

Developing multicultural-based religious tourism in Jember

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ABSTRACT

Purpose — *The purpose of this research is to analyze the potential development of multicultural-based religious tourism in Jember Regency, along with the arrangement of tour packages aimed at all societal groups as the final product.*

Method — *This research is a descriptive-qualitative study with data collection techniques in the form of field observations, documentation, and literature studies.*

Result — *The results show that Jember Regency, especially in the area around the city center, has the potential to develop multicultural-based religious tourism through the existence of religious tourism destinations, including Muslim, Christian, and Confucian places of worship with unique and cross-cultural (multicultural) architectural designs. The J-Versity tour package, which includes activities to visit these tourist destinations, is the product offered for the development of multicultural-based religious tourism in Jember Regency.*

Novelty — *This research provides a new perspective on the development of religious tourism in Jember Regency through the multicultural concept presented. It also offers a prototype for organizing and managing religious tourism activities in the city through the J-Versity tour package. This is expected to have an impact since it targets all societal groups across cultures and beliefs.*

Keywords: *development, J-Versity, multicultural, religious tourism, tour package*

INTRODUCTION

The development of tourism in an area, whether local, regional, or national, is closely related to the economic development of the area. In other words, the development of tourism in a region is always intended to bring benefits to its people (Agnes et al., 2015). Legally, the development of a region's potential can be based on Law No. 32 of 2004, concerning regional autonomy, which grants regions the authority to explore and empower various potentials owned as regional revenue that can be used as development capital without having to depend on the central government. On the other hand, granting broad authority to the region requires the regency or city to be adept at exploring, developing, and managing all regional potential to improve the welfare of the community, including the potential of the tourism sector (Chotib, 2015).

The tourism sector is one of the potential sectors that can generate foreign exchange from non-oil and gas sources and can have a contributory effect on other fields, such as creating and expanding business opportunities, increasing community and government income, encouraging the preservation of regional and national culture, and preserving the environment, among others (Chotib, 2015). Thus, regional development planning in the tourism sector can be considered as part of the overall regional development planning itself (Kawengian et al., 2018). For this reason, the tourism sector should be regarded as a factor in improving regional welfare.

Jember Regency, as one of the regions with promising tourism potential, can make the tourism sector one of the keys to developing its region. This is because the area of Jember Regency is quite strategic, directly bordering several Regencies in East Java Province, such as Probolinggo Regency and Bondowoso Regency in the north, Banyuwangi Regency in the east, the Indian Ocean in the south, and Lumajang Regency in the west, making Jember Regency a unique transit area



for tourist destinations. Due to its regional position, Jember Regency has relatively comprehensive tourism potential, ranging from natural, marine, cultural, historical, educational to religious tourism. These various potentials, if developed and managed optimally, have the potential to become significant regional and foreign tourist destinations (Chotib, 2015). However, these various potentials have not yet been fully explored, developed, and managed optimally as ideal tourist attractions, especially in the religious tourism sector.

Religious tourism itself is a type of tourism categorized as special interest tourism (Syaiful et al., 2023). Religious tourism is defined as tourist activities to places that hold special significance for religious people, usually several places of worship that have distinct advantages (Nugraha, 2023). Religious tourism plays various roles for visitors, including serving as a place of worship, a center of knowledge, and a source of information. This is because every religious tourism visitor has different goals and interests. Some seek only to carry out worship, while others wish to learn about the history and architecture of the site. Religious tourism can provide several benefits, including refreshing the mind, broadening our insight, strengthening belief in the Creator (God), gaining experience and knowledge about the atmosphere at the tourist destination, as well as acquiring a deeper understanding of religion (Nugraha, 2023).

Religious tourism in Indonesia is undergoing rapid development, particularly through the tradition of grave pilgrimages regularly undertaken by Muslims, such as the renowned *Wali Songo* pilgrimage in Java, and visits to the graves of other famous Islamic religious leaders. In Jember Regency itself, various religious tourism activities are dominated by pilgrimages to Muslim graves. This is because there are several graves of religious leaders in Jember regularly visited by pilgrims, notably the graves of Habib Sholeh Tanggul and Mbah Siddiq Condro. Additionally, a '*dhihr*' assembly' held by the local Islamic boarding school attracts many worshippers from outside the city, leading to travel activities for religious purposes or religious tourism for assembly participants.

