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THE POTENTIAL OF RELIGIOUS TOURISM FLOATING MOSQUE IN INCREASING THE COMMUNITY'S ECONOMY OF PESISIR SELATAN DISTRICT

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Abstrak

Penelitian potensi wisata mesjid terapung Kabupaten Pesisir Selatan bertujuan untuk mengungkap solusi pengembangan wilayah wisata agar wisatawan tetap secara berkelanjutan mengunjungi icon wisata yang tersisihkan dikarenakan pembangunan yang belum selesai dan kepentingan politik pemimpin yang masih belum selesai. Penelitian ini menggunakan metode kualitatif penelitian lapangan dengan melakukan bantuan analisis SWOT dan deep interview kepada pemerintah setempat, masyarakat, komunitas masyarakat dan pedagang serta pengunjung icon wisata religi. Hasil penelitian menunjukkan ada beberapa kepentingan pemerintah yang terlalu intervensi dan mengakibatkan pembangunan dan perkembangan proyek wisata religi menjadi terhambat dan secara tidak langsung menghambat perekonomian masyarakat daerah setempat. Mesjid terapung yang pengelolaannya dilakukan oleh pemerintah mengalami kurang potensi sehingga tidak terawat dan kurang menarik perhatian wisatawan. Gambaran penelitian dengan melakukan Kerjasama yang baik antara pemerintah dan masyarakat dalam menciptakan program baru membuat mesjid terapung berusaha kembali ke konsep awal pembangunan untuk memberikan ketenangan bathin bagi pengunjung yang menikmati keindahan alam mesjid terapung.

Kata kunci: Potensi; Mesjid Terapung; Wisata Religi;

Abstract

The research on the tourism potential of the floating mosque in Pesisir Selatan Regency aims to uncover solutions for the development of tourist areas so that tourists continue to visit tourist icons that have been set aside due to unfinished development and unfinished political interests of leaders. This research uses qualitative field research methods by SWOT analysis and conducting deep interviews with local government, communities, communities and traders as well as visitors to religious tourism icons. The results of the study show that there are several government interests that are too intervening and result in the development and development of religious tourism projects being hampered and indirectly hampering the economy of the local community. Floating mosques whose management is carried out by the government have less potential, so they are not maintained and are less attractive to tourists. The description of research by carrying out good cooperation between the government and the community in creating new programs makes the floating mosque try to return to the initial concept of development to provide inner peace in the morning for visitors who enjoy the natural beauty the floating mosque.

Keywords: Potency; Floating Mosque; Religious Tourism;

Introduction

The autonomous system that has been established by the government is a regional reference to be able to manage and regulate its area by the community itself, have the flexibility and freedom in improving the quality of service to the community as well as being able to provide convenience in knowing and analyzing the needs of the local community (Aderibigbe, 2018). The system that has been established makes regional governments more active in managing the potential and advantages of their respective regions, including the Government of Pesisir Selatan District (Potensi et al., 2016). The Pesisir Selatan Regency Government is currently carrying out a massive movement to increase the potential of the ecotourism sector which is the advantage and attractiveness of the surrounding community (Boedi et al., 2021). Ecotourism is defined as a pattern of travel and visits made by a person or group to certain areas with the aim of enjoying and studying the nature, history, culture of an area whose tourism pattern is to promote the area by helping the local community's economy and supporting nature conservation (Maharani, 2016).

Quraish Shihab said that religious tourism is a travel activity carried out by some people voluntarily and temporarily to enjoy tourist objects and attractions (Purwita & Suryawan, 2018). Religious tourism is a journey to gain experience and religious lessons (*Abraham*). Religious tourism visits are also an important part of spreading da'wah and educating Muslims (Susanti et al., 2017) (Ismoyowati et al., 2019). Through this it can be concluded that the concept of religious tourism is a travel visit to seek comfort, obtain peace and at the same time gain knowledge related to the spread of religious values. Visits to the religious ecotourism of the floating mosque which upholds religious values totals $\pm 2,222$ people per year and continues to increase so that it is nicknamed the Samudra Divine mosque which has a very deep spiritual meaning. A floating mosque that stands majestically with a total construction fund of Rp. The 27.5 M gold dome with a capacity of 300 worshipers has the following characteristics: 1) Ranked 2nd cleanest mosque in West Sumatra version of the West Sumatra Tourism Office, 2) included in the top 3 halal tourist destinations in West Sumatra, 3) has a garden with a background view of the along the coast the hall of the mosque, 4) has a tower that rises 32 meters high, 5) has a library facility which is a center for information and development of the Islamic religion; 6) the most popular religious tourism destinations in West Sumatra; (Wildan, S.E., 2022).

