

# HISTORY OF JAMI' MOSQUE AIR TIRIS: CULTURAL SYMBOL OF KAMPAR RELIGIOUS TOURISM DESTINATION AS SERAMBI MECCA IN RIAU

Ellya Roza<sup>1\*</sup>, Violeta Inayah Pama<sup>2</sup>, M. Fadhil Fuadi<sup>3</sup>, Sindi Ayudia Pama<sup>4</sup>,  
Nik Abdul Rakib bin Nik Hasan<sup>5</sup>

<sup>1</sup> Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

<sup>2</sup> Sekolah Tinggi Agama Islam Al-Kifayah Riau, Indonesia

<sup>3</sup> Madrasah Tsanawiyah Darel Fadhillah Pekanbaru, Indonesia

<sup>4</sup> Universitas Negeri Yogyakarta, Indonesia

<sup>5</sup> University Prince of Songkla Pattani, Thailand

email: [ellya.roza@uin-suska.ac.id](mailto:ellya.roza@uin-suska.ac.id)

## Abstrak

*Artikel ini bertujuan untuk mendeskripsikan kepatutan Masjid Jami' Air Tiris sebagai simbol budaya destinasi wisata religi di Kabupaten Kampar dan perwujudan Kampar sebagai Serambi Mekah Riau. Hal tersebut dikarenakan julukan Kampar sebagai Serambi Mekah Riau sudah mengakar dan mengembang kemana-mana sehingga sangat perlu pembuktian dengan merealisasikan antara slogan dengan kenyataannya. Metode yang digunakan melalui pendekatan kualitatif yang mengarah kepada content analisis. Hasil yang ditemukan bahwa berdasarkan Undang-Undang No. 10 Tahun 2009, Bab 1, Pasal 1 telah dicantumkan bahwa pariwisata adalah berbagai macam kegiatan wisata dan didukung berbagai fasilitas serta layanan yang disediakan oleh masyarakat, pengusaha, pemerintah dan pemerintah daerah. Kemudian diperkuat oleh Peraturan Daerah nomor 6 tahun 2016 tentang Pembentukan dan Susunan Perangkat Daerah Kabupaten Kampar, maka pada bab II pasal 3 dicantumkan bahwa Dinas Pariwisata dan Kebudayaan yang menyelenggarakan urusan Pemerintahan bidang pariwisata dan kebudayaan di antaranya penyelenggaraan wisata religi yang berkonotasi pada kegiatan perjalanan yang dilakukan secara sukarela untuk menikmati objek dan daya tarik wisata dalam suatu destinasi wisata yang bersifat keagamaan. Dalam hal ini adalah Masjid Jami' di Air Tiris yang pada dasarnya dapat dijadikan sebagai destinasi wisata religi di Kabupaten Kampar karena beberapa syarat yang ditentukan untuk menjadi destinasi wisata religi telah memenuhi dan masuk dalam tataran seperti (1) aspek destinasi dan aksesibilitas; (2) aspek amenitas dan bangunan; (3) aspek atraksi dan storytelling; (4) aspek informasi melalui media sosial dan teknologi. Kesimpulannya bahwa Masjid Jami' dapat menjadi simbol Propinsi Riau umumnya dan khususnya Kampar sebagai Serambi Mekahnya Riau karena telah memiliki wisata religi sebagai bukti fisik dan tidak hanya slogan saja.*

**Kata Kunci:** *Mesjid Jami', Wisata Religi, Air Tiris, Serambi Mekah, Riau.*

## Abstract

*This article aims to describe the propriety of the Jami' Air Tiris Mosque as a cultural symbol of a religious tourism destination in Kampar Regency and the embodiment of Kampar as the porch of Mecca, Riau. This is because Kampar's nickname as the porch of Mecca, Riau has taken root and developed everywhere, so it really needs proof by realizing the slogan with reality. The method used is through a qualitative approach that leads to content analysis. The results found that based on Law no. 10 of 2009, Chapter 1, Article 1 it has been stated that tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, businessmen, government and local government. Then it was strengthened by Regional Regulation number 6 of 2016 concerning the Formation and Composition of Regional Apparatuses of Kampar Regency, then in chapter II article 3 it is stated that the Tourism and Culture Office which carries out Government affairs in the field of tourism and culture includes organizing religious tourism which has the connotation of travel activities carried out voluntarily to enjoy tourist objects and attractions in a religious tourist destination. In this case, it is the Jami' Mosque in Air Tiris which basically can be used as a religious tourism destination in Kampar Regency because several conditions are determined to become a religious tourism destination that have fulfilled and are included in such levels as (1) destination and accessibility aspects; (2) aspects of amenities and buildings; (3) aspects of attractions and storytelling; (4) aspects of information through social media and technology. The conclusion is that the Jami' Mosque can become a symbol of Riau Province in general and Kampar in particular as the porch of Riau's Mecca because already has religious tourism as physical evidence and not just a slogan.*

**Keywords:** *Jami' Mosque, Religious Tourism, Air Tiris, Serambi Mecca, Riau.*

## INTRODUCTION

The mosque is the house of Allah SWT. Apart from being a place of worship activities for Muslims such as praying, dhikir and praying, the mosque is also a place to unify people in discussing islamic syiar. The mosque is the home of every pious person, Allah assures the person who considers the mosque as his home, that he will be given peace and mercy and the ability to cross the *shiratal mustaqim* to the pleasure of Allah.

Physically, the mosque building that stands now is on average equipped with complete and adequate facilities. Starting from a comfortable prayer place with good carpets and prayer rugs and good electric lighting, air circulation that cools worshippers with fans and air conditioning even seems luxurious. Not only that, the mosque is also equipped with ablution places and comfortable toilets, parking lots large enough for visitors to motor vehicles and cars.

Functionally, mosques are also facilitated by the presence of mosque officers, such as imams praying fardhu and bilal or muezzins, cleaners and others. Then also launched a number of religious programs, such as learning to read and write and tahfizh al-Qur'an, taklim assembly, shalawat and dhikr assembly, commemoration of Islamic holidays so that mosques can carry out their functions and can be mirified properly. One of the mosques in Kampar Regency is the Jami' Mosque located in Air Tiris village where the mosque is one of the oldest mosques in Kampar Regency, Riau Province. Masjid Jami' was built in 1901 A.D.

The traditions of the Air Tiris people in community life are very thick with their customs, and religious life is very thick with Islamic teachings so that Kampar is the "Porch of Mecca Riau". This means that social life is in line with religious life.

