



Development of Religious Tourism in Bandar Lampung, Indonesia

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Abstract

The objectives of this study was to develop a strategy of religious tourism in Bandar Lampung with the primary objective of drawing in the youth. The primary data was collected directly from tourists visiting, the community, managers, tourism operators, related institutions and academics. Secondary data was in the form of papers, academic journal articles, and other research results. To test the reliability and validity of the data generated, researchers sought the opinions of relevant experts consisting of tourism experts, operators of religious tourism tours and sites, and also local government. The first step in identifying the internal and external factors consisted of SWOT analysis tools used in obtaining vital information in developing Bandar Lampung religious tourism development strategies. The results showed that alternative strategies must be considered including improving existing tourism management, building awareness in the local community as to the importance of things religious in tourism, creating simple promotional activities which could takes place in a religious tourism destination such as the one in the study.

Keywords: Religious tourism, Bandar Lampung, adherents, Indonesia.

Introduction

The tourism sector is a potential sector to be developed more fully especially in Indonesia (Untari et al, 2017), and this is beacuse the development and utilization program of resources and regional tourism potential is expected to contribute to economic development (Vanhove, 2005). Tourism is seen as a multidimensional activity in a series of development processes. The development of the tourism sector concerns social, economic and political aspects (Spillane, 1994). The development of Indonesian tourism has experienced ups and downs that are not in accordance with the times. This also applies to religious tourism in Indonesia (Untari, 2019). Potential tourist attractions need to be better visited by both domestic and foreign tourists. The tendency of tourists is that they prefer to choose religious tourism compared to other attractions. This is due to their spiritual Islamic nature. In connection with this the Government should strive to improve religious tourism objects by planning and implementing a mature and effective strategy so that religious tourism sector can play a far more active role in increasing foreign exchange in Indonesia (Untari & Satria, 2019).

Religious tourism is carried out by some in order to take *ibrah* or lessons and to learn more about God's creation or the history of human civilization and to open hearts so as to foster awareness that life in this world is not eternal. Tourism is essentially a journey to witness the signs of God's power, and its implementation in tourism is related to the *da'wah* process by instilling confidence in the signs of God's greatness as evidence shown in the form of verses in the Qur'an (Sharpley, 2009). According to UNWTO it is estimate that, 300 to 330 million tourists visit the world's key religious sites every year. There are also 600 million national and



international religious voyages in the world, 40% of which take place in Europe. Religious heritage sites drive international tourism and economic growth, and also provide important assembly grounds for visitors and host communities, making vital contributions to religious tolerance, respect and mutual understanding between different cultures and ethnicities (UNWTO, 2014).

One area in Indonesia that is very interesting and which is the object of research is Bandar Lampung City. Bandar Lampung city is a city where social interaction is quite high. There are 325 tourist attractions in the city of Bandar Lampung that provide Religious Tourism activities ([https://lelungan.net/wisata/bandar-lampung/ ACTIVITIES/Religion](https://lelungan.net/wisata/bandar-lampung/ACTIVITIES/Religion), accessed 27 September 2018) consisting of various religions. Based on this background, the objective of this study is to develop a strategy of for growing Religious Tourism in Bandar Lampung. This is done by means of a very basic SWOT analysis, followed by some recommendations which may be of value.

Literature Review

Understanding Religious Tourism

Tourism comes from the Sanskrit VIS language which means a place to stay in and sit. Then the word developed into the *Vicata* in the ancient Javanese Kawi language called travel, which means traveling (Pendit, 2003). The word tourism then obtained the development of meaning as a trip or part of a trip that is done voluntarily and is temporary to enjoy tourist objects and attractions (Inskeep, 1990). Nicolaides (2016), says that religious tourism relates to the common and sustainable development of alternative and special interest tourism in which respect is shown by travellers for especially holy places. In Indonesia, Islamic heritage tourism is popular, especially among some Indonesian Muslims and Muslims from neighbouring countries including inter alia Malaysia and Singapore.

