

The Tourism Awareness Education in Supporting The Tourism Development of Muaro Jambi Temple

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Abstract

Muaro Jambi Temple is one of the largest Hindu-Buddhist temple complexes in Southeast Asia, in the residential area of Jambi Malay community. In the beginning, the community assumed that the existence of the temple complex was only a historical heritage, which was nothing more than ancient buildings. They haven't realized that the historical heritage is an international tourism destination that has the potential to improve the economy of local communities. With the efforts of some parties to educate, to provide tourism awareness education to the community, eventually grew the awareness that the existence of the temple can be a new source of income to improve the welfare of their lives. Not a few local community who initially worked as a garden farmer, gradually turned into an entrepreneurs of lodging, restaurants, souvenirs, entertainment, and others. Surely the phenomenon becomes one of the *attractiveness* for foreign and domestic tourists to visit Muaro Jambi temple. Thus, the tourism awareness education that is done play a role in supporting tourism development of Muaro Jambi Temple.

Keywords

Muaro Jambi Temple, Muaro Jambi Temple, Tourism Awareness Education

1. Introduction

Indonesia is a country that has a lot of historical relics, including a complex of Muaro Jambi Temple ever became a center of worship and Buddhist education in the Ancient Sriwijaya Malay Kingdom in the 7th century until the 14th century (Munoz et al., 2006). In addition, the history also notes that, Muaro Jambi Temple is a center of education (University) is the oldest and largest Buddhist religion in Southeast Asia that holds an important role for a little over seven centuries (Sirait, 2012). This ancient University has close links with the University of Nalanda in India which also functioned as the Centre of the leading Buddhist religious education (Wahid, 2011).

In addition to the value of history is so large, complex of Muaro Jambi Temple also meets the 3 (three) than 10 (ten) criteria of a cultural heritage that is considered to have outstanding universal value, so it meets the criteria to be registered to UNESCO and have been entered in the UNESCO Tentative List number: 5465 Cultural categories in the proposed World Heritage nomination as the masterpiece of Adi Luhung (Outstanding Universal Value) (Ancient Relics Preservation Hall Jambi, 2012).

Historic building and cultural heritage in fact is something that is very close to the world of tourism. The value of history and identity the past stored on these buildings became the attraction for tourists (Hoffman et al., 2002). So is the case with complex of Muaro Jambi Temple has a potential value of tourism very special to the people of Indonesia, especially for local communities where the temple is located. Muaro Jambi Temple will become an icon, and pride for the people of the province of Jambi.

But based on the phenomenon, local people initially assumed that the existence of the temple only as a historical heritage, which is nothing more than ancient buildings. They have not realized that the history will be International tourism destinations can potentially increase in the economy. Along its development until recently, not a few local people who originally worked as a farmer's garden, are gradually turning into entrepreneurs of lodging, restaurants, crafts, entertainment, souvenirs and others around complex of Muaro Jambi Temple. So at the moment, around a complex of Muaro Jambi Temple many popping up a variety of small businesses conducted by local people who can become a new source of income to improve the welfare of their lives. Certainly the phenomenon became one of the attractions for foreign and domestic tourists to visit Muaro Jambi Temple, which will greatly contribute to the development of the tourism Muaro Jambi Temple.

The development of tourism Muaro Jambi Temple, according to Choirinnisa (2010), when the analysis of the institution using of Tourism Organization and institutional theory Cheema Mill, then the GTO (Indonesia Depbudpar), RTB (Disbudpar), and the LTB (Disbudparpora) that has the authority in the development program destinations Muaro Jambi. However, in addition to the three aforementioned Tourism Organization, the results showed there were two nongovernmental organization tourism plays a role in this program, namely the regional development planning Board (Bappeda) province of Jambi and Preservation Hall Relics of the Ancient Region of South Sumatera, Bengkulu, Bangka Belitung, and Jambi province (BP3).

In addition to the institutions mentioned above, (Eriansyah & Febriansyah, 2014) explained that the two *tengganai* in the village Muaro Jambi overall provide an important role in providing an understanding and awareness to the community how important keeping and preserving the region's Muaro Jambi. An important aspect in this preservation will certainly give a positive impact towards the enhancement of the community's economy around. Public awareness around the Muaro Jambi Temple grows naturally in addition to the knowledge and information they get from the opinion leader. The designation of the two *tengganai* in an effort to preserve the Muaro Jambi is as an effective communications strategy, because two *tengganai* in the community of the village of Muaro Jambi tend not to be contaminated by the individual interests and group.

