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Optimizing Religious Tourism As Tourism Attractions For Cultural Resilience (A Case Study Of Religious Tourism In Pangeran Jayakarta Sanctuary)

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Cover Page Footnote

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Optimizing Religious Tourism as Tourism Attractions for Cultural Resilience (A Case Study of Religious Tourism in Pangeran Jayakarta Sanctuary)

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ABSTRACT

UNWTO (2020) states that international tourist arrivals are higher 3.8% in 2019 than previous years. UNWTO estimates that tourist destinations around the world will reach 1.5 billion arrivals in 2019 with an increase of around 54 million. This condition has a positive impact especially for the tourism development, but on the other hand social changes as a result of globalization is very vulnerable to occur which give another impact especially the problem of cultural resilience in society. Therefore, how to enhance cultural resilience by minimizing the negative influence in tourism development in the globalization era in the Pangeran Jayakarta sanctuary, East Jakarta is important to do. Current tourists' trend pays more attention to the quality of experience and the tendency to look for something unique and authentic where they cannot find in other places. To fulfill this trend, it can be done by presenting religious tourism as a tourism attraction. Optimizing religious tourism as a tourism attraction in order to enhance the cultural resilience is the aim of this research. The research was conducted by library research and interviews and using descriptive-qualitative analysis. The result shows that the Pangeran Jayakarta sanctuary has the potential of cultural resources that can still be presented in an authentic and contextualized manner. Bringing up the value and meaning of culture and history by making it as a tourism attraction in Pangeran Jayakarta sanctuary is an opportunity for a positive image and local identity with multicultural values, solidarity, unity in diversity, mutual cooperation and pride of local culture.

Keywords: tourism, religious tourism, cultural resilience.

1. Introduction

Indonesia as developed country has an effort to maintain the existence and to actualize the nation's goals must have a good national resilience depend on the socio-cultural resilience of society (Astiti, 2016). There are two factors in cultural dynamics namely internal and external factors. Internal factors in the form of the community power itself and external factors in the form of environmental changes and intercultural contact. How to increase cultural resilience by minimizing the negative influence of globalization flows is very important to do because each region has different strategies depending on the potential, philosophy, and cultural dynamics that have been experienced.

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The telecommunications and transportation development rapidly decide the distances and boundaries between regions and parts of the world are getting shorter. This revolution greatly impacts the emergence of homogenization in society that occurs in various aspects of education, culture and economy (Astuti, 2016). On the other hand, the globalization revolution also gave birth to heterogeneity or diversity marked by the emergence of individuals with their own patterns of life. Society experienced the processes of cultural formation and development that serves as a marker of the nation's identity. Culture has many dynamics in cultural identity which is characterized by the uniqueness that involves all components of cultural elements both related to social functions and technical functions (Sedyawati, 2006: 328-329). In this process each nation will try to adapt their culture to the cultural development of foreign countries in order to continue to avoid the destruction or even loss of native culture. To avoid this, each country must maintain the cultural resilience not only by strengthening cultural dimensions, but also preserving the structure of cultural values and meanings in order minimize the negative effects of globalization. In addition, by strengthening resilience and cultural identity can be used as weapon to face opportunities shifting cultural values that have been passed for generations.

A tourism attraction is defined as a uniqueness, beauty and value included in diversity of natural wealth, culture and man-made products that are targeted or visited by tourists (Undang-undang No. 10/2009). Tourism currently emphasizes more on the aspect of utilizing cultural and natural resources to be a tourism attraction. It is very appropriate if religious tourism in Pangeran Jayakarta sanctuary is optimized as an effort to increase cultural resilience. The development of tourism will indirectly increase awareness and patriotism, so the resilience of the cultural community will increase (Astuti, 2016). Increasing the cultural resilience is very important to fortify themselves against the negative effects of globalization. Visiting tourist destinations that utilize historical sources as a tourism attraction can provide a sense of belonging Indonesian culture. Moreover, it can create a sense of brotherhood and mutual respect for cultural differences. Cultural resilience gives a great influence to live peacefully unity in diversity.

