

MUARAJAMBI TEMPLES COMPOUND SITE AS SUSTAINABLE PILGRIMAGE TOURISM PRODUCTS AND SERVICES

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Abstract: Cultural heritage has a vital role in tourism sustainability. However, good cooperation is needed when utilizing these cultural products to maintain the sustainability. Muarajambi Temples Compound Site as pilgrimage tourism-focused for Buddhists from within and outside the country travel and did worship rituals every year. The research with a qualitative approach was conducted to analyze and find out the benefits of pilgrimage tourism for sustainability, especially in these Temples Compound. Good Management and Heritage trails as the implementations for tourism product and services development based on pilgrimage tourism. That is a package that included guiding services and land tourism activities to completing the tour components. Also, this research with desk research and descriptive approach, researcher found the results that cultural revitalization did to restore the condition and function of the building according to its initial function, it can also use for tourism purposes into a sustainable pilgrimage tourism product and services for the visitor and community able to carried out with a strategy that appropriate. With proper utilization, the cultural conservation can be sustainable as expected.

Keywords: pilgrimage, sustainability, cultural heritage, product and services

Introduction

Sumatera has been known since the early 1st century because it was an essential point in the global maritime trade route. Sumatra was visited by world adventurers, such as I-Tsing, Fa Xien, Atisha, Ibnu Batutta, Marcopolo, Cheng Ho, Tome Pires, and many more (Hartono and Hartanto, 2019). In addition to their commercial needs, they also traveled for pilgrimage purposes. The democratization of travel has led to a modern revival of commercial travel, pilgrimages, and religious activities, seen as the forerunners of today's tourism (Bremer, 2005). Academic studies and travel media show that there has been an increase in the number of people who are motivated to travel for pilgrimage purposes in recent decades.

There has been a paradigm shift in tourism. The evolution of travel conditions and models has increased the demand for cultural tourism (Gomez, 2018). The characteristics of tourists are more concerned, willing to be involved, and learn when traveling. Many people are leaving in search of something more than a simple vacation: they want to have the experience (Hikmah and Munir, 2018) of meeting other people, discovering new places, and understanding more about what they are seeing; they want to forge new, more authentic and direct relationships with local culture. So it means that understanding the present and the future cannot be understood without fully understanding the

experience gained from the past (Rouhi, 2017a). Very clearly, such experiences are entirely personal, and they exist in the minds of engaged individuals on an emotional, physical, intellectual, and even spiritual level.

The latest technology, which is one of the triggers for the development of tourism supporting facilities that were previously difficult to access sacred places become more accessible, enabling millions of people of all ages and socio-economic backgrounds to visit places according to their beliefs, according to their need for the importance of cultural and spiritual values (Suryansah *et al.*, 2018).

Currently, Buddhists from home and abroad often travel to perform religious rituals in Muarajambi Temple Compound Site. The current location is believed to be a place of worship, especially history and pilgrimage, for spiritual motivation, in the regional history of the Muarajambi Temple Compound Site, the Ancient Malay and Sriwijaya Kingdoms known to have an extensive influence, not only in the archipelago but also in mainland Southeast Asia such as Malaysia and Thailand.

In the previous research, Muarajambi Cultural Heritage Area, as one of the most significant ancient relics in Southeast Asia with twelve square kilometers, functions as a place of worship and education to spread Buddhism in the Jambi region. Muarajambi Temple Compound Site has educational value for academics and research experts from various fields of science such as archeology, history, cultural anthropology, and economics (Pamungkas and Agustiningsih, 2018). These activities received the highest rating of attractions by tourists (Suryansyah *et al.*, 2018), of course requiring complete facilities and infrastructure to support pilgrimage tourism activities (Firsty and Suryasih, 2019a). A previous study stated that the Muarajambi Temple Compound Site could be a pilgrimage tourism product. The uniqueness of the area and its historical stories can attract tourists. Even with limited infrastructure, it does not eliminate the primary purpose of pilgrimage tourism.

There are two research questions: (1) Forms of utilization (2) What kind of cultural heritage tourism products and services can develop as potential of cultural heritage to attract tourists. This study aims to analyze and determine how much cultural heritage is used through a cultural revitalization as a product and service of sustainable religion-based tourism in the Muarajambi Temple Compound Site. Cultural heritage makes the government's concentration increase to be developed and directed towards quality tourism.