There are activities linked with Islamic *ziyarat* pilgrimage to a range of historical Islamic sites, such as historical mosques and tombs of acclaimed Islamic figures. Religious tourism intended here is more directed to what we may call pilgrimage tourism in which religious tourists or pilgrims seek to escape the stresses of daily work and life in general. Many therefore desire some spiritually stimulating developmental and cultural experience in which they growth and become more enlightened. Many tourists enjoy experimenting in diverse world views and lifestyles and experiencing other cultures (Nicolaides, 2016). Indonesia is very unique in its offerings for religious tourism and the immense majority of Indonesian Muslims (99%) practice Sunni Islam of the *Shafi'i* school. (Mehden, 1995). The key divisions of Islam in Indonesia are Traditionalism and Modernism

Etymologically the pilgrimage comes from Arabic namely *zaaru*, *yazuuru*, *Ziyarotan* (Sharpley, 2009). Pilgrimage can mean a visit, both to people who are still alive and also as respect for those who have died. The practice of pilgrimage actually existed before Islam, but was exaggerated so that the Prophet could forbid it. This tradition was then revived and even encouraged to remember one even after death. Religious tourists often go on a search for being and to find where they fit in, in life and how their religion came about, so its important to market effectively to such types of tourists (Nicolaides 2014, 2015). Smith (1992) proposes that the tourism-spirituality relationship can also be conceptualised as a range from religious tourism to tourism as religion.

Islamic theologians formulated two types of pilgrimage namely: a). *Syariyah* pilgrimage, which is a pilgrimage conducted with the intention of praying for a devout dead person and taking lessons (*i'tibar*) from the deceased's situation when they were still alive. They have died, have been buried, have become land and they have met what they have done either in the form of



good or bad. b. Pilgrimage *Bid'iyah (syirkiyah)*, is a pilgrimage that is intended to ask the corpse to fulfil a person's desires or ask for prayer, and prayer to him or her or pray near one's grave in the belief that the prayer will be answered. One of the most common Indonesian terms used to describe piety is *saleh*, but to what extent are children being motivated in this regard? To what extent do they follow such traditions? Indonesia's tourism has huge potential to be developed, not only because of the astonishing wealth of the country's nature, but also the treasure of its religious tourism destinations. The number of tourists who go on religious tours or pilgrimages in Indonesia keeps snowballing. In fact in 2015, the Tourism Ministry said it had experienced a swing in the tourism trend from "sun, sand, and sea" to "serenity, sustainability, and spirituality". This shift was one of the key features behind the growing number of religious tours.

Tourism Ministry Secretary General Ukus Kuswara, as cited from Kompas.com (November 22, 2015), said that in five years (2010-2015), there had been a 165% surge in religious tours.

"Cumulatively (January-April 2018), the number of foreign tourist arrivals to Indonesia reached 4.97 million, or higher by 13,83% than 4.36 million in the same period in 2017," BPS Head Suhariyanto said. For domestic tourist arrivals, it was recorded in 2017 (January-October) to be reaching 277 million, with a target of 275 million in 2018. (Source SERA available online at <https://www.sera.astra.co.id/news/2018/10/geliat-wisata-religi-indonesia-kian-menjanjikan>)

Religious tourism is interpreted as a tourist activity to a place that has a special meaning, such as:

- a) The mosque as a place of religious center where the mosque is used for worship prayers, *i'tikaf*, *adzan* and *iqomah*
- b) Tombs in Javanese tradition, a place that contains sacredness. Tomb in Javanese is a higher mention (respect) *pesarean*, a noun that originates and *sare*, (sleep).
- c) In the traditional view, the tomb is a resting place of the temple as an element in ancient times which was then replaced by a tomb (Pitana & Gayatri; 2005).