In general, the Jami' Mosque located in Air Tiris still exists in the form of its building today. The shape and materials of the building are still maintained until now despite repeated renovations of the building. For example, repairing leaky roofs, repairing damaged floors and walls or other repairs still maintain the original shape without changing the original shape. This means that the authenticity of the frame shape of the mosque building has not changed since its establishment in 1901 until now in 2022. Thus, the existence of the Jami' Mosque

in Air Tiris has a uniqueness to be known to other communities who also have mosques as places of worship. The Air Tiris community can now be said to be a society that cherishes the relics of the past. Not to be confused with other communities that have demolished long-standing mosque buildings. This happens if there are donors who will repair the mosque and then the old mosque is changed in the shape of the building so that a new mosque is built. For example, the mosque left by Marhum Pekan in Pasar Bawah has been demolished by the old mosque building by millennial leaders and replaced with a new mosque building. Such actions can be said to disrespect the relics of the people in the past who lived during the era of Sultan Muhammad Ali ruled.

There are still many examples that occur in the community regarding the construction of mosques that change old buildings with new building shapes and models. Basically, this should not happen because the old building is the result of past community efforts. If that happens, then the perpetrators, both individuals and society do not understand history. Studies about mosques have been very much found, both in the form of articles in journals, research results, books, booklets, leaflets or simple peels such as guidebooks or pocketbooks. The mosque as a unifying center for Muslims does have uniqueness in every movement of the building and its function. However, writings about the Jami' Mosque were only found a few scientific papers in the form of articles published in journals. Then a book was published in 2010 entitled *Jami' Air Tiris Mosque: History and Development*. The book is only fleeting information about the existence of the Jami' Mosque in Air Tiris (Abbas, 2010). As for articles in the form of articles published in journals, based on searches, 3 articles were found about the Jami' Mosque, namely the scriptures of Amalia and Hasbullah in 2020 wrote an article entitled "There is a Buffalo Head Stone In the Mosque : A Study of Community Beliefs in Kampar Regency". The conclusion states that the factors that influence public trust in the Buffalo Head Stone at the Djami Mosque in Tanjung Berulak Village, Kampar Regency are as follows: (a) community trust seen from historical factors, namely history which shows that the Buffalo Head stone is a relic during the construction of the

Djami Mosque, because the Buffalo Head stone has many benefits; (b) community trust seen from socio-cultural factors, namely external factors such as traditions from a community that ultimately influence a person's perception to believe in a belief; (c) community trust seen from the belief factor, namely people who believe in the Buffalo Head Stone as the power of Allah SWT and for them it is not *musyrik*.

Then Rahmayanis, Ahmad Akmel, Riswel Zam in 2016 wrote an article entitled *Aesthetics of Jami' Air Tiris Mosque Ornaments, Kampar Regency, Riau Province*. The conclusion is that Jami' Air Tiris Mosque is a cultural artifact that until now is still maintained and stands firmly in the area of Pasar Usang Air Tiris. The building is equipped with Malay ornaments taken from nature and the surrounding environment, such as plants, animals, nature, geometric, calligraphy and other varied forms. The function and meaning of ornaments in mosques are as a symbol of social status of the community, decoration on buildings, repellent, giving sustenance, peace and harmony of life, prosperity and fertility, and devotion to Allah SWT. Similarly, Zulfa (2016) wrote an article entitled *The Influence of Islamic Culture on the Building of Djami' Air Tiris Kampar Mosque*. The conclusion is that Islam also colors the journey of the Jami' Mosque where the Jami' Mosque is a manifestation of mosque architecture with Indonesian culture. The influence of Islam can be seen in 4 large poles symbolizing the number of bajau found in Air Tiris village. Then there is calligraphy writing in the mosque.

Furthermore, based on a search of data from the Publih or Perish site and application, from 2018-2022, hundreds of writings about mosques have been recorded. However, no study of the Jami' Mosque in Air Tiris was found. Therefore, it is very appropriate if the Jami' Mosque in Air Tiris Kampar Regency, Riau Province is exposed to the journal so that its existence is known by people outside Riau. Even with its strategic position with a large location, it should be sought by the authorities to be used as religious tourism. Thus, Kampar as the porch of Mecca, Riau, is not just a name, but the proof of the reel can be witnessed. This means that by making religious tourism, opportunities will be opened to be known to various regions so that the existence of the Jami Mosque will be beneficial not only for the

surrounding community but also for other general public. Based on the search of previous studies (literature review), the article from the results of this research is very important to be published considering that the Jami' Mosque in Air Tiris is a very unique mosque because various stories, myths and legends are attached to the existence of the mosque.

## METHOD

The focus of the research location is the Jami' mosque in Air Tiris, Kampar Regency, which is a mosque in the midst of an Islamic community. This research is a qualitative research that will explore the Jami' Air Tiris Mosque into religious tourism in Riau as one of the supporters of Kampar as the porch of Meccanya Riau. This research is a study of social science families. This means that the method used is in accordance with social science research guided by a theoretical framework of thought (Burke, 1992: 11). Qualitative research pays attention to natural data, data in relation to the context of its existence, involves a large number of relevant social phenomena and maintains values to study an object without any hypothesis assessment with natural methods. That is, qualitative research is also guided by the paradigm (pluralistic) because it can provide a series of evidence (chain of evidences) needed to increase internal validity (internal validity) and external validity (external validity) of the data collected. The expected research results are not generalizations based on quantity measures but the meaning of observed phenomena (Creswell, 2014:37; Arikunto, 2018; Iskandar, 2013). Therefore, the method used is qualitative descriptive because the exposure in writing leads to descriptive explanation as a characteristic of qualitative research methods. Qualitative research is research that intends to understand the phenomenon of what the research subject experiences holistically and by way of description in the form of words and language, in a special scientific context and by utilizing various scientific methods (Sugiyono, 2021: 11; Maloeng, 2018:11; Kaelan, 2012:5; Burngin,2021:5)

Along with the pattern of qualitative research, the process of obtaining data will essentially lead to the focus of research. In collecting data, observations are also made to the location that is the object of research because a

number of historical and cultural evidences can still be observed to prove its history. Such thinking departs from the view, the more intense and meticulous and creative a person is in heuristics, it is expected that a rich source of information will be obtained. And this is the rationale for conducting qualitative descriptive research. Help from the social sciences approach is needed because diachronic studies alone are not enough.

