

COMMUNITY PARTICIPATION IN THE PRESERVATION OF THE RELIGIOUS TOURISM SITE OF THE TOMB OF PUTRI PINANG MASAK

Sabilul Muhtadin¹, Ardi Saputra², Heny Helmi³

Universitas Sriwijaya¹²³

sabilul02muhtadin@gmail.com

ABSTRACT

This study aims to determine community participation in preserving the religious tourism site of the tomb of Putri Pinang Masak in Senuro Village, Tanjung Batu District, Ogan Ilir Regency. The research population was 7 people with a purposive sampling method, namely determining samples based on certain considerations. These considerations, for example, choosing individuals who are considered to have the most relevant knowledge of the information needed or have influence in the environment being studied, so that it can make it easier for researchers to understand the objects or social situations being studied. The results of the study that can involve the community in maintaining and preserving the religious tourism site of the Tomb of Putri Pinang Masak in Senuro Village have a fairly large role, although not yet fully maximized. Community participation is manifested in various forms, both directly through physical activities and indirectly such as providing donations and ideas. Activities such as mutual cooperation, maintenance of the tomb environment, and material and labor support show concern for the preservation of this historic site.

Keywords: Community Participation, Forms of Community Participation

INTRODUCTION

Tourism is a strategic sector that has an important role and contribution to national and regional economic development. Economic progress and prosperity have made tourism an essential part of human needs or lifestyles. It has even moved millions of people to get to know nature and culture to other parts of the world. The movement of millions of people further moves the interconnected economic chain and becomes a service industry that makes an important contribution to the world economy, the economies of other countries to the improvement of economic welfare at the local community level, especially people in tourism destinations (Ismatullah and Mahendra 2021)

The civilization of an area can be seen from the heritage of the cultural heritage. Cultural heritage objects are artifacts owned by certain groups or communities, reflecting the results of cultural works in their time. In society, cultural heritage objects are often called ancient objects, ancient objects, antique objects, or historical relics. For example, Indonesia has many cultural heritage objects of high cultural value.

One of the cultural heritage relics in the form of a building is the tomb of the cook betel nut princess located in Senuro Village, Tanjung Batu District, Ogan Ilir Regency, South Sumatra Province. The tomb of the cooked betel nut princess is a very popular tomb among spiritual activists in the Ogan Ilir Regency area because it has religious and supernatural value.

The tomb holds many unique stories about the founder of the village, important people who lived there, or historical events that shaped the identity of Senuro's village, with the historical background the tomb can provide insight into the traditions, beliefs, and values of the local community.

The government and the community must pay attention to the existence of the tomb of the

betel nut cook princess which is close to this settlement to maintain its sustainability. It is very important to maintain preservation to maintain damage and maintain the ritual values that exist in the tomb of the cooked betel nut. The sacred tomb of the cooked betel nut princess, which is a cultural heritage, shows the potential in many places, especially in Senuro Village. This is also evidence of cultural history in the past that must be preserved.

The preservation of cultural heritage is not only the responsibility of the government, but also involves the community, especially those around the Putri Pinang Masak Tomb area. Provincial and local governments should provide understanding and increase public awareness so that they can play a role in preserving the cultural heritage. Community participation has a great influence on this preservation process. Therefore, community participation needs to involve ideas, funds, and experts to create awareness and concern for the surrounding environment. This participation reflects the involvement of individuals or community groups in an activity. The preservation of this cultural heritage aims to achieve the goals expected by all communities around the area.

The tomb of Putri Pinang Masak remains one of the religious tourist destinations in Ogan Ilir Regency, although the number of visitors is still relatively small. Based on data from the local village head, the number of pilgrims each month ranges from 10 to 80 people, with an increase in visits at certain times, such as the month of Ramadan and the celebration of Islamic holidays. Although the number of visits has not reached 100 people per month, this tomb still has an attractive spiritual value for the community, both from inside and outside the region.