Even though it is called the religious ecotourism of the Divine Ocean Floating Mosque, the existence of religious ecotourism in the southern coastal districts is not widely known by the wider community. It is evident from the data information obtained in 2019 that only 23% of the 2,222 local and international tourists visited the data obtained in 2019 or as many as 700 tourists (Mattiro et al., 2021). Even though the number of visits increases every year, the low number of foreign tourists visiting is caused by several factors, one of which is related to the lack of promotions, attractions, facilities, infrastructure, transportation, hospitality, and exploring other uniqueness which is the main attraction of the floating mosque by the Pesisir Regency government. South. This research seeks to describe the potential of religious ecotourism by using swot analysis with the aim of increasing strengths and improving weaknesses as well as taking advantage of existing opportunities and being able to overcome future challenges related to floating mosque religious ecotourism (Noorhayati Sutisno & idayat Afendi, 2018) (Bayu Indra Laksana & Institut, 2023) (Ahmad Maulana Anshori, Moralely Hendrayani, 2023).

This research was conducted to find a pattern of mapping the nagari's potential and formulate a development model that will be carried out based on the potential in the nagari in the next research. The differences in potential will provide different models in community development. This model was born based on different natural potential criteria and can be used as a unique tourist attraction and emphasizes regional characteristics that are different from other regions. a development model based on natural wealth is the new value of this research

Method

1. Research Approach

This type of research is field research (*field Research*) (Cooper et al., 2014). This study seeks to provide opportunities for researchers to gather information directly by visiting religious tourism sites which are the locus of research in Pesisir Selatan Regency, West Sumatra. The researchers also tried to visit and meet the surrounding community to obtain direct information related to mapping the potential for community-based religious ecotourism in Pesisir Selatan District. In this study, the researcher used a qualitative approach with the aim of obtaining information that could later be described in words from the phenomena studied from people or people who were competent in the field under study. This provides an understanding that qualitative research is presented

using a series of words and sentences that are narrated so that the next reader can understand it. This study has a main point in terms of what is being studied related to Mapping the potential for community-based religious ecotourism in Pesisir Selatan Regency by understanding various forms of potential ecotourism carried out through the community. With this, the researcher tries to provide an illustration that the existence of a religious ecotourism object (floating mosque) in Pesisir Selatan Regency can have a positive impact on community development in the field of independence in managing regional wealth and can improve the welfare of the surrounding community in general, especially in the economic sector.

2. Research Setting and Research Subject

The research setting or research locus is a place that is the location in this research to obtain the right information and solutions from a research. Selection of research locations with the aim of finding and exploring appropriate research objects in order to obtain accurate and precise data. By observing the mapping of the potential for community-based religious ecotourism in Pesisir Selatan Regency, it proves that religious and Islamic ancestral values are still strong in Pesisir Selatan Regency. The research subjects were informants who were carried out in this study who were intended to obtain the information or data needed in the research carried out in this study (Afrian et al., 2017). The subject of this research relates to the people, places, or objects to be observed with the aim of the research being the research target. The subjects of this study were the location of the religious ecotourism of the floating mosque in Pesisir Selatan Regency, village heads/Nagari, religious leaders in the surrounding area, communities around religious ecotourism, tourists/visitors related to the research focus in Pesisir Selatan Regency.

