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Development of religious tourism in the tomb perspective intercultural communication

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ABSTRACT

The existence of religious tomb tourism has not fully received serious attention from the local government and community, as seen from the lack of tourism facilities and infrastructure such as accommodations, lack of accessibility, lack of promotion, low public awareness of the importance of developing religious tourism, and the lack of professional human resources causing low quality competence. The purpose of this research is to find out how to develop a religious tourism perspective from the perspective of intercultural communication. The research method used is a qualitative method with a descriptive approach. Data collection was carried out by means of observation, interviews, and document research. The results of the study explain that the quality of human resources for the conscious tourism and tomb management groups is still low, not yet professional, or still traditional based on the perceptions of tomb visitors and observers of tourism and culture, but visitor interactions with conscious tourism groups and tomb managers with different cultural identities produce identity relationships that are similar in the sense of forming dynamic social relations between people who both have experience, adequate knowledge, a positive attitude.



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Introduction

Potency tour district Tapanuli Middle: very large, with the wrong destination. Religious, historical, or cultural heritage tourism includes the following activities: Mahligai tomb and tomb The High Board, located in the old town of Barus and North Barus, is proof of the gated entry of Islam in the archipelago (Indonesia), where the existence of religious tourism tombs is currently not fully getting the attention of the serious government area and society (N. Fatimah & Harahap, 2022; Harahap et al., 2022; Silitonga & Anom, 2016).

The phenomenon that can be observed in the religious tourism of the tomb is attraction Tomb tourism is still lacking, it can be seen from the lack of tourist facilities and infrastructures such as accommodation (S. Fatimah, 2015; Sugiyarto & Amaruli, 2018; Wicaksono & Idajati, 2020), the minimum accessibility supporter general for reach object tour, the minimum promotion which conducted government area, still low awareness Public will importance development tour religion and lack of source power professional human belonging to the tour-conscious group and the tomb guard, while public interest in visiting the tomb site of Papan Tinggi and Mahligai tomb is very who came from various regions, including Banda Aceh, Langkat, Mandailing Natal, Padang Sidempuan, South Tapanuli, Medan, Jakarta, Central Tapanuli, Deli Serdang, Riau, Jambi,

Aceh Singkil, Palembang, Bandung, Surabaya, Bengkulu, and Padang Pariaman as well as from different countries Among another german, Dutch, Malaysia and Australia.

Observations made by researchers on visitors to the graves of Papan Tinggi dan Mahligai's tomb are related to the reactions shown by many visitors from various ethnic groups who visit are willing to adapt to the coastal ethnic culture group aware tour nor manager grave, specifically from side language which used is the coastal language. This adaptation reaction is carried out to understand the values of culture and behavior of tourism-aware groups and grave managers when communicating so that there are similarities in cultural experiences and perceptions even though the cultural character both tend introduce to experiences which different.

The problem in a study is the lack of source power man professional which is owned by tourism awareness groups and managers grave which Specific lead to low-quality competence communication covers an aspect of knowledge, attitude, motivation, and expertise possessed by tourism conscious groups as well as the manager of the tomb which will be directly related to the feasibility and effectiveness communicate with grave visitors based on the situation and conditions (context) that surround it.

Development tour religion grave should be noticed principal participation Public, education, and training as well as promotion because successful development (Jaelani, 2017). This religious tour of course cannot be separated from the participation of the community, especially institutions religious as the gatekeeper in the planning, implementation, and evaluation of activities religious tourism. The local government ideally coordinates with a religious institution which there is, a government village, and a group aware tour (pokdarwis) local for could realize success program tour religion so that values Islamic which possibility of contamination can be eliminated as little as possible (Sholehuddin et al., 2021).

