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Digitalization of Tourist-Friendly Mosque: The Impact of Integration QRIS on Aesthetics and Cultural Heritage Preservation in Indonesia

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ABSTRACT

This study explores the integration of QRIS (Quick Response Code Indonesian Standard) within the architectural framework of mosques in Indonesia, focusing on its impact on aesthetics and the preservation of cultural heritage. The research investigates the role of QRIS in enhancing mosque tourism and philanthropic activities while evaluating how digital transformation can coexist with and support traditional architectural values. The case studies were conducted in three iconic mosques: Masjid Raya Al Jabbar in Bandung, Masjid Raya Sheikh Zayed in Solo, and Masjid Raya Hubbul Wathan in Lombok. These mosques were selected for their architectural significance, cultural importance, and the adoption of digital tools such as QRIS. The study employs a qualitative approach, collecting data through semi-structured interviews with mosque administrators and visitors, as well as direct observations. The results highlight how QRIS facilitates ease of donation, increases visitor engagement, and contributes to the financial sustainability of the mosques. Additionally, the research explores how QRIS integrates with the architectural styles of the mosques, ensuring that modern digital tools complement rather than disrupt traditional Islamic architectural values. This study concludes that the integration of digital tools like QRIS can enhance both the functional and cultural significance of mosque architecture while fostering sustainability and relevance in the digital age.

Keywords: QRIS, Mosque Architecture, Cultural Heritage, Aesthetic Integration, Mosque Tourism

8 INTRODUCTION

The rapid development of digital technology has brought significant changes across various sectors, including the management and operations of places of worship such as mosques. One of the digital innovations being implemented in mosques is the QRIS (Quick Response Code Indonesia Standard)-based payment system. QRIS simplifies the donation process, allowing visitors to make contributions without the need to carry cash. With the adoption of this technology, the donation process becomes more efficient and practical, thereby increasing visitor

engagement in supporting various social and religious programs organized by the mosque. This digital transformation also has the potential to significantly impact mosque design and architecture.

However, despite numerous studies examining the effects of digital transformation in other sectors, research on the impact of digitalization on mosque architecture and philanthropic sustainability in Indonesia remains very limited. Most of the existing studies focus on the application of technology in commercial and secular sectors, while attention to religious institutions, particularly mosques, is minimal. This

indicates that there is still room to explore the role of digital technology in the context of mosques, from operational, architectural, and social perspectives.

Previous studies have discussed various aspects of mosque architecture, including design and social interaction among visitors. For instance, research by Aryanli et al. (2024) reveals how mosque design can influence social interactions and visitor comfort.[1] However, this study does not address the aspect of digitalization, particularly the use of QRIS to support mosque operations. Another study by Rosyid (2022) focused on local cultural ornaments in mosque architecture but did not consider the integration of digital technology in mosque design.[2] This indicates that while there is a substantial understanding of how physical mosque design can support visitor experiences, digital technology has not received adequate attention in this context.

Additionally, research by Rakhmatulloh (2024) on the design of pedestrian pathways in religious tourism areas, although relevant in the context of mosque tourism, does not explore the role of digital technology in enriching the religious tourism experience.[3] Many other studies, such as those conducted by Moradi,[4] and Mersal Mahmoud,[5] focus more on the historical and theoretical aspects of Islamic architecture without considering the impact of digital transformation on mosques in the contemporary era. This reveals a gap in research linking digital technology with mosque architecture, which remains quite limited.

Digitalization through QRIS has great potential to enhance the mosque visitor experience. In this context, QRIS not only functions as a digital payment tool but also as part of efforts to make mosques more inclusive and relevant to the times. The integration of this technology not only simplifies the donation process but also introduces convenience for worshippers who may have previously been reluctant to donate due to the difficulties of physical transactions. Thus, digitalization can strengthen the sustainability of philanthropy in mosques and extend the reach of social programs to a broader community.

However, there are challenges related to how digital technology can be implemented without disrupting the architectural and cultural values that already exist in mosques. Mosques, as places of worship and cultural centers, have a strong identity that must be preserved despite technological advancements. Therefore, it is important to examine how the implementation of QRIS can go hand-in-hand with preserving the architectural values of mosques, which often combine traditional design principles with high spiritual values. In this case, digital technology

must be integrated wisely so as not to interfere with the aesthetics and functions of the building.

For example, the implementation of QRIS at Masjid Raya Al Jabbar in Bandung, which combines modern and traditional design elements, demonstrates how technology can serve as a supporting element that enriches the visitor experience without damaging the existing architectural values. This mosque blends traditional decorative arts such as mosaics, copper crafts, and stained glass with advanced technology like the QRIS system. This approach can serve as a model for other mosques seeking to harness technology without compromising their architectural integrity.