To analyze data, the content analysis method is used, which is a research technique to make inferences that are imitated and shahih data by paying attention to the context (Bungin, 2021:5; Adipura, 2008:109; Ratna, 2011:13). The steps in analyzing qualitative data are (1) processing and preparing data for analysis. This step involves transcription, interviewing if any and then sifting through and structuring the data; (2) read the entire data. At this stage the researcher begins to write special notes or general ideas about the data obtained; (3) Start coding all data. Coding is the process of organizing data by collecting pieces of text and writing them down; (4) the implementation of coding to describe the setting, people, categories and themes to be analyzed; (5) write descriptions and themes to be restated in the narrative for the research report; (6) making research interpretations ((Creswell, 2014:263).

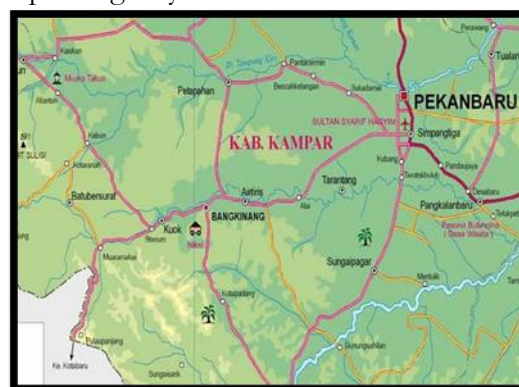
## RESULT AND DISCUSSION

### Geography of Kampar Regency

Kampar is one of the regencies in Riau Province with its capital Bangkinang. Kampar is known as *Serambi Mecca* in Riau Province. In addition, it also got the nickname as *Bumi Sarimadu*. This district has an area of 11,289.28 km<sup>2</sup> or 12.26% of the area of Riau province and the population based on data from the Ministry of Home Affairs in 2022 amounted to 895,000 people (Kampar Regency In 2020 Figures, [www.kamparkab.bps.go.id](http://www.kamparkab.bps.go.id)).

Kampar is an area traversed by a large river, the Kampar River. Based on various historians' views that the Kampar River is now a confluence of two rivers, namely the Kampar Kanan River and the Kampar Kiri River. This is supported by the existence of Muara Takus Temple located on the banks of the Kampar Kanan River. Then there was a connection between the Malay Sultanate of Melaka and Kampar where Sultan Mahmud Syah (the last Sultan of Melaka) fled to Kampar when

the fall of Bintan in 1526 to the Portuguese. After that, two years later Sultan Mahmud Shah died and was buried in Kampar. Kampar at that time had been led by a king, who also had a relationship with the Minangkabau ruler (Winstedt, 1962:8). Likewise, Tomas Dias in his expedition to the interior of Minangkabau in 1684, mentioned that he traced the Siak River then arrived at an area, moved and continued the overland journey to the Kampar River. On the way he met with the local authorities and asked permission to go to Pagaruyung (Cortesão, 1944:60). The following can be seen map images of Riau Province and Kampar Regency.



**Figure 1. Map of Kampar Regency Geographic Air Tiris**

Air Tiris is the capital of Kampar District. In September to December rainfall in Air Tiris is quite high so that around the Kampar River there are often floods that can reach 2 to 2.5 meters above the river surface. The boundaries of Air Tiris Village are the north border with the Kampar River, the south is bordered by the Katoman River, while the eastern boundary is with Ranah Village, while the western boundary is with Tanjung Berulak village.

Kelurahan Air Tiris is cut in the middle by the Pekanbaru-West Sumatra state road. Transportation to and from neighboring villages is quite smooth which can be reached by public transportation services. Air Tiris Village is divided into rice fields, settlements, plantations, roads, buildings, markets, fishing ponds and others.

### Religious Tourism

Religious tourism is one type of tourism related to religious aspects. Religious tourism is interpreted as tourist activities to places that have special meaning for certain religious people. Religious tourist attractions can be places of worship and historical places that have specificity



and have their own meaning. Prihantoro (2016:7) explained that religious tourism is a type of tourism that is categorized into special interest tourism. Special interest tours emphasize the very special interests of travelers who "are traveling to learn a bout and experience particular specific features related to an area". This interest can be in the form of certain hobbies or pleasures that manifest in the form of tourist trips. Certain tourism activities can be categorized into special interest tourism, such as educational travel / tourism, art and heritage tourism, ethnic tourism, adventure tourism, sports and health (adventure, sport and health tourism) and including religious tourism.

Religious tourism is also understood as a tourist activity to a place that has special meaning for religious people, usually several places of worship that have uniqueness. For example, in terms of history, there are myths and legends about the place or the uniqueness and architectural excellence of the building. Even with religious tourism, the purpose of visitors or tourists is to obtain blessings, ibrah, tausiah and wisdom after returning from the place visited. Therefore, it can be said that religious tourism is a religious journey to fulfill spiritual thirst, so that the dry soul is wet again with religious wisdom. According to Chotib (2015:42) there will be something different that can be captured and felt by religious tourism participants, both when they depart, when they are at the location, and after the end of the trip. Because religious travel can only be meaningful if the perpetrator has understood the desired meaning.

Many religious attractions that can be visited besides mosques, such as Borobudur Temple which is always visited by Buddhists in large numbers both from within and outside the country on Waisak day. In addition, it is also visited by the world community because of the uniqueness of the building. Likewise, temple buildings in various regions, not only adherents who come to visit but the general public very much come just to witness the beauty of the building. Another example is Goa Maria in Kediri, East Java, Goa Maria Sendangsono in Magelang Regency, Central Java where on Christian holidays, it is always filled with visitors to worship (Kompas, October 17, 2015).

In the management of religious tourism, there are several things that must be considered

among them are (1) It is necessary to establish a local community forum to discuss the development of religious thematic religious tourism attractions/Muslim pilgrimages appropriately by taking into account the potential of existing local cultural wealth; (2) Equipment is needed in the form of making a master plan, RTBL (building and environmental plan) and discussed cross-sectorally (Duerea, 2017:46). Furthermore, Ati (2011: 33) explained that the function of religious tourism is for individual or collective outdoor and indoor activities, to provide freshness and enthusiasm for life both physically and spiritually; as a place of worship, prayer, dhikr, and prayer; as one of the religious activities; as one of the tourist destinations of Muslims; as a community activity; to gain inner and outer calm; As an improvement in human quality and teaching.

According to Fatimah (2011:38) there are several contents of da'wah in religious tourism, first Al-Mauidhah Hasanah can be interpreted as an expression that contains elements of guidance, education, teaching stories, good news, warnings, positive messages that can be used as guidelines in life in order to get salvation in the world and hereafter. Second, Al-Hikmah as a method of da'wah that is interpreted wisely, noble mind, airy chest, clean heart and attracts people's attention to religion or God.

