



Analysis of Islamic Tourism Potential Development in Kerinci

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ABSTRACT

This research analyzes the 3A concept and concludes the SWOT concept in developing Islamic Tourism Potential in Kerinci. The research method used is a qualitative-descriptive approach, using field observation, interviews and literature study methods. The analysis was carried out using the Miles and Herberman interactive analysis model and SWOT analysis. Research found that Islamic Tourism in Kerinci has become a tourist icon for this region, with a number of other supporting tourist attractions that have great potential. However, there are still several obstacles that hinder the development of this tourist area. Therefore, alternative tourism development strategies can help encourage the development of this area to become more advanced and meet the required needs.

Keywords: Islamic Development, SWOT Analysis.

ABSTRAK

Penelitian ini menganalisis konsep 3A dan menyimpulkan konsep SWOT dalam pengembangan Potensi Islamic Tourism di kerinci. Metode penelitian yang digunakan adalah pendekatan kualitatif-deskriptif, dengan penerapan metode observasi lapangan, wawancara, dan studi pustaka. Analisis dilakukan menggunakan model analisis interaktif Miles dan Herberman serta analisis SWOT. Penelitian menemukan bahwa Islamic Tourism di Kerinci menjadi ikon wisata kawasan ini, dengan sejumlah objek wisata pendukung lain yang memiliki potensi besar. Meskipun demikian, masih ada beberapa hambatan yang menjadi kendala dalam pengembangan kawasan wisata ini. Oleh karena itu, alternatif strategi pengembangan pariwisata dapat membantu mendorong perkembangan kawasan ini menjadi lebih maju dan memenuhi kebutuhan yang dibutuhkan.

Kata Kunci: Pengembangan Islamic, Analisis SWOT.

INTRODUCTION

Tourism in Indonesia has considerable potential to be improved and managed optimally. The development of the tourism sector has the potential to improve the economy of the surrounding community, as well as increase regional income. Therefore, tourism development is a benchmark for community welfare (Felyana, Wazni, 2015). Tourism in Indonesia continues to experience rapid

growth over time. This is in line with the government's efforts, especially the Indonesian Ministry of Tourism, which is actively promoting tourist destinations through the Pesona Indonesia (Wonderful Indonesia) program according to Law no. 10 of 2009, Tourism is an inseparable component of national development, while maintaining and respecting community culture, religious values, maintaining sustainability and prioritizing national interests and environmental quality.

In 1967, the World Tourism Organization (UNWTO) held a conference in Cordoba, Spain, with the theme "Tourism and Religion: Contributions to the Dialogue of Culture, Religion and Civilization" (UNWTO. 2011). Pilgrimage tourism was originally a form of tourism that was based on the motivation of religious values such as Islam, Hinduism, Buddhism and other religions. As a phenomenon, tourism is no longer limited to religious aspects alone, but has developed into a form of appreciation for universal elements such as excellence or local wisdom, positive contributions to society, and learning opportunities. So, it is not surprising that Muslim tourists are an increasingly growing segment in the tourism industry.

Along with the growth of the tourism industry, the Indonesian government is also trying to improve tourism aspects by focusing on other attractions, namely those related to religious aspects, such as Islamic Tourism. Pavlove defines Islamic Tourism as a form of tourism and hospitality adapted to Islamic teachings, which involves participation from both consumers and producers (Lubiss, M.Z.M. 2018). Many countries throughout the Islamic world are taking advantage of the increasing need for tourism services that are in accordance with Islamic principles (Abdul-Razaq, S. 2016). Islamic Tourism In general literature, it is often identified with various similar terms such as halal tourism, halal friendly tourism destination, Muslim-friendly travel destination, sharia tourism (Deputy for Tourism Development, 2015). Religious tourism activities include visiting mosques (Ma'ruf Asmin, 2023).

In terms of culture and traditions, both Sungai Banyak and Kerinci are located in the Jambi Province region, so that they form a cultural unity known as the Culture and Traditions of the Sakti Alam Kerinci Community. Therefore, Kerinci and Sungai Banyak come from similar cultural heritage and traditions, so that the cultural heritage objects found in these two areas come from the same cultural group. A significant increase in the spread of Islam occurred in western Sumatra, reaching its peak in Kerinci. Geographically, Sungai Banyak and Kerinci are located in the Bukit Barisan area, so in the past, access to the Kerinci area was difficult to reach. However, there are several routes used to enter and exit the Kerinci area, both to the north, west, south and east. The initial history of the spread of Islam in Kerinci is estimated to have occurred in the fourteenth century AD.

