

Development of Historical and Religious Tourism in Spatial Planning Towards the Utilization of Local Wisdom Potentials in Penyengat Island

Suwindar Agung Sutianto¹, Yuanita FD Sidabutar¹, M Ismael P Sinaga¹

¹Universitas Batam, Indonesia

Corresponding author e-mail: agunkpuji@gmail.com

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Abstract: The development of the tourism sector based on local wisdom, in supporting a sustainable tourism sector on Penyengat Island, especially historical and religious tourism, namely mosques, chair hills and tombs is urgently needed. The application of community-based tourism on Penyengat Island can be carried out in three stages, namely, the planning stage, the implementation stage and the evaluation stage. With the implementation of community-based tourism, the development of the tourism sector on Penyengat Island can run smoothly and still maintain the preservation of sustainable local wisdom, besides Therefore, with the development of a sustainable tourism sector, the lives of the people around it can be more prosperous and can increase income for the surrounding community. The results of the research show that the development of religious tourism on Penyengat Island as sustainable tourism is very feasible to develop, this is evidenced by the existence of a Regional Regulation concerning the Spatial Planning for the Riau Archipelago Province 2017-2037 as a legal basis as well as a commitment to sustainable development, community involvement in decision making and Management of religious tourism facilities and pre-facilities has existed before, such as tombs, mosques and historical buildings. Efforts to optimize the development of sustainable religious tourism are developing the concept of a cultural city, increasing regional security, improving infrastructure and drainage in some places, providing religious tourism attractions as new and more attractive additional attractions.

Keywords: Historical and Religious Tourism, Local Wisdom, Tourism Development.

A. Introduction

Tourism is seen as an important sector in the development of the world economy. If the tourism sector develops or declines then many countries are affected economically. The tourism sector has a role in building the economy of the people in Indonesia, especially the people who are in the area around tourist destinations. The role of the local tourism industry in national economic growth has been recognized and well understood by the central government. According to Article 4 of Law 10 of 2009, the goal of national tourism development is to increase economic growth,

improve people's welfare, eradicate poverty, fight unemployment, preserve nature, environment and resources, advance the nation, elevate image and develop taste. In this law, it has been described regarding the development and guidance of increasing Indonesian tourism both nationally and internationally (Wartono et al., 2023).

The government needs to build tourism with a community paradigm. Community-based tourism development is one example historical and religious tourism through exploiting the potential of local wisdom in small islands (Y. F. Sidabutar, 2022). Local wisdom is a set of knowledge and good practices originating from previous generations as well as experiences related to the environment and other communities, namely a community in a place, used to properly solve various problems and difficulties encountered (Widesma & Adnan, 2019).

Local wisdom is a characteristic of each region that has the potential to support the development of a region. The potential of local culture and wisdom in tourism development is part of the product of human creativity that has economic value (Purwasih et al., 2023). Local wisdom is one of the characteristics of the contemporary (postmodern) paradigm which rejects totalizing explanations or grand narratives, so it tends to reveal small or local narratives (Sidabutar, 2020).

One of the efforts to develop tourism based on culture and local wisdom is the packaging of local culture in historical and religious tourism. According to (Anwar et al., 2017), religious tourism is one of the tours that aim to meet human spiritual needs to strengthen faith by visiting places that are considered to have religious values. In addition, religious tourism is also a travel activity to visit places that are considered sacred, such as mosques, former Islamic empires, tombs of exalted leaders, and mountains or hills that are considered sacred (Y. F. Sidabutar & Indra, 2021). This is done so that individuals and groups can get satisfaction and enjoyment as well as knowledge. Religious tourism has its own attractive data for tourists with spiritual values and inter-religious tolerance which can be a guide for life (Hassani & Maleki, 2022).