### **The History of the Establishment of Jami' Mosque**

Jami' Mosque is located on the banks of the Kampar River precisely in Pasar Usang Air Tiris, Tanjung Berulak Village, Kanagarian Air Tiris, Kampar District, Kampar Regency, Riau Province. The construction of the mosque began in 1901 AD and was completed in 1903 AD, which was initiated by a cleric named Dt. Ongku Mudo Songkal, assisted by the *Nimik Mamak XII* from various tribes in the village, along with the Kanagarian Air Tiris community in cooperation (Abbas, 2010:1). Engku Mudo Songkal was a prominent propagator of Islam in the Kampar area. One of the reasons Engku Mudo Songkal intends to build a mosque in the area around the Air Tiris Market is because when he wanted to perform the zhuhur prayer, he did not find a prayer place or mosque in the Air Tiris area, even though the place was a crowded area. The results of his thoughts were conveyed to Dt. Palo whose

office is around the market. Dt. Palo then conveyed this proposal to *Ninik Mamak XII* Kenagarian Air Tiris. Through a meeting (deliberation) chaired by Dt. Palo it was decided that *Ninik Mamak XII* Kenagarian Air Tiris approved Engku Mudo Songkal's proposal to build a mosque near the Tiris Water Market with consideration as a place of worship for the community, visitors and traders around the Tiris Water Market. Overall, the construction of this mosque was carried out by *Ninik Mamak XII* Kenagarian Air Tiris which consisted of tribal leaders called *Ninik Mamak XII* who had nephews in 20 banjau (villages) in Kenagarian Air Tiris. In the subsequent agreement, the technical construction of the mosque was agreed that the area of land where the mosque was built was sought by *Ninik Mamak XII* Kenagarian Air Tiris; wood and Sondi are charged to the people of Banjau Air Tiris; while the artisans are taken from the artisans in the Tiris Water Market then the implementation is carried out in a mutual cooperation (*Ibid*).

Although there are 20 banjau, the construction of the Jami' Mosque was carried out in a mutual cooperation manner by the community of four banjau located in Kanagarian Air Tiris, namely Banjau Sawah, Banjau Nago Beralih, Banjau Batu Belah and Banjau Tanjung Balit (Zulfa, 2006:61). The construction of the mosque was carried out after all the necessary materials had been collected. To collect materials such as poles, boards, sondi stone or foundation and so on, it takes as long as a year. Before the construction began, a traditional ceremony was held which was attended by the Head of Nagari (Dt. Palo) Air Tiris and several Dutch contoleurs based in Bangkinang, the Head of Banjau, community leaders, *ninik mamak*, artisans and the general public (*Ibid*).

According to the narrative and beliefs of the surrounding community when the establishment of this mosque was carried out, every footstep of Engku Mudo Sangkal was always accompanied by holy sentences that reminded of the greatness of God. This is what gives another strength of the Jami' Air Tiris Mosque so that this building without iron nails even though it is more than a century old still stands. In addition, according to Nurdin Abbas's story that during the revolution, this mosque became a base for defense of fighters,

so this mosque was once burned by the Japanese army, but thanks to Allah permission the whole building was still intact (Amanah Magazine, tt:32).

### **Socio-Cultural Life of the Community**

The Air Tiris community is known as the OCU. The Air Tiris community consists of several tribes where tribes can be used as identifiers because with tribes can be known genealogies. The ethnic classification is taken from the mother tribe group, meaning that a person born will be classified into his tribe group because the Air Tiris community adheres to a matrilinear kinship system (maternal lineage). Ethnic differences in society do not constitute differences in social status. Each tribe has equal rights and position in society.

Basically, the tribes in the indigenous people of Air Tiris broadly speaking there are several major ethnic groups, namely (1) the Piliang tribe; (2) the Pitopang tribe; (3) Mandailiong (4) Domo; (5) the Kampai tribe. The inhabitants of Kampar have always referred to themselves as Oughang Kampar (Kampar People), spread over most of Kampar (Wikipedia). In line with the development of time, these tribes experienced expansion. Each tribe has a traditional leader or chief. The chieftain in Air Tiris custom is referred to as *penghulu* or *ninik mamak*. *Penghulu* or *ninik mamak* is considered honorable and respected by the indigenous people of Air Tiris, having authority over their respective customary state territories (Janna, 2015:2).

If viewed from the social and cultural structure, the Air Tiris village community is included in the category of middle society with the characteristics of strong family relationships, but relations in the local community have begun to relax and show symptoms of relationships on the basis of economic calculations; Customs were still respected, but people's attitudes began to be open to outside influences; In society there are formal educational institutions up to the upper secondary school level, but there are still very few vocational or vocational education institutions; illiteracy rates are moving down; the written law began to accompany the unwritten law; the economy of society gives more opportunities to market production so that it begins to cause differentiation in the structure of society in which money increasingly plays; traditional social cooperation among extended families and neighbors was still strong, but public use was

beginning to be carried out on the basis of wages (<http://www.repository.umsida.ac.id>, p.135).

But in the last ten years such conditions are felt to be changing. This is due to, especially, the geographical location of Air Tiris village which is on the Pekanbaru-West Sumatra state road and is in the center of the sub-district city. It indirectly accepts cultural transformations and influences that come from outside. In addition, the influence of electronic media also plays a role in influencing the personal characteristics of the Air Tiris community. In its development, the social condition of the Air Tiris community was between two cultures, namely village culture and city culture. The main effect of change that can be seen is the decay of the culture of cooperation or mutual assistance in the Air Tiris community (*Ibid*).

Regarding the Jami' Mosque, it can be said that the Jami' Mosque is a cultural product of the heritage of the Air Tiris community in the past. According to Williams, (1981:17) culture is divided into three parts, namely the product of culture itself, supporters of existing culture and the effects caused by the existence of culture itself. The cultural product contained is a Jami' Mosque building while the supporters of the existing culture are residents or the Air Tiris community. The effects caused by the existence of the Jami' Mosque are (1) a sense of belonging, that the existing mosque belongs to the Air Tiris community, because this cultural artifact is in the Tiris Kampar water area; (2) Jami' Air Tiris Kampar Mosque is a symbol of the greatness of the community in the past to the present, indirectly causing a sense of pride in the community because in the area there is a historical cultural artifact, so that this area is known and visited by people from outside Air Tiris (Rahmayanis et al, 2016:158).