Islam began to spread in the Kerinci region in the 14th to 15th centuries AD through the efforts of missionaries who came from West Sumatra. To reach Kerinci, the missionaries initially went through the Siak area, Riau (Sagimun MD,

2023). At that time, people who were considered to have religious understanding in Kerinci were called Sheikhs. This spread and broadcast occurred because of trade relations between the people of Kerinci and the Indrapura Kingdom in the coastal area of West Sumatra (Yudi Suhartono. 2021: 8). The spread of Islamic religion in Kerinci also previously had influence from the Jambi Sultanate. Depati in Kerinci received a letter sent by the Sultanate of Jambi to stop traditional practices and beliefs, and encourage acceptance of Islam by following all applicable rules in Islamic law. (Watson. 1985: 162 The Islamization process of the Kerinci population carried out by the Jambi Sultanate involved a political approach in its concept. The Islamization process was directly carried out by the leaders/rulers in Kerinci who held the title of Depati. (M.C Ricklefs. 1981: 6).

Analyzing internal and external factors is the main focus of this research which influences the development of the Kerinci Islamic Tourism destination using SWOT analysis. After that, a development strategy will be formulated by minimizing threats and weaknesses and maximizing the use of opportunities and strengths, as well as evaluating supporting and inhibiting factors in the development process. Some of the external problems faced include a lack of tourist interest in visiting, a lack of information about Islamic Tourism, and several facilities that have not been managed well. Meanwhile, internal obstacles involve limited funds for developing existing infrastructure and facilities and the role of Islamic educational institutions in developing Kerinci halal tourism.

METHOD

This research uses a qualitative approach, namely research that understands symptoms and phenomena using various natural methods (Sugiono, 2010). Research conducted on Islamic Tourism in Kerinci has become a tourist icon for this region, with a number of other supporting tourist attractions that have great potential. Data collection techniques use observation, interviews and documentation (Margono, 2015). Data analysis techniques include data reduction, data presentation, and drawing conclusions (Sugiono, 2014).

RESULTS AND DISCUSSION

Barreto and Giantari stated that tourism development is an effort to improve or advance tourist attractions, so that these tourist objects can become better and more attractive both in terms of location and content. The aim of this development is to attract tourists to visit (Barreto, Mario and Ketut Giantari, 2015).

Munasef (1995:1) stated that tourism development includes all coordinated activities and efforts with the aim of attracting tourists, providing all infrastructure, goods and services, as well as facilities needed to meet tourist needs. Pearce states that tourism development can be interpreted as "an effort to improve or complete the facilities and services needed by the community" (Munasef. 1995). Advances in transportation technology have resulted in travel becoming more efficient and economical, especially with the development of low cost carrier services. Information about destinations has also become more easily

accessible thanks to advances in information technology via the internet, including the ease of ordering transportation and accommodation online (Hengky Hermanto, 2011).

Tourism development needs to be carried out wisely to achieve maximum welfare for local communities who own these resources. Apart from that, aspects of tourism development must also take into account the long-term dimension, because unplanned tourism development can have negative impacts on the environment and social life of local communities. This can damage the long-term lives of the community and the business sustainability of the tourism industry players themselves.

Furthermore, developing tourist destinations requires careful and effective planning. These development techniques need to consider several aspects that support tourism success. Sugiama said that tourism support components involve four main aspects, known as 4A, namely Attraction, Amenities, Ancillary and Accessibility, all of which must be present in a tourist destination.

According to Hadiwijoyo (2012:69), the essential elements in tourism development involve Attractions and Accommodation. Attractions include all activities of residents and the physical environment of the village that facilitate the active participation of tourists, such as dance courses, languages and other specific activities. Meanwhile, according to Brown and Stange in their book entitled "Tourism Destination Management," they state that the elements in tourism development involve 3A, namely Attraction, Activity, and Accessibility (Brown, and Stange. 2015).

