jabbar Grand Mosque, West Java Province, which has become a religious tourist attraction, with a problem formulation that discusses what forms of religious commodification exist in the Al-Jabbar Grand Mosque. and what is the impact on the surrounding community of the Al-Jabbar Grand Mosque, as well as the impact on visitors to the Al-Jabbar Grand Mosque after visiting the mosque. Therefore, the authors will present the research results into a scientific paper in the form of a research report entitled "Religion Commodification: Al-Jabbar Grand Mosque as a Religious Tourism Object in West Java".

## METHODS

This research uses a qualitative method. Qualitative research is a type of research that aims to understand certain phenomena, such as the behavior, perceptions, motivations and actions of research subjects as a whole. This research was carried out through descriptions using words and language, especially in certain natural contexts, and by utilizing various natural methods (Moleong, 2007). Qualitative research is a type of research that produces discoveries that cannot be obtained through statistical procedures or quantitative measurements. Through this approach, qualitative research is able to reveal aspects such as community life, history, behavior, social movements and kinship relationships (Ghony & Almanshur, 2011). Qualitative research methods techniques include participation, observation, in-depth interviews, and documentation. The research instruments can be notebooks, video recordings, audio, cameras, and so on. Qualitative method research data is in the form of descriptive, personal documents, field notes, respondent responses, and other documents. This method uses a small, non-representative sample and evolves during the research process. Qualitative method data analysis is carried out continuously from the beginning to the end of the research, through an inductive process to look for patterns, models, themes and theories. The relationship between researcher and respondent is characterized by empathy, closeness, and the same position, perhaps even as a spiritual guide, and lasts for a long period of time (Prastowo, 2011).

## RESULTS AND DISCUSSION

### Mosque

A mosque is a type of architecture that shows the culture of society in a certain place and time through construction for ritual activities or worship. A mosque is a very important building for Muslims. If we trace the meaning of the word "mosque", a mosque has an important meaning both physically and spiritually. The word "mosque" itself comes from the word "سجد", which means "prostration," and "سجود", which means "a place of prostration" (Yunus, 2010). In narrow terms, wherever Muslims pray, then there is the term eating, which is formed because the verb "سجد" has the letters mim. (a noun denoting location) that changes from the verb form "سجد" becomes "mosque". In the Indonesian dictionary, the word mosque is said to mean mosque, which means

the house where Muslims pray (prayer) (Poerwadarminta, 1985). In the dictionary of religious terms, it is said that a mosque means a place of prostration, namely a place where Muslims perform prayer and remembrance of Allah (Shodiq, 1988). Apart from that, the mosque can also mean the forehead, hands, knees and feet prostrating themselves to the ground. Therefore, the Shari'a is the most visible manifestation of the above meanings outwardly (Sidi, 1994). That is why mosques are called "mosques", which means "place of prostration" in the everyday sense, which means "place of prayer for Muslims" (Shihab, 1996). The mosque is a place to do everything related to submission and obedience to Allah alone.

Thus, the mosque can be used as a place to surrender to the creator. To produce a moral and virtuous human population. The mosque was originally just a building for prayer surrounded by a wall or walls. The mosque has experienced many developments in terms of shape and architecture along with the development of time. Borrowing Martin Frishman's term (Borrong, 2002), a mosque is a building that functions as a place of worship and is a representation of the Islamic religion. In other words, besides functioning as a place to worship or a place to perform worship for Muslims, the mosque also functions as a representation of Islam itself. So, the mosque is a place to do all things related to obedience to God alone. However, the mosque is not only a place to prostrate but also a place for Muslims to do many things, such as preaching, education, and the development of Islamic culture (Basit, 2009).

### Commodification of Religion

According to (Baker & Umum, 1992) commodification is a process that is then considered capitalism, where something is converted into a commodity with the main aim of being sold on the market. However, in the book "The Political Economy of Communication: Rethinking and Renewal" (Mosco, 2009), commodification is defined as the transformation of use value into exchange value. After that, goods are valued based on what they can produce rather than simply their ability to satisfy needs. Commodification is also defined by Mosco as a process that changes information. The concept of commodification is very broad and covers all aspects of the production, distribution and use of goods. This concept is very close to capitalism.

Brokers say commoditization is the process of creating things that were not commodities before and now become commodities. Money defines commodification as a process associated with capitalism, namely objects, qualities and signs are made into goods. Goods are something whose most important purpose is to sell them to the market (Pradnaparamitha, 2012). In this sense, the meaning given by Marx (Marx, 1976) is everything that is produced and used for buying and selling. It does not produce pure use value; only produces selling value to be traded and used.

Commodification describes a process where something that has no economic value is given value so that market value can replace other social values. As a commodity, it is not only important to be useful but also to be marketable (Evans & Smith, 2004). In the sense of commodification, everything becomes a commodity, everything can become a product ready to be sold. Commodification means more than just being different transactions in the production of goods and services, but now there is distribution and consumption of goods, and as Fairclough said, commodification is a process (Fairclough, 2013).

Social fields and institutions are related to more than just producing goods in an economic sense. There is a narrow scope of what goods are sold, but the way these goods are organized and sold is conceptualized as the production, distribution and consumption of goods. Commodification is the keyword "ideology" put forward by Marx, who lives behind the media. According to him, this word can be interpreted as an effort to prioritize achieving profit over other goals. The definition of commodification in the dictionary is imprecise, something as if it could be obtained or sold through the word like any other item. Commodification, on the other hand, is a form of transformation of something that is intended to be free, starting from business elements to something that can be traded (Azizah, 2013).

Commodification involves the process of transforming goods and services along with their use value, becoming a commodity that has exchange value in the market. This does seem strange, considering that media products generally consist of information and entertainment media (Halim, 2021). Although these two types of products cannot be measured simultaneously. Goods move based on traditional economic measures. Even though this measurability can be felt physically, it is still a media product that is transformed into merchandise that can be exchanged and has economic value.