**Social religious life of the community**

The religious life carried out by the Air Tiris community is quite good and the majority of the population is Muslim. As for the place of worship in Kampar District, it can be known that there are many mosques and mosques. Religion is very important for humans, as well as for the people of Air Tiris because religion is a pattern of *aqidah* that includes elements of belief. As the place of worship in Air Tiris Kampar District can be seen in the following table:

**Table 1. Facilities of Worship**

No	Jenis Sarana Pendidikan	Jumlah
1	Masjid	6
2	Mushalla	16
3	Gereja	-
<b>Jumlah</b>		<b>22</b>

Sumber: Kantor Lurah Air Tiris

From the table above, it is seen that the facilities of worship in Air Tiris are mosques and prayer rooms, this indicates that the majority of Air Tiris residents are Muslims. Among the activities carried out by the Air Tiris community is filling with regular recitation in the mosque and the recitation of mothers who are members of the *ta'lim* council group. Then also recitation (learning to read the Qur'an) for children which is carried out after Maghrib prayers and shubuh education on Sunday mornings. Therefore, it can be said that the community of Air Tiris village is identified with the religious community. This can be seen from the many religious symbols of the Air Tiris village community, such as mosques, prayer rooms, madrasas, pesantren, recitation institutions and also social community organizations. The existence of the institution was then followed by various religious activities, both at the level of children, adolescents and parents.

One of the places of worship as written in the table is Jami' Mosque which is located in Pasar Usang. The shape of Masjid Jami' Pasar Usang Air Tiris is different from other mosques. This proves that the mindset of the Air Tiris people of the past had high intelligence. In 1901 the beginning of the construction of the mosque was a difficult time for the Indonesian population as life was in the grip of colonial colonialism. However, the people of Air Tiris can realize their desire to build an amazing worship facility to this day. It can even be a symbol of Riau as a Malay country so that Kampar is known by the nickname "Serambi Meccanya Riau".

According to Hanafie (1998:348) that the functions and roles of mosques include (1) for worship or *hablumminallah*; (2) social society or *hablumminannas* (Amiruddin, 2008: 52); (3) economics (Mustafa et al, 2006: 16); (4) education (Heri, 2005: 1); (5) dakwah; (6) politics (Hidayat, <http://staff.uny.ac.id/sites/default/files/PENGERTIAN>).

The Jami' Mosque building is like a house on stilts with a three- or three-story pyramid-shaped

roof that tapers upwards like a pyramid. According to Effendy that in essence, Riau Malay traditional buildings are determined by the shape of the shape of the roof of the building, pyramid-roofed buildings are called "pyramid houses" (Effendy, 1993:14).

The pyramid-shaped roof used by Malays in buildings, both mosques and residential houses or houses for offices is a relic of Hindu and Buddhist beliefs. It is very clear that the influence of Hindu-Buddhism on buildings in the Malay community is very obvious, because Hindu-Buddhism first entered Malay land (Effendy, 1980:65).

Furthermore, when viewed from the state of social, religious or community organizations in Air Tiris, there are two religious organizations, namely Perti and Muhammadiyah. These two organizations have an established structure marked by the composition of the management of Muhammadiyah and Muhammadiyah educational institutions. In everyday life, there is almost no competition that highlights the differences between Muhammadiyah and Perti, but instead they jointly carry out religious activities using only Islamic symbols and names. Based on the description of religious symbols and practices of religious activities as mentioned above, it can be seen that the community of Air Tiris village is a religious community. Most communities are directly involved in intensive Islamic religious activities (<http://www.repository.umy.ac.id>, p.142). This means that the people of Air Tiris have full faith in Islam.

According to Mardan, (2019:75) religious belief is a belief in divine doctrines such as belief in the existence of God, angels, the afterlife, heaven, hell, destiny and others. As a religious person, of course, the value of religiosity must really be seen in the form of the implementation of attitudes, actions or behaviors and speech in everyday life. People who are religious, profess faith and devotion to God should show attitudes that reflect obedience to God's rules and teachings.

### **Jami' Mosque Air Tiris, Kampar Regency as Riau Religious Tourism Destination**

As a regency, Kampar has a vision, namely Kampar Regency is a Cultured Country, Empowered in a Religious Community Environment by 2025. The vision is described in the mission of Kampar Regency including (1)

Realizing the development of cultural values of the Kampar community that guarantees the system of society and state to face global challenges; (2) Improve the management and ability of the apparatus in managing regional assets and community services; (3) Improve the quality of human resources who are healthy, law-abiding, mastering science, technology and faith, having forward-looking piety; (4) Developing a people's economy based on local resources with an orientation to agribusiness, agro-industry and tourism and encouraging integrated and related investment growth between the private sector, the community and the government on a local, regional, national and international scale; (5) Realizing the development of a balanced area that can become a sustainable quality of life.

Based on the vision and mission that has been carried out by the Regional Government of Kampar Regency, Kampar Regency has an office that manages various traditions, history, culture, arts aimed at promoting tourism. Cultural aspects are the main and important aspects to support the development of tourism development. Tourism and culture can be interpreted as interconnected activities where information exchange activities occur such as art, food, traditions, identity, ceremonies and others. So that the culture of an area can be enjoyed by other people who come to visit the place. Culture will greatly affect the prospects of tourism activities carried out by the government and society. To realize the vision and mission of Kampar Regency, it is realized in Regional Regulation number 6 of 2016 concerning the Establishment and Arrangement of Regional Apparatus of Kampar Regency. In chapter II article 3 it is stated that the Tourism and Culture Office, Type A, organizes Government affairs in the field of Tourism and Culture.

According to UU. No. 10 of 2009, Chapter 1, Article 1 concerning tourism, tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, entrepreneurs, government and local government. Therefore, tourism development is realized through the implementation of tourism development plans by taking into account the diversity, uniqueness and distinctiveness of culture and nature as well as human needs for tourism. By placing it at this level of understanding, one of the tourism development plans is translated into a



tourism destination policy that is able to realize national tourism development that is feasible according to local culture, socially acceptable, prioritizes local communities, is not discriminatory and environmentally friendly.

Mokalu (2017:11) explained that a trip to tourist attractions in various countries basically contains a personal travel romance that contains sadness, happiness to emotional overflow in such a way from each perpetrator. That taste then also gives color to someone's storytelling strategy for a tourist destination. No matter how the real facts of the place, conditions, and physical build of a place visited, a blogger or amateur traveler will tend to frame a destination according to the frame he believes. This is an interesting thing that makes a tourist spot told always parallel to the frame of the narrator.