Buhalis proposed a different theory by stating that the elements of tourism development consist of 6A, namely Attraction, Amenities, Ancillary, Activity, Accessibility, and Available Package. In this research, the author synthesized the theory so that 6 components of tourism development were identified, namely Attraction, Accommodation, Amenities, Ancillary services, Activity and Accessibility (Buhalis, Dimitros. 2000). The development elements above contribute to researchers to describe or describe the implementation of development at the research location. From the theoretical explanation above, it can be seen that there are similarities and differences between previous theories and research findings.

1. 3A Aspects (Attraction, Amenities and Accessibility) in the Development of Islamic Tourism in Kerinci and Sungai Banyak

Attraction refers to all elements that attract tourists to visit a tourism area. Attractions are the first factor that attracts the attention of tourists to visit an area. This attraction can be based on natural resources and the physical characteristics and beauty of the area itself. Apart from that, cultural elements can also be the main attraction that attracts tourists, including aspects of history, religion, community lifestyle, government systems and community traditions, both in the past and at present.

One indication of the Islamization process in Kerinci can be seen through the existence of ancient mosques still standing in Kerinci Regency, such as the

Great Mosque of Pondok Tinggi, the Tengan Island Sacred Mosque and the Kramat Lempur Mosque. Several historical artifacts and cultural heritage that have been discovered are also clear evidence of the development of Islam in Kerinci. Some of these are artifacts that reflect Islamic influence, including manuscripts that show signs of Islamic writing, such as the use of the word "Bismillah" at the beginning of the text.

Visitors come not only to undertake religious journeys, but also to enjoy non-religious activities, such as enjoying Kerinci's natural scenery consisting of hills, mountains, lakes, hot springs and various other natural attractions. In this research, the main purpose of visitors is not focused on visiting historical mosques. On the other hand, visitors' interest is more focused on the beauty and uniqueness of the building's form, ornaments and architecture. Other activities carried out by visitors involve worship, holding organizational meetings, or even just taking a short break.

Accessibilities (Access), How a person reaches his destination from his place of origin is the main consideration. The question is how easy or difficult to access. If seen from the field, road access to the Islamic Tourism Object is considered quite easy because the village is located quite close to the main road, especially from the center of Sungai Banyak City. The condition of the road to this tourist destination is also considered good, as indicated by the presence of a paved road. Thus, access to religious tourist attractions in Kerinci is currently very easy to reach, whether using two-wheeled or four-wheeled vehicles. However, it should be noted that after the Covid-19 pandemic, flights to and from Kerinci have not been operating to date.

Amenities (supporting facilities), facilities and other services at the destination can include travel agents, restaurants, handicraft shops, souvenir shops, unique facilities, good security, banking services, money changers, information offices tourism, health facilities, bars and beauty spots. Supporting facilities for religious tourism in Kerinci are considered adequate. With the addition of an information center, visitors will more easily understand the area and facilities available at the Kerinci religious tourist attraction. This information center helps visitors understand the condition of the mosque and makes it easier for them to find whatever they need. Managers need to try to improve the quality of existing facilities and collaborate with other parties to ensure that these facilities provide maximum comfort and satisfaction for visitors.

Accommodation in tourist villages can include various types such as camping areas, hotels, villas or tourist cottages. Accommodation for Islamic Tourism in Kerinci is considered very adequate. Activities relate to activities that occur at the destination and are designed to provide experiences to tourists. Each destination has unique types of activities according to its special characteristics (Brown, and Stange. 2015).

2. Potential Attraction of Islamic Tourism in Kerinci and Sungai Full

There are potential tourist attractions which can be grouped into three aspects, namely: Something to Buy, Something to Do, Something to Buy,

Something to see (Yoeti, Oka A. 1985). (1) Something To See (Something to See), tourist attractions that can be seen (tangible) are the main attraction in Islamic Tourism in Kerinci, including the Great Mosque of Pondok Tinggi and other mosques, are Cultural and Historical Heritage Objects, the Sacred Mosque of Central Island, as well as historical artifacts in the form of manuscripts. Tourists are attracted primarily because these places are known as famous tourist destinations, both as places of worship and as religious tourism locations, because of the unique architecture of the buildings. (2) Something To Buy (Something that can be purchased), Items that can be obtained by visitors in the context of Islamic Tourism in Kerinci include souvenirs such as prayer beads, Muslim clothing, bracelets, necklaces, perfume, fruit, coffee, Kerinci tea , and various SME products from the local community. (3) Something To Do (Something that can be done), A tourist destination should provide facilities for various activities so that it can increase the duration of tourist visits. This allows visitors to experience Islamic Tourism from a different perspective, as well as enjoy the beauty of Lake Kerinci, Mount Kerinci, Plantations, Waterfalls, and various other natural objects that can be easily accessed from these destinations.