This study takes an issue about religious tourism in Pangeran Jayakarta sanctuary. The research aims to minimize the impact of globalization and regional development on the degradation of cultural resilience in society. Religious tourism is one of the kinds of tourism rapidly growth in the world with UNWTO estimates that there are around 300-330 million tourists visiting religious sites every year with 600 million by national and international

tourist trips. Religious tourism includes a variety of activities, such as pilgrimages, missionary trips, monasteries / convent retreats, religious camps / events, conferences and religious meetings (CBI, 2016). Religious tourists travel to meet both their religious and spiritual needs.

Some the previous researches have been carried out relate to religious tourism, Renata (2017) in the research entitled “*Religious tourism-from a tourism product to an agent of societal transformation*”. This research critically analyzes about proposing the potential of religious tourism and its development as a tourist attraction with the values of social transformation. The results of the research show that religious tourism can truly foster character and transformation to the community specifically through the emphasis on spirituality or experiences that make tourists reflect on their lives and point of view of the world. In addition, Rejman (2016) also conducted research related to religious tourism entitled “*Religious tourism as a tourism product*”. This research states that religious tourism by doing pilgrimage activities has become an important religious phenomenon because cultural, experiential, socio-economic and natural elements are included. So, religious tourism undergoes continuous transformation. This has become a strong potential to make religious tourism as a promising tourism product because tourists continue to travel religious tourism in the world. For example, in Poland which has developed religious tourism in the form of pilgrimage significantly in several places. The results of this research present all conditions and factors that determine the development of religious tourism as a tourism product in the Polish State. Furthermore, Anwar (2017) conduct the research entitled “*Analysis of the Impact of the Development of the Sunan Maulana Malik Ibrahim Religious Tourism in the Social and Economic Life of Surrounding Communities*”. This research aims to determine the impact of the development of religious tourism in social and economic life of the community. The results showed that the impact of the religious tourism development on the aspect of tourism attraction development with the restoration of the gate and the development of facilities and infrastructure. In the social impact of religious tourism make an increase in norm transformation, community livelihoods and environmental impacts. In the economic aspect, there is employment, encouraging entrepreneurial activities and increasing the income for society around religious tourism. Based on previous research that have been conducted, the authors are interested in discussing the issue of religious tourism by focusing on the potential of tourism attraction in order to increase cultural resilience in the Pangeran Jayakarta sanctuary.

2. Literature Review

2.1 Tourism

Collins-Kreiner (2018) defined tourism as a temporary travel activity from the original place of residence to the destination with the reason not to settle or make a living but only to have fun, fulfill curiosity, spend leisure or holiday time and other goals. An observer and travel journalist, Imtiaz Muqbil gave an interesting overview of the tourism industry in transition-moving from what he calls “S” from old tourism – Sun, Sand and Sex in the direction he saw turned into three “S” in new tourism those were serenity, sustainability and spirituality. If the evolution of these values in tourist attractions and was ongoing, it will have some serious implications. Tourism is the largest service industry in the world that employed 260 million people with 9% PDB in the world which has passed of 1 billion on arrival every year, so tourism sector has a big impact on the world (United Nation, 2015). The following is a graphic of International Tourist Arrivals by month according to UNWTO 2019.

Figure 1. International Tourist Arrivals by month according to UNWTO 2019
Source: World Tourism Organization (UNWTO)

UNWTO (2020) states that international tourist arrival 3.8% in 2019 higher than the previous years. UNWTO estimates that tourist destinations around the world will reach 1.5 billion arrivals in 2019 with an increase of around 54. This is a consolidation of around 6% tourism growth recorded in 2018, despite a slower increase and below the annual average of around 5% over the last ten years (2009-2019). The Middle East (8%) and Asia and the Pacific (5%) led the growth, while America (2%) saw a more moderate increase. What does that mean for the

world's population? Who is able to stem the growth? This is a signal which states that humans will continue to move from one destination to another. They will try and work hard to be able to do the movement. It is predicted that more people will travel to many countries or destinations, and make tourism as "the world's largest industry" (Motti-Stefanidi, 2018).