Based on the vision and mission as well as the tourism law above, basically the Jami' Mosque in Air Tiris Kampar Regency can be said to have met the intended criteria to realize it as a religious tourism destination. The quality of the destination over the potential attraction is determined by four things, namely attractions, amenities, accessibility and management institutions. This means that several conditions to make Jami' Mosque as a religious tourism of Kampar Regency have been realized, it's just a matter of designing the management to be more administratively organized. The following are explained aspects that support Jami' Mosque as a religious tourism destination.

### **Aspects of Destination and Accessibility of Jami' Mosque**

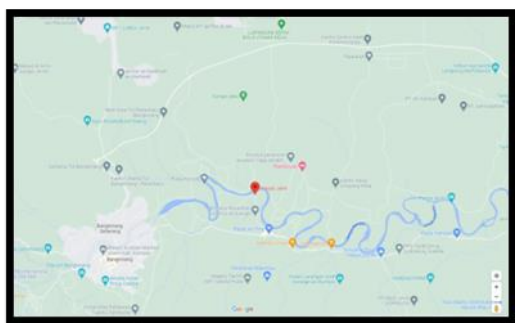
Destination according to KBBI (online) means destination. Thus the destination is always associated with the place, direction or destination. Lexically, the word destination means a place that will or is being addressed. Place here refers to a place that is physically available, not abstract let alone imaginary. Therefore it is said that a destination is a geographical area as a location that can attract visitors or tourists to visit to enjoy various tourist products. This means that tourist destinations require various requirements to realize them because destinations are a bundle consisting of various tourism facilities and services such as various other service products, consisting of a number of multidimensional attributes that together determine their attractiveness for certain

individuals in certain choice situations (Sulhan, 2017:130).

The reality of tourist destinations is the most complex space of a place. Place in this case does not solely refer to the geographical context of the position's existence. In a tourist destination there are various phenomena that lie to be described. There is an exotic natural landscape, there is a unique atmosphere of socio-cultural life of the community (tourist villages, traditions and customs of the local community), there are historical artifacts with all the fascinating myths and legends (*Ibid*). Regarding the location of the Jami' Mosque, it can be said to have a representative area because in addition to being located in the middle of a settlement that is easily accessible by means of transportation, it is also near the crowd, namely a market that provides all the needs of the community and visitors or tourists.

Jami' Mosque in Kampar is a symbol of the greatness because the Air Tiris community always works together to maintain and maintain the mosque building from various challenges that can damage the mosque building. This sign of the is complemented by the application of various ornaments on the walls of the mosque. Thus, there is a relationship between ornamental variety and the social function of the Air Tiris community, namely building the meaning of social status, both for the Air Tiris community and for the nagori. As explained by Gustami that aesthetic expressions born from ornaments or ornamental varieties function more as symbols that are very close to the conditions and situations of society and the surrounding nature (Gustami, 2008:21).

Jami' Mosque became the symbol of Kampar Regency as the porch of Mecca Riau located in Air Tiris. As can be seen in the map below that the Jami' Mosque was built and is in a very static position. It can be visited from various directions by land transportation and water transportation. Here can be seen the location of Mejis Jami' based on mapgoogle.



**Figure 2. Location of Jami' Mosque Aspects of Amenities and Building of Jami' Mosque**

Mosques are one of the important elements in the structure of Islamic society because mosques for Muslims have great meaning in life, both physical and spiritual meanings (Harahap, 1996:26). Fi'il madinya *sajada* (he has prostrated himself) is given the prefix *ma*, so there is *isim makan*. This eating isim causes a change in the shape of the rhyme into a *masjidu*, *masjida*. So the original spelling is mosque (with a). The takeover of the word mosque by Indonesian generally brings about the process of changing the sound of *a* to *e*, so that the sound of the mosque occurs. The change in sound from *ma* to *me* is due to the prefix *me* in Indonesian. That this is wrong, of course, common mistakes like this in the Indonesianization of foreign words are common. In linguistics, it is a rule that if a deviation or mistake is made in general, it is considered right (Gazalba, 1994:118).

Although in everyday life the mosque is often interpreted as a building where prayers for Muslims. But mosques also have an important role to build the character and cultural identity of Muslims. Therefore, mosques have various functions for the benefit of Muslims in living their daily lives (Khaeriyah, 2021. <https://syekhnurjati.ac.id.2021/10/07>).

Based on monitoring of the Jami' mosque in Air Tiris, it can in fact be used as a religious tourism destination. This can be seen from various aspects such as building aspects and other aspects. From the aspect of the building can be seen the following picture.



**Figure 3. Jami' Mosque from the Front**

Based on the picture above, it can be said that the Jami' Mosque is not only a place of worship but also a cultural work of the living community, because the mosque is an architectural work that is used by the Muslim community widely and is used continuously from generation to generation. As a religious building, a mosque is a representation or representative of the Muslim community that is loaded with local wisdom values. Therefore, the mosque building is one of the handiwork of man. This means that the Jami' Mosque in Air Tiris is a symbol of history, cultural symbols and religious symbols of the Air Tiris community, especially in Pasar Usang. The historical symbol contained in the Jami' Mosque can be interpreted that the building is a work created with high appreciation and can be said to represent the journey of human life that supports it.

The shape of the main building of the Jami' Mosque is pentagonal, carved walls, three-tiered roof (overlap) tapering upwards. The type of wood used is about wood (which is resistant to heat and rain). Overall the installation of the roof, walls in the mosque building does not use iron nails, but is made of wooden nails. The splicing system uses tongue splicing and in certain parts uses pegs made of wood. At the top or front of the pulpit, on 2 (two) long milestones in the mosque, each inscribed with *two kalimah shahadah* and two *basmallah* writings made and done by Engku Mudo Songkal the founder of the mosque as well as a pioneer of physical and spiritual development in the Jami' Mosque in Air Tiris. Overall the mosque building consists of the main building, mihrab, minaret, two pulpits, one lake and three kulahs. The mosque pulpit originated in Trengganu and was done in Singapore (Zulfa, 2006:63).

The form of ornaments found in the Jami' Mosque is based on the shape of the environment, this is an ornamental variety that is generally found in the Riau Malay region. For example, the

implementation of growing plants such as flowers and florets of *Kaluk Pakis* and *Gombak Berlenggek*. Then also the shape of the animal, which is like the *Lebab Bergantung*. In addition, it also exists in natural forms such as stars, crescents, clouds and tops. There are also geometric shapes and other shapes and calligraphy forms (Rahmayanis et al, 2019:159).