In addition to the efforts made by the parties in accordance with the capacity and authority, the local youth participated and have a large role in the development and preservation of the tourism Muaro Jambi Temple. This paper will present the educational process is factually realized tours conducted by the youth of the village of Muaro Jambi to the community in support of the tourism development of Muaro Jambi Temple.

2. Methodology

This paper is written using a descriptive qualitative approach related to the phenomenon of youth's participation in providing education to the local community tourism conscious in support of tourism development of Muaro Jambi Temple. Data collection techniques used are observation and in-depth interviews. The informant is determined by a snowball technique, and local youth leaders as key informants. As a supporter of the analysis, this article also uses secondary data about the various references related to the focus of this article.

3. Result and Discussion

3.1. The Condition of The Villagers Muaro Jambi

Muaro Jambi Temple complex has the widest area is located in the village of Muaro Jambi. The old village has a natural sandbar where its territory divided by the flow of rivers that flow from the upstream Batanghari downstream villages along 2 kilometers. Astronomically it is 1030 22 villages 'BT up to 1030 45 'E and 10 24 10 33 to 'LS' LS. On the whole territory of the village is situated at an altitude of 8 to 12 meters above sea level. Based on this height, the natural environment of this village is the lowlands.

Villagers Muaro Village is a reality of a very dynamic community. The condition of the society before the complex of Muaro Jambi Temple developed into a tourism destination, as a living community province of Jambi, that farmer's Garden, and fishing. But as the development of the tourism of Muaro Jambi Temple, increasingly diverse professions suffered. From the start the entrepreneurs of lodging, craftsmen souvenirs, food and beverages, up to a bicycle rental service, mat, and tricycles.

In the life of the community of the village of Muaro Jambi, an important actor is Head Countryside who encouraged the formation of the character of the community through social interaction and communication. Cultural values rooted in the life of the community of the village of Muaro Jambi is also a factor that resulted in the formation of a social system that values the ancestral heritage, and holding fast to values and cultural norms. The living conditions of the villagers of the estuary of Jambi who continue to maintain the values and traditions that they had inherited from generation to generation until today. Although this time the villagers of Muaro Jambi is led by a Head Countryside who was appointed through a village head elections in a democratic way by the community, but the community remains upholding the custom prevailing in their community. Even so, the villagers of Muaro Jambi is also not close themselves against progress and modernization (Eriansyah & Febriansyah, 2014).

With the model of social life in the village of Muaro Jambi as aforesaid is a potential to realize the village into a tourist village, where the values of the local traditions are still maintained and preserved in everyday life well as one attraction of tourists to visit the village. In addition, conditions that likewise is an authorized capital which is owned by the villagers Muaro Jambi that must be maintained and developed to contribute actively in the efforts of the development and preservation of the cultural heritage of Muaro Jambi Temple as a heritage and cultural richness, as well as the leading tourism destination.

3.2. The Development of Tourism Candi Muaro Jambi

Cultural heritage is the cultural wealth of the nation as a manifestation of the thinking and behavior of human life which are important for the understanding and development of the history, science, and culture in the life of society, nation, and State, so that needs to be conserved and managed appropriately through the efforts of shield cover, development, and utilization in order to advance the national culture for most people's prosperity (Law Number 11 Year 2010).

So is the case with Muaro Jambi Temple in the concept of management and development, not just seen as a cultural heritage Building (BCB), but should be seen as an indicator of a trigger and create tourism growth, and vice versa Tourism is able to create a Fund for the preservation of BCB, and the surrounding community (Muhammad Chawari, 2012). Similar with those concepts, (Engelhardt, 2005) and (Matsuura, 2008)

says that the heritage management paradigms should not evolve into purely for preservation, but also to the improvement of the welfare of the community.

Choirinnisa (2010) explained that physically, Muaro Jambi deserves to be developed as a tourism destination in its flagship. This caused has three charms, namely history, geology, and agriculture can be a capital to attract tourists. In addition, he added that in the institutional, skill organizations that manage development Program Destinations Muaro Jambi is enough. It is visible from the Division of authority between any organization, coordination between the mechanisms of each organization, and adequate funds both from the Central Government, as well as a GRANT from the provincial government and municipalities. However, the institutional aspects of the feasibility of the program also exposed some problems such as the quantity and quality of human resources and ancillary tourism business growing yet small, medium, and large

The attraction is owned by Muaro Jambi in accordance with expressed by Mathieson and Wall (Yoeti, 2006), that there are three forms of attraction of tourist destinations, namely: first, the form of culture which are inanimate or which do not directly involve human activity. Second, the form of culture reflected in the normal daily life of destination. Third, the form of culture which are specially animated and may involve special events or depict historic, festivals, reflecting old traditions and behavior, a reenactment of battles, and displays of old machinery.