Given this background, this study focuses on how digitalization through QRIS can influence the architectural value of mosques and cultural heritage preservation. QRIS, as a digital payment system implemented in several mosques in Indonesia, has the potential to change the way visitors interact with mosques, especially in terms of donations and social involvement. Therefore, it is crucial to investigate how the implementation of QRIS can contribute to the sustainability of mosque philanthropy and whether this technology can be integrated with existing mosque architectural designs without damaging the existing cultural values.

The research questions in this study are how the implementation of QRIS affects the architectural value of mosques and cultural heritage preservation, and how this technology can be integrated with existing mosque architectural designs without disrupting the harmony between technology and tradition. This study will also explore whether the adoption of QRIS can enhance the sustainability of mosque philanthropy, enrich visitor experiences, and support the relevance of mosques in the increasingly digitalized modern world.

The goal of this research is to examine the impact of QRIS implementation on mosque management, especially in terms of architecture, philanthropic sustainability, and cultural heritage preservation. This study also aims to provide insights into how digital technology can support the development of mosques as places of worship, as well as cultural centers relevant to the times. Thus, this research is expected to contribute to the development of theory and practice in harmoniously integrating digital technology with mosque architecture.

This study is expected to offer a new perspective on the role of technology in the context of mosques as places of worship and cultural centers. Additionally, the results of this study can serve as a reference for other mosques in Indonesia that wish to adopt digital technology in their operations without compromising the architectural and cultural values they have. Proper technology

implementation can enhance philanthropic sustainability, enrich the visitor experience, and strengthen the role of mosques in modern society.

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METHODS

This study uses a qualitative approach to explore the impact of QRIS (Quick Response Code Indonesia Standard) on mosque tourism and architectural significance.[6] To collect data, three iconic mosques in Indonesia were selected as case studies: Masjid Raya Al Jabbar in Bandung, Masjid Raya Sheikh Zayed in Solo, and Masjid Raya Hubbul Wathan in Lombok. These mosques were chosen because of their prominence in both religious and architectural aspects, as well as their adoption of digital technology such as QRIS.

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1. Masjid Raya Al Jabbar, Bandung

Masjid Raya Al Jabbar, located in Gedebage, Bandung, is one of the newest and most ambitious mosque projects in Indonesia. Officially inaugurated in December 2022, the mosque was designed by Ridwan Kamil and took over five years to complete. It stands out for its modern architectural style blended with Islamic geometric elements and sustainable features such as rainwater harvesting and solar panels. With a capacity of over 30,000 worshippers, Al Jabbar also serves as a center of Islamic education and tourism in West Java.



Figure 1. Al Jabbar Mosque - Front View

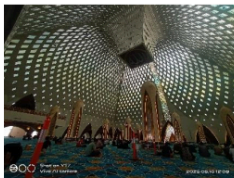


Figure 2. Al Jabbar Mosque - Dome Interior



Figure 3. Al Jabbar Mosque - Courtyard Area

10 Masjid Raya Sheikh Zayed, Solo

Masjid Raya Sheikh Zayed in Solo is a gift from the United Arab Emirates, modeled after the Sheikh Zayed Grand Mosque in Abu Dhabi. It was inaugurated in November, 14 2022 and symbolizes the diplomatic and cultural relationship between Indonesia and the UAE. The mosque features a blend of Middle Eastern and Indonesian design influences, with white marble domes and minarets, intricate calligraphy, and a large central prayer hall. It has quickly become a religious and tourist icon in Central Java.



Figure 4. Sheikh Zayed Mosque - Front View

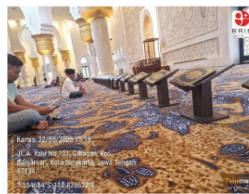


Figure 5. Sheikh Zayed Mosque - Prayer Hall Interior



Figure 6. Sheikh Zayed Mosque - Minaret and Dome

3. Masjid Raya Hubbul Wathan, Lombok

Located in Mataram, the capital of West Nusa Tenggara, Masjid Raya Hubbul Wathan is the largest mosque in the province. Completed in 2016 as part of the Islamic Center Lombok complex, it showcases traditional Sasak architectural motifs combined with Middle Eastern elements. The mosque has five minarets, symbolizing the five pillars of Islam, and a majestic golden dome. It functions as both a religious hub and a tourist attraction, particularly after the development of Lombok as a halal tourism destination.