Literature Review

Studying cultural heritage and its components is inseparable from the main object, namely the Cultural Conservation Area. Indonesia Preservation Law stated that Cultural Conservation Area is a geographical space unit with two or more Cultural Conservation Sites located close together or show distinctive spatial characteristics. Cultural Conservation Sites are locations on land or in water containing Cultural Conservation Objects, Cultural Conservation Buildings, or Cultural Conservation Structures due to human activities or evidence of past events. Thus, the cultural heritage was previously used for various purposes and re-used according to their needs. The utilization must ensure that the aspects of conservation and preservation continue implemented. Furthermore, cultural heritage requires special attention in the Muarajambi Temple Compound Site, where the temple area is used for religious rituals for Buddhists and as a center for teaching Buddhism.

As a cultural heritage with historical and pilgrimage patterns, this area has an essential value as a worship center for Buddhists. It had special meaning for people who have made pilgrimages, usually several worship places with spiritual benefits—history as a force with legends or myths related to the place and its unique architecture. History and pilgrimage tours are also synonymous with the intention and purpose of tourists to obtain blessings and wisdom in their lives (Firsty and Suryasih, 2019b), among others, through pilgrimages and religious rituals to build spiritual experiences. Therefore, to be part of religious tourism products and services, one must understand the needs of tourists so that their spiritual experience is completed according to their expectations.

In its development, products and services for pilgrimage tourism as part of tourism products move dynamically but maintain the primary goal, namely the fulfillment of spiritual experiences. In other words, cultural tourism products and services can be defined as using cultural tourism resources as a basis, everything that can be offered to tourists to participate in cultural tourism to fulfill their cultural needs and desires (Yining, 2011). Indeed, tourism services will be formed if there are products. The product in question is the packaging of the temple area as a cultural product that is given a touch of tourism services from tourism actors into religious tourism products and services.

Cultural heritage as a cultural product can be developed as part of a travel pattern to develop tour packages (Ariyanto and Wahyuningputri, 2018). Cultural heritage as a tourist attraction packaged attractively will have a high selling value, of course. It does not stop here; after becoming a tourism product, management and monitoring are needed to maintain the quality of its products and services. Because the use of objects of cultural promotion to improve the community's welfare can be done by processing its attractiveness into particular interest tourism products. According to the ASEAN scheme in tour operations, examples of products and services are pilgrimage tour packages, religious-related activities that require a tourism component as a complement, namely connectivity, accommodation, food, and beverage services.

When pilgrimage tourism products and services are formed and utilized according to their needs, control from various parties is needed to ensure their sustainability. The cultural heritage sector can contribute to economic, social, and environmental potential (Shishmanova, 2015) and even become a priority for stakeholders and the community. Perhaps for a group of people, cultural heritage as a cultural product is very important to require maximum protection. However, the same cultural heritage considered valuable to a society in a certain period may not necessarily be essential or valuable to another society or the same society in a certain period (Rouhi, 2017b). Therefore, stakeholders and various parties who have redeveloped this area must still pay attention to its sustainability. For example, when designing a tour package, one must pay attention to the economic, social, and environmental aspects so that it is not detrimental and is maintained for the future.

The Muarajambi Temple Compound Site needs to be re-functioned or revitalized for the use of pilgrimage tourism activities. Revitalization is an effort to make something significant and necessary. Revitalization is a process, method, and act of reviving something that was previously less empowered. If so, revitalization gains meaning by making something or action as necessary and vital (Budhi, 2018). Authenticity is needed to revive tourism sites and products (John and Clementina, 2020). Re-emerge the process of finding identities by promoting heritage, language, and reviving traditions and customs—utilizing or re-functionalizing the area as a cultural product with its authenticity. Potential revitalization without changing cultural authenticity is needed to maintain the

freshness of the destination because tourists cannot afford to be fooled by things with the same appearance and package. The impact of revitalization or re-functioning efforts will see if tourism products and services are made as well as possible.