2.2 Religious Tourism

Rejman (2016) in his article entitled "*religious tourism as a tourism product*" explains that in the present religious travel such pilgrimage has become an important phenomenon of the religious, cognitive, cultural, and socio-economic aspects. The development of religious tourism has undergone continuous transformation. Starting from the places visited by tourists, the method of travel up to the standard of accommodation facilities have all changed. For example, in Poland there has been a significant development of religious travel on the influence of Pope John Paul II and many other places of pilgrimage.

UNWTO (2017) mentions religious tourism and pilgrimage focus on activities on the site holy according to religion and a belief. Visitors to religious tourism show loyalty to the cultural destinations they visit. Rinschede (1992) added that religious tourism visitors are motivated for religious reasons but and are often motivated in aspects of cultural activities. Some studies mention the difference between religious tourism and spiritual tourism are difficult to see and there are various motives that make some tourists make a tour. Sirirat (2019) illustrates the difference between spiritual tourism and religious tourism, it is said that spiritual tourism contains non-religious elements. The purpose of this tour is for self-development and experience of the meaning of life. While religious tourism is a condition where tourists visit attractions because it is a sacred site. Religious tourism activities depend on the religious beliefs held by these tourists. In other words, people who travel spiritually even though the religion is different, tourists will still visit tourist objects to get a spiritual experience that calms the soul or peace. Furthermore, tourists who visit religious tourism because the place is a pure and sacred place according to the religion adopted so it becomes a culture to visit the place repeatedly.

3. Research Methodology

This study uses a descriptive method with a qualitative approach to obtain the required data. Descriptive method explains and describes the tourism development of tourism especially

religious tourism in the Pangeran Jayakarta sanctuary to maintain the cultural values. Data collection used to answer the problem is as follows:

1. Literature study collects secondary data from the results of previous research, as well as supporting articles to answer the problems in this paper.
2. Interview, conducting interviews with several stakeholders related to the development of the religious tourism in the Pangeran Jayakarta sanctuary as a tourist attraction as well as increasing cultural resilience. Interviews were conducted to obtain more specific and detailed data such as developments and changes that occur in buildings and areas, problems that occur in buildings and areas that can affect the activities of building preservation and others.

Data Analysis and Data Interpretation

The analysis was conducted with a qualitative descriptive approach by describing the potentials, weaknesses, opportunities and challenges in optimizing religious tourism as a tourist attraction to enhance cultural resilience.

4. Results and Discussion

4.1 Religious tourism potential in Pangeran Jayakarta sanctuary

Pendit (2012) describes the potential tourism as a resource found in a particular area that can be developed into a tourism attraction. Meanwhile, religious tourism in Pangeran Jayakarta sanctuary and Assalafiyah mosque are an urban cultural heritage area that can be empowered as a tourism attraction to strengthen cultural resilience. As a cultural heritage building, many elements must pay attention to policies in order to protect it. The policies that directly or indirectly regulate the activities of the arrangement of the environment of Pangeran Jayakarta sanctuary and Assalafiyah mosque as a cultural heritage area are as follows:

1. The DKI Governor Decree Jakarta Number 475 in 1993 concerning the determination of historic buildings in DKI Jakarta as Cultural Heritage Objects, including stipulating that the Assalafiyah Mosque building and Pangeran Jayakarta sanctuary complex are included as environmental and cultural heritage objects. Therefore, all activities to build or retrieve movable objects which constitute cultural heritage buildings and their environment must be with the permission of the Governor of the Special Capital Region

of Jakarta with recommendations from the agency responsible for preserving cultural heritage objects.