3. Data Types and Sources

a. Primary data source

Primary data sources are the most important data sources in this study. This data source was obtained by researchers from direct interviews and direct observation at the research location. Sources of data are called research informants who provide opportunities for informants to answer questions posed both orally and in writing. The primary data sources in this study were religious tourism administrators, Village/Nagari Heads, Religious leaders in the surrounding area, Communities around religious ecotourism, tourists/visitors related to the research focus on Pesisir Selatan District.

b. Secondary data sources

Secondary data in this study are data sources obtained indirectly through research data documents in the form of websites, newspapers, news, and other documents obtained as support from primary data sources. In this case the researcher uses secondary data sources on people who are outside the research location (tourists from outside the West Sumatra region/foreign tourists visiting), books, other literature from the web and previous studies.

4. Data Collection Techniques

The data collection technique in Sugiyono's theory is a step process that is more organized and strategic in a study because it has the main research objective is to collect data (Fitriyani & Ati, 2017). Data collection techniques carried out in this study are as follows:

a. Observation data

Observation is used in observing community activities and activities as well as the meaning of the actions taken. By using observation, researchers can find facts in the field through direct observation (Kellaghan et al., 2009). Observations are made in order to obtain information about human behavior as it happens in the field. The observation method can also be said to be a data collection method used to collect research data through observation and sensing (Bungin, B., & Molelong, 2021). Observations were carried out throughout the research in the field. Observations made are more directed at the patterns of life and interactions found in the community, and village governance. To determine the focus of observation, the researcher carried out the stages and the patterns were implemented. The first thing to do is identify the activities and the uniqueness of the activities that occur in the village. The observation method used in this study is the participatory observation method in which researchers are involved and interact directly with activities in the field. In this case the observation was carried out by directly signing the research location with the aim of seeking information related to Mapping the potential for community-based religious ecotourism in Pesisir Selatan District.

b. Interview data

Interview is one of the methods in data collection which is done by establishing direct communication between researchers and informants. Interviews conducted in qualitative research according to Patilima (2007) are more directed to the

understanding that researchers ask questions through arrangements or guidelines that have been prepared beforehand. Interview guidelines are a capital for building good communication, in order to make it easier to find the data needed in research. Interviews were conducted with all informants with models and approaches adapted to the conditions and habits of the informants, such as the place of the interview, the time of the interview, the duration of the interview, and the language used for the interview. The interview is a conversation directed at the problem to be explored in this study. This activity is a question and answer process in person from two people or face each other physically (directly). Interview quality is determined by the interviewer, respondent, questions and interview situation (P.H Hutagalung, 2019).

The researcher uses guided free interviews, that is, the interviewer technique freely asks anything and must use complete and detailed reference questions so that the data obtained is in accordance with expectations. The interviewer can ask anything related to the topic to be studied. The interview method is the main method seen as playing a more important role which is used to obtain information data, regarding how to Mapping the potential for community-based religious ecotourism in Pesisir Selatan Regency which is effective for building sustainability of regional development activities. In this study, interviews were conducted using the snowball technique, where researchers would meet informants according to data requirements when in the field. Even so, researchers have also determined the key informants of this study.

c. Documentation

Documentation is the process of collecting data with the technique of taking pictures of research that occurs in the field. Documents are very important so that researchers have evidence of things that happened in the field. Some of the data that become important archives are available in the form of diaries, photo reports, memorials and manuscript recordings or events that occurred at the research allocation.

5. Data Validity Techniques

The validity of the data is done by testing the validity of the data, where there are similarities in the data collected with the data that occurs in the research object under study. In qualitative research, data validity is done by means of triangulation. In general there are 4 types of triangulation namely source triangulation, researcher triangulation, theory triangulation and method triangulation(Nurhafiza, 2019). The data triangulation

technique used in this study was source triangulation and researcher triangulation. Source triangulation was carried out by comparing the results of interviews with each informant and also the results of interviews with documents. Meanwhile, researcher triangulation was carried out by discussing with other researchers so as to strengthen research findings.