One of the ideas introduced by Karl Marx (Marx, 1972) was "commodification", which denotes a change in social relations from non-commercial to highly commercial. As a result, social relations become commercial exchange relations. Communication changes social relations from humanistic relationships to business

relationships. Humans are clearly considered goods, objects, and things to be sold. In post-modernism studies, Jean Baudrillard said that a commodified society is a society where social relations have turned into commodities. This is a society where physical and non-physical goods are traded for physical and non-physical gain. Karl Marx described commodification as a form of payment. cash without feeling. This refers to the social system established by capitalists, where the bourgeoisie controls society and converts personal values into exchange value. Changing family relationships into business relationships, the result is that anything has no value if it does not have exchange value. In a religious context, the term "commodification of religion" refers to efforts to commercialize religion or convert aspects of religion and its symbols into tradable goods. According to (Kittiarsa, 2008), the commodification of religion does not cause religiosity to decline. In fact, the commodification of religion makes religion an inclusive thing that can be seen by other religions as education for other religions. In fact, the commodification of religion will form a very close relationship between religion and the market.

According to Durkheim (Durkheim, 2001), this sacred terminology is interpreted as something that helps humans overcome fundamental problems regarding human existence. In Durkheim's view, the concept of a sacred ceiling is based on the idea that religion consists of a set of sacred values and beliefs that exist in society. However, according to Berger, the sacred refers to the mysterious and wondrous quality of power that exists in human relationships, which is thought to reside in the objects of human experience. The sacred not only exists on various cultural and cosmological platforms but is also separated from material everyday life.

The concept of a sacred ceiling is widely used to see the development of religions in the world, such as the following. First, this metaphor seems to suggest that there are devout societies and individuals in the world who have been impacted by secularization. As a result, religion has been recognized as influencing both private and public life. Second, what will happen when this religion which is considered sacred, meets the capitalist economy and secular contemporary life (Geertz, 1992). The commodification of religion inserts religion into commerce and turns something sacred into goods that can be purchased (Kittiarsa, 2008).

Therefore, this phenomenon of religious commodification can be considered as an adaptation and response of religion to the penetration of capitalism throughout the world. This clearly contradicts the ideas of secularization theory thinkers, who anticipate that the role of religion will be reduced significantly as an important factor in determining the actions and social awareness of leaders of society, including individuals who are included in it, experiencing rationalization and modernization.

(Hammond, 2022) is one of the main thinkers on secularization who discusses the role of religion in modernization, saying that secularization is when society moves from a sacred religious state to a secular state, where the sacred religious state declines, as shown by the decline in public trust. towards God, membership in the church, and the number of people attending mass at the church. The mainstream thinking of sociologists of religion, including (Berger, 1999) in his recent work, emphasizes that modernization inevitably causes a decline in the role of religion in both society and individuals. Different from mainstream thinkers, Wilson is of the view that the secularization model is not based on the loss of religiosity or organized religion.

However, this model only indicates the decline of religion in the functioning of the social system, significantly reducing social awareness. According to Wilson, secularization theories focus on the workings of social systems and the functions of social action within these social systems. The social system has its own mechanisms of increasing rationalization and secularization. For example, belief in supernatural powers did not completely disappear either as an expression of public rhetoric or as an individual preference, but they ceased to be a determinant of social action. Human beings learn to regulate their behavior according to the rational buildings that form the social order. Actions are no longer determined by religion but by calculation, are systematic, regulated, and become routine (Martin, 2017).

Berger (Berger, 2002) said that views regarding secularization tend to be wrong and value-free. Secularization theory thinkers tend to see the resilience and subtle goodness of religion in facing the powerful forces of modernity, especially the rise of the modern nation-state and the world capitalist market economy (Hakam et al., 2016). In general, the proposition raised is that the commodification of religion as part of the secularization phenomenon does not eliminate religion in the public sphere but, on the contrary, strengthens it. This view was echoed by Pattana Kittiarsa. In essence, it can be concluded from Kittiarsa that the commodification of religion does not necessarily lead to the disappearance of religion in the public sphere but rather to how religion responds adaptively to the waves of modernity so that it continues to exist.

The idea of the commodification of religion comes from the word "commodity" (Fealy & White, 2008) which means commercial goods or trade objects. The commodification of religion means the commercialization of religion or changing faith and its symbols into goods that can be sold for profit. Apart from that, it is packaged in such a way that it becomes a very profitable commodity. While the market potential for existing religious communities is very promising, the commodification of religion can occur in anything related to religion, such as in the context of religious tourism objects in the form of mosque buildings, sacred places for the graves of saints and religious scholars (pilgrimages), dhikr tools. electronic ones, online *da'wah*, and many things in religion that can be commercialized by selling their religious values and symbols. In specific cases, for example, a mosque is a place or house of worship for Muslims that is used for worship activities, and a mosque is also a symbol of the Islamic religion. What is meant by the commodification of religion in a mosque is a building that is sacred and a symbol of a house of worship becoming a tourist destination with the addition of the term "religious", this can certainly attract visitors from various regions to visit a mosque with the aim of "religious tourist attraction" which can generate sales value and exchange value of goods. Basically, religious tourism objects fulfill people's spiritual needs through commodifying religious symbols.

The large Islamic religious market in Indonesia has provided an opportunity for religious tourism companies to refresh religion through tourism media and benefit related parties, such as business actors in the tourism services business and benefit from its implementation. One particularly effective element, such as changing symbols and faith, has the ability to attract customers and change the perception of people who come to worship and travel. In addition, Fealy stated that the consumption of Islamic religion, which is part of the commodification of religion, is also linked to individual identity. Because rapid globalization causes "unstable identities", where religion is used as an option to build a new identity.

According to Fealy (Fealy, 2008), the consumption of Islamic products often shows social status in Indonesian Islamic society. Furthermore, he explained that people who are Muslim enjoy these products logically not only because of their religious feelings but also because of the importance and quality of the product. Although commodification does not aim to create new religious forms and movements that conflict with previous religious beliefs and practices, (Sutopo, 2015) commodification will position religion as an item through which the spiritual function of religion becomes an item that can be consumed by society. The commodification of religion among the Indonesian Islamic community will certainly receive great enthusiasm from the Muslim community itself and even from other religions in Indonesia.