To further increase tourist attraction, this tomb can be equipped with a neatly arranged garden, huts on the edge of the tomb as a resting place, and other supporting facilities, such as a tourist information center that presents the history of Putri Pinang Masak along with its spiritual story and of course you can see the relics of Putri Pinang Masak on certain days such as Eid al-Fitr and other Islamic holidays as well as educational programs and religious activities. Such as regular joint dhikr can also be a special attraction for tourists who want to have a more in-depth spiritual experience. Support from local governments as well as the active participation of local communities in more optimal promotion and management are expected to help increase the number of visits to these tombs in the future.

The scope of the problem that will be researched based on the above background is what is the form of community participation in the preservation of the religious tourism site of the tomb of the areca nut princess?. The purpose of this research is to find out the participation of the community in preserving the religious tourism site of the Putri Areca Nut Masak Cemetery in Senuro Village, Tanjung Batu District, Ogan Ilir Regency.

METHODS

In this study, the type of research used is qualitative descriptive with a qualitative approach. According to Polit and Back 2014, qualitative descriptive is an approach in qualitative research that aims to describe phenomena in a systematic and detailed manner. This approach is often used in the study of social phenomenology to understand the experiences, views, or behaviors of individuals or groups in a given context. The focus is on an in-depth depiction of social reality without attempting to explain or predict causally, but rather to provide a rich understanding of the phenomenon being studied. This research was carried out in Senuro village, Tanjung Batu District, Ogan Ilir Regency.

With 7 research subjects consisting of the head of Senuro village, senuro community leaders in this case traditional stakeholders, managers of the tomb of the betel nut cook, male and female youth of Senuro village, and 2 community members consisting of one man and one woman.

In this study, the data collection techniques used were in the form of observation, interviews, and documentation. This method aims to collect information and obtain data that can be used as evidence in supporting research. Meanwhile, the researcher's data analysis technique uses a qualitative descriptive data analysis method. This process involves several steps, such as presenting data, analyzing data, and drawing conclusions. The Miles and Huberman model data analysis technique (in Fatoni 2024) is one of the methods often used in qualitative research. This technique consists of three main steps, namely: data reduction, data display, and verification.

RESULT AND DISCUSSION

Active Participation

Active community participation is the result of active community involvement in efforts to preserve religious tourism sites in Senuro Village plays an important role in ensuring the sustainability and success of tourism development based on cultural and spiritual values. Citizen participation is not only limited to implementing activities, but also includes direct involvement in the planning, management, and maintenance process of supporting infrastructure. This indicates that the participation-based empowerment approach is able to build a sense of shared ownership and strengthen responsibility for local assets owned. The following is a description of active participation consisting of labor participation, material and financial participation and proficiency participation:

Workforce Participation

Community participation in the form of labor plays an active role in the development of the tourism sector, not only through the contribution of ideas, but also through the contribution of labor in line with the theory of Nur Fadillah (2025) This participation in the form of labor and physical reflects direct involvement both individually and in groups in various village activities. This kind of involvement shows a high level of participation, which is reflected in the spirit of mutual cooperation that is characteristic of the village community. This is evident in Senuro's Village, where the spirit of togetherness and cooperation continues to be maintained in supporting local tourism development. Based on the results of the interview with Arrasyid as the head of Senuro village, it was stated that the residents of Senuro village showed high solidarity, especially when there were activities in the area of the tomb of the betel nut cook. Many of them volunteered their energy without being asked. This participation can be seen in various activities, such as community service work cleaning the cemetery environment, improving road access to the cemetery area, and assisting in the implementation of light renovations. All activities are carried out in a cooperative manner. As a community leader, I really appreciate this spirit of togetherness, because it reflects the concern of residents who not only come to make pilgrimages, but also take part in caring for the grave site through direct labor contributions.