Development Global Tourism

Tourism is an inseparable part of human life, especially concerning social and economic activities. Starting from the activity that was originally only enjoyed by a handful of people who are relatively wealthy at the beginning of the 20th century, it has now become part of human rights. This has happened not only in developed countries but is also felt in developing countries. Indonesia as a developing country is trying to build the tourism industry to become sustainable as a way, *inter alia*, to achieve a balanced foreign trade balance.

In the middle of the 19th century the number of people who travelled was still limited because it took a long time to go anywhere and had large cost implications. In addition, security was not guaranteed, and the ingredients of travel were still simple. But after the Industrial Revolution that situation changed rapidly, it was not only the elite who could travel but also the middle classes. This was further supported by the invention of the train, steamships and aircraft. In the 20th century, especially after World War II, advances in production and aeronautical engineering led to an explosion of tourism. The latest development in tourism has been the emergence of package tours, many of which are for religious tourism.

Religious tourism stresses the preservation, restoration and expansion of religious and historical monuments for the purpose of attracting sustainable tourism. The pilgrimage tourist enjoys sightseeing, traveling, visiting diverse places and, may travel by land, air or sea to a desired



destination. Once there, they may stay for one or many nights and buy local memorabilia, eat at local restaurants and experience the unique culture and virtually act like every other tourist, except that they are primarily spiritually motivated. This therefore includes tourism that is inspired by spirituality and religiousness and it is generally associated with religious heritage sites. The religious desire to travel is one of the oldest motivations. (Nicolaidis, 2016).

In 1950, the total world tourists were only around 25 billion, until the millennium the number increased to 687 billion tourists and continued to increase until 2007 when it reached a staggering 903 billion tourist trips recorded by the UNWTO (Sharpley, 2009). Thus it is a burgeoning activity and is growing even more day by day. When viewed in terms of its etymology, the word tourism comes from Sanskrit which consists of two syllables, namely *pari* means to run around, spinning around, many times, from and to. And the word travel means travelling to a place which in this case is synonymous with the word travel. Thus the notion of tourism is a trip around some place or a trip that is done many times, over and over, from one place to another or it is also defined as a 'perfect journey'.

Many experts define the term tourism using different and complementary perspectives. According to the Big Indonesian Dictionary, tourism is an activity related to travel for recreation. Wall (1982) in Gunn (1994) states that tourism is a temporary journey taken by someone outside their residence and place of work. Some even set a time limit of 24 hours or stay and travel more than 50 to 100 miles (Gunn, 1994). The researchers' Nicolaidis and Grobler (2017) mention that there are numerous concepts grouped under the term 'religious tourism' including spiritual tourism, pilgrimage, pilgrim-tourism, cultural tourism, holistic tourism, creative tourism and wellness tourism. The phenomenon of religious tourism is highly multifaceted and is generally a combination of 'religion' and 'travel'.

Understanding tourism from the above does not provide a full understanding and does not have provisions regarding the limits of the definition of tourism. Therefore, for consideration, we can see a number of opinions of tourism experts regarding the notion of tourism below.

- a) Understanding tourism in general relates to it as a trip that is carried out by someone for a while which is organized from one place to another by leaving the original place and with a plan, or, not the intention to make a living in the place he or she visits, but solely - to enjoy the activities, excursions or recreation to fulfil diverse desires and needs and wants (Nicolaidis, 2016).
- b) Understanding tourism technically, it is viewed as an activity carried out by a person or a group in the territory of one's own country or another country by using the facilities or services and supporting factors as well as other conveniences held by the government, business and community in order to realize the wishes of tourists.
- c) Tourism according to Wahab (Yoeti, 1982: 107) is "A purposeful human activity that serves as a link between people within one country or beyond the geographical limits or state. It involves the temporary displacement of people to other regions, countries, for the satisfaction of varied needs other than exciting a remunerated function".
- d) Tourism according to Krapt and Hunziker (cited in Yoeti, 1996: 112) is all of the symptoms that arise from the travel and accommodation of foreigners and the provision of temporary shelter, provided that foreigners do not live permanently and do not earn income from temporary activities.
- e) Tourism according to Fleuler, is that in the modern sense it is a phenomenon of the present age which is generally based on the needs, health and changing of scenery. Whereas in particular, it is caused by the increasing association of various nations and classes of human society as a result of the development of commerce, industry, trade, and the improvement of transportation equipment.