3. Factors that Help and Hinder Development

The following are factors that support and hinder the implementation of Islamic Tourism tourism development: (1) Supporting factors in development occur due to the widespread popularity of the Kerinci tourist attraction in the community, active government involvement and smooth coordination between related parties, as well as the availability of facilities and adequate infrastructure for visitors. (2) Obstacles in developing Islamic Tourism in Kerinci involve limited funds allocated by the government for development, as well as obstacles related to human resources which are sometimes inappropriate.

SWOT Analysis

In this research, SWOT analysis was used to evaluate the development of the 3A concept which was applied to Islamic Tourism in Pondok Tinggi Village, Pulau Tengah and Lempur Village. This tourist attraction is considered very important to maintain its existence so that it can experience better development and compete effectively with other tourist attractions. Through a SWOT analysis, we can detail the general advantages and disadvantages, both from internal and external aspects, of religious tourism.

Internal factors	Strength (S)	Weakness (W)
	1. Pondok Tinggi Mosque, Kramat Island Tengan Mosque and Lempur are the history of Islamic culture in Kerinci 2. There are also other superior tourist attractions around	1. Limited direction markers available. 2. Some facilities at the mosque are not operating optimally. 3. Community participation in tourism development is still limited.

	religious tourist attractions. 3. There are various facilities that visitors can enjoy 4. Very strategic position of tourist destination	4. Information about the events being held is not conveyed adequately on the platform 5. social media forms.
External Factors		
Chance (O) 1. Known as the sacred mosque in Jambi Province 2. Most of the population embraces Islam 3. Can become an Islamic tourism destination for tourists, both national and international. 4. Accommodation facilities are available for visitors	SO Strategy 1. Management and utilization of Islamic Tourism potential in Kerinci 2. Improve the performance of tourism managers by improving social facilities to support the increase in the number of visitors 3. Organizing major events in collaboration with the Department Tourist.	WO Strategy 1. Increasing initiatives to develop infrastructure supporting Islamic Tourism activities. 2. Implement an effective promotion system by utilizing technological and information developments to increase the number of tourist visits 3. Increasing the involvement of local governments in developing Islamic Tourism objects.
Threat (T) 1. Compete with tourist destinations that have higher attractiveness	T Strategy 1. Maximize the potential and uniqueness of tourist attractions to face competition between tourist destinations	T Strategy 1. Maximize community involvement in the development of religious tourism

Research Discussion

The research locations are in the Kerinci area, including: Pondok Tinggi, Pulau Tengah, Lempur, each of which has Islamic tourism potential. Of course, this can attract the attention of tourists because education is quite rare and many families, especially parents, are looking for educational values for their children.

1. Pndok Tinggi Mosque

Previously in 1953, this mosque was originally called the Pondok Tinggi Mosque. However, in 1953, the name was changed to the Grand Mosque of Pondok Tinggi. The changes were inaugurated by the Vice President, who at that

time was Muhammad Hatta, when he visited Kerinci district, at that time still Central Sumatra, the South Coast and Kerinci (PSK) region. During the visit, Muhammad Hatta was stunned by the art and construction as well as the unique architecture of the mosque. Mr. Muhammad Hatta even performed the Tahhiyatul Mosque prayer. After completing the prayer, Hatta looked around the mosque in amazement and suggested that the top of the mosque should not be closed or given an attic. The intention is that it can be used as an object of research for future generations." It was founded and utilized by the community around Pondok Tinggi, numbering 90 families, although it still had bamboo walls, until 1830.