Considering religious tourism activities both in Jember and Indonesia as a whole, it is evident that religious tourism is predominantly associated with the traditions of Islam and Muslims, rather than other religions. This dominance is rooted in the strong tradition of pilgrimage among Muslims across generations, bolstered by the fact that Indonesia is predominantly Muslim. However, it is crucial to acknowledge Indonesia's diversity and cultural richness. Therefore, considering these national and local realities, we propose embracing multicultural concepts in religious tourism to counterbalance the dominance of Muslim-centric narratives.

Several studies on religious tourism in Indonesia have been conducted. According to data from www.garuda.kemdikbud.go.id, or the National Digital References for Journals, there are at least 395 articles discussing religious tourism (Portal Garuda, 2024). One example is a study by Fauziah (2021) which focuses on two religious tourist attractions: the tombs of Sunan Maulana Malik Ibrahim and Sunan Giri. It aims to enhance the quality of religious tourism in Gresik, especially for Muslims wishing to visit or make pilgrimages to graves by providing facilities such as tour guides, information boards, transportation, and rest areas. This research underscores that good accessibility, along with adequate and comprehensive amenities, will have a significant impact on the development of religious tourism in Gresik.

Another study on religious tourism was conducted by Arifah et al. (2023) which highlights the potential of Baitussalam Nyak Sandang Mosque to become an iconic religious tourism destination in Aceh Jaya, given its local popularity and naming by the current President of the Republic of Indonesia, Joko Widodo. While studies specifically focused on religious tourism in Jember are rare in the portal, research by Mu'taz (2023) proposes strategies to increase tourism visits to the grave through cooperation with the Board of Nahdlatul Ulama (NU), collaboration with the Government of Jember Regency, and the use of social media to promote the figure of KH. Muhammad Shiddiq.

From the literature review above, it becomes evident that research on religious tourism tends to concentrate on Muslim-related tourist attractions. This trend may reinforce the dominance of Islam in religious tourism activities, particularly in Indonesia and specifically in Jember Regency,

through pilgrimage routines. However, it is important to acknowledge that this dominance is also influenced by the predominance of Muslims in Indonesia, who constitute 87.2% of the total population (Portal Informasi Indonesia, 2023). This dominance, to some extent, may distort the essence of religious tourism itself, which encompasses all religious tourism activities undertaken by travelers of all faiths, without being limited or dominated by one religion.

Based on the explanation above, this research adopts a different approach to religious tourism. We advocate for incorporating the concept of multiculturalism into religious tourism, particularly in Jember Regency. This perspective offers a novel angle for the development of religious tourism in Jember Regency, where there is still a lack of or minimal tourism activities embracing the idea of diverse cultural visits. Nationally, examples of multicultural-based religious tourism can be observed in places such as Bali with its Pura Mandala, North Sumatra with its Taman Wisata Iman (Wiharjokusumo & Saragih, 2023), and Palembang with its Jakabaring Sport City tourist destination. However, this kind of tourism concept has not yet been fully explored in Jember. Therefore, this research aims to explore the potential of multicultural-based religious tourism in Jember Regency and proposes strategies for its development.

METHOD

This research adopts a descriptive-qualitative approach, drawing on qualitative information and descriptive explanations (Suharyan, 2021). Qualitative research, as defined by Kurt and Miller (Moleong, 2022), is a social science tradition that primarily involves observing humans in their natural environment and interpreting their experiences using their own language and terminology. Descriptive research, on the other hand, aims to provide a detailed depiction of facts to gain a deeper understanding of the research subject at a particular point in time (Putri & Alamiyah, 2022). Therefore, these two approaches complement each other in capturing field observations of phenomena occurring in society, particularly when dealing with data sources such as images, oral narratives, and written texts, rather than numerical data.

Data collection techniques employed in this research included field observations conducted through surveys of various locations in the Jember area that have the potential to attract multicultural religious tourism, encompassing both urban and rural areas. Additionally, the research data were supplemented by documentation and literature studies related to the potential and development of religious tourism in Jember Regency. The research activities spanned a period of 3 months, from November 2022 to January 2023.

Following data collection, the collected data underwent analysis using the method outlined by Miles and Huberman (2014), involving data reduction, presentation, and drawing conclusions. Data reduction involved selecting several religious tourist destinations that align with the multicultural concept. Selection criteria included distinctive architectural features, historical and cultural significance, and the incorporation of diversity in at least one aspect. Subsequently, the selected data were presented in tabular form, detailing each destination's characteristics, and were examined and organized into a cohesive tour package. Finally, conclusions were drawn based on the analysis conducted.