Methods

The method used in this research with a qualitative approach was carried out to analyze and determine the functions of cultural heritage as a product and service of sustainable culture-based tourism in the Muarajambi Temple Compound Site. The first part of this study is primarily based on literature research, secondary data analysis, review of available online materials and related information, and surveys on selected tourist attractions (Graf and Popesku, 2016). Given the complexity and novelty of this field, this methodology is based on the analysis of a series of previous studies, which will cover the use of cultural heritage for the welfare of the surrounding community and religious tourism routes that are part of sustainable tourism products and services. In the second part, to collect data, various qualitative techniques were included, such as observation methods, interviews with key stakeholders, focus group discussions with cultural heritage experts. The descriptive method is used to explore and describe the results of the first and second parts of the study (Gaffar, 2016).

Muarajambi Temple Compound Site Profiles

Muarajambi Temple Compound Site has been registered with the Decree of the Minister of Education and Culture of the Republic of Indonesia No: 259/M/2013 is a relic of the Ancient Malay Kingdom, and Sriwijaya became the center of Muaro Jambi Regency and had the potential to become a tourist destination in Jambi Province. Muarajambi Temple Compound Site as an Integrated Historical Tourism Area consisted of 126 temples and residential sites and was the center of Buddhism in the 9th to 11th centuries. However, as part of the National Tourism Strategic Area (KSPN) with its cultural heritage potential, it has not fully attracted tourists. Data in 2018 shows that the number of domestic tourists is 117,071 people and 935 foreign tourists visiting this area.

Muarajambi Temple Compound Site is located within eight villages in two sub-districts, Maro Sebo District and Taman Rajo District, Muaro Jambi Regency. Muarajambi Temple Compound Site is the largest temple site on the island of Sumatra, with an area of 3,981 hectares. Muarajambi Temple Compound Site is twenty times the area of the Borobudur Temple area or twice the area of the Angkor Wat area. Archaeological remains in this area include: 1) temple complexes, (2) ancient settlement sites, (3) past water network systems with location coverage of eight villages (Maro Sebo and Taman Rajo sub-districts), namely: Muara Jambi village, Lake Lamo, Dusun Baru Village, Kemingking Luar Village, Kemingking Dalam Village, Dusun Mudo Village, Teluk Jambu Village, Tebat Patah Village.

Historically, the reason why Muarajambi Temple Compound Site is said to be a strategic tourism attraction with a religious style in the history of Buddhism is that this site is inherent and persistence to this day. One of the great teachers who brought Buddhism, Atisha Dipankara Shrijnana, a religious leader who promoted Buddhism in Tibet is believed from his records that this great teacher Atisha had studied in Sumatra or Svarna Dwipa, more precisely in Muarajambi Temple Compound Site, and he studied at a great teacher named Serlingpa Dharmakirti. The teacher Atisa contributed to the rise of Buddhism in Tibet that has grown to this day.

Muarajambi Temple Compound Site is considered one of the centers of Buddhist education and is also a holy place, so that the motivation to visit the temple is enormous. Muniquecial visits handled by the Perkumpulan Rumah Menapo (formerly known as Padmasana Foundation) come from monks and other Buddhists. At the same time, for pilgrimage tourists in general, it is only crowded during the Muarajambi and Vesak Temple Festivals; besides, there are not many pilgrimage tourists who visit regularly—estimated that the evidence buried in the ground and at the bottom of the river has not been excavated (Perkumpulan Padmasana, 2018). Until now, this area is still well preserved despite all the limited facilities and infrastructure.

The Cultural Heritage Benefits For Tourism

The increase in tourist visits, the vastness of the area, and the variety of tourist attractions make Muarajambi Temple Compound Site an attractive tourist destination because it has various tourism potentials, including temple buildings, Telaga Telaga, museums, duku plantations, durian plantations, Kelari Lake, Bukit Perak, Batanghari River, people's plantations, ancient architectural residences, and ancient canals that connect each temple building.

Community potential needs to be understood; many factors contribute to the high tourist arrivals, government efforts, community participation, and the level of attractiveness in Muarajambi Temple Compound Site as a tourist destination (Suryansyah *et al.*, 2018). Tourism activities in the Muarajambi Temple Compound Site are centered in Muara Jambi Village, and this is because most of the restored temples are in this area, around the main temple complex.

In its utilization application, the technique of using zoning, which is a combined system of cells and blocks, is carried out to determine the extent and form of utilizing this cultural heritage area by BPCB or called as Cultural Heritage Preservation Board.