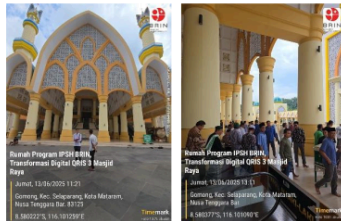


Figure 7. Hubbul Wathan Mosque - Front View



Figure 8. Hubbul Wathan Mosque - Main Interior



Figure 9. Hubbul Wathan Mosque - Side Minaret

Data was collected through a combination of interviews, observations, and documentation.[7] Semi-structured interviews were conducted with mosque managers and visitors to understand their experiences related

to the use of digital tools implemented in the mosques. Additionally, the researcher observed the use of QRIS in the donation process, documenting how this technology facilitates visitor engagement and supports philanthropic efforts. Field notes were also taken to assess the architectural appeal and visitor experience at the selected mosques.

The collected data was then analyzed using thematic analysis, where patterns and themes related to the integration of QRIS in mosque operations and its impact on the sustainability of architecture were explored. By examining the interactions between digital tools, architectural heritage, and visitor experiences, this research aims to identify the key factors contributing to the successful digital transformation in mosque tourism.[8]

In the context of the research questions presented, this study aims to answer how digitalization through QRIS affects the architectural value of mosques and cultural heritage preservation, as well as how the implementation of QRIS impacts the integration of technology with existing mosque architectural designs. By observing the use of QRIS at the case study mosques, it is hoped that this research can provide insights into how digital technology can be applied without disrupting the aesthetic of traditional architecture and the cultural values embedded in mosque design.[9]

This method is expected to offer a deeper understanding of how the implementation of QRIS impacts mosque architecture, both in terms of sustaining existing designs and integrating digital technology with cultural elements. The data collected through interviews with mosque managers and visitors, along with direct observations of digital interactions at the mosques, will provide insights into how digital technology can play a role in supporting the sustainability of mosque philanthropy and enriching visitor experiences without altering the architectural integrity of the mosques.

Overall, this study aims to highlight how digital technologies such as QRIS can serve as a supporting element rather than a disruptive force to existing mosque architecture. Additionally, this research will provide a new perspective on how mosques can adapt to modern advancements without losing their architectural and cultural identity.

DISCUSSION

The Impact of Digitalization through QRIS on Mosque Architecture and Cultural Heritage Preservation

The implementation of QRIS (Quick Response Code Indonesia Standard) in the three mosques studied shows a significant influence on the preservation of architectural values and cultural heritage, while simultaneously

enhancing the effectiveness and comfort of mosque operations. QRIS, as a form of digital innovation, has been successfully applied without damaging the aesthetics or spiritual structure of the mosque buildings. On the contrary, this technology acts as a supporting tool for visitor engagement, facilitating donations, and opening new spaces for cultural preservation in a digital format.[10]

One of the clearest examples can be seen at Masjid Raya Al Jabbar in Bandung. Known for its visual elements such as stained glass, mosaics, and copper ornaments, QRIS in this mosque is strategically placed in visitor transition areas without disturbing the main view towards the prayer hall. Here, the relevance of place attachment theory Relph, and *genius loci* Norberg-Schulz, becomes important, as this technology does not erase the identity of the place but rather strengthens the spatial meaning attachment in a new way.[11] The placement of QRIS also shows sensitivity to the sacred spatial layout, ensuring that the presence of technology remains within the bounds of architectural and spiritual propriety.



Figure 10. al jabbar fasad kaca patri

A similar approach is applied at Masjid Raya Sheikh Zayed in Solo, which combines Middle Eastern architectural styles with characteristic elements such as a large dome, Arabic calligraphy on the walls, and repetitive geometric patterns. In this mosque, QRIS is placed at access points such as the lobby and information rooms, without directly attaching to the main architectural elements.[12] Such placement reflects how technology can function as a *cultural mediator* Schuster, a concept that explains how digital media can bridge cultural heritage with contemporary visitors.[13]

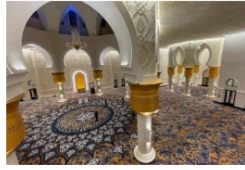


Figure 11. Sheikh Zayed Solo dome calligraphy

Meanwhile, Masjid Hubbul Wathan in Lombok demonstrates successful integration of QRIS within the context of local culture. Featuring typical Sasak elements such as roof shapes, slender minarets, and local geometric ornaments, QRIS is located in public areas like the courtyard and multipurpose hall. This placement not only maintains the building's visual unity but also shows that QRIS can act as an entry point to a broader ecosystem of cultural information. QRIS positioned near distinctive elements such as the mihrab, calligraphy, or minaret can link to multimedia content including audio narrations, infographics, or 360-degree virtual tours. This aligns with UNESCO's concept of *digital heritage*, which states that digital media can be used to preserve and disseminate knowledge of cultural heritage inclusively.[14]



Figure 12. Hubbul Wathan Mosque front tower. This tower is 99 meters high and symbolizes Asmaul Husna, namely the 99 names of Allah.