- f) Tourism according to Schulard (in Yoeti, 1996: 114) is a number of activities primarily related to the economy directly related to the entry of foreigners through traffic in a particular country, city and region.

Methodology

Primary data used in this study comprised the type of data collected directly in the field and it emanated from the necessary sources, namely tourists, the community, managers, tourism entrepreneurs, related institutions and academics. Aside from interviews, primary data was also collected from observations which were also needed to understand attractions and tourist facilities in the tourist area. The primary data collection was intended to determine the characteristics of tourists associated with religious tourism products that are friendly to the viewer, because the goal in the development of religious tourism is ultimately for younger students. Secondary data was obtained from several agencies related to the interests of this study. Secondary data was also in the form of papers, academic journal articles, and other research results. This secondary data was also in limited extent in the form of publications from reports from government agencies such as: Bappeda, the Department of Tourism and documents or archives relating to religious tourism in Bandar Lampung. Secondary data in this study was intended to determine religious tourism offerings in Bandar Lampung.

The next stage was grouping data; this was done so as to systematize the various types of data that had been obtained so as to facilitate the next stage. The data was grouped into primary data and secondary data. The results of primary data were still raw, so that this data is then more useful for research, but it required a data processing and presentation.

The steps carried out in the technique were as follows:

- a) Editing, is an inspection of incoming data, whether there is an error in filling in or is incomplete, fake, not appropriate and so on. Editing was done in the hope that data will be obtained that is truly valid and reliable, and can be accounted for.
- b) The next process after editing is coding. Codes were given in field notes, observations, data from documentation and answers to questions given by the range of respondents. This activity was carried out to facilitate analysis, through which it was possible to find relevant data and classify all sections related to certain problems, hypotheses, concepts and themes. So the codes provided were in essence a tool for organizing and compiling data in the form of words.
- c) Tabulating, which is the stage of entering data in certain tables and arranging numbers so that it is easy to analyse. The next step was to analyse the data, and the analysis techniques used in this study via a SWOT analysis.

To test the reliability and validity of the data generated, researchers sought the opinions of relevant experts consisting of tourism experts, entrepreneurs and managers of religious tourism facilities, local government, counselling academics and teachers, as each of these are considered to be important stakeholders.

The next step in developing a Bandar Lampung religious tourism development strategy was to identify the important internal and external factors. The external factors analysis summary, was the analysis of various external factors that affect the sustainability of Bandar Lampung religious tourism management. The internal factors analysis summary, which is the conclusion of the analysis of various internal factors that affect the sustainability of Bandar Lampung religious tourism management was also briefly considered. SWOT analysis is the most commonly used tool to assess initiatives, products or projects. The SWOT analysis in this study was used as part of a strategic planning exercise to boost religious tourism. The framework is considered a support for decision-making because it enables an the government



to uncover opportunities for success that were previously silent or to highlight threats before they become overly onerous. The SWOT analysis tools used in developing Bandar Lampung religious tourism development strategies were in the scope of Political, Economic, Social, Technological, Environmental, and Legal areas. Various policies, both from the government, industry associations, market leaders, the community, or other parties related to the development of Bandar Lampung religious tourism were considered to be critically important.

Elements of a SWOT analysis

A SWOT analysis examines four elements:

- Strengths: these are the internal attributes and resources that support a successful outcome.
- Weaknesses: refers to any attributes and resources that work against a positive outcome.
- Opportunities: these are the external factors that the entity can exploit or use to its advantage.
- Threats: these are external factors that might endanger the entity's achievement.