### **The Dual Role and Function of Al-Jabbar Grand Mosque**

Since the beginning of its construction, the Al-Jabbar Grand Mosque in West Java has been planned as a tourist attraction. Therefore, construction does not only pay attention to material aspects, but also the aesthetics of the building. This mosque is managed professionally by managers who are responsible for facilities, maintenance, agendas and other things. This causes varying impacts for many parties who try to take additional benefits or meaning from the existence of the mosque. For the designers of the Al-Jabbar Grand Mosque, West Java (MRAJ), this mosque is not only considered a building of worship but also a religious tourism and education center and could become a new recreational destination in West Java. Since the beginning of its construction, MRAJ was planned as a mosque icon in the city of Bandung and West Java. The MRAJ area is also equipped with a mosque building and various supporting facilities to meet community needs, which also function as a source of income.

The Al-Jabbar Grand Mosque is also intended to support the Central Business District (CBD) program in the East Bandung area. In this way, this mosque is a real manifestation of the integration of spirituality, culture and knowledge in order to promote understanding and tolerance in society, apart from that it also has an important role in the economic realm of the Al-Jabbar Grand Mosque itself as a form of mosque and economic independence. local residents in the Gedebage area in particular, as well as becoming an environmentally friendly mosque by controlling floods that often occur in the Gedebage area. This is also what makes the Al-Jabbar Grand Mosque have a dual role and function as a mosque. As a place of worship, the Al-Jabbar Mosque provides a calm and solemn atmosphere, creating a space for Muslims to strengthen their spiritual ties.

The beautiful interior design and spacious prayer room provide comfort and peace for the congregation, which makes everyone who prays there feel small (humble). As a religious tourism destination, the Al-Jabbar Grand Mosque attracts visitors from various backgrounds to experience the rich culture of West Java and

Islamic spirituality. With an informative guided tour, visitors can understand the religious values, the history of the mosque, and the symbolic meaning of every corner. Religious events, such as lectures, religious discussions and social activities, are also an important part of the religious tourism experience at the Al-Jabbar Grand Mosque and of course, the shape of the Al-Jabbar Grand Mosque building is very aesthetic and suitable for taking selfies with the family.

As an educational center, the Al-Jabbar Mosque is an active and dynamic place of learning. Religious education programs and Islamic learning are held to provide an in-depth understanding of Islamic teachings. Modern facilities such as classrooms, spacious halls and media centers are used to enhance the learning experience of Muslims and the general public easily and practically. This mosque is equipped with supporting facilities, such as an Islamic library, a recitation hall, and a place for reading the Koran, doing *dhikr* or doing *itiqaf*. Apart from that, there is the main attraction in touring the Al-Jabbar Grand Mosque, namely the Rasulullah Gallery, a gallery that provides education about all information about the journey of the Prophet Muhammad SAW from beginning to end, the spread of Islam in the world and its entry into Indonesia and specifically explains the process of Islam's entry. in West Java.

Table 1. Dual Roles and Functions of MRAJ  
The Dual Role and Function of the Al-Jabbar Grand Mosque (MRAJ)

No.	Function	Role	No.	Function	Role
1	Place or House of worship of Muslims.	Become a Center for Muslim Activities.	2	Religious Tourism Attraction and Education Center	Become a center of economic and tourism activities.

Source: Results of research managed by the Authors, 2024

### Forms of Commodification of Religion at the Al-Jabbar Grand Mosque

#### Architectural Forms

The construction of a mosque cannot be separated from the rules that must be observed in accordance with the teachings of the Islamic religion. In a mosque, based on ethics, inside or outside the building there should be no depictions or ornaments in the form of whole living creatures. On the other hand, the ornaments in the mosque must be ornaments that remind Allah SWT. Such as calligraphy writing, etc. Spaces are arranged to maintain morals and behavior and must not be used as a place to show off and boast. And the use of mosque colors should also be natural colors that bring you closer to Allah. Apart from that, the construction of a mosque must also minimize damage to nature. For this reason, the architectural model in the Al-Jabbar Grand Mosque is part of a form of commodification of religion in the form of a building. The architectural form of the Al Jabbar Grand Mosque is the main attraction for people outside to visit the Al Jabbar Grand Mosque. This is a form of commodification of religion in terms of mosque buildings which change and have a dual purpose for everyone who comes to the mosque. Of course, this cannot be separated from how the mosque is the mosque of West Java province, the Al-Jabbar Grand Mosque definitely has its own attraction because of the size of the building, its facilities and also its unique and majestic shape. The Al-Jabbar Grand Mosque has a different design that combines a contemporary modern architectural style with Turkish mosque elements. It is also decorated with typical West Javanese decorative arts.

#### Roof

The roof of the mosque is part of the mosque itself, not just a dome that is located above, but a dome that covers the entire mosque and covers the entire core of the mosque where its shape is calculated based on an algebraic mathematical formula, in the form of a curved and stacked curve with an initial formation of 10 curves, has an area of 99x99 square meters with a giant hemispherical arch. This is different from the design of past style mosques such as the Istiqlal mosque which was inspired by mosque domes in Turkey during the Umayyad dynasty (Zahra, 2017). The dome building at the Al-Jabbar Grand Mosque is the core architectural building of the mosque without supporting pillars but still stands strong with stacked cone ornaments in purple, blue and yellow colors that can be lit up brightly at night. Apart from that, the four tower pillars around it support the mosque firmly, rising to the sky as high as 99 meters. The commodification of



religion that occurs in this form is the use of Algebra formulas discovered by Muslim scientists from Persia, Iraq in the past, namely Muhammad ibn Musa al-Khwarizmi or known as the Father of Algebra, a scientist in the field of mathematics. Algebra formulas, which were originally a field of knowledge for all people and all religions, were made into a building that has a form that can be seen and enjoyed as an "Islamic product" namely a mosque, a house of worship for Muslims.

#### *Lake*

A large lake encircles three sides of the mosque. The lake reflects the rounded shape of the mosque as a whole. The evening light in the mosque adds to its beauty. Lakes have other functions besides beauty: storing water and reducing floods. It is as if this mosque is in the middle of a lake, to be precise, it is a holding basin which is unique to the Al Jabbar Grand Mosque, namely that it floats on the water when the holding basin reaches the surface. All of this was well and thoroughly thought out by the architect, Ridwan Kamil, who succeeded in preparing all of this with great care and attention. The Floating Mosque as today's technological innovation and engineering is a branding of Islamic architecture.

