DEVELOPMENT OF RUPAT ISLAND AS CULTURAL TOURISM BASED ON MALAY CULTURE IN RIAU

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ABSTRACT

Development is basically from and for all people, it must involve and be recognized at all levels of society in order to achieve the intended development goals. The usage of the Rupat Island center as a historical tour in Bengkalis regency is an example of eco-education, in which cultural heritage item preservation is linked to educational renewal. This is a qualitative research project that uses participant observation and in-depth interviews. The findings suggest that regional growth on Rupat Island can be accomplished by leveraging a variety of factors, including districts, suburbs, landmarks, nodes, and paths that require government authorization in the Malacca area. If access to tourist locations is made easier, the development of Rupat Island as a cultural tourism destination has a lot of potential and appeal for regional cultural tourism destinations.

Keywords: Cultural Tourism, Development Area, Malay Culture, Rupat Island

ABSTRAK


Kata kunci: Budaya Melayu, Pengembangan Wisata, Pulau Rupat

Introduction

Development is fundamentally from and for all people, thus in order to accomplish the desired development goals, it must engage and be appreciated by all levels of society. Globalization allows for the production of universal cultural goods, which are then absorbed by local cultural products, or vice versa, resulting in a tug of war between the two. This technique is known as Community-Based Tourist Development in the tourism industry (CBT) (Suroyo, Wirata, & Kamaruddin, 2017). Visitors are urged to identify local culture and communities, sights, values and ways of local life, museums and historical sites, performing arts, customs and cuisines of the local people or indigenous community during cultural
tourism. In theory, this CBT structure is one of the fundamental principles in the development of modern tourism based on the uniqueness of the local community. The success of the development is a measure of the government's effectiveness in producing justice and benefiting its people. This is mentioned in article 67 of Law No. 23 of 2014 on regional governance (Al Hafis, 2018). The benefit of an area-owned historical tourism is that it may boost economic growth in the region, which can involve local community activities in promoting history-based tourist. It may also be used as a "branding" technique to improve a region's reputation. (G. Ismagilova, Safiullin, & Gafurov, 2015); (Kelfaoui & Rezzaz, 2021). In this provision, it is a program designated by the President as having a national strategic nature in order to enhance growth and equitable development while maintaining defense and security in order to improve welfare. (Zuhdi, 2018); Cultural tourism, also known as heritage tourism, generally focuses on living or built cultural components, resulting in tourist study of the physical and intangible past. This notion for historical tourism is connected to "Spice City" refers to Rupat Island, a spice trading center. (Chomchalow, 1996) (Rahman, 2019). Historic items found in Rupat Island may be turned into historical tourism objects by making them an essential asset in local tourist sites (M. T. Astuti & Noor, 2016). The restoration of historical tourism will also boost tourist interest in the Rupat Island's culture (Karunanithy, 2013), so that the development of historical tourism-based regions can increase tourist interest and have an influence on cultural promotion (G. N. Ismagilova, Saifullin, & Bagautdinova, 2014).

The use of the Rupat Island center as a historical tour in Bengkalis regency is a type of eco-education idea, in which the preservation of cultural heritage artifacts is connected to the renewal of education (Wilaela, 2018). The result is a growth in the economics and knowledge in the educational sector. Furthermore, the rehabilitation of historical tourism has become a significant resource in the field of tourism, emphasizing "local history" as a tourist destination (Raji, Ab Karim, Ishak, & Arshad, 2017); (Seyfi, Hall, & Rasoolimanesh, 2020). The notion of cultural studies in historical tourism has subjective value and evolves, subjective value demonstrates that history contains ancient relics with their own historical worth. As a result, it must be safeguarded and designated as a cultural heritage. The development of history-based cultural tourism includes important elements intended to develop the potential of a Rupat Island (McNulty & Koff, 2014) and regional development is ongoing with the goal of making the region better (Primawardani, 2018). Essentially, the problems and potentials of Rupat Island are in the process of renewing the region for the better. Because of the presence of a boundary that faces Malacca, the heart of Rupat Island offers historical tourist potential. As a consequence, the analysis on the resurrection of this sector may be pursued in more depth (P. Astuti, 2016).