6. Data analysis technique

The research data that has been obtained in full is carried out by preparation explained by analysis and data analysis is carried out with the Miles and Huberman Model as follows:

a. Data Collection (Data collection)

At this stage the researcher tried to collect data using direct observation techniques at the location of community-based religious ecotourism in Pesisir Selatan Regency as a form of primary data source as well as meeting the surrounding community, people / visitors outside the region, book literature and websites related to research). At this stage the researchers also conducted interviews and documentation related to mapping the potential for community-based religious ecotourism in Pesisir Selatan District.

b. Data Reduction (Data reduction)

Data reduction illustrates that an activity is carried out in order to summarize various important things which at this stage include data related to Mapping the potential for community-based religious ecotourism in Pesisir Selatan Regency related to its application and the factors that support and hinder this potential.

c. Data Display (data presentation)

This stage is related to the presentation of data in a concise form and a clear and directed presentation. Presentation of data related to community-based religious ecotourism potential mapping in Pesisir Selatan District.

d. Conclusion drawing (Conclusion and Data verification)

The formulation and conclusion stages are related to the results of the research which are used as new things and are related to the research being carried out. Data analysis was carried out using qualitative research during the research and after data collection was carried out within a certain period. According to Miles and Huberman, this is a structured process of finding and systematically compiling information on data obtained from interviews, field notes and documentation in a unique way of drawing conclusions so that they can be understood clearly.

Results And Discussion

Geographical Location of the Divine Ocean Floating Mosque in Pesisir Selatan Regency

The Divine Ocean Floating Mosque is located in the tourist area of Carocok Painan Beach, IV Jurai District, Pesisir Selatan. The distance from Padang to the South Coast is approximately 100 km. If departing from Minangkabau International Airport, Padang, it requires a journey of approximately two hours. Pins can see airport metered taxis, or black plate taxis. For another option, Pins can use the inter-city DAMRI bus, heading to Pasar Raya Padang. Then, the journey continues with a travel bus that leads to Carocok Painan Beach. Pins will be with other tourists who also want to go to this tourist spot. In addition, you can also rent a private vehicle in the form of a minibus. If you use a minibus, it will take one full day.

Religious Tourism Potential of the Divine Ocean Floating Mosque

Floating mosques as religious tourism in Pesisir Selatan Regency are usually the destination for religious-themed events or grand activities. On certain days, the Tabligh Akbar is often held by inviting famous Ustads such as Abdul Somad and Adi Hidayat. The implementation of scheduled religious activities supports the mission of building a floating mosque that is able to gather thousands of worshipers for religious purposes that enlighten the minds of every visitor who comes. Religious activities are held on a scheduled basis and become a routine activity for the floating mosque, Anton, as the caretaker of the floating mosque.

The administrators of the mosque are assigned different tasks such as garin, marbot, cleaning the environment, cleaning the interior and cleaning the ablution area, and cleaning the mosque's facilities. The management of the mosque is also paid by the local government as well as the results of donations from visitors in the mosque's treasury. The mosque, with facilities capable of accommodating 300 worshipers, has lots of activities, especially on religious holidays. The mosque is also often used as a center for carrying out Islamic holidays. The routine activities carried out in this mosque are on Friday and Sunday mornings. Activities carried out in the form of giving lectures by religious leaders in the community and outside the region.

SWOT Analysis of the Potential of Religious Ecotourism Floating Mosque in Pesisir Selatan District



Potential analysis using SWOT analysis on Floating Mosque Religious Ecotourism. The potential strength of the floating mosque religious tourism ecotourism Pesisir Selatan Regency that Floating mosques have strong potential in mosque designs that are unique from other mosques. The existence of two large pillars that penetrate the sky is the attractive force possessed by the floating mosque. Another strength of the floating mosque is its achievements in terms of cleanliness. This is in line with Yasrizal's opinion which says that strength is the foundation of development and development of one's potential (Yasrizal, 2017). The another side Weaknesses of the Religious Ecotourism Potential of the Floating Mosque in Pesisir Selatan Regency

The weakness that will hinder the development of floating mosques into religious ecotourism is the existence of regional government intervention which prioritizes the ego interests of certain groups. This causes public interests to be neglected and there is no direction and purpose. Apart from that, the existence of institutional groups for managing tourist areas has not been implemented optimally. there is a division of labor that is not yet clear and directed. The weakness of the floating mosque is that the facilities and infrastructure are complete but not well maintained. The unclear maintenance of the management of the floating mosque has hampered the development of religious ecotourism. seen from the perspective of government and public relations, weaknesses also exist in the regional promotion system which is still not optimal, government politics which is separate from regional progress and is not integrated into the welfare of the surrounding regional community.