Having regard to the appeal, the tourism Muaro Jambi Temple will have an attraction for tourists to visit it, so that as time goes on, the development of the tourism Muaro Jambi Temple. Certainly the phenomenon will have contributed to the improvement of the welfare of the local community. Look at the area around the complex of Muaro Jambi Temple found various businesses who are increasingly growing today, such as: lodging, tourist/arena entertainment, bike and mat rental, pedicab, crafts stalls souvenirs, food and beverages.



Figure 1. This is a figure of a souvenir shop



Figure 2. This is a figure of a bicycle rental business

Muaro Jambi also became the location for the holding of some celebration/festival of culture in the province of Jambi. Two of them were the celebrations of Vesak by Buddhists and Muaro Jambi Temple Festival which held annually. On such occasions, the young men who joined in the porch Creations Muaro Jambi organize Youth hunting durian. Where the tourists can enjoy the event besides the celebration/festival held at the complex of Muaro Jambi Temple, they can also enjoy hunting durian.

Associated with a variety of efforts are being made for the development of complex of Muaro Jambi Temple, Millar (Kausar & Devi Roza K, 2013) reminds that the context of heritage tourism is very different with tourism in General, because it uses a resource that is not replaceable so that preservation is an important component of heritage tourism. Therefore in the development of complex of Muaro Jambi Temple that aims to increase the welfare of society should pay attention to aspects of the preservation of the temple site. All activities/events that occur in a complex of Muaro Jambi Temple is not allowed which will cause damage to the temple site.

Thus, the need for clear rules in the management and development of the complex of Muaro Jambi Temple, and intense coordination from all relevant parties related to the various development efforts while paying attention to the aspects of preservation cultural reserve.

3.3 The Tourism Awareness Education for the Local Communities of Muaro Jambi Temple

The development of community-based tourism is a perfect concept applied in the development of the tourism of Muaro Jambi Temple, because community-based tourism according to Beeton (2006) tourism is an activity in which the local communities play a role as an active perpetrator of, among other things as a maintainer area, employers, employees, decision makers, as well as of the region. Thus, it will be created a more sustainable tourism industry, since it always pays attention to and involve local communities in the planning and development of its tourism activities (Beeton, 2006).

The developments were seen in the area of Muaro Jambi Temple as pre-eminent destination in Jambi province can be realized is inseparable from the role of various parties in giving understanding and awareness to the community to participate in the development and conservation efforts. In doing so, many of the parties involved, including the youth of the local area to provide the tourism awareness education to the community.

According to Hasibuan (2008) "characters that appeared in the political scene in the early independence is their struggle since the young". The tourism sector requires development; also require the young men who fought the conscious education efforts in order to develop tourism Muaro Jambi Temple.

The tourism awareness education conducted by the youth aims to establish community awareness about tourism of Muaro Jambi Temple can as subjects and beneficiaries of the development of tourism. In addition, the tourism awareness education are also expected to be able to answer the problems relating to understanding the awareness and *Sapta Pesona* to local communities so they can consciously to build, develop, and preserving the tourism of Muaro Jambi Temple, and utilize the existing potential. With the tourism awareness education, the communities can understand the value of *Sapta Pesona* as the basis of a good host in serving tourists.

Based on interviews with Abdul Haviz other wise called Ahok (2017), that the initial steps undertaken by several young men of the village in the year 2003 is to do a promotion, and introduced the Muaro Jambi Temple to the tourists as ancestral heritage filled with historical values and culture. It is done by the youth so that tourists can see not only an ancient building Temple, but be aware of its cultural and historical value, so it will grow awareness tour in conservation support.

The activities carried out by the youth that is actually the activity guide (tourist guide), but at that time they do not know and realize that its activities it is the activity of a tourist guide, which in addition aims to assist in the preservation of cultural heritage, will also be able to contribute to the improvement of the welfare of the local community. But as time goes on, and with the ever increasing insight into society, they are increasingly aware of the matter.