The Riau Archipelago Province has various types of tourist objects, namely marine tourism, cultural tourism, educational tourism, culinary tourism, religious tourism and others (Harto et al., 2021). One of the islands has historical and religious tourism known as Malay cultural heritage and royal historical heritage, namely Penyengat Island (Danuwidjojo et al., 2021). Penyengat Island, called Inderasakti Island, is located separately from the capital of the Riau Archipelago, namely Tanjung Pinang, which is approximately 1.8 km from the city center, taken in approximately 15 minutes by motorized boat or known as pompong (Pratiwi & Wikantiyoso, 2022). The island is 2,000 meters long and 850 meters wide, with a population of 2,500. This island in the 18th century became an important area in the civil war between the Johor-Riau-Lingga kingdoms assisted by the Dutch and at that time Penyengat Island became a stronghold and was guarded by the Siantan people from Pulau Tujuh. Historical reality reveals that this small island was once a resident center.

Penyengat Island has ± 46 objects of cultural heritage, including heritage from the colonial period, China, the Gambir community, as well as remains in the form of

tombs of dignitaries and royal heirlooms considering that this area used to serve as the center of government defense during the Riau-Johor and Riau-Lingga Kingdoms. The influence of these kingdoms was not only limited to regional but also international scale at that time (Y. F. D. Sidabutar & Indera, 2021).

The following is a description of the historical heritage on Penyengat Island; Historical reality reveals that this small island was once a resident center. Penyengat Island has ± 46 objects of cultural heritage, including heritage from the colonial period, China, the Gambir community, as well as remains in the form of tombs of dignitaries and royal heirlooms considering that this area used to serve as the center of government defense during the Riau-Johor and Riau-Lingga Kingdoms (Diaz Olvera et al., 2016). The influence of these kingdoms was not only limited to regional but also international scale at that time. The following is a description of the historical heritage on Penyengat Island; Historical reality reveals that this small island was once a resident centre. Penyengat Island has ± 46 objects of cultural heritage, including heritage from the colonial period, China, the Gambir community, as well as remains in the form of tombs of dignitaries and royal heirlooms considering that this area used to serve as the centre of government defence during the Riau-Johor and Riau-Lingga Kingdoms (Dahari et al., 2022).

The influence of these kingdoms was not only limited to regional but also international scale at that time. The following is a description of the historical heritage on Penyengat Island, as well as remains in the form of tombs of dignitaries and royal heirlooms considering that this area used to serve as the centre of government defence during the Riau-Johor and Riau-Lingga Kingdoms. The influence of these kingdoms was not only limited to regional but also international scale at that time. The following is a description of the historical heritage on Penyengat Island, as well as remains in the form of tombs of dignitaries and royal heirlooms considering that this area used to serve as the centre of government defence during the Riau-Johor and Riau-Lingga Kingdoms. The influence of these kingdoms was not only limited to regional but also international scale at that time. The following is a description of the historical heritage on Penyengat Island.

Table 1. List of Names of Religious Tourism Places on Penyengat Island

No	Object Name	Category	Authenticity Level	Level of Wholeness
1	Judge's House	Structure	Tall	Currently
2	Gunpowder Warehouse	Building	Tall	Tall
3	Doctor's House	Building	Tall	Low
4	Sultan Riau Penyengat Mosque	Great Building	Tall	Tall
5	King David's House	Building	Currently	Currently
6	Princess Visit	Building	Tall	Tall