To be outstanding and integrated, the development of the core area of Rupat Island and the surrounding region needs the use of facilities with integrated standards. The restoration of Rupat Island's central area as a historical tour has the potential to enhance economic growth in the tourism sector (Che, Yang, Wu, & Gao, 2021); (Li, Zhou, Dai, & Hu, 2022), allowing it to profit from a variety of supporting industries. Economic concerns in this context highlight
the rehabilitation and management of the economic needs of the people who live in the region surrounding Rupat Island’s center. (Ngangi, Franklin, & Mononimbar, 2018) (Suroyo, 2018). The research’s originality is the development of Rupat Island as a cultural tourist hub, with an overview of the need for facilities with integrated standards, so that they can be good and integrated. The originality of this research is in the development of Malay rural township based on local cultural resources, with the notion of the twenty-first century as the fundamental theme. As a result, the local government is assisting in the development of a tourism history based on cultural assets (Luku, 2018); (Kaźmierczak et al., 2019); (Ignasiak-Szulc, 2020). However, The goal of this research is to explain cultural values that can be used in the tourist sector in Rupat Island, as well as a revitalization plan of local culture-based tourism area that can be used to improve the existence of Malay culture in Riau, with the novelty of this research to provide a view of revitalization and an option for government to develop Rupat Island as Malay cultural heritage and to determine ways to revive tourist development policies and goal of this research is to explain cultural values that can be used in the tourist sector in Rupat Island, as well as a revitalization plan of local culture-based tourism area that can be used to improve the existence of Malay culture in Riau, with the novelty of this research to provide a view of revitalization and an option for government to develop Rupat Island as Malay cultural heritage and to determine ways to revive tourist development policies.

Methods

This is a qualitative study that employs participant observation and in-depth interview approaches. In addition, the snowballing approach is employed in this technique, where the study can be terminated if the data has been repeated and it is deemed that the data is adequate or saturated (where there is no new information anymore). This research was conducted in Rupat Island in terms of historical objects such as local wisdom such as Mandi Safar (Showering Safar), Bedekeh ritual, and Zapin Api and several other natural attractions such as beach and mangrove plantation. This study employs a descriptive method as part of a qualitative research methodology. The goal of the examination of local wisdom and natural attractions that are still standing now is to create a complete description of the picture. Informants with knowledge of Rupat Island civilization and local Malay cultural are the topics of the research. The technique sampling of this research is purposive sampling, which means the participants chosen for this study are thought to be able to add to the information needed in this investigation to improve the data gathered. In this study, the subject was chosen on purpose based on specific criteria. Bengkalis government staff who are living in Rupat is the informant of this research, indigenous people of Rupat are informants of this research. This research also intends to map the Rupat object area based on the architectural and local wisdom values included within it. Informants with knowledge of Rupat Island civilization and indigenous cultural people are the topics of the research. The analysis of this method will be divided into four aspects, Attraction, accessibility,
amenities, and ancillary those aspects will be related into local wisdom and natural attraction such as beach and Rupat local wisdom. The next step is the development of government of action with the result is recommendation of action from Government such as path, landmark, node, edge, and district aspects (Chart 1). The result of this research could be recommendation for government that could develop Rupat Island.

Figure 1. Analysis of Development

![Diagram of Tourism Development, Potential, Action](image)

Result and Discussion

Riau's 2020 goal aims to "realize Riau as the heart of the Malay economy and culture in a religiously and spiritually wealthy Southeast Asian civilization by 2020." (Perda Number 36, 2001). This vision envisions Riau in 2020 as a hub for arts and culture preservation, activity, and creation, as well as events for the extension and diffusion (dissemination) of Malay cultural arts goods across the archipelago (Southeast Asia). The development of Rupat Island has had a considerable influence on the area's physical state (Firdausyah & Dewi, 2020). Some sites, including as the Akit tribal and other nature assets of the departed, are not permitted to be explored further without the assistance of a tour agency from a tourism-conscious group based on visitor criteria such as ethnicity and religion. The attitude of certain local residents and tourism aware groups has a bit disrupted the interest of tourists who wish to visit Rupat Island's cultural tourism. The historical significance of historical tourism has its own importance in the history of Rupat Island City's growth. Regional development in Rupat Island can be accomplished through the use of several points, namely districts, edges, landmarks, nodes, and paths that require government approval in the area which heading to Malacca (Fig 1; Fig 2). If access to tourist attractions is made simpler, the historical notion of this spice route offers enormous potential and appeal for visiting visitors. However, the preservation of Malay structures and some access to see the tourist attraction are severely restricted; travelers are not able to see or enter the tourist attraction unless a tourism awareness group is in control. The flowing bridge that will be utilized to reach Rupat Island by bus and other modes of transportation is insufficient.
Figure 1. Rupat Island Map