#### *Main Room*

Under the mezzanine, the floor is lit by brass lamps made by craftsmen from Gentur, Cianjur. The color looks luxurious. On the west side of the wall, there is a mihrab connected to the crown at the top of the ceiling, which shows that we only ask Allah SWT. In the main room, apart from having thick authentic Turkish carpets, there are also aesthetic columns like pillars but not for support but as a place to place the Al-Qur'an as well as air conditioning. The ground floor, or *ma'rodh*, is also unique here. This mosque has a gallery or exhibition that focuses on the history of the Prophet, the development of Islam in the country, and the history of Islam in West Java. Therefore, the Al Jabbar Grand Mosque is the only mosque in Indonesia that can be used as a gallery and education center using advanced digital technology which has euphoria as one of the digital religion commodities (Maulana, 2022).

#### *Courtyard*

The mosque has charming architecture, especially with the view of the lights at night, making the mosque even more elegant, with adequate and luxurious facilities, and friendly staff who feel more at home spending time at the Al-Jabbar mosque. Apart from the extraordinarily epic Rasulullah Gallery, the ablution place in the mosque grounds reminds visitors of the atmosphere of the Grand Mosque, making a visitor named Awaludin even more longing to worship in the holy land again.

#### *Merchandise of Mushaf Al-Jabbar*

The Al-Jabbar Grand Mosque also has a Special Merchandise as a memento that visitors can own and take home. The creation of the Al-Jabbar Grand Mosque Merchandise was in collaboration with Syaamil Quran. One of the best and most trusted Al-Qur'an publishers in Indonesia is Syaamil Quran, published by PT. Sygma Examedia Arkanleem. The Merchandise made by Syaamil Quran is a printed Al-Quran with 30 Juz or a Mushaf called Mushaf Al-Jabbar. For visitors to the Al-Jabbar Grand Mosque who want to get this Al-Jabbar Mushaf, they can buy it at the Al-Quran Vending Machine which can be found at several points around the Al-Jabbar Grand Mosque for one hundred thousand rupiah. Payment for Al-Quran Vending Machines can be made through various existing QRIS applications. This is also a form of religious commodification that occurs at the Al-Jabbar Grand Mosque. Apart from the Mushaf, there is also merchandise produced by the local community, including t-shirts with screen printing at the Al-Jabbar Mosque, key chains at the Al-Jabbar Mosque and other similar souvenirs that can be purchased around the mosque in cash.

#### *Prophet's Gallery*

As a mosque that has a religious tourism concept and an educational center, the Al-Jabbar Grand Mosque also has an educational room located under the mosque, that room is the Rasulullah Gallery. In the mosque, there is a marodh, which is the only one in Indonesia. Previously, the name of the museum was the Rasulullah museum, but this has become a polemic for historians. According to experts, the name "Museum" is not appropriate, because if the name is a museum it must contain original items, if the name is the Rasulullah museum, the Museum at the Al-Jabbar Grand Mosque must have original items owned by the Prophet,

because in The Rasulullah museum does not have original items from the death of Rasulullah, so experts suggested and it was agreed that this room should be named the Rasulullah gallery.

The purpose of building the Rasulullah gallery is as an educational center for Muslims in getting to know the journey of the Prophet from birth, to the arrival of Islam in Indonesia, as well as the spread of Islam in West Java. The Rasulullah Gallery also functions as one of the religious and educational tourism destinations at the Al-Jabbar Grand Mosque. Everything in the Rasulullah Gallery is supported by new technological advances and is almost entirely digital-based; every visitor who comes can Enter and feel the sensation in the Rasulullah Gallery by registering via the application provided, namely via the Sapawarga application. The nominal entry ticket has not yet been determined, but as time goes by, the Rasulullah Gallery will charge an entrance fee for each visitor who comes. At this public facility, visitors need to order an entrance ticket as well as enter tourist attractions or rides via the Sapawarga application even though currently it is free or costs zero rupiah. This is certainly a bit difficult for residents who do not have smartphones.

#### *Tour Bus and Photo Service*

The new icon of the city of Bandung is the Al Jabbar Grand Mosque. Apart from religious trips, people can enjoy the *odong-odong* tours that operate in the area. At first, the Al-Jabbar Tourist Train was a popular *odong-odong* on several streets in Bandung. Since the area went viral and was busy with residents, they then moved to the Al Jabbar Mosque area. Now several tourist trains often stop at this location. They transport people or visitors from the bus parking area to the mosque yard. Visitors to the Al-Jabbar Grand Mosque also have to pay five thousand rupiah for each trip and the return trip from place to destination costs ten thousand rupiah.

The existence of this train tour service helps visitors to arrive at the Al-Jabbar Grand Mosque grounds faster than the visitors' car or bus parking because the parking lot to the mosque grounds is quite far. Not infrequently there are also many complaints from visitors who feel it adds to the traffic jams that occur in the area. Al-Jabbar Grand Mosque. Not only train tours, around the Al-Jabbar Grand Mosque area, there are also many photography services, which provided photo services for visitors to the Al-Jabbar Grand Mosque to be able to have souvenirs in the form of photos can be taken home because this photo service provider will directly print the photos they capture for visitors who use their services. The rates offered by photo service providers range from twenty thousand rupiahs to thirty thousand rupiahs; these prices can also be negotiated by visitors; some even bid up to ten thousand rupiahs for one finished printed photo.

The existence of tourist train services and photo services at the Al-Jabbar Grand Mosque certainly opens up job opportunities for the local community to increase their income economically in terms of their daily income; of course, it all depends on whether there are many visitors to the Al-Jabbar Grand Mosque. Jabbar, usually the crowds of visitors occur on weekends, such as tourist train services, which can reach ten rounds, or even more (Rafli, 2024) If there are ten return rounds, train tourism service providers earn a daily income of up to one hundred thousand rupiahs, while photo services also This is the same as with train tourism service providers, it gets busy on weekends. And there can be up to ten people per day or even more. If we take the maximum amount for one person, which is twenty thousand rupiahs, multiplied by 10 people, the income from photo services at the Al-Jabbar Grand Mosque reaches two hundred thousand rupiahs per day. For this reason, MRAJ, as a spiritual tourism destination that creates mobile buses and mobile photo services, is part of the commodification of religion.