7	Bahjah Palace and Beach Park	Structure	Low	Low
8	Bukit Kursi Fort	Structure	Currently	Tall
9	Penggawa Hill Fort	Structure	Tall	Low
10	Tanjung Nibung Fort	Structure	Tall	Low
11	Defence	Structure	Low	Low
12	Little Pool/King Musa	Structure	Currently	Low
13	Aceh Cemetery Complex/Puteri Puteh Tomb	Structure	Currently	Currently
14	Baqa Tomb Complex	Structure	Currently	Low
15	Ancient Moat	Structure	Tall	Currently
16	Go Sulu	Structure	Currently	Currently
17	Old Well 1	Structure	Tall	Currently
18	Old Fairy 2	Structure	Currently	Tall
19	Old Fairy 3	Structure	Low	Currently
20	Old Well 4	Structure	Currently	Low
21	Old Well 5	Structure	Tall	Tall
22	Old Well 6	Structure	Currently	Currently
23	Old Well 7	Structure	Low	Low
24	Old Well 8	Structure	Currently	Tall
25	Old Well 9	Structure	Currently	Currently
26	Perigi Tua 10 (Southwest Side of the Penyengat Mosque	Structure	Currently	Currently
27	Old Wharf Site	Structure	Low	Currently
28	The Sultan's Pier on the south side	Structure	Low	Low
29	Yellow Palace Site	Structure	Low	Low
30	Sea Palace Site	Structure	Low	Low
31	Site of King Marewah Palace	Structure	Low	Low
32	Royal Printing Site and Rusydiah Club	Structure	Low	Low
33	Site of Engku Embi's house	Structure	Low	Low
34	Old Wharf Site	Structure	Low	Low
35	Go Chair	Structure	Tall	Currently
36	Royal Palace	Site	Currently	Low
37	Palace of Ali Marhum Office	Site	Tall	Tall
38	Engku Bilik Palace	Building	Currently	Tall
39	Embung Fatimah Tomb Complex	Site	Tall	Tall
40	King Abdurrahman Tomb Complex	Site	Tall	Tall

41	Raja Haji Fisabilillah Tomb Complex (YDMR IV)	Site	Currently	Tall
42	King Jafar Tomb Complex (YDMR VI)	Site	Tall	Tall
43	Datuk Ibrahim's Tomb	Site	Tall	Low
44	Datuk Kaya Mepar's Tomb	Site	Tall	Tall
45	Tomb of Habib Syeh Habib Alwi Asegaf	Site	Currently	Currently
46	Engku Putri Raja Hamidah Tomb Complex	Site	Tall	Tall

Source: Hall Preservation of the Riau Archipelago's Cultural Values

Without realizing it, Malay culture has experienced many changes and shifts. The change looks towards a positive situation. Where religious history is no longer just a religious celebration, it turns into religious tourism. When viewed from the potential possessed by Penyengat Island, especially history and religion, both from local cultural wisdom and in the tourism sector that is owned, it is hoped that it will be able to develop the existing tourism sector with the concept of sustainable tourism with the application of community-based tourism, so in this case the community must participate in developing historical and religious tourism potential as a sustainable tourism sector and maintain local cultural wisdom on Penyengat Island. The purpose of writing this journal is to examine more deeply the development of historical and religious tourism, as a form of preserving local wisdom through identification potential of local wisdom on Penyengat Island, and formulate directions for structuring the area based on local wisdom owned to become the tourism potential of Penyengat Island.

The consideration for determining the location of this research is because the place has the potential to lift the community's economy. For example, by allocating existing groups, such as pedicab groups, tomb traders' groups, small traders' groups, pedicab area traders and others. With the allocation of this place, it is hoped that it will make it easier for visitors/pilgrims to use the facilities provided by the religious tourism management, and enable residents who sell in religious tourism areas to boost their economy.

B. Literature Review

Tourism Development

Tourism planning and development is a dynamic process and sustainable towards a higher level of value by means of adjustments and corrections based on the results of monitoring and evaluation as well as feedback on the implementation of the plan before which is the basis of wisdom and is the mission developed. Tourism

development aims to make tourism progress and develop in a better direction (Kapskiy & Navoy, 2017).

Tourism planning must be based on conditions and carrying capacity with the intention of creating mutually beneficial long-term interactions between achieving tourism development goals, improving the welfare of the local community, and sustaining the carrying capacity of the environment in the future. Indonesia, as a developing country in its development stage, is trying to build the tourism industry as a way to achieve a balanced balance of foreign trade. Tourism development today is not only to increase the country's foreign exchange and regional government revenues (Rith et al., 2019). However, it is also expected to be able to expand business opportunities besides providing new jobs to reduce unemployment. Tourism can raise the standard of living of people living in tourist areas through economic benefits, by developing supporting facilities and providing recreational facilities, tourists and local residents benefit from each other (Hasselwander et al., 2021). The development of tourist areas should reflect the cultural, historical and economic level of the tourist destination.