- Main zone (88.9 ha): a zone that must be protected to maintain the authenticity of the objects, buildings, and cultural heritage structures contained within it. Currently, maintenance and conservation efforts are carried out by the BPCB Jambi Province and the Jambi Province Culture and Tourism Office.
- Buffer zone (2390.63 ha): a second layer cultural heritage security area to accommodate supporting cultural heritage preservation activities. Currently, maintenance and conservation efforts are carried out by the BPCB Jambi Province and the Jambi Province Culture and Tourism Office.
- Development zone (1208.55 ha): serves as a reserve land to protect the site. It provides public facilities, residential areas, and other supporting facilities in developing cultural heritage sites. It is an area for religious rituals and research.
- Supporting zone (292.96 ha): it developed to support and infrastructure and general commercial and recreational activities. Currently, it is used as a cultural tourism area and general public activities for economic purposes.

Since they consider that these development zones and supporting zones can be used for religious and tourism activities, the initiator, and the local government cooperate in developing and preserving the

area. They carry out various concrete actions through regional conservation campaigns, tourism product development. The results of a joint review with Mr. Roy Mardianto from SGP Tours, Jambi, show several utilization activities for tourism that have taken place as below.

Tabel 1: Description for Tourism Activities

Activity	Muarajambi Temple Compound Site
Things To See	Beautiful trees surround 10 Temple dan one ponds that have been excavated. Consists of: 9 Temples : Astana, Kembar Batu, Tinggi, Tinggi 1, Tinggi 2, Gumpung, Gumpung 2, Gedong 1, Gedong 2, Kedaton. 1 Temple: Teluk 1 (proses) 1 Ancient Pond Site: Tanggo Rajo Pond Ancient relics such as artifacts, kinds of ceramic,s and ancient currency stored in the Muarajambi Temple Complex Museum, Ancient canals called Parit Sekapung, Parit Johor, Parit Melayu. Muarajambi Village Area
Things to buy	Jambi local souvenirs, such as bracelets behind the oath, are believed to be used by tribal children to ward off bad things, hats, clothes, and others.
Things to do	Meditation and pradaksina in the temple area Village and coastal tourism in the Muarajambi Village Area
Place to stay	Bungalow Menapo
Things to learn	The history of Buddhist education, the worship processions carried out at the temple and the essence of the worship, the use of water in the 9th century, and the history of each temple and site of the Muarajambi Cultural Heritage Area.
Tourism Participation	The tourism industry forms associations and organizations aimed at developing tourism and preserving the Muarajambi Temple Area.
Management	Perkumpulan Rumah Menapo Tourist Guide Jambi Chapter

Source: interview result, 2021

Muarajambi Heritage Trail

This is to answer the second question, what kind of products and services are appropriate, namely with the development of the cultural trail. The purpose of exploring this cultural path is to trace the heritage traces according to the existing storyline. The development of heritage trails made into tour packages by SGP Tours as a local tour operator and the Perkumpulan Rumah Menapo assisted by HPI provides services according to tourism products offered to tourists. Before packing the tour package, the concept was developed by the potential in the Muarajambi Temple Compound Site. This packaged heritage trail departs from the religious-cultural path brought by Atisa from India. Then determine the theme of the trail to get a proposition in selling tour packages. The thematic cultural routes that can be developed into appropriate tour packages are pilgrimage, ancient heritage, and mind, body, and spirit.

This heritage trail is packaged into tour packages so that tourists can fulfill their secondary travel needs, namely other components, such as food and drinks, transit areas, activities, and other related components. The examples of tourism products and services offered in the form of a heritage trail are shown in Figure 2 below.



Figure 2: Heritage Trail of Muaro Jambi by SGP Tours, Jambi

MUARAJAMBI PILGRIMAGE Indonesia Culture Heritage Tourism - II

Links between archaeological excavations and Chinese and Tibetan texts appear to indicate that the Muara Jambi site, which stretches over 3,981 acres along Batanghari, the longest river in Sumatra, has become the center of the largest Buddhist teachings in Southeast Asia. The site is a "knowledge meeting", where Indians and Chinese come to study or trade by sailing through this "sea lane of Buddhism", a term that is not as famous as the continental silk route - a path that can also be called the "golden lane" because traders from all of Asia came here looking for this precious metal. Thus the name Suvarnadwipa, which in Sanskrit means "island of gold", is used to refer to this island now called Sumatra. (Inandiak, 2014):