#### *Paid parking*

The Al-Jabbar Grand Mosque also provides parking space for visitors who come, whether they are two-wheeled, four-wheeled, or small or large buses. The capacity of four-wheeled vehicles is around three hundred and fifty units and is in sectors A and B, while small and large buses can accommodate a maximum of around one hundred and twelve units and are in sector C. As for two-wheeled vehicles, they can accommodate as many as one hundred and fifty units. Each vehicle also has a different type of rate, such as motorbikes: fifteen hundred rupiah per hour and a maximum rate of six thousand rupiah, cars or four-wheeled vehicles are subject to a minimum rate of three thousand rupiah and a maximum rate of ten thousand rupiah, and small and large buses. will be charged flat for a total of twenty thousand rupiah. This paid parking does not include illegal parking outside the Al-Jabbar Mosque area, because local residents have also opened vehicle storage businesses. The paid parking model, such as the Plaza/Mall, is the result of the commodification of religion at MRAJ.

### *VR Journey*

Apart from the Rasulullah Gallery which is an educational center at MRAJ, now the Al-Jabbar Grand Mosque also has a new vehicle for educational tourism, which uses the latest technology, namely Virtual Reality (VR). Virtual reality (VR) is a technology that allows users to interact with a virtual world simulated by a computer so that they feel like they are in it. In Indonesian, VR is called virtual reality. MRAJ provides VR as an education for visitors so they can experience the sensation of learning as if they were in the crowd where the incident occurred, with the help of VR Simulator 5D technology, the story is displayed. and seen by visitors, it is increasingly real and of high quality in terms of visualization. With this, MRAJ offers a more modern learning model that can be easily understood by visitors by simply following the storyline in the video they are watching, and VR also provides a different and impressive experience for visitors who have tried to experience the Virtual Reality provided by the Grand Mosque. Al-Jabbar.

The addition of VR as education at the Al-Jabbar Grand Mosque will certainly add to the educational tourist attractions provided by MRAJ, apart from the Prophets' thematic park, as well as the educational tourist attraction of the Rasulullah gallery. MRAJ named this vehicle VR Journey Indonesia Stories of the Prophet. The stories available in VR Journey Indonesia Stories of the Prophet, including the stories in this VR video, are: The Story of the Prophet Hijrah from Mecca to Medina, The Story of the Prophet Musa; The story of the Prophet Muhammad making the Isra Mikraj journey; the historical story of Mecca; and the story of the birthday of the Prophet Muhammad SAW. Each visitor can experience one of the five VR videos available, each VR video is priced at around one hundred thousand rupiah on weekdays and around one hundred and sixty on weekends for the video to be watched. The time is also scheduled from 09:00 – 19:00 WIB. We can purchase tickets directly at the counter available near the Rasulullah Gallery at MRAJ.

### **The Impact of Commodification of Religion at the Al-Jabbar Grand Mosque**

#### *Economic Impact*

The Al-Jabbar Grand Mosque has become the center of attention for many people because of its function as a place of worship, religious tourist attraction and educational center. This is, of course, influenced by the commodification of religion, which emerged as a result of this phenomenon. "Religious commodification" is a term that refers to the process of turning religious values into commodities for financial or other gain. In this case, the Al-Jabbar Grand Mosque, in an effort to utilize the spiritual and cultural appeal of the mosque as a tourist attraction and educational center, has had consequences that are worth noting, as the impact that occurred in the community around the Al-Jabbar Gedebage Grand Mosque area is as follows:

The presence of Al-Jabbar Grand Mosque is one of the most important religious icons in West Java, especially in the Gedebage area, the Al-Jabbar Grand Mosque is a mosque that has tourism potential, with the aim that this destination can provide benefits in tourism development, both in terms of facilities, environment and economy for the surrounding community as described below:

Becoming a tourism destination, a religious tourist attraction destination, in this case, the Al-Jabbar Grand Mosque, is a center that plays a role as a driver of development in the community around the Al-Jabbar Grand Mosque, especially in social and economic changes in the community because it opens up employment opportunities which can then increase people's income. in the region. According to (Gayatri & Pitana, 2005), tourism has a direct impact that touches and involves the community, producing various impacts for them. Tourism is even said to have extraordinary power in changing local communities in various aspects. Tourism at the Al-Jabbar Grand Mosque brings changes in all aspects, including social and economic aspects. Likewise with changes in the community around the al-Jabbar Grand Mosque is also experiencing changes in terms of social and economic aspects.

The Al-Jabbar Grand Mosque as a tourist attraction certainly has a big influence on the people around the Gedebage District area, before the Al-Jabbar Grand Mosque existed and was built, the people there mostly worked as farm laborers and small swordsmen who lived or traveled around, in fact they still many of them have not worked, but after the Al-Jabbar Grand Mosque was built and inaugurated, the livelihoods of the surrounding community in droves shifted from being farm laborers, opening stalls, or those who had not yet worked to being able to work, some registered themselves to be part of from the Al-Jabbar Grand Mosque, such as Ustads in the village who are empowered to be daily caretakers of the mosque or take care of other things that are needed at the Al-Jabbar Grand Mosque, there are also those who become cleaning services or security guards, this is also helped by the local government and above participate in providing direction and development so that human resources in local communities are well empowered, so that they are able to

improve the social and economic welfare of the community. Not only that, some other people have also opened small businesses in the culinary sector, renting parking spaces, selling souvenirs, becoming mobile bus drivers, photo services and many other potential jobs that can be done with the opening of the Al-Jabbar Grand Mosque. From this presentation it is clear that the opening of the Al-Jabbar Grand Mosque can open up a lot of job opportunities, especially for residents around the Al-Jabbar Grand Mosque.

As one example presented by Ridwan (2024), before the existence of the Al-Jabbar Grand Mosque, who initially had not worked, and after the existence of MRAJ became small entrepreneurs by opening food stalls around MRAJ, some previously worked only as casual laborers. sometimes you can work, and sometimes you are unemployed, depending on the job call, but after the opening of the Al-Jabbar Grand Mosque, local residents like Zahwal, who previously was only a freelance worker, have now become potty service workers. in the Al-Jabbar Mosque area and Yahya as a mobile bus driver who picks up and picks up visitors to the Al-Jabbar Grand Mosque, whose previous job was as a farm laborer.