The main issue needed in this research is the lack of government role regions in the development of religious tourism, the local government should, in this case, the tourism synergizes with the community, the government provides accommodation and facilities, the community implement maintain and maintains the environment and the facilities have been provided by the Government (Ali et al., 2019; Handriana et al., 2020; Simamora & Andayani, 2015). Therefore, good management of religious tourism and Professionals greatly determines the development of a tourist attraction such as the provision of infrastructure and expansion network work apparatus government with party private, Settings promotion good to in nor go out country with use media communication which according to the purpose which has set (Angelia & Santoso, 2019; Faletchan, 2019; Prilatmoko, 2017).

Previous research conducted by Panorama (2018) stated that the management of religious tourism sites must be managed in a more professional manner to generate profits. This study looks at how to develop religious tourism in cemeteries from the standpoint of intercultural communication, with a particular emphasis on how to model the intercultural communication competence of tourism awareness groups and mahligai managing tombs and the Papan Tinggi Mausoleum in interacting with grave visitors, as well as how to overcome the low communication competence of tourism awareness groups and cemetery managers. The urgency of this research is to find out the strategy for developing religious tourism, especially at the Mahligai Cemetery and Papan Jangkung Cemetery, organized by the Tourism Office of Central Tapanuli Regency, and the application of an intercultural communication competency model, which is expected to increase the level of communication intelligence of accommodation-conscious groups and cemetery managers based on an Islamic perspective. While the purpose of this research is to explain the development of religious tourism in tomb destinations from the perspective of intercultural communication.

Method

Method study is descriptive with an approach qualitative, goal describes the situation that existed at the time this research was conducted. The descriptive method aims to describe by appropriate traits something individual, circumstances, symptom, or group certain (Bajari, 2015). Informants/research resource persons are individuals from visitors to the Mahligai tombs and Papan Tinggi graves, members of tourism awareness groups, and the manager of the tomb, totaling 12 people. Data collection techniques through interviews open, observation, and document search. Data analysis technique namely qualitative analysis which presents data Interview results.

Results and Discussions

Results study through Interviews find that visitors graveMahligai and grave Board Tall based on perception group aware tour and tomb managers and based on visitor perceptions of tourism and tourism awareness

groupsgrave managers have basic competencies, namely the ability to adapt to tourism awareness groups and cemetery managers as well as social competence, namely skills in role taking and interaction management, know culture themselves, the culture of tourism-aware groups and cemetery managers, have an attitude (way of thinking grave visitors in looking at cultural differences) both from the cognitive aspect, affective and behavioral aspects (behavior), effective in communicating is characterized by the presence of openness, positive attitude, equality, supportive attitude, and empathy.

In the development of religious tourism Mahligai's tomb and Papan Tinggi's tomb based on perception observer tour and culture cover accessibility means and infrastructure, source power man which competent, management tour religion, facility- available facilities, partnership development, and government support and legitimacy In the development of religious tourism, there is still less attention, it can be seen from the quality of infrastructure which not yet adequate for giving service prime for visitors, lack of promotion so that scope market the tourists still limited by visitors which tend to be permanent and local, although there are also those who come from outside North Sumatra, the amount is not proportional to the number of visitors which comes from the scope Sumatra North.

Another problem that is seen is the pattern of management that is not yet professional, either in terms of human resources or other supporting devices. Currently, the Central Tapanuli district government and other parties must interested parties, namely the need for routine activities as a means of introducing tourism to Mahligai tomb and Papan Tinggi grave, an appeal to the local community while maintaining the environment, it is necessary to build lodging facilities, stalls and shops souvenirs, convenient parking facilities and able to accommodate visitors' vehicles come to the tomb, the management of the tomb pilgrimage tourism management, facilities need to be built generally in the tomb complex.

Discussion of the results of this study found that the development of religious tourism grave Mahligai and grave Board Tall based on perception group aware tour cover accessibility means and infrastructure, source power man which competent, management tour religion, facilities which available, development partnership and Support as well as legitimacy government on development tour religion not yet optimal.