2. Law of the Republic of Indonesia Number 5 of 1992 on Cultural Heritage Objects including stipulating that the protection of cultural heritage objects and sites aim to preserve and utilize them to advance the Indonesians culture (Article 1); management of cultural heritage objects and sites of cultural heritage are the government responsibility and the society are allowed to participate in the management of cultural heritage objects (Article 2); cultural heritage objects can be used for religious, social, tourism, education, scientific and cultural purposes. The cultural heritage objects are not used for personal gain.
3. Society participation based on Law of Republic of Indonesia Number 5 of 1992 is very important because society participation in efforts to preserve cultural heritage is one of the priorities that must be achieved in every activity of the utilization of cultural heritage objects with conservation perspective. The preservation efforts undertaken must have an impact on increasing public awareness of the importance of the existence of buildings of cultural heritage objects so the society will be more involved, the government only protects and supervises so the implementation of preservation will not come of legal policy (Wirastari and Rimadewi, 2012).
4. DKI Jakarta Regional Regulation Number 9 of 1999 regulates various environmental preservation and utilization activities. Cultural heritage buildings include environmental criteria and cultural heritage buildings, classification of cultural heritage buildings and preservation efforts of cultural heritage buildings and others.

4.2 The main issue of the Pangeran Jayakarta sanctuary area

There are 2 opinions which both influence the main issue of the Pangeran Jayakarta sanctuary area as a tourism potential, namely from the myths that develop in society and the issue of the region from historical facts. According to the myth of the Pangeran Jayakarta sanctuary complex and the Assalafiyah Mosque, it is located in the Jatinegara Kaum area, Klender, East Jakarta. Historically, this area has a close relationship with the history of Jakarta, but the myth of the Jatinegara region is inseparable from the history of the struggle of Pangeran Jayakarta, the last ruler of Jayakarta before experiencing defeat against the invasion of the VOC (Vereenigde Oostindische Compagnie) Dutch troops under the leadership of Jan Pieterszoon

Coen on May 30, in 1619. According to a myth during the Dutch occupation Pangeran Jayakarta fled to Jatinegara which is still teak forest. Pangeran Jayakarta opened the forest as a place of government and established a mosque called the As-Salafiyah mosque. In this mosque Pangeran Jayakarta arranged a strategy to fight the Dutch until his death in 1640 and was buried right next to the mosque.

The sacredness of the Assalafiyah mosque and the Pangeran Jayakarta sanctuary complex make this area have a strong pattern of religious activities, such as carrying out religious rituals, religious worship including pilgrimages, discussion of activities and spiritual tourism activities. Pangeran Jayakarta sanctuary and mosque were first restored in 1700 by Pangeran Sageri, the second restoration in 1842 by Aria Tubagus Kosim. The third restoration in 1969 by DKI Governor H. Ali Sadikin, was built two floors by making a new tower. Then, the fourth restoration in 1992 by DKI Governor H. Suryadi Soedirdja, through the Jakarta Museum and History Office. In addition, there are other opinions about the tomb area from a historical point of view, JJ Rizal (2013) an historian argued as follows:

"If you look at the studies of Adolf Heuken, Uka Tjandrasmita, Hasan Muarif Ambari and Rachmat Ruhiyat, the name Prince Jayakarta is more related to the history of Jakarta. In fact, according to Slamet Mulyana, from the name Pangeran Jayakarta Jakarta's name originated."

Apart from historical facts and myths, the Jatinegara area, especially in the Pangeran Jayakarta sanctuary is an area of historical and strategic value for Jakarta which has been designated as an urban cultural heritage area. The Pangeran Jayakarta sanctuary is still actively used as a pilgrimage destination. In the month of Maulud, H. Nahrowi and his students from Bogor brought a group of around 4800 people to make a pilgrimage and every Friday the number of pilgrims reached more than 500 people. Besides being used for worship and Friday prayers the As-Salafiyah mosque is actively used for religious activities and for community meetings. This potential is one of the tourism attractions because of its uniqueness when compared to other regions, it is also closely related to how cultural resources can be developed and presented. Osi (2019) states that today tourists are starting to enjoy alternative tourism that offers tourism activities that emphasize cultural elements in the form of new experiences about something in the area visited. To meet this trend, religious tourism in the Pangeran Jayakarta sanctuary, authenticity and contextualization are very important to be maintained. Optimizing as a tourist attraction certainly can provide a different experience to tourists.