This really proves that the religious tourism potential of the Al-Jabbar Grand Mosque has very positive potential for residents around the Al-Jabbar Grand Mosque, not only opening up various job opportunities but also increasing the income of local residents. However, of course, every positive impact will also have negative impacts, such as when the Al-Jabbar Grand Mosque was temporarily closed to better prepare the Al-Jabbar Grand Mosque in terms of reception and service to visitors. This was done for more thorough preparations made by the management of the Al-Jabbar Grand Mosque, such as managing traders who were scattered everywhere, chaotic traffic flow and a lack of human resources as managers at the Al-Jabbar Grand Mosque itself.

During the process of temporarily closing the Al-Jabbar Grand Mosque, of course, the work activities of local residents also stopped, and no one was operating anymore. Then, after the reopening of the Al-Jabbar Grand Mosque, local residents returned to their jobs and businesses. This is also a potentially bad thing for local residents who depend on their economy on the Al-Jabbar Grand Mosque as a tourist attraction that is visited by many people. This dependency must also be looked at as a potential and must be prevented by how tourism management at the Al-Jabbar Grand Mosque can continue to run. This also cannot be separated from the mosque administrators so that they can prosper the mosque with various interesting activities so that it can continue to attract visitors. to come, this is where the wheels of the economic cycle continue to run.

Changes in increasing ZISWAF or Zakat, Infaq, Sadaqah and Waqf also have an impact on existing mosques and before the existence of the Al-Jabbar Grand Mosque, the large number of visitors who came to the Al-Jabbar Grand Mosque sometimes overwhelmed those who had just arrived. place, perform prayers or just want to go to the toilet in local mosques around the Al-Jabbar Grand Mosque. For example, the closest mosques to the Al-Jabbar Mosque are the Nur Hikmah Mosque and the Shobayar Mosque. Of course, the increase in visitors also affects the income of surrounding mosques through kencleng or charity boxes in these mosques.

As is known, the Al-Jabbar Grand Mosque is the center of economic circulation because there is commercialization in various forms including merchandise; Bazaar al-Jabbar, Retail and Cafeteria; Mobile Bus Tour; Paid Parking and Digitalization of ZISWAF and the Rasulullah Gallery will likely be subject to fees as well. For the people around the MRAJ area, the existence of this new West Java icon is an economic stimulus to trigger economic growth in society in general. Including the creation of adequate public facilities and supporting infrastructure in the Gedebage area which stimulates the community to overcome local situations and conditions, improve their capabilities and obtain better jobs.

### *Socio-Cultural Impact*

The purpose of land exploitation is the socio-cultural impacts that occur, namely when land that has been cleared, built and has infrastructure like MRAJ is actually exploited by the surrounding community, as has happened in the past, namely the spread of extortion or illegal pickers in the MRAJ area. This of course disturbs visitors who, even though they have been advised to be careful, extortion by undisciplined people is often used as a source of livelihood that is considered promising.

Apart from changes in the shift in jobs or livelihoods of the surrounding community and increasing the value of business income from the surrounding community due to the influence of the form of religious commodification of the Al-Jabbar Grand Mosque, this also changes the communication patterns of interaction of the surrounding community who are MSME entrepreneurs there with visitors or tourists who come to the

Al-Jabbar Grand Mosque, because all the visitors who come too, cannot all understand Sundanese, as is usually done when communicating with local people using Sundanese as their daily language. As stated by Acih, a local resident who is used to using Sundanese every day, is now starting to get used to using Indonesian when visitors to the Al-Jabbar Grand Mosque come to his place to eat. They don't have any difficulties; they just need to adapt and get used to it more often so that they also become accustomed to communicating with visitors.

Changes in people's behavior in certain situations are called social change (Basrowi, 2005). However, there are several limits to social change itself, as (Koenig, 1957) said, social change refers to modifications that occur in the patterns of human life. These modifications occur due to internal and external causes. Changes in society cause variations in the way of life accepted by the population. These changes can be observed by comparing previous conditions with current conditions. According to The World Tourism Organization (UNWTO), overtourism is "The impact of tourism on a destination, or part of a destination, that excessively affects the quality of life of residents and the experience of tourists."

### *Environmental Impact*

Nature conservation is an effort to preserve flora and fauna and ecosystems in an area as one of the roles of designing the MRAJ architecture which functions to overcome frequent flood disasters. The Al-Jabbar Grand Mosque area is now a conservation area to protect the surrounding area from flooding, control water volume and support sustainable living efforts. This is, of course, a solution for the surrounding community to no longer feel the impact of Gedebage's geography as a lowland area where flooding always occurs every year. Thus, the construction of MRAJ has a positive impact on the environment.

Based on data from [jabarprov.go.id](http://jabarprov.go.id), the volume of MRAJ visitors continues to increase, especially on weekends. The average number of visitors per day after Eid was 22,061 people (22-27 April 2024), while before Eid, the average was 3,507 people (15-21 April). This, of course, affects the level of vehicle density, which has the potential to increase air pollution and increase the volume of waste due to the large number of visitors. Things that need to be paid attention to, as stated by the Cleaning Service, "Places that should be used as places of worship are instead used as picnic destinations, visitor awareness is lacking because there is a lot of rubbish strewn around, becoming more and more piled up every day. Then the facility that was supposed to be a fish pond instead became a place for children to swim. There are so many vehicles passing by, causing traffic jams. In fact, the mosque is very comfortable, with thick carpets that support pleasant worship. However, many visitors only rest, chat and take selfies rather than worship." In the long term, the impact of air pollution, traffic jams and waste is a joint task for both the government and society to overcome.