From Okezone.com

Figure 2. Rupat Island Map

From Riaus.indo.com
Table 1. Development of Rupat Island

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Locations</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>District</td>
<td>Malay Village</td>
<td>• The concept of township and Malay village in rural area to develop economic and other aspect such as education, health and business. • The development adapt the concept of 21st century along Malacca that is face right infront of Rupat Island</td>
</tr>
<tr>
<td>Edges</td>
<td>Rupat Island</td>
<td>• The resort could be a plan to increase technology in Rupat for visitors to enjoy the nature tourism such as the beach and mangrove forest. • The school and University also could be built in Rupat for the citizen of Rupat. • Other facilities such as local authentic food and other facilities such as shopping mall and other could attract the tourist as well. • The rural township with eco friendly could increase the population of Rupat island • The palm oil is the main source of Rupat Island could be an attraction and source of economic in Rupat Island</td>
</tr>
<tr>
<td>Landmark</td>
<td>Beach, Mangrove forest, Malay village</td>
<td>• The increasing of facilities for tourist could increase the visitors to Rupat such as the resort and hotel. The commercial and MICE (Meeting Incentives, Conferences, Executives) to gain the investors from outside the country • The nature source such as farm and other could be kept to increase the economic of Rupat Island</td>
</tr>
<tr>
<td>Node</td>
<td>A Village of Malay, Akit Tribal</td>
<td>• The rural township with Malay concept and other tourist side such as thematic hotel and resort that give the indigenous attraction such as local traditional and BedekehRitual could affect population of tourist.</td>
</tr>
<tr>
<td>Path</td>
<td>Transportation to Rupat Island, Road/highway to tourist attraction</td>
<td>• The facilities of transportation to reach Rupat, Dumai and Malacca by a flowing bridge. • The road that is connected to Rupat and Dumai, and Rupat to Malacca. • The eco-airport that bring international tourist to see the nature and Malay culture of Rupat. • The bus station that will bring tourist from Singapore and Malacca directly to Rupat could increase the visitors in Rupat Island</td>
</tr>
</tbody>
</table>

From Development of Rupat Island as Cultural Tourism Based on Malay Culture in Riau (2022)

North Rupat regional development, such as portraying Rupat Island's ancient city, should have an appealing idea for both domestic and foreign tourists. There must be a connection
with the local indigenous community in Rupat Island by focusing various areas such as the
nature tourism and economic assets.

"we want, to develop Rupat for tourist, but we want to not disturb certain areas such
as the forest and others which are important for our people" said Yanti (Local
Indigenous people in Rupat Island).

The Idea of Hotel and resort in Rupat Island have also shown to be adequate and sufficient
for travelers. The inclusion the use of residents' houses as home stays is considered to
benefit the local community's economy. (Sihombing & Pabendon, 2020). The sale of
souvenirs with the notion of the Malay culture in Ruppat adds to its own attractiveness, so
that numerous beaches in Rupat are not the only emblem of Rupat Island, but also a
Mangrove and nature forest that have existed above around people in Rupat. Several
commercial building could be an innovation to build in Rupat to attract the tourists.
Furthermore, the preservation of Malay structures and some access to see the tourist
attraction are highly limited; without a tourism awareness group in charge, tourists are not
permitted to see or enter the tourist attraction. The flowing bridge that will be used for bus
and other transportation to enter Rupat Island are insufficient.

Apart from that, public facilities such as toilets are one of the development facilities that the
government must provide in developing tourist attractions such as school, hospital, shopping
mall, and rural population. The growth of nature tourism in Rupat Island is linked to a number
of other sites, Akit Tribal and other local Malay cultures. The necessity for the development
of various regional items in the neighborhood is also a concern for the government in order
to increase tourist interest in these locations.

"…many people who come to here to work (teachers) and people who want to see
the beach near North Rupat. Unfortunately, we don’t facilitate good school for
children, hospital that we have to go to Dumai. That we want the government to
improve the development of our island (Rupat)…” said Yanti (local indigenous of
Rupat Island).

"…Akit tribal is linked to Rupat Island, there is a traditional ritual which is called
Bedekeh that is our local wisdom. This is one of the local wisdom that could attract
tourist especially researchers of cultural studies.” said Aseng (local Indigenous of
Rupat Island).

Tourist development necessitates community awareness as well as some roles from tourism
awareness groups. Because historical tourism is created by community groups and tourism-
aware organizations, it is more difficult for visitors to appreciate. Some overseas tourists
who want to visit Rupat are put off by this problem as well. The Rupat Island is located on
the coast of the river, which, in addition to being a spice route, serves as a source of life for the
local population, such as the need to wash and clean dining utensils and clothes. The
investors from Malaysia are about to begin construction of the bridge linking the Rupat Island
with the potentials of Rupat ceased to function.
The existence of an urban heritage region should be protected, cared for, and preserved in order to improve certain aspects of tourism (Arimbi, Husain, Khusyairi, Rabani, & Kasuma, 2011). Tourists drawn to the state of the Malay original cultural buildings are those interested in the history of the spice trade that passes through the center of Rupat. Regardless, the Malay kingdom era left a cultural heritage in the shape of items in the form of structures. Several historical objects, such as shelter houses and perch palaces, clearly demonstrate the Malay concept (Raus & Hsb, 2011); (Syah & Hajarrahmah, 2019). Some architectural designs, such as those for tourist attractions such as the beach and mangrove forest, have a building form that defines the character rather than the Malay culture itself, resulting in a building design that reflects the typical Malay culture.