In addition, the Youth Associations Muaro Jambi Temple (PPCMJ) in collaboration with the cooperative Heritage Preservation Hall (BPCB) Jambi development concept-based tourism initiated the welfare of local communities. An effort initiated at that time was a bicycle rental. See the development of the work done by the youth associations 'increasingly growing, then it becomes attraction for the local community to take part in the opening effort. But the youth associations provide referrals to the community that by opening up effort around Muaro Jambi Temple should be accompanied by awareness to safeguard the sustainability of cultural heritage. The direction of youth associations were ever done to people who open businesses, such as lodging, tourist/arena entertainment, bike rental and a mat, pedicab, crafts stalls souvenirs, food and beverages.

Furthermore the youth in the Muaro Jambi village founded the Organization *Saramuja* (*Sekolah Alam Raya Muaro Jambi*), which was initiated by the local youth named Mukhtar Hadi (Borju), one of the alumni of the Islamic University of Sultan Thaha Saifuddin Jambi (UIN Jambi). *Saramuja* is a container of a non-formal education that one program is an introduction to students at local schools against Temple and a wealth of cultural heritage.

At the school, students are directed to can learn to build a sense of community, discussion about the preservation of the environment, history, culture and other general knowledge. The Organization was motivated by the fact that many young people, especially school students who do not understand the history and the important role that was once run by Muaro Jambi in the development of world civilization. Introduction of activities carried out by the *Saramuja* heritage includes visits to the temples while listening to the explanation of the supervisor,

the temple drawing and painting, live music, and filmmaking for education conscious and environmentally conscious to the community.

In addition, in the expansion, lately sprung arena-arena tour around the complex of Enshrinement Muaro Jambi, such grounds is maintained by the community. And since May 2017, also tourist Muaro Jambi village, which offers tours of the presence, among others, trekking or rock climbing, cycling visit the eight temples in the heritage area of Muaro Jambi Temple, wading through Rivers Batanghari towards Muaro Jambi. There is also a tourist Village cuisine Muaro Jambi, learning the craft of weaving mats. Then there is also the attraction of art masks, plant a tree on the banks of Sungai Batanghari and learning the art and culture of the local people.

The groundbreaking of the tourist village is a form of tourism awareness education to society to preserve the history, traditions, culture of the local community which will become an attraction for tourists visiting the Temples, as well as be Muaro Jambi improves the level of welfare. Another case with the opinions expressed by Ahok (2017) which says that the emergence of arena-arena tours and tourist villages around complex Enshrinement Muaro Jambi is one effort broke the crowd the tourists so as not centered on site the temple, as is not uncommon with the hectic tourist visit impact damage to the buildings of the temple.

Various forms of education are aware of the above tour is done in principle is inseparable from the concept of community empowerment, which according to Noor (2011) consists of three aspects: firstly, that of creating an enabling allows the potential of the community can thrive. Empowerment is an effort to build up power by encouraging, motivating, and raised awareness of the potential which is owned by the community as well as efforts to develop it. Second, empowering, that strengthen the potential of the community through real measures that concern the provision of a wide range of inputs and the opening in the range of opportunities that would have made the public increasingly powerless. Thirdly, protecting, that of protecting and defending the interests of the community are weak. To increase public participation in the decision-making process relating to self and society is an important element, so that the community empowerment is very closely related to the establishment, enculturation process, and experience democracy.

4. Conclusion

The management and development of tourism Muaro Jambi Temple in principle not only see Temples as buildings of cultural heritage (BCB), but should be seen also as an indicator of the trigger in creating tourism growth, and vice versa tourism able to create a Fund for the preservation of BCB, and surrounding communities. The tourism awareness education to the local community is a concept that is right thing to do in order to the development of tourism Muaro Jambi Temple. So they can consciously participate to build, develop, and preserve the tourism Muaro Jambi Temple, and take advantage of the potential that exists to improve well-being.

Growing and development of various business services and trade conducted the local community became one of the attraction for tourists to visit the temples of Muaro Jambi. The local community's effort certainly is not necessarily only will have an impact on the welfare improvement, but will also have an impact on the development of tourism Muaro Jambi Temple.

Efforts are being made in the development of the Muaro Jambi Temple was a concept of community-based tourism development, where local communities serve as active perpetrators, as well as of the region. Thus, it will be created a more sustainable tourism industry, since it always pays attention to and involve local communities in the activities of the planning and development of its tourism.

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