Utilizing QRIS as an educational portal opens opportunities for younger generations, who tend to be more familiar with visual and interactive media, to understand the philosophy of architectural forms, Islamic symbols, and local histories of each mosque. Using QRIS linked to content such as Google Street View, audio narratives, or infographics promotes *experiential learning*, as emphasized in Vygotsky's *constructivist learning theory*. [15] QRIS can transform mosque spaces into open digital museums that are not only places of worship but

also centers of architectural and Islamic cultural knowledge.[16]

Therefore, QRIS is not merely a transaction efficiency tool but can play a significant role in enriching visitors' religious and cultural experiences.[17] The integration of digital technology within mosque environments does not have to disrupt traditional values but can actually expand the meaning of mosques as spiritual, educational, and social spaces. When implemented sensitively with respect to spatial context and local values, QRIS can become part of an adaptive strategy for preserving Islamic culture in the digital age.

Social and Visual Interaction of QRIS in Mosque Spaces

One of the interesting findings from this study is how QRIS functions not only as a digital payment medium but also generates new social and visual interaction dynamics within the mosque environment. In all three locations studied—Masjid Raya Al Jabbar in Bandung, Masjid Sheikh Zayed in Solo, and Masjid Hubbul Wathan in Lombok—QRIS was carefully placed in strategic areas that do not disrupt the solemnity of worship or the mosque's architectural aesthetics. Common placement points include near donation boxes, information boards, main entrances, and transitional corridors frequently used by worshippers. This thoughtful placement demonstrates sensitivity to the sacred function of the mosque space while facilitating congregation engagement in philanthropic activities and digital information access.[18]

In addition to their strategic placement, installing QRIS does not explicitly indicate the type of bank being used. Almost all major banks in Indonesia are involved in QRIS, both conventional and Islamic banks. However, their banking identity is conceded to support architectural harmony.

Field observations revealed a high level of enthusiasm, especially among younger visitors, who actively use their smartphones to scan the QR codes for direct donations or to access digital information about the mosque's history, structure, and ongoing activities.[19] Some visitors were even seen sharing their experiences with family or friends while using QRIS, indicating that this technology has become part of the mosque's social practices.[20] This phenomenon can be analyzed through the lens of the theory of *social interaction in public spaces*, which emphasizes how public spaces such as mosques can facilitate both active and passive social interactions through inclusive design and technology.[21]



Figure 12. QRIS near the main door of the Al Jabbar Mosque

Furthermore, QRIS enriches the educational dimension within mosques. Several mosques link QRIS to digital content, including narratives about mosque history, architecture, the meaning behind calligraphy, and ongoing social programs. Young visitors appear enthusiastic to explore these features, transforming mosque visits into experiences that are not only spiritual but also informative and interactive. This aligns with the principle of *experiential learning*, which posits that effective learning occurs when individuals are directly engaged in active experiences, especially through media familiar in their daily lives.[22]

In this context, QRIS can be said to create an inclusive digital participation space. For example, when mosque staff assist elderly visitors in using smartphones to scan QRIS, it demonstrates not only the practical function of the technology but also social values such as mutual cooperation and intergenerational care. Such interactions reinforce the concept of *digital inclusion*, which argues that technology should not be enjoyed solely by the young or tech-savvy but also facilitate participation across broader social groups.[23]

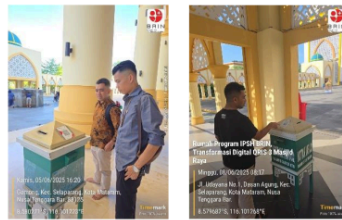


Figure 13. Photo of visitors scanning QRIS in the courtyard of the mosque

Overall, the social and visual interactions brought about by QRIS in these mosques mark a new phase in the utilization of technology within places of worship. QRIS not only accelerates philanthropic transactions but also creates

emotional and intellectual connections between visitors and the mosque environment. With contextual design and adaptive functionality, QRIS bridges the digital generation with Islamic values and mosque architecture in a way that is both relevant and enjoyable.