The mosque is guarded by the "1931 Ordination Monument". This architecture attracts architecture, scientists and tourists, both local and foreign. Prominent construction aspects include: (1) Mosque Dome. The shape of the dome of the Pondok Tinggi Grand Mosque is not the same as the domes usually found in others. Instead, the roof of this mosque is designed as an "overlapping roof" with three layers that are increasingly higher and tapering, forming a pyramid structure. In the local language, Pondok Tinggi, this roof shape is known as "Bepucouk Sataou, Barampaek Jure, Batingkaet tigeo" (One peak, four spikes, three floors), describing the organization of this village. (2) Minaret, this mosque does not have an external minaret. The minaret is located inside the mosque and has the shape of a large bowl courtyard decorated with carvings and decorations. This tower is located on the grass, reached via a ladder with 17 steps. The number 17 was chosen because it reflects the number of rak'ahs of obligatory prayers a day and night and is considered a good number. The tower floor and stairs are connected via a hanging walkway with three steps. (3) Drum, this mosque has two drums. The larger ones are called "ban drums" which are used to signal in situations of fire, flood, and the like. Meanwhile, a smaller drum was placed outside the mosque. This drum is made from large pieces of wood pulled together from the forest and made with mutual cooperation. (4) Installation. In construction work, we do not use other metal materials, nails or iron. The base of the mosque's walls, nicknamed "endung" after those used in traditional long houses, consists of planks hewn or drawn and installed with flanks in such a way as to provide resistance to shocks. (5) Carvings and decorations and carvings, pulpit, alang, doors and pillars, alang, doors, door holes (air doors around the mosque), decorated with Islamic style carvings and traditional Kerinci natural motifs. The mihrab displays delicate floral ornaments made from natural Dutch marble and decorated with lotus motifs, located on the tower walls. On the walls between the roof of the mosque, the pulpit and on the pillars are carved lotus leaves. The image in the form of 'Kala Makara,' resembling the carved motifs on temples in Java, is located at the front of the mosque gate. This image is also found in the corner of the mosque. The carving of the letter 'S' which is a typical Kerinci motif, similar to the carvings on the Kerinci Perungu Baenjana and Madura Perungu Banjana in the Jakarta Museum, is on the door leaf. (6) Pillars, this mosque is decorated with 36 pillars which are divided into three parts, namely the Sambiea Panja Pillar, the Limao Long Pillar, and the Dua Long Pillar, along with the Hanging Pillar.

2. Central Island Sacred Mosque

This mosque is located in the Surrounding Lake sub-district, precisely in Kto Tuo Tengah Island. This mosque was first built in 1785 without using iron or nails in its construction. The distance to the historical site from the capital city of Sungai Banyak is around 12 km. stands on land measuring $\pm 59.2 \text{ m} \times 44.3 \text{ m}$, with a square main room measuring $27 \times 27 \text{ m}$, and the number of pillars in the main room reaches 25 (ZAHARA, Siti. 2016).

This mosque building has a triple roof and a mosque mustaka made of andesite stone. This creates harmony between regional architectural styles and architectural influences from other cultures. As is known, the model of ancient mosques in Indonesia usually comes from traditional Javanese buildings known as pendopo bujur square. Although this square plan is the basis for the ancient Kerinci mosque type, the distinctive feature of ancient mosques in Kerinci lies in the raised wooden floors, an element that is generally not found in Javanese mosque buildings.

3. Lempur Sacred Mosque

This mosque was built on land with a building size of $\pm 12 \text{ m} \times 12 \text{ m}$ and an area of $\pm 15 \text{ m} \times 13 \text{ m}$. The construction uses takek bapasak without involving iron or nails, similar to other ancient mosques in the Kerinci area. The architecture of this mosque has octagonal pillars which characterize the typical Kerinci style. Kerinci's carved decorative patterns use red, white, yellow and green, while the wall ventilation is made of logs. All this makes this mosque a work of ancestral art that cannot be matched by the current generation of the Karinci tribe. In the mosque room, the floor is made of boards with a thickness of 7 cm, 60 m high from the ground, and there is a long drum which is similar to other types of drums commonly used in Kerinci.

CONCLUSION

Pondok Tinggi Village, Pulau Tengah and Lempur Village, Kerinci Regency, Jambi Province are potential locations for the development of Islamic Tourism. One of them is the existence of sacred mosques in the three villages. This object is the core object for the potential development of Islamic Tourism in Kerinci. Adequate facilities support the development of Kerinci district tourism, such as the availability of several photo spots and natural views and adequate accommodation.

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