4.3 Enhancing Cultural Resilience through tourism

Discussing about cultural resilience is one element of national resilience. The concept of national resilience which was formulated by Lemhanas in 1972 implies as a seriousness and resilience in the dynamic condition of a nation in facing and overcoming all forms of challenges, threats, obstacles, and disturbances both coming from outside and within that can endanger the integrity and identity of the nation and country. In this conception, culture plays an important role related to the issue of identity. So the term cultural resilience emerges. Although until now there is still no clear definition to discuss the concept, but many experts have defined it. For example, cultural resilience paired with the concept of nationalism which is considered as the ability of a nation to survive against "threats", "attacks", or "challenges" that generally come from outside. Cultural resilience can also be interpreted as "culture endurance". Correspondingly, cultural resilience is not merely interpreted as being passive, but also leads to a concept that implies the ability to make cultural elements permanent and sustainable. The concept that always reminds us of the issue of preservation is in her keynote-speeches Meutia Hatta explained that when talking about cultural resilience, then basically we also talking about conservation dynamically with more specific efforts.

Understanding and Concept of Cultural Resilience According to Soerjanto Poespowardoyo (1993), Culture is essential in National Resilience. This means that culture is an effort to be able to unite the whole nation and maintain the existence against threats from both inside and outside. Every national cultural policy rests on cultural values that are still alive and lived by the society, no one would deny them. Socio-cultural changes are caused by external and internal factors. Special factors from the outside cause the most change, because it needs attention. Influence from outside, especially in the field of culture, is a danger to the survival of national culture, although not all external cultures are not good. Against this threat the Indonesian people must be vigilant and have resilience in the socio-cultural field. Indonesia's personality must be maintained, 16 rooted in Indonesian history and culture that values harmony or harmony as an essential value.

According to the National Resilience Institute (1999) the nation of resilience in the socio-cultural field, if analogous to the understanding of national resilience, resilience in the socio-cultural field is defined as the dynamic condition of a nation, containing tenacity and resilience that contains the ability to develop national power, in facing and overcoming all challenges , threats, obstacles and disturbances both coming from outside or from within that directly or

indirectly endanger the continuity of social, cultural and state life. The same thing is also contained in the book of Science of Honor (1980) compiled by the Center for the Study of Ethics in Universitas Brawijaya. Rita M. and A. Chaedar A. (2012) prove that the theoretical study of the concept of cultural resilience proposed by Van Breda (2001), Handerson (2003), and Hatta (2008) produces a framework for thinking that cultural resilience is the ability to preserve and develop cultural potential as a power to improve quality of life. Cultural values are used as the basis for producing cultural artifacts, including art, creatively and innovatively. Steps to develop this cultural potential will only become a cultural force if it has cultural added value.

The manifestation of cultural resilience is reflected in the socio-cultural conditions of human beings imbued with national personalities based on Pancasila. Cultural resilience is much influenced by the values that are implanted and believed by the society as well as the socio-cultural system in order to have the resilience and ability to rely on cultural excellence themselves in the face of socio-cultural changes in the era of globalization. Religious tourism in the form of the Pangeran Jayakarta sanctuary and the Assalafiyah Mosque as a form of material culture can serve to give identity to the people of East Jakarta because it is the product of East Jakarta's people in the past and has its own characteristics. This resource has a high value and cultural significance such as information, aesthetic, symbolic and historical values so that it becomes the pride of the society and makes social identity. Religious tourism as a tourism attraction also function as a means of communication (cultural diplomacy) so as to strengthen the social solidarity. To achieve this goal, the work of society in the past must also be understood by the wider society including tourists by providing true information about the values and cultural meanings contained in the historical relics to the present context. Making religious tourism as a tourism attraction will facilitate access to the wider society in obtaining information contained so that people more easily understand the value of multiculturalism, mutual respect and the value of mutual cooperation. Cultural heritage with various material cultural relics is a strong element that characterizes the nation. Disseminating information on cultural values to the public, especially by making religious tourism as a tourism attraction is an important key to how multiculturalism can be accepted as national awareness and become a major force to enhance cultural resilience in society.