According to Kayam (1981:5) ornaments are part of cultural aesthetics not only as a statement of art, but also as a manifestation of the life of the supporting community or an expression of the creativity of the culture itself. Ornaments serve as decorations and symbols related to people's lives. Ornaments function as decorations that complement the mosque building and add to the beauty of the mosque. Ornaments are applied to the roofs of buildings, under roofs, on walls, above doors and above windows of buildings as well as on columns, pulpits and mihrabs. Yakob (2006:65) said that in addition to functioning as a decoration and complement to buildings, this ornament also functions as a symbol of the greatness of the community. The function of symbols is salvation, humans seek salvation by avoiding catastrophe, humans have the desire to always be alive and safe.

The aesthetics of the ornaments of Jami' Mosque is a study of beauty obtained through the visual form of carvings and the arrangement of boards that are shaped in such a way as to create a meaningful ornamental variety. This is a manifestation of the life of the Air Tiris community and also a form of creativity from the culture of the people of their time as one part of Riau Malay culture (Ramayunis et al, 2016:159).

The meaning of ornaments in each region is almost the same, including the Riau area. In general, the meaning of ornaments used is a symbol of prosperity, welfare and harmonious life in the world and the hereafter. Therefore, ornaments are an inseparable part of the building. It should also be understood that not all ornaments are in the form of carvings, sometimes ornaments are in the form of an arrangement of boards that are directly used as walls in existing buildings or give decorative paintings on the walls of the house as a substitute for wood carvings (Dora, 2013:87).

### Aspects of Attractions and Storytelling of Jami' Mosque

To make Jami' Mosque as a religious tourism destination, various storytelling can be arranged as flavoring spices so that people are curious and want to visit Jami' Mosque. One of the attractions of the public to visit tourist destinations is because the objects mentioned through storytelling are read by the wider community. Storytelling can be accessed to various social media so that the community of social media users can know it and be motivated to see it with their own eyes.

Related to the existence of Jami' Mosque, various stories can be made that attract tourists to visit it. One of them is as explained by Suci Amalia and Hasbullah (2020:84) that the people of Tanjung Berulak Village have a belief in a stone in the Jami' Mosque called the Buffalo Head Stone. The belief of the community that the Buffalo Head Stone provides many benefits for people who drink and bathe in the soaking water of the Buffalo Head Stone. As a result of news made or exposed to social media, it is not only the people of Tanjung Berulak Village who come to the Jami' Mosque to take water soaked in *Batu Kepala Kerbau*, but people from other regions will come to visit the Jami' Mosque located in Aur Tiris, Kampar Regency. In fact, it does not rule out the possibility that foreign communities will also come such as Malaysia, Singapore and others. The community is interested in the storytelling treats they get through the internet so they are very interested in coming and taking the soaking water of the Buffalo Head Stone because they believe in the efficacy of the Buffalo Head Stone.

Therefore, stories that already exist circulating in cyberspace about the Jami' Mosque need to be polished again to become more interesting stories and exposed through technology or social media because Indonesian people in general and Riau people in particular are more likely to update news on social media than other media.

Still related to the attractions and storytelling of the Jami Mosque in Zulfa's version that in the yard of the Jami' Mosque there is a pond in which contains water where the Buffalo Head Stone baths. According to the belief circulating in the community that the water can provide healing for various diseases, after they are bathed with the

permission of Allah SWT healthy again. The Buffalo Head-shaped stone can change direction by itself. It is impossible to move people because the Buffalo Head-shaped sondi stone weighs tens of kilos. People have a belief and belief that a Buffalo Head Stone in the Jami' Masjid chooses supernatural powers. When the stone bath water is drunk and bathed to someone who is sick, then the water is believed to be healing. (Zulfa, 2006:64)

If the stories are related to supernatural things, usually the reading community everywhere will be interested in visiting the object mentioned. Likewise, if the stories about the Jami' Mosque were packaged again according to current technology, then the news about the Jami' Mosque would be global.

### **Aspects of Information Through Social Media and Technology**

The existence of a tourist destination will develop if it is supported by information content in its promotional efforts. In addition, the main sources of information such as the official website of Kampar Regency under the authorization of the local government are prioritized to report the Jami' Mosque so that it is known by the wider community. Because the official site will always be read by people in general because the official website will be able to know the existence of something without having to go to the object to be known. Therefore there must be supporting information for recognition in cyberspace that can be informed on social media space.

Along with the development and contribution of information and communication technology in the world of marketing, tourism also moves to utilize these technologies, especially in the communication sector. Some stakeholders interested in the world of tourism have begun to get used to the use of hardware and software in promoting products, tourism destination and various services. Welcoming the excitement of the information age, tourism activities are inseparable from the development of internet progress and marketing communication (Sulhan, 2017:131).

In essence, the use of media as a branding strategy is definitely a necessity. Although it started from the private sector, in the end the government sector was also moved to use it. The field of the ministry of tourism is no exception. The phenomenon of intensifying the power of the media in communicating tourist destinations

seems to have increased in the last two decades. This is a good sign. After so much tourist destination information was obtained through content written by bloggers, several official sites of tourist destinations managed by the government then began to improve their services. Not solely as a static site (only appears on the home page but there is no activity in it), but has been more active in upgrading and updating continuously its content and activities (*Ibid*).

The Internet has become something very important in information services. Information on internet media can come from various sources, both from fellow travelers, bloggers and from official organizations that have the authority to provide information about tourism from various places or regions. The level of trust is not the same. Some people are more confident and trust with fellow traveler's information through personal sites such as blogspot.com, or wordpress.com. While some others believe more in sites managed by official agencies. Usually this level of trust arises because of the presence of a positive frame of reference that leads them to do so. It is also because the field of experience is positive at other points. With the positive orientation of these two factors, it will be very easy for someone to come to visit a tourist destination. A positive frame of reference will spark someone's interest in coming to a tourist spot. After they visit the place, all experiences about the visit process and impressions of the place of visit will be conveyed to others. Through social media, all of that is so easy to do.

This article is the result of research by a solid research team that has been collecting data in the field and analyzing tirelessly. Therefore, countless thanks for their cooperation, both material and immaterial so that writing derived from research results can be realized into an article.

### **CONCLUSION**

Alhamdulillah, at the end of this paper, it can be concluded that (1) Religious tourism is a travel activity or part of it that is carried out voluntarily and temporarily to enjoy tourist objects and attractions in a tourist destination that is religious in nature. (2) Jami' Mosque located in Air Tiris, Kampar Regency, Riau Province, can be used as a religious tourism destination because it has met the theoretical requirements. It's just the attention and



sincerity of the authorities that the community is waiting for to realize the Jami' Mosque as a religious tourism destination. This needs to be done considering that the facilities and infrastructure are sufficient requirements. Thus, Jami' Mosque can become a symbol of Riau Province as religious tourism in general and especially Kampar as the porch of Mecca, Riau already has physical evidence and not just slogans.