Historical and Religious Tourism

Religious tourism is a type of tourism that is closely related to activities and places specifically related to religious aspects. Religious tourism is interpreted as tourism activities to places that have special meaning for people of certain religions. These places can be places of worship and historical places for certain religions that have their own specificity and meaning. The diversity of religions and beliefs that Indonesia has is an asset for promote the concept of religious tourism. Many historical buildings have special meaning for religious people so that the large number of religious people in Indonesia is a potential for the development of religious tourism.

Various religious activities are closely related to activities, namely pilgrimage. In Indonesia, the term pilgrimage is no longer foreign, and is often carried out by pilgrims' certain people at certain times. The term pilgrimage is defined as an activity carried out by a person or persons by visiting certain holy places and places of worship to carry out special traditions or rituals that are still considered important by the community. Pilgrimage is also interpreted as a visit to certain places that are considered sacred or noble.

In Indonesia, religious tourism is more inclined to visit the graves of people who have meritorious and purified. The criterion for developing religious tourism is pilgrimage tourism. For Muslims, it's like a Wali pilgrimage tour. For example, in South Kalimantan is one of the destinations that has a pilgrimage tourism concept. Religious tourism objects such as historic mosques to the tombs of well-known clerics in South Kalimantan are visited by residents every day, such as the tomb of Datuk Kalampayan in Martapura.

Local Wisdom

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs. Local wisdom can be understood as local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. In this day and age, namely the era of information and communication openness which, if not addressed properly, will result in the loss of local wisdom as national identity and identity. The same thing was conveyed by Lubis (2008: 40) that national identity is a cultural character which functions as the development of national character (national and character building).

Local wisdom that is tangible, textual, several types of local wisdom such as value systems, procedures, special provisions which are poured into the form of written notes such as those found in traditional primbon books, calendars and prasi or the culture of writing on palm leaf sheets. Building/Architecture, Cultural/Traditional Conservation Objects (Art Works), for example keris, batik and so on.

Intangible Local Wisdom, Intangible local wisdom such as advice that is passed on verbally and passed down from generation to generation which can be in the form of songs and songs containing traditional teaching values. With advice or other forms of intangible local wisdom, social values are conveyed orally/verbally from generation to generation

Sustainable Tourism Concept

Sustainable development clearly requires economic growth, which basic needs cannot be harmonized with economic growth if the content of growth reflects the principles of sustainability. Sustainable development is a rapidly growing tourism industry, including ever-increasing accommodation capacities, local residents and the environment. Among them, tourism development and new investment in tourism, should not have a negative impact and can be combined with the environment. Therefore, the public sector has taken several steps to better regulate the growth of the tourism industry to not only protect the important resources or resources of the tourism industry now but also in the future (Rhama & Setiawan, 2022).

Community Based Tourism (CBT)

Cohen and Uphoff divided participation into several stages, namely planning, implementation, and evaluation. First, planning aims to see how far the community's awareness and participation in providing assessments and elections is in accordance with the needs of the community itself. Decision making is carried out by leaders (stakeholders) centered on those with power. Second, the implementation stage as the implementation and execution stage, is not only worth a real action, but can also provide input for program improvement through human and natural resources. Third, evaluation, this stage is the community's ability to assess whether a program is good, successful and effective or not. Fourth; the second approach tends to be

associated with the term participatory planning which is more concerned with provisions and arrangements that are more balanced between developments and controlled planning. This approach emphasizes sensitivity to the natural environment in the impact of ecotourism development.