A SWOT matrix is then often used to organize the carefully considered items identified under each of four elements. A SWOT matrix is characteristically a square divided into four quadrants, with each one representing one of the explicit elements. Decision-makers identify and list exact strengths in the first quadrant, weaknesses in the next, then opportunities and, lastly, the possible threats.

In this study the researcher has put the aspects under one another in sequence (See Table 1.)

Result and Discussion

Bandar Lampung is a city in Indonesia as well as the capital and largest city in Lampung Province. Bandar Lampung is also the third largest and most populous city on the island of Sumatra after Medan and Palembang by population, and is one of the major cities in Indonesia and the most populous city outside of Java. Geographically, the city is the main gateway to the island of Sumatra, more or less 165 km northwest of Jakarta, has an important role in land transportation and logistics distribution activities from Java to Sumatra and vice versa. Based on the research results obtained data on strengths, weaknesses, opportunities and threats of the development of religious tourism in Bandar Lampung are as follows in **table 1**.

Table 1. Strengths, weaknesses, opportunities and threats

Category	Key Factors
Strengths	<ol style="list-style-type: none"> 1. The price of admission for religious tourism in Bandar Lampung tends to be very cheap. 2. Some religious tourism destination locations in Bandar Lampung are not far from the highway, making it easier for tourists to visit these when desired.
Weaknesses	<ol style="list-style-type: none"> 1. Religious tourism management in Bandar Lampung is still very simple 2. Religion-based tourist destinations in Bandar Lampung are less attractive to communities 3. Funding sources are minimal, so they are not able to guarantee the sustainability of tourism governance. 4. Lack of Human Resources who are competent in managing religion-based tourist destinations in Bandar Lampung.
Opportunities	<ol style="list-style-type: none"> 1. The area adjacent to Java Island, where Java Island is the center of socio-cultural activities. 2. Transportation in Bandar Lampung tends to be complete. 3. The lifestyle of the people of Lampung is modern enough to make tourism a almost a necessity. 4. The government is paying more attention to the tourism sector in the city of Lampung. 5. The majority of Bandar Lampung residents are Muslim.



Threats	<ol style="list-style-type: none">1. The hedonist community tends to educate children in a modern way so as to keep children away from the religious order.2. Children prefer travel to a modern place.3. Advances in technology make children not keen to do physical activity.4. The emergence of new tourist destinations that are not religious based.
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Sources : Processed data, 2019

The SWOT factors in Table 1, should help decision-makers should be better able to determine what is required to make religious tourism more successful. As such, this basic analysis aims to help Bandar Lampung in Indonesia, to match its resources to the competitive global tourism environment in which it operates.

Based on the identification of strengths, weaknesses, opportunities and threats, an alternative strategy that can be created is to develop effective marketing, improving existing tourism management capability, building awareness in the community of the importance of having a religion based tourism, creating cutting edge promotional activities which must occur in the religious tourism destination space.

Conclusion

Tourism has become one of the forces driving the preservation in many religious sites as a result of the growing secularization of society, and tourists interact with other religions in a unique experience that can only happen within the full respect for host the communities (UNWTO, 2014). Bandar Lampung is a city with a relatively large Muslim population, but the development of the current era is forging a pattern of educating children away from religious education. This means that many communities are less familiar with their own history and the interpretation of the history of religion based on current tourism products . This research recommends building religious tourism in Bandar Lampung with an alternative strategy in mind. This necessitates improving existing tourism management, building awareness in the community of the importance of religion based tourism, creating suitable promotional activities to drive what takes place in a religious tourism space and destination and as something which involves schools and children. Nicolaidis and Grobler (2017) state that spirituality and religion have been shown to augment an individuals' quality of life by positively contributing to superior life fulfilment, greater happiness, a more positive affect, increased morale, and a sense of hope and it is anticipated that these recommendations can be inputs for further Bandar Lampung tourism development. Effective tourism destination marketing is considered to be essential in the changing international competitive marketing environment. This research, while partial in scope, adds to area of religious tourism from an Indonesian perspective.

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