Communication intercultural always shows different climate culture Among communicator communicant which focus on messages which connect individual from two situation culture which different, implies that obstacle to Intercultural communication often appears in the form of differences in perceptions of cultural norms. norm culture, patterns thinking, structure culture, and system culture, because that communication intercultural can succeed, we must confess and accept difference- cultural differences as they are so that the impression arises that communication behavior is appropriate and effective in a certain relationship, both verbally and non-verbally according to with what which expected and reach the goal the communication.

This study found that the visitor's intercultural communication competence graves are formed when group members are aware of tourism and managers grave doing management of relationship identity, management of cultural identity differences and abilities manage presentation self that is strategy facework through maintenance image self with use tactics presentation self and repair image self through method adaptation cultural identity. Identity management describes how relationships can acquire identity through communication. Communication interactions that take place between visitors with member group aware tour and manager grave have shaped an identity, where cultural differences were seen clear between them.

Results study find that interaction between social visitors with member group aware tour and manager grave produce an identity relationship that is "similar" or "same meaning", where these words often spoken by visitors to the tomb if they give their perception of their experiences during interactions with members of the group travel conscious and manager grave. Other finds in this study are the behavior of different grave visitors in responding to the context of interaction with members of the tourism awareness group and grave managers when they are in the social context of the visit to Mahligai's grave and Papan's grave Tall.

Visitors' Graves which multi-ethnic and originated from ethnic Batak Toba, ethnic Mandailing, Minangkabau ethnicity, Javanese ethnicity, Coastal ethnicity, Acehnese ethnicity Singkil, and ethnicity Malay is an ethnic group that has an open, adaptable and Islamic character too owned by a member of a tourism awareness group and a coastal tomb manager who also open, adaptable and Islamic. This character is affected by a situation that supports grave visitors maintaining self-image in conversations with members group travel conscious and manager grave. Cemetery visitors, tour-conscious group members, and administrators grave have experience, and adequate knowledge of other people including knowledge of the basis of who they are communicating, for example from which tribe he is origin, occupation and profession, place of residence, and so on, positive feeling to others, positive motivation, attitudes, values, and skills to communicate. Observations that researchers made about verbal expressions and non-verbal behavior that conducted visitors' graves, member group aware tour, and manager grave, both have the same weight. Grave visitors, members of

tourism-aware groups, and the manager of the grave try, to be honest, talk as it is, think positively, and respect and value cultural differences.

Tomb visitors when they are in the Mahligai tomb complex and the tomb Board Tall sometimes use words which often be spoken by member tourism awareness groups and cemetery managers in coastal languages such as the words *iyo*, *kamano*, *mangapo*, and *school* which bring an atmosphere more familiar and harmonious. In interaction, one important factor must exist if we want communication. What happens during the interaction can take place effectively, namely equality, this is recognized by grave visitors and applies in their interactions with conscious group members tour and manager grave.

Statement para visitors that they have a similarity that is similarity perception is a positive factor for a climate conducive to social interaction with group members aware tour and manager grave. Identity which formed para visitors' graves based on the interaction with member group aware tour and manager grave produce a label for tourism-conscious groups and cemetery managers and para visitors grave which different but on the context where visitors grave need situation which interactive and communicative for ongoing communication between cultures will always hear the words of visitors to the tomb, that visitors and group travel conscious and manager the tomb existence "similarity".

As a result of these interactions, grave visitors then know more knowledgeable about the existence of the tomb, are skilled in communication, have an attitude positive to member group aware tour and manager grave as well behavior adaptive communication, also have an open attitude, feelings, thoughts, and expressions, behave and act positively, appreciate and respect, understand differences and togetherness intertwined. One's knowledge of another's culture is a perception, so that perception visitors grave tend appropriate, so minimum visitors must understand elements of culture dominant that is values and trust-conscious group culture tourism and management grave.