Material and Financial Participation

Community involvement in participating can be seen through support in the form of material

and financial support. Material support includes donations in the form of building materials that are used to build or repair cemetery facilities, in order to create a comfortable, effective, and efficient environment. Meanwhile, financial contributions are made through the provision of funds according to the ability of each individual or group. The community, collectively, can help meet funding needs to meet the needs of the cemetery area in a transparent and accountable way, in order to achieve the goal of preserving religious tourism sites. In addition, the participation of other institutions such as the business world and industry is also important, for example through the provision of materials or other fund allocations. Therefore, synergy between the community and various parties in the form of material and financial assistance is a crucial factor in supporting the quality and sustainability of education (Annisa 2025). Based on an interview with Yahya as the manager of the Putri Pinang Masak tomb, it was stated that the community's participation in the management of the Putri Pinang Masak Tomb area is not only limited to manpower assistance, but is also realized through material donations and financial support. When repairs are carried out such as the construction of fences, painting, or the addition of public facilities such as seating and ablution places, residents also donate building materials such as cement, wood, paint, and bricks. In addition, the community also provides voluntary financial assistance, both through infak boxes and contributions that are managed openly and accountably. The funds are used for operational purposes and urgent facility repairs. This form of contribution shows the existence of a collective awareness in maintaining the sustainability of the tomb as a historical site and an important pilgrimage site for the village community.

Skills Participation

Participation in the form of proficiency is an important element in efforts to develop religious tourism. In accordance with the theory of Asri dwi (2025) This involvement includes various activities, such as the production of traditional specialties, the provision of homestays, the preparation of tour packages, the management of outbound activities, to research and education activities around religious tourism. Although the potential has quite diverse, the level of community involvement is still relatively low. This low participation is generally due to the lack of public awareness of the economic opportunities that can be generated from the tourism sector. In addition, limitations in terms of readiness to provide services to tourists are also a major obstacle, which is mostly influenced by the low number of tourist visits to the tourist area. Based on the results of an interview with Arrasyid as the head of Senuro village, it was stated that the Senuro village government actively utilizes the potential and skills possessed by residents or the community in supporting the preservation of the tomb area of Putri Pinang Masak. People who have expertise in certain fields, such as carpentry or construction, are involved in renovation activities and repair facilities in the cemetery area. Meanwhile, residents who have skills in the field of landscaping also play a role in efforts to reforest and arrange the environment so that it remains shaded and maintained. This approach not only increases the effectiveness of the work, but also fosters a sense of community responsibility and ownership of the cultural site. This skill-based participation is supported by the village government through the identification of potential residents, direct communication, and providing an inclusive space for each individual to actively contribute.

Passive Participation

Based on the results of the interview above, it can be seen that the passive participation of the community in the preservation of the religious tourism site is still passive. Citizen involvement is generally only seen during major activities such as the pilgrimage season during Eid al-Fitr, while in routine preservation activities, community participation is still very minimal. This is due to a low sense of responsibility, a lack of awareness of the historical value and tourism potential of the site, and the tendency of the community to wait for directions from the village or religious leaders before being actively involved. The following is a description of passive participation including the participation of thoughts or ideas, and receiving benefits without contribution:

Participatory Thinking

Community involvement in the form of input of thoughts, such as ideas or ideas, is an important part of the development planning process. According to Sindi (2025), this role is very crucial because effective development should not only be designed by the government, but also involve the community as the party that best understands local needs and potential. Through this participation, the community can participate in determining the direction of development in accordance with real conditions on the ground. The contribution of ideas from the community is also one of the steps in empowering local potential, which is based on the results of deliberations and joint studies. Thus, the participation of these minds reflects the increasing aspirations of the community for development that is more inclusive and responsive to their needs. Based on the results of an interview with Ar Rasyid as the head of Senuro village, he said that the Senuro Village Government applies a participatory approach in formulating policies for the preservation of the tomb of Putri Pinang Masak, by actively involving various elements of the community from the planning stage. The decision-making process is carried out through village deliberations and open discussion forums involving residents, community leaders, youth, and cemetery managers. Through this mechanism, the aspirations and needs of the community can be accommodated directly, so that the policies formulated are more contextual, applicative, and receive support from the community. This approach reflects the village government's commitment to building synergy between stakeholders in maintaining and preserving local cultural heritage in a sustainable manner