Tour code: PIM02	Thematic: Pilgrimage Trail
	MUARAJAMBI PILGRIMAGE TOUR II (Jambi – Kemuning Luar Village) Experience the spiritual tour of Muara Jambi historic sites
4 Days 3 Nights Min 10 person	Operated by: SGP Tours Jambi Meeting Point: According to selected hotel.
Package Includes: Airport transfer on Day 1 and Day 4, Private land transportation with AC, from Muarajambi Temples to hotel, 2 nights at executive standard Grand Wing Abadi Hotel *** or similar (twin share based), 1 night homestay, Meals: 3 breakfast, 2 lunch, 2 dinner, Pompong boat, rakit boat rent and entrance fee, 1 local track guide, translator and porter fee, 2 times of coffee/tea with local snack, Mineral water during the tour, Emergency medical kit, Donations for local community development.	
Package Excludes: Personal expenses: laundry, telephone, minibar, etc, Tips and gratuities, Domestic flight tickets and departure taxes, Travel insurance and optional excursion	
Accommodation and Price: HOTEL 2N and HOMESTAY 1N Transportation: BUS Full AC	
Tours: Day – 1 MUARAJAMBI Sultan Thaha airport, hotel Day – 2 Kemuning Luar Village Duren Sakat mound, the ruins of Sialang temple, Buluran Dalam mound, Astano mound and Astano temple, Kelari Lake, Kembar Batu temple, free program Day – 3 Trekking Tinggi temple, Gumpung temple, the site museum, Pa'i mound, Sungai Melayu mound, Gedong 1 and Gedong 2 temples and other mounds, Kedaton temple, Dea Danau Lamo and Bukit Sengalo, snack, free program Day – 4 sultan thaha airport Tour end	
Notice: You are asked to bring personal bags containing personal needs, such as water bottles, cameras, jungle hats, sun-glasses and other items that you need yourself during exploration. It is recommended to wear shoes and bring mosquito repellent creams and sun block.	
Price: for detail price please contact tour operator	

Figure 3: Tour Packages in 1001 Cultural Heritage Tour Packages from TPP WSRTSB, Tourism Ministry promoted for international visitor

The tour packages in Figures 2 and 3 are combination of tourism products and services with the help of promotions and suggestions from the Acceleration Team of Cultural Heritage. For these cultural heritage tourism products and services, there are differences in the handling of tourists. Because tourists who buy products in the form of tour packages buy products and services, namely handling hospitality and information services handled by local tour guides, the two cannot be separated but become one. Furthermore, these services will spearhead the expectations of tourists, whether they will be satisfied with the services provided and will even gain experience from the activities and interpretation information provided so that the primary needs of tourists who travel will be achieved.

Cultural Revitalization Implication

Muarajambi Temple Compound Site was a national cultural heritage area through the stipulation of the Minister of Education and Culture of the Republic of Indonesia No. 259/M/2013. For tourism development, this determination is a part of product branding marketing because it has received recognition of cultural significance as the added value of the cultural product. There is an attraction of historical values and past identities stored in tourism objects to become a magnet for attracting tourists. As well as seeing the product's potential and its surrounding components for tourism activities, focused on cultural heritage indeed.

The government realizes that the historical heritage is a cultural heritage that has historical value. Historical relics scattered throughout Muarajambi Temple Compound Site must be maintained and preserved so that the noble values are maintained. Through the determination of cultural heritage, the government and the ranks of public stakeholders try to develop a strategic plan that can attract tourists and boost the number of visits by notable interest tourists. By preparing various infrastructures, such as supporting buildings in the Museum, public facilities at the entrance to the temple area, and conducting tourism promotions, they are carried out synergistically. Not to forget, the development of human resources who will manage such as tour guides, local communities with their MSMEs, and travel managers in collaboration with the Perkumpulan Rumah Menapo as observers of temple preservation.

Sustainable tourism is often used as a framework for assessing the impact of various activities across the social, economic, and environmental dimensions of the community and its surroundings (Fyall *et al.*, 2016). Several steps were taken with the Cultural Heritage Acceleration Team from Tourism Ministry as a guideline for developing a successful and responsible cultural heritage tourism program, including:

- Collaborating: Cultural heritage tourism requires effective partnerships.
- Community and Tourism: Cultural tourism should make the surrounding community better and a better place to visit. Respect the carrying capacity/acceptable level of change so that everyone benefits.
- Lively Destinations and Attractions: find ways to make visitor experience, engaged, and interact.