Religious tourism as a foundation for cultural resilience by realizing cultural identity are very appropriate to be applied in the area of East Jakarta. Sedyawati (2006) states that the identity

of a nation can be determined by two things. They are cultural heritage as the results of creation in the past and the results of creativity in the present which are driven by challenges and actual conditions. Besides that, a nation consisting of ethnic units (tribes) with their own culture is a sign of national identity and a differentiator with other nations. Religious tourism as a potential tourism attraction to enhance cultural resilience through tourism development is a strategic choice to minimize the impact of globalization. The attractiveness of cultural elements and local wisdom as the basis for this cultural development can be more detailed based on reasons from the perspective of cultural strategies as a result of the increasing influence of globalization which has reduced Indonesian cultural values. Local culture has the potential and role as a counter culture for the dominance of global culture which is posited as something that cannot be avoided (Fakih, 2010). So that bringing up the values and meanings of cultural resources in the present context through tourism is one of the sources of critical attitude towards globalization. Society can easily imitate and apply lifestyles from various parts of the world, so that it becomes homogeneous. So, by bringing up the value and meaning of culture through cultural heritage contained in the Pangeran Jayakarta sanctuary and the Assalafiyah Mosque in East Jakarta by making it a tourist attraction is a revitalization of local cultural movements to restrain the rate of degradation of cultural identity.

Understanding religious tourism as a tourism attraction in Jakarta must be carried out contextually and not just for economic interests, because culture is something that is dynamic and contextual with its era. The relics of the Pangeran Jayakarta sanctuary and the Assalafiyah Mosque as a form of culture to shape cultural resilience can be done through tourism because it can enhance the patriotism through understanding, increase preservation and give appreciation to people who are trying to develop their native or local culture by making it a tourism attraction. The cultural resilience of the people of East Jakarta is very important in the process of national socio-cultural change. Whereas internally the local culture can be said to be a unifying tool for the nation because Indonesia is a very multicultural country. Giddens (2010) states that most of what is considered a tradition in the present, has passed the time limit by adjusting to the development of new developments. It means that the Pangeran Jayakarta sanctuary as a cultural footprint of the past can be revitalized to strengthen the cultural resilience and identity of an area, community or social group, even though the culture is no longer as original as the culture lived and interpreted in the past.

5. Conclusion

The results of this research can be concluded that based on data collected by the UNWTO in 2020 international tourist arrivals rose 3.8% in 2019 higher than previous year. UNWTO estimates that tourist destinations around the world will reach 1.5 billion arrivals in 2019 with an increase of around 54 million more than in the previous year. This condition has a positive impact especially for the development of tourism, but on the other hand social change as a result of globalization is very vulnerable to occur. This condition has an impact on cultural resilience in society become weak. Therefore, how to increase cultural resilience by minimizing the negative influence in tourism development in the era of globalization in Pangeran Jayakarta sanctuary, East Jakarta is important to carry out. Current tourist trends pay more attention to the quality of experience and the tendency to look for something unique and authentic. To fulfill this trend, it can be done by presenting religious tourism as a tourism attraction.

Potential tourism that can be developed into a tourism attraction in Pangeran Jayakarta sanctuary in the form of historical and cultural tourist attractions are supported by the diversity of religious events that can still be presented in authenticity and contextualization. Besides Pangeran Jayakarta sanctuary has become a national pilgrimage destination and a symbol of Jakarta's official identification. The Pangeran Jayakarta sanctuary has been designated as a cultural preservation through the Decree of the Governor of the Special Capital Region of Jakarta Number 475 in 1993. Bringing values, cultural and historical significance by making it a power tourism attraction in the Pangeran Jayakarta sanctuary is an opportunity for the formation of a positive image and local identity with multicultural values, solidarity, unity and unity, mutual cooperation and pride in their own culture.

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