Participation in receiving benefits without contributions

According to Adinda (2023), participation in benefit-taking without contribution is inseparable from the quality and quantity of development implementation results that can be achieved. In terms of quality, the success of a program will be marked by an increase in output, while in terms of quantity, it can be seen from how large the percentage of success of the program is carried out whether it is in accordance with the target that has been set or not. The community can benefit from the results of the preservation that has been determined, therefore the community must take part in every plan that has been made by the government. Taking benefits without contributing to this preservation must be channeled and felt by the people who participate and cooperate in it. Therefore, the village government must review who are the people who must enjoy the results of development and preservation. The theory is in line with (Dwiningrum, 2011), participation in the form of utilization of results refers to the involvement of the community in feeling the benefits of

development and preservation, both before and after the development of preservation. The contribution made by the community, both in the form of ideas, funds, and manpower, needs to be proportional to the benefits they obtain, both in economic, social, and environmental aspects.

Based on the results of the interview with Ar Rasyid as the head of Senuro village, we realized that there are some residents who enjoy the benefits of the existence of the tomb of Putri Pinang Masak, such as pilgrimage or utilizing facilities, but have not been actively involved in preservation activities. Even so, the village government continues to strive to encourage community involvement with a more educational and persuasive approach. We are confident that through increased understanding of the importance of preserving this historical site, public awareness will grow over time. The village government also tries to open opportunities for all residents to contribute, both in the form of energy, ideas, and material donations. We hope that the spirit of mutual cooperation and a sense of ownership of this cultural heritage can grow further, so that more residents will participate in efforts to preserve this tomb in the future.

CONCLUSION

Based on the results of this study, it shows that the involvement of the community in maintaining and preserving the religious tourism site of the Tomb of Putri Pinang Masak in Senuro Village has a considerable role, although it is not fully maximized. Community participation is reflected in various forms, both directly through physical activities and indirectly such as giving donations and ideas. Activities such as mutual cooperation, care of the cemetery environment, as well as material and manpower support show concern for the preservation of this historic site. On the other hand, the level of involvement of the younger generation is still relatively low, and a number of obstacles such as limited funds and lack of local government support also affect the sustainability of conservation. The village government has made various development efforts, but the success of the preservation of this site still requires strong synergy between the community, local leaders, and other related parties. With the increasing collective awareness of the importance of historical and cultural heritage, it is hoped that the Tomb of Putri Pinang Masak can continue to be maintained and provide spiritual and educational benefits for future generations.

BIBLIOGRAPHY

- Dewi, F. P. (2024, January). Community Participation in Developing Village Potential in West Banuaju Village, Batang-Batang District, Sumenep Regency. In *Proceedings of the National Seminar of the Faculty of Social and Political Sciences* (Vol. 1, No. 1, pp. 99-108).
- Fatmawati, R., Alwi, S., & Tajuddin, T. (2024). Community Participation in Infrastructure Development in Pundameta Village, Ladongi District, East Kaloka Regency. *JIDE: Journal Of International Development Economics*, 3(01), 78-88.
- Juniasih, I. A. K., Suastama, I. B. R., Wimpascima, I. B., & Mulia, M. N. (2024, April). Community Participation in the Development of Tourism Villages: Qualitative Analysis and Its Influencing Factors. In *Management Forum* (Vol. 22, No. 1, pp. 17-25).
- Nuraini, P. (2023). Management of Religious Tourism Objects of the Tomb of Sheikh Abdurrahman Siddiq Al Banjari in Indragiri Hilir Regency, Riau Province. *El-Mal: The Journal of Islamic Economic and Business Studies*, 4(6), 1569-1581.

- Pratiwi, A. P., Yuniarti, E., Pratiwi, N. N., Fitriani, M. I., & Septianti, A. Community participation in the development of potential tourist attractions of Sungai Kinjil Beach. *Region: Journal of Regional Development and Participatory Planning*, 20(1), 325-341.
- Saputra, E. (2019). Form of community participation in developing the Kungkuk Tourism Village. *Journal of Social and Political Sciences (JISIP)*, 8(4), 316-324.
- Sapitri, A. D., Priyanti, E., & Kurniansyah, D. (2023). Community Participation in the Implementation of the Development of Cikalong Village, Cilamaya Wetan District, Karawang Regency. *Community Development Journal: Journal of Community Service*, 4(2), 4005