RESULT AND DISCUSSION

Multicultural-religious tourist attractions in Jember Regency

Before delving into the results of field observations, we need to first examine the tourism background of Jember as gleaned from literature studies. According to data from the Tourism and Culture Office, Jember Regency boasts over 65 tourist destinations (Shafrida et al., 2020). Renowned for its natural beauty, diverse flora and fauna, unique local arts and culture, as well as the lifestyle of its inhabitants, Jember Regency possesses a comprehensive range of tourism potentials spanning natural, marine, cultural, historical, educational, and religious spheres. This richness stems from the strategic geographical position of Jember Regency, situated amidst the

Horseshoe area (The Eastern Salient), bordered by Lumajang Regency, known for the natural wonders of Mount Semeru, and Banyuwangi, home to the Ijen Crater. The Horseshoe area encompasses several regencies in East Java Province situated at the eastern extremity of Java Island, including the eastern sections of Pasuruan Regency, Probolinggo Regency, Probolinggo City, Lumajang Regency, Jember Regency, Situbondo Regency, Bondowoso Regency, and Banyuwangi Regency (Setyaningrum, 2022). Visitors acquainted with Jember may recognize its natural attractions such as Papuma and Watu Ulo Beaches, or the renowned Jember Fashion Carnival (JFC). Yet, in addition to these, Jember boasts significant potential for religious tourism.

Figure 1. Maps of East Java Province (Jember Regency in red circle)







Source: Kompas (2022)



Jember Regency boasts a unique culture that tends to be paternalistically religious, where the obedience of the Jember community to the figure of the *kyai* (Islamic religious leader) is not only observed when the *kyai* is still alive but also after their passing (Chatib, 2015). The community continues to show respect to the *kyai* who are considered instrumental in guiding their way of life. This cultural aspect of the Jember people has led to numerous *kyai* graves that are regularly visited in the Jember Regency. The *kyai*'s grave is also often considered a sacred place, believed to be the most appropriate location to pray to God for a specific purpose, in addition to praying for the spirit of the respective *kyai*. The graves include those of Mbah Siddiq Condro, Habib Sholeh bin Muhsin Al-Hamid Tanggul, KH Ali Wafa Tempurejo, Mbah Nur Kemuning Pakis, KH Misrai Ledok Ombo, KH Muhyiddin bin Sonhaji Paga, KH Hafidz Nogosari, KH Chotib Curah Kates, and KH Umar Sumber Bringin. Additionally, there are several *dhikr* assemblies visited every month by Muslims from various backgrounds, such as the Manaqib Syeh Abdul Qodir Jailani *dhikr* assembly at Al-Qodiri Gebang Islamic boarding school, Ratib Haddad *dhikr* assembly at An-Nuriyah Kaliwining Islamic boarding school, Sholawat *dhikr* assembly at Al-Amin Sabrang Ambulu Islamic boarding school, At-Taubah *dhikr* assembly in Tanggul, and Al-Ghafilin *dhikr* assembly at Astra Talangsari Islamic boarding school. From this explanation, it becomes evident that religious tourism in Jember Regency is dominated by two activities: grave pilgrimage and *dhikr* assemblies. In other words, religious tourism activities in Jember are mostly carried out by Muslims, as Jember itself is known as an area or city of *santri* (Muslim students), considering the many Islamic boarding schools established in the region. This has undoubtedly led to the dominance of Islam and Muslims in all existing religious routines.

However, on the other hand, Jember also exhibits a diversity of cultures and beliefs, one of which emanates from the buildings of places of worship in the city area and its surroundings. This tourism potential was scrutinized during field observations. We identified several buildings of

places of worship that have the potential to become multicultural or cross-cultural-based religious tourist attractions, both in terms of building architecture as well as cultural and historical values. Prospective tourists can view these attractions both as places of worship and as venues to gain further insight or knowledge in the field of culture and religion. The tourist attractions themselves were identified and selected based on specific criteria, including having distinctive buildings, uniqueness in architectural elements, possessing historical and cultural significance, as well as embodying the idea of diversity in at least one of its aspects. Moreover, supporting criteria were also taken into account, such as (1) the existence of resources that can evoke a sense of pleasure, beauty, comfort, and cleanliness; (2) high accessibility to facilitate visits; (3) the presence of supporting facilities and infrastructure to cater to tourists; and (4) cultural tourism objects with high attractiveness, as they hold special value in the form of artistic attractions, traditional ceremonies, and noble values inherent in human works from the past (Chotib, 2015). Based on these criteria, we identified several places of worship in Jember that have the potential to be utilized as destinations or attractions for religious tourism. Table 1 provides information on some places of worship that have the potential to become multicultural-based religious tourism attractions in Jember Regency:

Table 1. Potential religious tourist attractions in Jember

No.	Tourist attraction	Information	Photos
1	Jawi Wetan Christian Church or <i>Gereja Kristen Jawi Wetan</i> (GKJW)	GKJW is one of the churches in Jember Regency. This church provides a place of worship for Christians for routine worship. GKJW Jember has distinctive building characteristics with a strong history, making it interesting for the general public to know.	
2	Roudhotul Muchlisin Mosque	The Roudhotul Muchlisin Mosque is an iconic and unique place of worship in Jember Regency. The architecture of this iconic mosque is a combination of typical Turkish and Medina architectures.	
3	Muhammad Cheng Hoo Mosque	This mosque is the only mosque with Chinese cultural nuances in Jember Regency. The uniqueness lies in the color of the building which is a combination of red and yellow where the color is identical to the temple, but there is a small dome which indicates this building is a mosque.	
4	Pay Lien San Temple	Pay Lien San Temple is the oldest temple in Jember Regency. This temple faces the Al Barokah Mosque as a symbol of tolerance between the two religions.	

No.	Tourist attraction	Information	Photos
5	Santo Yusup Church	This church is one of the heritage sites in Jember Regency. The structure of the parish church and several ornaments are interesting for tourists to know in detail about this Catholic church.	
6	Jami' Al Baitul Amien Mosque	The Jami' Al Baitul Amien Mosque is located in the heart of Jember. This architecture has many meanings in it. One of them has seven round-shaped couplings.	

Source: Authors' documentation (2023)

From the table above, it can be seen that Jember has quite unique buildings for places of worship and unique selling points to be used as a multicultural-based religious tourism destination. We may take the example of the Jami' Al Baitul Amien Mosque, one of the iconic mosques of Jember City, located right next to Jember City Square. This mosque holds historical value as one of the oldest mosques in Jember, with an estimated history of establishment predating Indonesian independence, and renovation records in 1939 and 1973 (Dunia Masjid, 2024). The mosque has a unique architecture that distinguishes it from ordinary mosques. Known as the Mushroom Mosque and the Seven Domes Mosque, it resembles the MPR/DPR RI (Indonesian House of Representatives) building at first glance. The Jami' Al Baitul Amien Mosque features seven round domes, symbolizing the vastness of human needs without being constrained by specific corners or angles. This concept is expressed through the dome that covers almost the entire structure. The choice of the circular shape as the philosophical basis of the building arises from the recognition that this shape influences all religions and traditions, from the As-Sakhrah Dome in Al-Aqsa Mosque (known as The Dome of the Rock), to the tawaf worship around the *Kaaba*, and legendary mosques such as Al-Azhar Mosque, Samarra Mosque, and Cordoba Mosque (Dunia Masjid, 2024). Due to its unique architecture, which also holds significant cultural meanings, the Jami' Al Baitul Amien Mosque stands out as one of the potential religious tourism attractions in Jember Regency that cannot be overlooked or missed.

Another example of an iconic place of worship in Jember that showcases cultural diversity is the Muhammad Cheng Hoo Mosque. From the name itself, it is evident that this mosque features typical Chinese architecture. There are many mosques named Muhammad Cheng Hoo in Indonesia, including those in the Surabaya and Pasuruan areas, which share similar architectural styles and building colors. This is because the Muhammad Cheng Hoo Mosque is also considered a monument to the presence of Chinese Muslims in Indonesia and holds historical value. The mosque is named after a Chinese Muslim admiral named Cheng Hoo, who visited Indonesia between 1410 and 1416 to meet the King of Majapahit with the mission of spreading Islam. The Muhammad Cheng Hoo Mosque, designed to resemble a ship, symbolizes Cheng Hoo as a sailor and is adorned with classical Chinese ornaments (Dunia Masjid, 2024). The unique architecture of the mosque, which incorporates Chinese cultural elements, serves as an attraction to draw tourists while offering them new knowledge.

In addition to the two religious tourism attractions mentioned above, there are also Catholic, Christian, and Confucian places of worship in Jember Regency that possess unique architectural and historical values. One such example is the Pay Lien San Temple located in Karangasem Hamlet, which is directly opposite the Al-Barokah Mosque, symbolizing tolerance between religious communities. All these religious tourism attractions have good accessibility and can be reached by various vehicles, from two-wheelers to buses. Therefore, these potential religious tourism attractions can be further developed and utilized with proper management and cooperation between parties, and mutual respect for inter-religious interests. Moreover, the community, especially in Jember Regency, can foster a greater sense of tolerance through the existence of religious activities from various faiths, thereby becoming a more multicultural society.