Integration of Technology and Mosque Architecture

The implementation of QRIS in the mosques studied clearly demonstrates that digital technology can be harmoniously integrated with traditional architectural design without altering the physical structure or diminishing the aesthetic and cultural values inherent to the buildings.[24] This successful integration affirms the concept of *adaptive reuse* in architecture, which refers to the ability of historical buildings to adopt new functions while minimizing negative impacts on their original values and aesthetics.[25] When QRIS is placed in appropriate locations and thoughtfully aligned with the existing spatial layout, it does not merely serve as a digital payment tool—it becomes a functional element that enhances visitor comfort and supports the seamless operation of mosque activities without disrupting the visual harmony of the space.[26]

Beyond functioning as a payment system, QRIS connected to digital content also holds significant potential for enhancing religious tourism and Islamic architectural education on a broader scale.[27] By scanning QRIS codes, visitors and tourists can gain deeper insights into the history of a mosque, the symbolic meanings behind its architectural elements—such as domes, mihrabs, calligraphy—and the local cultural narratives embedded within it. This facilitates a richer and more interactive experience, all without compromising the spiritual sanctity of the prayer space. This approach aligns with the theory of *interpretive heritage tourism*,[28] where technology is used as a medium of interpretation that enhances visitors' understanding of cultural heritage while preserving the original spiritual and aesthetic values.[23]

From a management perspective, the implementation of QRIS also increases the efficiency of donation and administrative processes within mosques, while simultaneously acting as a medium for preserving Islamic architecture and cultural values through digital platforms.[29] By integrating features such as 360-degree virtual tours, voice narrations, videos, and interactive infographics, mosques can maintain their relevance and competitiveness in the modern era without losing their architectural and spiritual identity.[30] This approach reflects the principle of *cultural sustainability*, which stresses the importance of maintaining the continuity of

cultural values through adaptive innovation that respects and preserves original heritage.[31]

A compelling example of this integration can be found at the Al Jabbar Grand Mosque in Bandung, where QRIS has been combined with virtual tours and digital narration to create a balanced blend of technology and cultural heritage.[32] QRIS is placed at strategic points near decorative elements such as mosaics and stained glass, and when scanned, these codes lead to digital content that explains the history and symbolic meaning of each element—offering a deeper level of understanding without compromising aesthetic integrity.[33]



Figure 14. QRIS embedded in algebraic mosaic patterns—showing the integration of digital function with traditional ornamentation.

In **conclusion**, QRIS in the context of mosques serves as a clear example of how technology and culture can operate in synergy, creating a worship space that is not only inclusive and informative but also deeply rooted in the core values of Islam. This integration opens new opportunities for mosques to serve as centers of culture and education—capable of attracting younger generations and tourists—while preserving the authenticity and sanctity of sacred spaces that have been passed down for generations.

CONCLUSION

Based on the findings from the study conducted at three major mosques in Indonesia—Masjid Raya Al Jabbar Bandung, Masjid Raya Sheikh Zayed Solo, and Masjid Raya Hubbul Wathan Lombok—it can be concluded that the implementation of QRIS (Quick Response Code Indonesian Standard) has a positive impact on the preservation of mosque architectural values and the integration of

technology into existing architectural designs. QRIS has proven to facilitate visitor participation in mosque philanthropic activities through a more practical and efficient donation process, while also broadening engagement across various demographics, especially younger generations more familiar with digital technology.

Specifically, the implementation of QRIS at these mosques has successfully maintained the integrity of traditional architectural designs and cultural values without disrupting the aesthetic and spiritual values inherent in the buildings. QRIS has been applied in a manner that does not alter the physical structure or design elements but serves as a supporting tool that enhances visitor comfort and operational efficiency. The presence of QRIS also demonstrates how digital technology can enrich the visitor experience without replacing or undermining cultural and spiritual values.

Furthermore, the implementation of QRIS supports the social and financial sustainability of mosques by making it easier to collect donations for social and religious activities, thereby positively impacting philanthropic programs. Thus, QRIS not only offers practical benefits for mosque operations but also contributes to the preservation of architectural, cultural, and spiritual values. This technology has been integrated in a way that aligns with contemporary Islamic architectural principles, merging technological advancements with cultural heritage harmoniously.

Based on these findings, it is recommended that other mosques wishing to adopt digital technologies like QRIS consider the architectural aspects of their designs to ensure that technology is implemented in a way that does not diminish their aesthetic and cultural value. A careful integration of digital technology and traditional architecture can positively contribute to the preservation of Islamic cultural heritage while enhancing the visitor experience, creating spaces that are more inclusive and relevant to contemporary society.

This research is restricted to mosques possessing robust financial infrastructure and lacks quantitative figures regarding religious-fund collection via QRIS. Moreover, it omits a comparative assessment of digital (QRIS) versus manual collection. Future studies should incorporate both numerical analysis and method comparisons.

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