On the other hand, the findings that researchers get from observations from visitors from other graves who were not the sources/informants of this research found that culturally stereotyped perceptions of tomb managers as long as they visit to grave Board Tall, in front manager grave Board Tall they behave friendly and polite, but behind the grave guard moment they leave the location of the tomb, they give the label-less friendly and favoritism in service to visitors to the tomb, unlike in the tomb of Mahligai, the manager of the tomb behaves friendly, polite and serve visitors without play favor.

The point of view of communication science can be said that the interaction that takes place between visitors and tourism-aware groups and managers graves forms patterns pattern interaction and arrangement behavior responsive dynamic, where identity culture forms through their interactions, and vice versa. Research findings regarding Intercultural communication competence is a finding that is expected to enrich the study of intercultural communication that explores the interpersonal communication that produces model competence communication intercultural. Model communication help explain a communication phenomenon, thus the communication competency model of intercultural tomb visitors with tourism-aware groups and grave managers will help explain parts that the researcher considers important from competent in communication between intercultural visitors and group-aware tour and manager grave, how these parts are interconnected and organized to form competence intercultural. It is anticipated that future study will be able to investigate religious tourism by including a larger range of aspects and not being restricted to tomb tourism.

Development tour religion grave Mahligai and grave Board Tall not enough received serious attention from the local government marked by the lack of accessibility of facilities nor infrastructure, lack of facilities available, low-quality source human resources of tourism and management awareness groups unprofessional grave or still traditional based on the perception of visitors to the tomb and observers of tourism and culture, however interaction visitors with group aware tour and manager grave which different cultural identities produce a relationship identity that is similar meaning shape connection social which dynamic which You're welcome to have experience, knowledge adequate, motivation positive attitudes, values, and values skills for communicating.

Therefore, the intercultural communication competence of grave visitors is formed when the group is aware of the tour and manager grave To do management identity relationships, managing cultural identity differences, and the ability to manage presentations self, namely the facework strategy through maintaining self-image using self-presentation tactics and repair image self with method adaptation identity culture, management identity explain how the relationship can get identity through communication.

Intercultural communication competence model of grave visitors with groups aware tour and manager grave has by principles intelligence communication when communicating grave visitors, tourism awareness groups and managers graves have expertise in exchanging information, ideas and feelings of those who

produce change attitude nor behavior so intertwined a connection good between the two, is reflected in the aspect of openness, namely the existence of honesty and good words right, aspect positive attitude that is there is thinking positive aspect supportive i.e value other people, the aspect of equality is tolerance, serving grave visitors from various ethnicities and areas that are treated the same way, do not discriminate against visitors to the tomb, in communication and empathy aspects, namely helping each other, helping and loving between visitors graves and conscious groups tour and manager grave.

The local government, especially the tourism office of the Tapanuli district Tengah needs to be more serious in managing and developing religious tourism of old tombs in Barus and North Barus, not only limited to concepts and proposals, but necessary proof with real work, both physical and social aspects, especially management of religious tomb tourism which is still traditional (less professional), it is necessary to existence regular training to tourism awareness groups and cemetery managers about an effective service system based on Islam, promotion in various media including online, which is still very lacking and the need for synergistic coordination between local governments with travel awareness group and manager graves, tourist observers and culture.

Important for tourism-aware groups and cemetery managers, when communicating with visitors to the graves of different cultures serve them regardless of type gender, social and economic status, occupation, and education, because they are still found in the field existence discrimination service conducted group-aware tour and manager grave, where visitors from circle office and person important other get better attention and service, while grave visitors from circle ordinary people not enough get attention and service which maximum.

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Conclusions

The results of the study explain that the quality of human resources for the conscious tourism and tomb management groups is still low, not yet professional, or still traditional based on the perceptions of tomb visitors and observers of tourism and culture, but visitor interactions with conscious tourism groups and tomb managers with different cultural identities produce identity relationships that are similar in the sense of forming dynamic social relations between people who both have experience, adequate knowledge, a positive attitude.

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