## REFERENCE

- Abbas, H. (2010). *Mesjid Jami' Air Tiris Sejarah dan Perkembangannya*. Pekanbaru: Suska Press.
- Amalia, S. (2020). ADA BATU KEPALA KERBAU DI MASJID Studi terhadap Kepercayaan Masyarakat di Kabupaten Kampar. *Nusantara: Journal for Southeast Asian Islamic Studies*, 16(2), 81-89.
- Amiruddin, T. (2008). *Masjid Dalam Pembangunan*. Yogyakarta: UII.
- Arikunto, S. (2018). *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta.
- Ati, R. (2011). Pengelolaan Wisata Religi (Studi Kasus Makam Sultan Hadiwijaya Untuk Pengembangan Dakwah). *Skripsi Manajemen Dakwah*.
- Bungin, B (ed). (2021). *Post-Qualitative Social Research Methods*. Jakarta: Kencana.
- Burke, P. (1992). *History and Social Theory*. Cambridge: Polity Press.
- Chotib, M. (2015). Wisata Religi di Kabupaten Jember. *Jurnal Fenomena*, 14(2), 206-225.
- Cortese, A. (1944). *The Suma Oriental of Tomé Pires*. London: Hakluyt Society. Vol.2.
- Creswell, J. W. (2014). *Research Design, Qualitative, Quantitative and Mixed Methods Approaches*. Fourth Edition. Sage Publicaton. Terjemahan Achmad Fawaid dan Rianayati Kusmini Pancasari. Yogyakarta: Pustaka Pelajar.
- Dora. (2013). Tipologi Rumah Tradisional Melayu Riau di Desa Padang Sawah Kampar Kiri. *TESIS*, Program Studi Magister Teknik Arsitektur. Program Pascasarjana. Padang: Universitas Bung Hatta.
- Duerea, M. N. (2017). *Wisata Religi Dalam Masyarakat Islam Patani Thailand selatan (Studi Kasus Tradisi Maulid Nabi di Masjid Nurul Insan Sabarang Talubuk)*. *Skripsi Manajemen Dakwah*.
- Effendy, T. (1993). *Lambang dan falsafah dalam arsitektur dan ragam bias tradisional Melayu Riau*. Proyek Inventarisasi dan Dokumentasi Kebudayaan Daerah Riau, Pemerintah Daerah Tingkat I Propinsi Riau.
- Ernst, B. (1983). *Historiografi : ancient, medieval, and modern*. Chicago: The University of Chicago.
- Fatimah, S. (2011). Strategi Pengembangan Objek Daya Tarik Wisata Religi (Studi Kasus Di Makam Mbah Muzakir Sayung Demak). *Skripsi Manajemen Dakwah*.
- Gazalba, S. (1994). *Masjid Pusat Ibadah Dan Kebudayaan Islam*. Jakarta: Pustaka Al husna.
- Gustami. (2000). *Seni Kerajinan Mebel Ukir Jepara : Kajian Estetik Melalui Pendekatan Multi Disiplin*. Yogyakarta: Kanisius.
- Gustami. (2008). *Nukilan Seni Ornamen Indonesia*. Yogyakarta: Jurusan Kriya Fakultas Seni Rupa ISI.
- Hanafie, S. (1988). *Mimbar Masjid, Pedoman untuk para khatib dan pengurus masjid*. Jakarta: Haji Masagung.
- Harahap, S.S. (1993). *Manajemen Masjid*. Yogyakarta: PT Dana Bhakti Wakaf.
- Heri, J.M. (2005). *Fikih Pendidikan Islam*. Bandung: PT. Remaja Rosdakarya.
- Hidayat, N. *Pengertian, Makna, Hakikat dan Pengembangan Ilmu Politik*. <http://staff.uny.ac.id/sites/default/files/PENGERTIAN-MAKNA-HAKIKAT-ILMU-POLITIK.pdf>
- <Http://Honeyarsha.Blogspot.Com/2016/03/Macam-Macam Wisata Dan Pariwisata>.
- <http://www.repository.uny.ac.id>
- <http://www.repository.uny.ac.id>
- Iskandar. (2013). *Metodologi Penelitian Pendidikan dan Sosial*. Jakarta: Referensi.
- [Kabupaten Kampar Dalam Angka 2020](http://www.kamparkab.bps.go.id). [www.kamparkab.bps.go.id](http://www.kamparkab.bps.go.id)

- Kaelan. (2012). *Filsafat Bahasa: Realitas Bahasa, Logika Bahasa Hermeneutika dan Posmodernisme*. Yogyakarta: Paradigma.
- Kartodirjo. (1982). *Pemikiran dan Perkembangan Historiografi Indonesia Suatu Alternatif*. Jakarta: Gramedia.
- Kayam, U. (1981/1982). *Kreatifitas dalam Masyarakat serta Dimensi dalam Proses Pembentukan Budaya dalam Masyarakat, Analisis Kebudayaan*. Jakarta: Departemen Pendidikan dan Kebudayaan.
- Khaeriyah, E. (2021). *Fungsi Masjid dan Peranannya dalam Perkembangan Umat Muslim*. <https://syekhnurjati.ac.id.2021/10/07>
- Maloeng, L.J. (2018). *Metode Penelitian Kualitatif*. Bandung: Rosdakarya.
- Mokalu, A. (2017). *Soul Travellers: Turning Miles into Memories*. Jakarta: PT Gramedia Widiasarana Indonesia.
- Mustafa, E.N. (2006). *Pengenalan Eksklusif Ekonomi Islam*. Jakarta: Kencana.
- Prihantoro, M.F. (2016). *Dampak Parwisata Religi Kawasan Masjid Sunan Kudus Terhadap Ekonomi, Lingkungan dan sosial Budaya*. Yogyakarta: UGM Gadjah Mada University Press.
- Rahmayanis, R., Akmal, A., & Zam, R. (2018). Estetika Ornamen Masjid Jami' Air Tiris Kabupaten Kampar Provinsi Riau. *Bercadik: Jurnal Pengkajian dan Penciptaan Seni*, 3(2), 156.
- Ratna, N.K. (2019). *Metodologi Penelitian Kajian Budaya dan Sosial Humaniora Pada Umumnya*. Jakarta: Pustaka Pelajar.