- Focus on Quality and Originality: Today's heritage traveler is more sophisticated and will expect a high level of quality and authentic experience.
- Preservation and Preservation of Resources: Many of society's cultural, historical, and natural resources are irreplaceable.

Pilgrimage tourism in Muarajambi Temple Compound Site is interpreted as a tourist activity with special meaning for religious people, usually several places of worship with advantages. This advantage can be historical in the form of legends or myths related to the place and the uniqueness of the architecture. Pilgrimage tourism activities in the Muarajambi Cultural Conservation Area also rely on cultural revitalization in the temple area.

The application of this revitalization can be seen from several things and has been carried out in previous studies (Firsty and Suryasih, 2019b), including public stakeholders such as local tour operators, the community with the Tourism Office and BPCB Jambi Province in 2018 taking conservation actions as part of cultural revitalization, including:

- Historical and archaeological preservation program
- Program for Conservation and Protection of Muarajambi Temple Compound Site (PMJ)
- Revitalization and Restoration Program for Temples, Menapo, and other building structures
- Tour Guide Activities (involving the local community & youth to build public awareness in preserving BCB)
- Temple Restoration Activities (with zinc during restoration activities, excavations, with the aim that tourists do not interfere with these activities.
- Museum (as a place for storing cultural heritage objects as an effort/action to save cultural heritage objects)
- Periodic Maintenance (2-3 months are cleaning the walls of the temple from moss).
- Placing a caretaker (to supervise the temple's safety from activities that damage the integrity of the temple).
- Increase community participation, which forms associations or communities focused on the sustainability of Muarajambi Temple Compound Site, including Perkumpulan Rumah menpo, Dwarapala Muja, Alam Raya School (Saramuja), Macro Films International, Empu Kusuma Circle of Friends (Sinuhaji *et al.*, 2019).
- In terms of religion, maintaining friendship between the government, managers of religious organizations, and communities to collaborate to preserve the physical, meaning, and religious activities still ongoing today.

- The development of tourism products and services used to online and offline promotion facilities, whether carried out by the government, local tour operators, and interested public parties, increases the number of tourist visits.

When revitalizing the expected functions, authenticity is needed to revive tourism sites and products (John and Clementina 2020). Potential revitalization without changing cultural authenticity is needed to maintain the freshness of the destination because tourists cannot afford to be fooled by things with the same appearance and package. Furthermore, some of the above efforts have been made to maintain the Authenticity of Muarajambi Temple Compound Site so that this historical evidence of Buddhist civilization will not extinct and will remain sustainable by providing economic, social, and environmental benefits.

Conclusion

Public and private stakeholders have made various efforts for tourism development and preservation in Muarajambi Temple Compound Site. As a cultural heritage with historical and religious patterns, this area has an essential value as a worship center for Buddhists. For tourism development, there are attractions for historical values and past identities stored in tourism objects to become a magnet for attracting tourists—the area is expected to become a sustainable pilgrimage tourism product and service. In line with the development plan above, this research has answered the problems in elaborating two questions.

First, the form of utilization that makes Muarajambi Temple Compound Site as Buddhist religious tourism focused on the development zone, and this supporting zone can be used for religious and tourism activities, as pilgrimage tourism. The development of these pilgrimage tourism products and services is developed with different concepts so that tourists reach their expectations of thematic travel experiences so that they are satisfied. Moreover, in carrying out their use for tourism, tourists can learn, see, do, and buy local products. Secondly, pilgrimage tourism products and services that can attract tourists is a heritage trail in a sustainable tour package managed by local tour operators. Heritage Trail Tour packages focused on the route that Atisa brought from India. Thematic routes are determined to find propositions in selling tour packages into suitable tour packages, namely pilgrimages, ancient relics, and mind, body, and soul. Applies tourists to fulfill their secondary travel needs, namely other components, such as food and beverages, transit areas, activities, and other related components.

The conclusion above explains the revitalization of cultural heritage buildings and restore the condition and function of the building according to its initial function. It can also be used for tourism purposes to become a sustainable religious tourism product with various benefits for the community. Further research related to the revitalization of cultural heritage is needed so that it is in line with its sustainability describing the tourism component for tour packages. The limitation of this research is that the cultural heritage area is not opened, so we only conduct a study with minimal parties.

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