"we are close to Malaysia, we speak malay and our entertainment (TV) are from Malaysia, we never watch Indonesian TV because we don’t get any Indonesian channel... the good thing, our nature is still good that could attract tourist. We have mangrove forest and the beach that the government built the resort near it (the beach). I hope we could improve for tourist but we still protect the nature and our culture (Malay culture)..." said Batin Belimbing (indigenous people in Rupat Island).

As a consequence, the historical tourist has a definition that encompasses a city's civilization from the Dutch colonial era to the present. (Kartika, Fajri, & Kharimah, 2017). It will become a new icon for the city of Bengkalis if it is connected with historical tourism. The Akit Tribe, which has a Malay civilization heritage on Rupat Island, might be developed as a tourism attraction, with green open spaces and green lines to enjoy the ambience of Riau's Rupat Island. However, the current residential districts along the island’s shore show that Rupat Island Island's design is untidy and the government may consider restructuring the residents' settlements. The necessity for rehabilitation in order to maximize tourism potential and the establishment of Rupat Island, which can bring economic advantages from tourismmand investor to increase the economic and technology in Rupat (Setiawati, 2019).

"we built the resort and we held 'the festival of rupat' to attract the tourist who come to Rupat Island. The resort is good and we could make it great that might be compete to beaches in Bali or Lombok..." said A (Bengkalis Government staff who is living in Rupat).

Tourists will flock to these tourist sites as a result of this tourist attraction. However, historical tourist relics in Rupat Island City should be promoted to its full potential and positively contribute to the economy in sectors related to these attractions especially in 21st century (Suroyo et al., 2017).When the holy month for muslim community in Rupat Island arrives, one of the attractions for local tourists is the mandisafar (Safar Bathing) as tourist attraction, which is still located in the Rupat Island (Chandra, Asteriani, & Zaim, 2016).It needs bravery and smart actions on the part of the Bengkalis and Riau Government to maximize all of the potential tourism items in Rupat Island (Taufhid, Argubi, Ramadhoan, & Kamaluddin, 2020).The reference for the revival of Malay culture must encompass all related components, not just technical and architectural qualities, but also tourist and socio-cultural
sectors, as well as the economy-business, including urban spatial planning. (Adi, Hakim, Saputro, & Dihan, 2012).

The policy-making process considers the manner in which issues are brought to the attention of the appropriate authorities. Traditionally, the government formulates options and chooses policy solutions based on consultations. Both legislation for the goal of destination development and policymaking for the purpose of empowering the industry's broad economic and regulatory characteristics. When compared to a wide range of public policy and political science literature, tourism, as one of the sectoral areas of public policy, has not received enough scholarly attention. Furthermore, there is only a little amount of research being done to examine the proper tourist theories. Due to the nature of tourism as a catalyst for national economic development and a utilization machine for national workforces, it is unavoidable that the tourist context be held accountable, and it is relatively vital as an integrated public with the concept of malay culture in Rupat Island.

“This is really a political issue. The ministry of tourism, as well as research organizations like ours, cannot rely on what the legislation says because political networks and elites often have a stronger influence over some significant initiatives. However, I am convinced that legislation for alternative, cultural tourism, such as we have on Rupat Island, would be encouraged within the tourism administration, both national and provincial”. Said A (Bengkalis Government Staff who is living in Rupat).

The approach to the tourist public policy architecture that preserves Rupat appears to be confronting long-term attempts to grab the attention of the public and tourism networks. This is according to information provided by Riau University experts on political issues, national legislation, and current zoning regulations in the Rupat area:

“Despite the fact that the national, provincial, and regency governments are all aware of Akit’s cultural competitiveness, the provincial government’s focus on tourism development in Rupat is primarily directed to major areas of attraction, such as those in the main cities of resort areas, it is unfortunate that the platforms that direct both policy initiatives and local government are currently unavailable” said Tono (Indigenous people and scholars from Riau University)

A government official in Rupat Island emphasized the difficulty in determining the necessary networks for establishing cultural tourism public policy in Akit Village, North Rupat:

“Despite the fact that the national, provincial, and regency governments are well aware of Akit’s cultural competitiveness, the provincial government’s focus on tourism development in Rupat is primarily directed to the major areas of attractions, such as those in the main district of resorts areas (North Rupat), it is unfortunate that, at this time, the platforms that direct both policy initiatives and local government budget for a tourism development initiative” said Z. (Bengkalis Government staff in Rupat Island)

The construct of the advocacy policy is the last thing to expect from the proposed diverse approach to the developing development case of Bayan Cultural Village tourism's public policy. This is then proposed and briefly explained through the use of public-private partnership practices in the construction of policy stream pipelines, which, according to this
logic, allows all participants in the approach, including group networks, elites, and government, to have full access to a right acknowledgement in the policy interchanges processes management-know-how. The collaboration of all associated institutional entities in Akit would result in a defined assessment of group networks, allowing all physical or human development projects supporting the growth of Akit's Cultural Village to refer to the appropriate stakeholders. At this rate, an understanding of how large the government's interventions in the development of the Cultural Village of Akit could be and how much power they need to prioritize to non-governmental group networks would structure the right flow of work and a new way of doing business in Indonesia's tourism sector. Regardless, the Malay people on Rupat Island left a cultural legacy in the form of things in the form of buildings. Several ancient objects, such as shelter homes and perch palaces, vividly show the Malay notion. The existence of an urban historical region should be maintained, cared for, and conserved in order to promote specific elements of tourism. If it is associated with historical tourism, it will become a new icon for the city of Bengkalis. The Akit Tribe, which has a Malay civilization history on Rupat Island, might be promoted as a tourist destination.

The purpose of Riau 2020 is to "realize Riau as the core of the Malay economy and culture in a religiously and spiritually affluent Southeast Asian civilisation by 2020." (2001, Perda BPN Number 36) that state Riau is envisioned as a centre for arts and culture preservation, activity, and production in 2020, as well as events for the spread and diffusion (dissemination) of Malay cultural arts items across the archipelago (Southeast Asia).

Proposing a group network under Indonesia's tourism public administration scheme entails a lower level of public participation in the regulatory policy process and decision-making, as well as an open-hands culture in the arena of public governance. From the perspectives of the stakeholders gathered through the observation, it is also vital that the approach provide a solution to the conflicts of overlapped laws issued by various ministries under the Ministry Cultural Tourism Policy. Institutionalism Group and Network Approaches Heterogeneous Decision-Making Approaches The Policy Stream Approach, Elite Approach Governance of Tourism and Creative Economy. Indonesia Statistics Bureau; Ministry of Finance; Ministry of Cooperative Small and Medium Enterprises (Ingrams, Manoharan, Schmidhuber, & Holzer, 2020); (Tambunan, Sibarani, & Asmara, 2021). The most suitable integration of a consequent relationship for the development of a cultural tourist destination, as it is an asset of alternative tourism in the North Rupat area. The strategy would manage a clear identification of job descriptions through strategic integration of all tourism-development-related Indonesia national ministries or local governments to work together to close the regulatory gap in Akit as a destination.
Conclusion

The reference for Malay culture resurrection must include all relevant components, not just technical and architectural features, but also tourist and socio-cultural sectors, as well as the economy-business, including urban spatial planning. Community awareness, as well as some roles from tourism awareness groups, are required for tourist growth. It is more difficult for visitors to understand historical tourism since it is produced by community groups and tourism-aware organizations. Some international tourists who wish to visit Rupat are also turned off by this issue. The Rupat Island is located on the river's coast, which serves as a source of life for the local inhabitants, such as the need to wash and clean eating utensils and clothes. Malaysian investors are ready to start work on a bridge that would connect Rupat Island to the potentials of Rupat. There will be more opportunities for Akit to gain more exposures and development under the policy stream and networks that allow the interchange of policy and regulatory processes. In this scenario, all related stakeholders, including elites, will be well informed about Rupat's existence and rich cultural assets, and Rupat Island will be revitaliated as cultural tourism of Malaysian culture. The expectation from this cycle of approach is that it will have a snowball effect, and that the government, as the focal administrator of Akit's development, will include Rupat Island as a Mandalika destination partner in their partnership agenda under a legal regulatory policy that is being formed in collaboration with all related ministries. As an alternate assistance, the Cultural Village of Rupat would be brought in. In the framework of a cultural destination, providing a diverse range of tourist attractions for Bengkalis' tourism while also promoting Rupat Island as a cultural tourism destination.

Preferences


Suroyo. (2018). “Bedekeh” (Akit Tribal Ritual on Rupat Island in the Bengkalis Regency of Riau...