One form of participatory planning in tourism development is implementing Community Based Tourism (CBT) as a development approach. The definition of CBT, namely a form of tourism that provides opportunities for local communities to control and be involved in the management and development of tourism, 2) people who are not directly involved in tourism businesses also benefit, 3) demand political empowerment and democratization and distribution of benefits to disadvantaged communities in rural areas. Suansri (2003) defines CBT as tourism that takes into account aspects of environmental, social and cultural sustainability. CBT is a tool for community development and environmental conservation, or in other words CBT is a tool for realizing sustainable tourism development.

C. Methods

This research uses a qualitative approach with a case study approach; qualitative methods are used to describe local wisdom and also the potential that can be developed on Penyengat Island. The case study approach and also the Community Based Tourism approach were chosen so that researchers can find out in depth about the potential for historical and religious tourism, as well as more specific regional local wisdom, as well as being able to find out the application of the concept of Community Based Tourism approach. The research location is the place where the researcher conducts research in capturing phenomena and events occurring from the object under study in order to obtain accurate data. Sources of data used in this study are primary data and secondary data as supporting data, namely data obtained from external and internal sources, in the form of documents from libraries, literature books, and other relevant data. The locations studied were buildings that had Islamic Malay culture, namely mosques, tombs and historical buildings, and Bukit Kursi.

D. Results and Discussion

Development of Historical and Religious Tourism in Spatial Planning for the Utilization of Local Wisdom Potential on Penyengat Island

Tourism development is carried out with careful planning to minimize obstacles in the future. In an effort to develop tourism based on history and religion, it is hoped that this will create sustainable tourism on Penyengat Island. The development of historical and religious tourism aims to improve people's welfare, advance community culture, and preserve nature, the environment and other resources on Penyengat Island. Penyengat Island is one of the sub-districts which have several economic potentials in the field of tourism and trade in services.

Where at this time the vision is to realize Penyengat Island as an economically advanced city, the beauty of the village and the harmony of its citizens (Medinah) so

that it continues to try to increase regional income through optimizing regional potential, one of which is through the development of tourism activities.

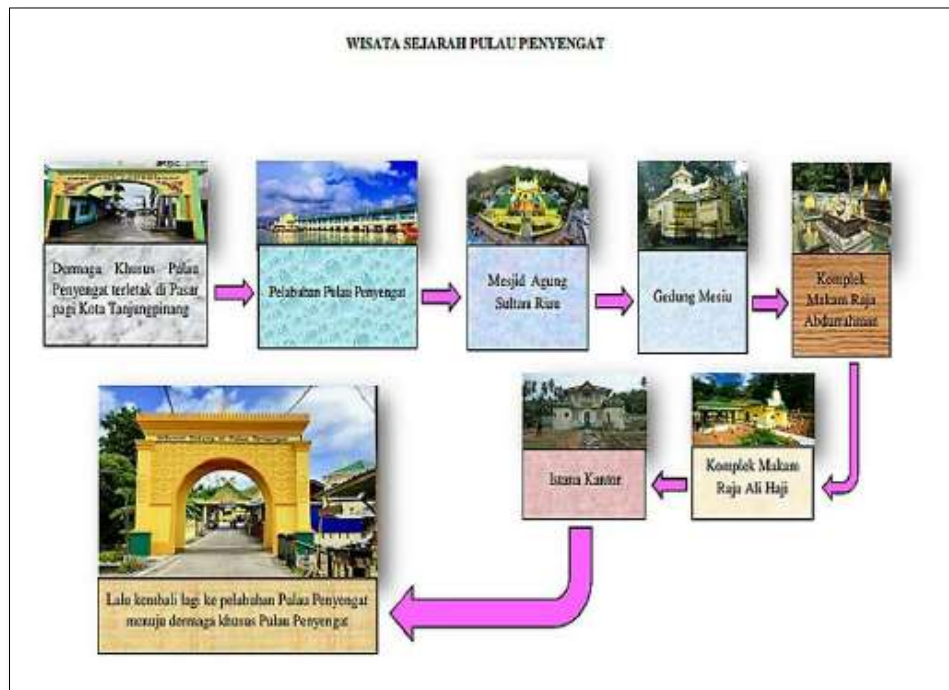


Figure 2. Map of Penyengat Island Tourism Potential (KKN UGM, 2018)

The following are the results of the research findings and the conceptual framework *community based tourism* according to researcher's regarding. Development of historical and religious tourism in spatial planning for exploiting the potential of local wisdom on Penyengat Island.