Opportunities of the Religious Ecotourism Potential of the Floating Mosque in Pesisir Selatan Regency. In general, by mapping the natural potential that is owned, the amount of community expertise in managing natural resources becomes balanced and directly proportional to the abundance of natural products. The community is given seminars and training in managing natural products and taught to be photographers by taking advantage of the beautiful natural scenery around the floating mosque. This is a new value for local people to learn new skills (Ahmad Maulana Anshori, Moralely Hendrayani, 2023). Another advantage gained from the unique potential of natural wealth that floating mosques have is that the development of sophisticated technology increasingly meets the needs of the region to become a unique tourism area. so that tourism awareness groups in the surrounding area also increase (Bayu Indra Laksana & Institut, 2023).

Threats of the Religious Ecotourism Potential of the Floating Mosque in Pesisir Selatan Regency The challenge of having a floating mosque become a tourism object that can last for all time is to try to carry out repairs, development and maintenance so that it does not end up being a mere government development project. The floating mosque could become a unique and well-known mosque if the government is able to work together with all the surrounding communities on development and repair issues as well as maintaining regional assets (Syafi'i et al., 2018).

Description SWOT analysis on the potential for religious ecotourism of the floating mosque in Pesisir Selatan Regency from the results of field research and interviews is as follows:

Floating Mosque Religious Ecotourism	
Internal factors	External Factors
<p style="text-align: center;">Strengths</p> <ol style="list-style-type: none"> 1. Supportive natural resources 2. Unique and distinctive interior design 3. Adequate and complete facilities 4. Charming sight 5. Ranked 2nd place for religious tourism with the cleanest mosques 6. Maintain ecosystem sustainability 7. Diversity of business units 	<p style="text-align: center;">Opportunities</p> <ol style="list-style-type: none"> 1. The number of people's community expertise increased 2. Technological development 3. The need for tourism is increasing 4. High traction 5. The need for self-love 6. Care for the environment and be aware of tourism
<p style="text-align: center;">Weaknesses</p> <ol style="list-style-type: none"> 1. Local Government Intervention 2. Institutional management of tourist areas is not yet optimal 3. Unmaintained facilities and infrastructure 	<p style="text-align: center;">Threats</p> <ol style="list-style-type: none"> 1. Economic and political globalization 2. Tourism competitiveness 3. Ecotourism management regulations

4. Regional promotion system is still not optimal	4. The investment climate is not conducive
5. Government politics	5. conflict
6. The importance of District leaders/officers	

The uniqueness and appeal of the floating mosque

The main attraction of the Divine Ocean Mosque is its architecture which seems to float on the ocean. Apart from worshipping while traveling in the South Coast area, many people capture the moment by taking pictures here. Then, the Divine Ocean Mosque has a very beautiful sparkling gold dome. Another function of the Floating Mosque in Painan, West Sumatra, is as a center for cultural information and the development of Islam. The people of Pesisir Selatan Regency often spend time looking for destinations and the beauty of Carocok Painan Beach. As a new icon in Pesisir Selatan District, the local government has also added other facilities such as the Asmara bridge. Later, this bridge will connect Batu Kureta Island with Carocok Beach. There is also a comfortable playground on an area of 6 hectares in the area.