The commodification of religion in the Al-Jabbar Grand Mosque already occurred when the Al-Jabbar Grand Mosque was initiated and inaugurated, not after the Al-Jabbar Grand Mosque existed, then there was revitalization which changed the mosque's intended role and function. The construction of the Al-Jabbar Grand Mosque as a place of worship, religious tourism as well as an educational center will certainly become one of the tourist destinations of choice which will be visited by many local visitors and tourists from outside the region. The mosque is a holy place for Muslims and is a symbol of pride for Muslims, the mosque is also a place of worship for Muslims which is definitely visited by many to worship, because Islam is also the majority religion that is most widely adhered to by Indonesian people, especially in this case the Grand Mosque Al-Jabbar is not only used for Muslim worship, but is also used as a religious tourist attraction, where there is also an educational center about Islam.

The Al-Jabbar Grand Mosque is not only a building with magnificent, philosophical architecture but also a place that has space for its congregation to seek knowledge, live, socialize and build religious interactions with other Muslims. Therefore, religiously, there are more or less impacts that arise from the commodification of religion at the Al-Jabbar Grand Mosque.

### *Socio-Cultural Impact*

One of them is Kompas.com, as one of the most influential and trusted online media, reporting about the splendor of the Al-Jabbar Grand Mosque, where this influences the construction value of social media reality regarding the splendor and luxury of the Al-Jabbar Grand Mosque, which is generally approved and believed by readers as truly real values, as stated. Apart from that, the media also widely discusses the architecture of the Al-Jabbar Grand Mosque as a masterpiece of pride for the people of West Java in particular and Indonesia

in general. This is one of the many positive impacts of media framing itself, which can encourage public enthusiasm to witness and experience firsthand the comfort and splendor of the Al-Jabbar Grand Mosque.

The Al Jabbar Grand Mosque is conceptualized like the Grand Mosque in terms of management and has employees, the majority of whom are local residents. Apart from that, there is an interesting perception from one of the visitors named Heru who stated, "This mosque makes visitors miss the atmosphere of worship in Mecca and Medina even more, from the existence of this place. ablutions outside and inside the mosque, placing the Koran and coolers in all corners of the room, as well as the Rasulullah Gallery. In my heart I felt like I had been taken back to the time of the Prophet, not only seeing but also feeling his journey, the longing for him became more real, just like when we go on Hajj and Umrah. MashaAllah Labbaik Allah."

The uniqueness of religious commodification is of course unavoidable, just like the commodification of Islam. The commodification of Islam is a cycle in which strict standards and sacred values are molded into products that are delivered, distributed and consumed through market economic instruments. Merchandise that has deep value will cause the wearer to feel stricter in appearance. Commodification of Islam is a necessity because of the rapid development of innovation, data, urbanization and financial development. The truth of the changes in innovation, data, urbanization and rapid financial developments influence the outflow of a Muslim's self-confidence. If at first the Muslim faith seemed formal and inflexible, the commodification of Islam made the statement of faith more adaptable. In this case, one of the factors is the segregation of certain groups of congregations in various events held at MRAJ. For example, when there is a study agenda by Habaib, the visitors who come will only be congregation members who love Habaib, then if the speaker is a young preacher who is active on social media, then the congregation will be young hijrah people who are fans of that religious figure.

Then a new trend for pilgrims, namely visiting MRAJ as a religious tourism destination, has become a destination for several groups who have a routine pilgrimage or visit various religious tourist attractions once every few months, as stated by Faiz Rahman Head of the Mosque Welfare Bureau that, "The intention of visitors to the Al Mosque Jabbar is different, so hopefully for worship, please respect the people who want to worship. Even though many come there to visit, look around, there are also those who worship, so please respect this difference." Apart from that, visitors who come to MRAJ come from various circles, groups and ethnic groups. The mosque, as a place of worship for Muslim men and women, actually adds a new function as a photo spot; for example, female visitors or Muslim women who don't or don't wear the hijab every day when entering the MRAJ will be dressed as Muslim women with long hijabs and robes. which then becomes a trend in creating content, etc. This certainly has its own social impact.

### *Religious (Spiritual) Impact*

As a new destination in West Java, the Al-Jabbar Grand Mosque will certainly attract many visitors to the Al-Jabbar Grand Mosque. Moreover, the Al-Jabbar Grand Mosque is included in the type of religious tourism. Religious tourism is a type of tourism that aims to fulfill people's spiritual needs and increase their faith by visiting places that are considered to have religious history. Religious tourism has developed into something that is of great interest to people today because this tourism is also called a pilgrimage to holy places; the purpose of pilgrimage here is to visit. Religious tourism has its own specifics because visitors who come have different motivations and tend to be interested in things related to religion.

Apart from that, tourists who visit religious tourist attractions aim to find out the history and architecture of the existing buildings. Thus, visitors feel satisfied because of the religious tourism objects they visit. In general, spiritualization trips by visiting religious tourist attractions are starting to become widely known to the public and their benefits are felt. Faith and piety are like two sides of a coin; that is, they cannot be separated. Faith is also like a vehicle for someone to achieve piety. Thus, piety is an attitude of protecting oneself from immoral acts, abandoning the sin of shirk, heinous acts and major sins, and behaving in a civilized manner (Purnama, 2021).

Islam, as a human religious identity, has values that originate from faith and devotion to Allah SWT. In essence, the Islamic values taught by the Prophet Muhammad. contained in the holy book Al-Qur'an is an ideal concept of a meaningful life that has noble character and principles and upholds human values and humans themselves. Among the visitors, the authors met conveyed their most impressive perspective after coming to the Al-Jabbar Grand Mosque as follows:

Lukman (2024), a pilgrim who came with his congregation to carry out religious tourism, stated, "The first time I came was just out of curiosity and interest about the new mosque, which was reported to have

been completed. Then, after coming here once, I became addicted and wanted to go to this mosque again. Therefore, today a group from Garut deliberately came at the same time as part of the recitation that was scheduled for today. Apart from getting peace of mind, this is also a means of traveling which, God willing, will bring blessings. Therefore, I intend to plan regular visits to MRAJ in the future."

After visiting the Rasulullah Gallery, visitors tend to experience a feeling of longing for Rasulullah and increase their faith, as said by Mira (2024), a visitor from Garut, "I came here with my family and children, coincidentally I haven't been given the opportunity to worship directly at Baitullah, so after exploring various mosques, I think MRAJ is the coolest, allowing me to feel the atmosphere and life journey of the Prophet. This museum is truly something unique, useful for Muslims like me and the least boring compared to other museums. Plus there is a guide who completes our short tour."