Developing Jember multicultural-based religious tourism through "J-Versity"

The findings identified several religious tourist attractions in Jember Regency that possess multicultural values, particularly in their architecture and histories. These findings were then analyzed to determine the final solutions and arrangements for the 'product' to be offered for the development of Jember's tourism. Development in this context refers to efforts aimed at enhancing a place or area, either by maintaining already developed sites or creating new ones. These efforts to increase the role of tourism are closely linked to goods in the form of tourist attractions that can be marketed, as well as the facilities and infrastructure that support the tourism industry (Kawengian et al., 2018).

According to Hadinoto (1996), six factors determine the development of a tourist attraction. The first is the attractions themselves. Tourist attractions are the main draw for tourists. Identified attractions, such as natural resources, human resources, and cultural elements, need to be developed to become appealing tourist destinations. Without attractions, there are no events, and other key components will not be necessary. The second factor is promotion and marketing. Promotion involves designing strategies to introduce and advertise the tourist attractions, explaining how they can be visited. It is a crucial part of planning. The third factor is the tourist market (the community sending the tourists). Understanding the tourist market is essential. While in-depth research may not always be necessary, gathering information about tourist behavior trends, desires, needs, origin, motivation, and other relevant data is important for planning.

Another important aspect is transportation, which is the fourth part. The opinions and desires of tourists often differ from those of transportation providers. Transportation significantly impacts the volume and location of tourism development. The fifth factor pertains to objects and tourism attractions, focusing on the potential that attracts tourists to a destination. The sixth and final factor is tourism facilities and infrastructure. These are essential elements that cater to the needs of tourists during their visit. Necessary tourist facilities include hotels, travel agencies, transportation services, restaurants, and other supporting amenities (Chotib, 2015).

To develop multicultural-based religious tourism in Jember Regency, we designed a tour package as a product to offer prospective tourists. Based on studies and observations, the religious tourism attractions in Jember Regency have the potential to be packaged into a comprehensive tour package. This approach differs from the concept of multicultural-religious tourism in other destinations, where attractions are typically located close to each other, allowing tourists to visit them with a single stop (which can be combined with other tourism activities). For example, Puja Mandala in Bali houses places of worship for Islam, Christianity, Hinduism, and Buddhism all in one location. In contrast, Jember presents a different case where places of worship for each religion are sufficiently distant from one another, necessitating a special tour package arrangement. Hence, the idea of creating a tour package for multicultural-based religious tourism in Jember Regency is proposed.

A tour package is a trip that includes visiting various attractions and returning to the place of origin, aiming to provide satisfaction to the participants. This travel is composed of various

components required to achieve the travel goals and is completed by visiting tourist attractions within a specified time (Fiatiano, 2009). In planning a tour package, several considerations must be considered. According to Wijayasa (2017), a tour consists of six important elements: (1) transportation, which can be land, sea, or air transportation; (2) accommodation, which can range from expensive resorts to small, simple inns; (3) dining, which can be quick-service food, buffet dinners, or table-service dining; (4) sightseeing, which can include city tours, rural or village tours to historical sites, or traditional architecture; (5) attractions, which are the most important motivation for tourists' visits to a destination and can include performances, adventure activities, etc.; and (6) shopping, which can range from large supermarkets to traditional art markets or galleries. Therefore, a tour itinerary must consider all these elements in accordance with the clients' interests, budget, number, and time allocation for the tour.

For this tour package arrangement, the first component, transportation, will use land transportation, specifically a bus or buses. This choice is due to the easy access to tourist attractions, most of which are in the city of Jember. Each bus will accommodate only 18 people (a small-medium bus) to ensure more effective tour activities. Consequently, the package requires a minimum of 18 participants per tour package. Regarding the second component, accommodation, it is necessary to consider the time allocation for the tour. The tour is planned as a half-day tour, lasting 6 hours for all activities. This duration is feasible due to the easy access to the destinations, despite the distances between them. Therefore, accommodation is not mandatory for the tourists. However, if desired, local inns and hotels will be offered based on the tourists' needs and budget.