Analysis of the Potential of Floating Mosques in Improving the Local Community's Economy

1. Facilities for carrying out religious activities

The floating mosque can accommodate 200 worshipers and is used for regular recitation activities once a month to be held by inviting various famous preachers/proselytizers to the location. According to the story of the mosque management, the floating mosque already has a well-programmed schedule (Anes interview). Walinagari also conveyed this during an interview that "floating mosques have their own agenda which can be managed properly for scheduled religious events". This means that to increase the potential for worship in floating mosques, there are various series which are points of special attraction, including:

- a. Has superior hygiene
- b. Has a comfortable prayer room with full AC facilities
- c. It has a reading room with a collection of religious books that visitors can read
- d. It has a soft, clean and fragrant worship carpet
- e. Has prayer equipment that tourists can use and Has a unique design

This is also supported based on the theory that a person will feel comfortable in worship if the environment where the place of worship is supported and especially clean (Rao, U., Birmaher, B., Kaufman, J., Ryan, N. D., & Brent, D. A. (2007). K-Sads-Pl. Children (K-SADS), 39(1996) et al., 2002). Generally speaking, floating mosques already have the potential to support worship and have the opportunity to promote a more focused religious program in accordance with the concept of the Divine Ocean.

2. Means of implementing educational activities

The educational potential given to the floating mosque environment teaches us to always be grateful for what happens in life. Many life lessons can be taken from the construction of this floating mosque. The existence of a floating mosque is utilized by the community internally and externally to:

- a. Direct learning tool to understand the Oneness of the Creator
- b. Workshop learning media for elementary to high school levels
- c. Means for tourists to relax and appreciate God's creation
- d. The media in forming a responsible character with this mosque

3. The means of carrying out economic activities

The increase in tourist visits will be directly proportional to the increase in the needs of tourists in the area. This is used by tourism administrators and the surrounding community to provide the things needed by visitors including:

- a. Provision of accommodation such as hotels, home stays and guest houses
- b. Provision of game arenas and rental of goods such as: electric bicycles, pedicabs, Odong-odong cars, play areas
- c. Provision of tourist attributes such as: hats, trumpets, glasses, masks, clothes, scarves, etc
- d. Provision of food stalls such as ampere, cafes etc
- e. Provision of other needs

This increased visit is also utilized by the manager to add lodging and playgrounds, so with visits for worship and unwinding it also provides comfort and beauty that can be obtained from visiting the area. Based on the results of observations and initial interviews, there are around 4 3-star hotels on site and the rest are homestays and guest houses managed by the surrounding community without government intervention. This was confirmed by Mr. Andre that "the area of the mosque is ado lodging but not the government who manages it except from the local community who

turn private homes into business land for them" (Interview, 2023). The existence of lodging locations with affordable costs of around 300-550 thousand per night is an economical price that is still affordable for visitors/tourists there.

In addition to lodging, the existence of kiosks that have been more than 6 years is still being maintained by the managers and administrators of the mosque area. The number of stalls/stalls in the mosque area is quite a lot. Mrs. Tati as one of the stall owners said that "Thank God, now the number of visitors who come to pray again is a lot, it's rami juo, through the corona season many people have started to come so the shop can open until evening sir" (interview 10 June 2023). Mrs Tati is the owner of a food and beverage kiosk around the floating mosque who has long depended on her income from visiting the floating mosque. The large number of visitors had an economic impact on Tati's food and beverage stall. The management of the mosque area has thought about adding kiosks and stalls (Laugu, 2009).

Conclusion

An analysis of the potential for "floating mosque" religious ecotourism is carried out to see the advantages and disadvantages of this ecotourism and to provide an overview to the government and the community regarding the potential that can be developed and improved to be able to attract tourists to visit. There are several potentials that are reflected in the religious ecotourism of floating mosques that are owned, including floating mosques that have high worship potential, economic potential and educational potential. Visits made by tourists provide meaning and meaning of life that can be obtained from religious tourism of floating mosques. The religious tourism of the floating mosque with all its uniqueness makes it a unique tourist object that highlights some of the potential that has been described will have a positive impact on the economy of the surrounding community. Based on the potential picture that the community has, they are trying to change the pattern of development in terms of the economy by trying to equip themselves with various knowledge, for example the existing photographer community has tried to increase their knowledge by attending training and seminars so that the results are more professional and highlight the uniqueness of the floating mosque in Kab. South Coast. Based on the conclusions of the activity implementing team suggested that the

construction of a floating mosque as a form of religious ecotourism icon could be improved and received more attention from the local government.

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