Agus (2024) "The splendor of MRAJ is truly pleasing to the eye, the architectural design which combines 3 cultures looks charming, typical of the Middle East, West Javanese culture and buildings with modern characteristics. The architect is the former governor of West Java. The planting is unique, Ya Jabbar has the meaning of the greatness of the nature of Allah SWT. Whom no one can reach so that all the lowly must submit to Him. Alhamdulillah, I am grateful to be able to visit this phenomenal mosque in person. "There is no doubt about the comfort of worship; the spacious yard, clean bathrooms, and very comfortable mosque make prayer and recitation of the Koran more solemn."

"The first impression of visiting here, MasyaAllah, is that the architecture is very interesting, futuristic and full of philosophy. The officers are alert and protect visitors. The facilities are also neat, complete, neat and well-maintained. There are many lessons that can be learned, especially in the Rasulullah Gallery, his journey is described in detail, not only in the form of replicas of buildings but also using advanced technology. Alhamdulillah, love for Rasulullah SAW. Increasingly, I can take lessons from this visit. Apart from the heart becoming peaceful, negative thoughts also disappear."

Religious tourism aims to commemorate religious figures, ulama' and prophets. Therefore, the Al-Jabbar mosque is very suitable as a religious tourism destination because it is a complete package. Remembering the scholars who created Algebra formulas, remembering the Prophets, especially the Prophet Muhammad. His journey, sacrifice and love can strangely motivate you to be passionate about worship and increase your time to study Islam more deeply. Hopefully other visitors will feel the same spirit, not just taking selfies.

Zainuri (2024) has visited the Al-Jabbar Grand Mosque more than five times, he even intends to visit this mosque, the pride of the people of West Java, twice a month, especially on his seventh visit, MRAJ added an educational vehicle, namely VR Journey which displays The story of the Prophet Muhammad who was on his Isra Miraj journey. After seeing the VR that Zainuri chose, he felt amazed and sad because he was moved to see how real the visualization provided was, and after that Zainuri felt even more confident in his faith and devotion.

Thus, it can be concluded that the majority of visitors said that the benefits after visiting MRAJ were that they could increase their faith through meditation, lectures and recitations at MRAJ, as well as when they tried and experienced the facilities or tourist attractions there other than the mosque itself. For example, people who previously had never practiced love of the sunnah now, after attending the recitation, turned out to be more consistent in their sunnah practices, which previously lacked strict information following this recitation, then became more dynamic in their sunnah practices, which previously had minimal scientific information. religion by frequently attending recitations, one's insight becomes broader, and furthermore, after attending these regular recitations, the heart becomes calm and mentally more stable. Religious tourism is not only about physical travel but also about spiritual experiences and the values contained therein. Religious tourism is full of the values of faith, monotheism and devotion to God. Visitors gain physical and psychological freshness so they can achieve success and be enthusiastic about living the day again.

Muslims have obligatory *amaliyah* worship such as the five daily prayers, Friday prayers and sunnah worship, such as the caregiving prayer, *tadarus*, book study, *qiyamul lail*, *itikaf*, etc. With the presence of the Al-Jabbar Grand Mosque with its completely comfortable facilities, MRAJ will certainly become the center of mu'amalah for Muslims in carrying out daily *amaliyah* worship. Apart from that, there is a regular schedule and monthly agenda that can be accessed anytime and anywhere. Muslims in the Gedebage area, in particular, and West Java, in general, are certainly interested in regularly coming to the Al-Jabbar Grand Mosque. This is supported by the holding of various activities in the holy month of Ramadhan; for example,

there are takjil sharing programs, congregational tarawih prayers, inspirational preaching, spiritual & education camps, as well as RAMFEST (Ramadhan Festival), which also enlivens the Amaliah Ramadhan 1445 Hijriah agenda this year. The structured Fajr and Midday Lecture activities will be an advantage in the future because they are daily activities at MRAJ.

Community Empowerment in question is a type of business carried out outside the main MRAJ program, which means it is a business sector that is purely engaged in empowering the community, in this case, namely Hajj Manasik training. The Hajj ritual facilities at MRAJ are the goal for pilgrim groups in West Java to empower these facilities, so that there is cooperation in facilitating and providing Hajj guidance to prospective Hajj pilgrims so that they are able to carry out the Hajj legally, perfectly and independently in order to obtain accepted *mabrur* (Hajj ).

From the discussion above, the form of commodification of mosques can be seen in the Al-Jabbar Grand Mosque, which not only functions as a place of worship but also as an educational center and religious tourist attraction that is facilitated like a tourist destination, causing various impacts on the community in the surrounding area and also visitors. both from an economic, socio-cultural, environmental and spiritual perspective, all of which reflect more positive values produced.

## CONCLUSION

The Al-Jabbar Grand Mosque, as a religious tourist attraction, has become a tourist destination that attracts thousands of visitors every day. Tourists come from various regions and other countries to admire the architectural beauty of the Al-Jabbar Grand Mosque and feel its sacred atmosphere. So that the Al-Jabbar Grand Mosque has undergone a transformation and is categorized as a mosque that has experienced commodification because it has entered into several requirements for mosque commodification that are developing nowadays. Commodification, as a process of social transformation that was not initially oriented toward trade, became commercialized. The commodification of religion at the Al-Jabbar Grand Mosque is the transformation of a house of worship for Muslims into a religious tourist attraction and educational center, which in practice has several forms, including (Mesjid Raya Al-Jabbar--MRAJ) architecture; merchandise Mushaf; Rasulullah gallery; retail and bazaar; cafeteria and water; bus and mobile photo services; paid parking; zakat and waqf digitalization and; content commercialization. The impact of the commodification of religion on religious values for visitors is increasing the quality of faith in Allah SWT, increasing enthusiasm in worship, and creating feelings of longing for the Prophet SAW. The deep impact of the commodification of religion at the Al-Jabbar Grand Mosque on the surrounding community, namely in the economic sector, increasing job opportunities and in the social sector, increasing religious communities. The commodification of religion is not intended to cause the value of religiosity to decrease, even to the point of eliminating the value of religion itself, but with this commodification of religion, religion responds to the close relationship between religion and the market.

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