The next component is dining, specifically lunch. Since it is a half-day tour, a lunch plan for the tourists is necessary. Currently, Banyumili restaurant is the chosen option, but all possibilities and collaborations are open to ensure the tourists' comfort. The next is sightseeing. This tour package is like a city tour, so sightseeing is well supported, particularly when taking the bus. Tourists can appreciate the uniqueness and beauty of Jember City while enjoying the urban scenery. The most important element, the Objects of Tourism Attraction (*Objek Daya Tarik Wisata/ ODTW*), includes six destinations or places of worship for different religions in Indonesia. The identified sites are Jawi Wetan Christian Church, Roudhotul Muchlisin Mosque, Muhammad Cheng Hoo Mosque, Pay Lien Sen Temple, Santo Yusuf Church, and Jami' Al Baitul Amien Mosque.

Considering the location and accessibility of these ODTWs and the local rest area, the tour itinerary starts at Jember campus areas as the collection/departure point. The tour will proceed to visit each place of worship in the following order: Jawi Wetan Christian Church, Roudhotul Muchlisin Mosque, Muhammad Cheng Hoo Mosque, Pay Lien Sen Temple, Santo Yusuf Church, and Jami' Al Baitul Amien Mosque. During the lunch break, the group will visit Banyumili Restaurant. After completing the visits, the tour will conclude at Jember City Square. This location offers an opportunity to attract more attention and promote Jember tourism, as it is the heart of Jember Regency. For the sixth component, shopping, tourists are encouraged to shop along the visits to the destinations or after the tour ends. Many stalls are established around the city square. During the closing, information about typical Jember souvenirs and related items will also be provided.

Following the itinerary arrangement, another consideration for creating a tour package is the cost that tourists must incur to enjoy the tour, or in other words, the tour budget or quotation. A quotation is the price set by a person or company to perform a job (Cambridge Dictionary, 2024). It is a submission or price offer for a product or service provided by a company to a third party. This quotation informs potential buyers of the price of the goods or services offered before they decide to purchase them. Considering the route and easy access to the destinations in this tour package, the quotation or charge to the tourists is estimated to be affordable for most Indonesian communities.

Finally, the design of the multicultural-based religious tour package in Jember Regency is named "J-Vercity." "J-Vercity" is an acronym with the following detailed meaning: "J" stands for the initials of Jember, and 'Vercity' is an acronym for Diversity of the City, signifying the diversity of

the visited city/region. The naming of this tour package encompasses several significant meanings. "Diversity" reflects the rich and varied culture of Jember, showcasing its multifaceted heritage. "Universality" denotes inclusivity, embracing all religions within the tour's scope. "University" indicates the educational value offered to tourists, providing learning opportunities throughout the journey. "Versatility" highlights the tour's wide-ranging focus, covering numerous fields of knowledge including religion, culture, and architecture. Lastly, "City" refers directly to Jember, anchoring the tour in its vibrant urban landscape.

In line with its naming purpose, the J-Vercity religious tour package aims to open the door for the development of religious tourism in Jember Regency. It is designed not only for Muslims but also for other groups across different cultures and beliefs. This inclusivity is expected to attract more tourists from various societal groups, encouraging them to visit and explore the diverse tourist attractions in Jember Regency. The J-Vercity tour package, which includes activities to visit these destinations, is a product offered for the development of multicultural-based religious tourism in Jember Regency.

CONCLUSION

The aim of this research is to analyze the potential development of multicultural-based religious tourism in Jember Regency, along with the arrangement of tour packages intended for all societal groups as the final product. The research results show that religious tourism in Jember Regency can be developed through several tourist attractions that not only have religious values but also historical and cultural significance. These attractions include various places of worship for Muslims (mosques), Christians (churches), and congregations (temples). Each place of worship has its own uniqueness and attractiveness to draw potential tourists, especially those with special interests.

As a follow-up to identifying potential attractions, a multicultural-based religious tourism package named 'J-Versity' was created. This package was designed by considering several factors such as routes, duration, and costs to ensure it could be accessible and enjoyable for all societal groups, across different cultures and religions. The J-Versity tour package is expected to be an opening door for the development of religious tourism in Jember Regency, aimed not only at Muslims but also at other groups across cultures and beliefs. Additionally, it may improve the welfare of the communities and the region through the tour activities conducted.

Furthermore, the creation of this tour package is also intended to strengthen the sense of tolerance between religious communities towards a multicultural society. Nevertheless, there are still many shortcomings in this research. Hence, it is suggested that further research be conducted related to the creation of multicultural-based religious events and cooperation with various parties to further strengthen tourism in Jember Regency, especially its religious tourism.

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