Table 2. Findings

No	Indicator	Findings	Field Results
1	Development of Historical and Religious Tourism Potential	<ol style="list-style-type: none"> 1. Development and development of the concept of religious tourism that is "different" from the existing one, namely Tourism Village. 2. The concept of developing religious tourism objects is based on the natural beauty of the hill chair 3. Raising and developing the historical legacy of the spread of Islam on Penyengat Island 	<ul style="list-style-type: none"> - Riau Archipelago Province Spatial Planning 2017-2037 - Decree of the Minister of Education and Culture Number 112/M/2018 of 2018 became a National Cultural Heritage Area, and regulated through Regional Regulation of Tanjungpinang City

		4. The development of participatory religious tourism involves all stakeholders, this is based on the characteristics of a friendly and inclusive society	Number 8 of 2018 Concerning Management of Penyengat Island Cultural Tourism.
2	Human Resource Development	<ol style="list-style-type: none"> 1. Education and training on historical and religious tourism, especially for residents who are around the historical and religious tourism objects of Penyengat Island in 4 locations namely Cemeteries, Chair Hills, Mosques and historical buildings. 2. Intensive coaching to managers of historical and religious tourism on Penyengat Island so that it is better than before. 3. Guidance for traders, parking managers, pedicab taxi drivers, and pompong drivers, so that they can provide a sense of comfort, security, during pilgrimages to Stinging Island religious tourism. 	Pokdarwis and fully supported by the Tanjungpinang City Tourism Office
3	Facilities and Infrastructure Development	<ol style="list-style-type: none"> 1. Planning and construction of facilities & infrastructure adapted to the concept and strategic plan for Penyengat Island religious tourism in collaboration with village officials and the Tanjung Pinang Provincial Tourism Office. 2. The management agency for historical and religious tourism on Penyengat Island coordinates with the nodes 	Pokdarwis and fully supported by the Tanjungpinang City Tourism Office

		of the historical and religious tourism community independently to build unique traditional infrastructure (motorcycle taxi stands, stalls, parking lots, street vendors, toilets, etc.).	
		3. Prioritizing road infrastructure development to facilitate access for tourists or pilgrims to Bukit Kursi religious tourism.	
4	Institutional Historical and Religious Tourist Attractions on Penyengat Island	<ol style="list-style-type: none"> 1. Establishment of an institution for historical and religious tourist attractions on Penyengat Island in accordance with the Concept of the Tanjung Pinang Province Disbudpar without neglecting local aspirations and characteristics and culture. 2. Capacity building for historical and religious tourism institutions on Penyengat Island (institutional building) through training 3. Collaborating with related parties: the Tanjung Pinang Provincial Tourism Office, the surrounding community, Religious Tourism Travel Managers and others. 	<p>This Tour Package Program was launched by Pokdarwis and is fully supported by the Tanjungpinang City Tourism Office. Pokdarwis launched eight tour packages which included tour packages related to religion, culture and history, namely the Sultan Riau Mosque Tour, Penyengat Island History Tour (Bentor or bicycle), Gurindam Experience, Literature Tour, Malay Traditional Dress Experience, Cooking Class , Malay Culinary Experience, and Making Tanjak (2018-present)</p>
5	Development of a Promotional	1. Implementation of the right promotion strategy both through Online and Off line	- The Ministry of Tourism and the government of

<p>Strategy for Historical and Religious Tourism on Penyengat Island</p>	<p>Media in order to increase tourist visits (pilgrims) to Stinging Island Religious and Historical Tourism.</p> <p>2. There is a religious tourism promotion event.</p>	<p>Tanjungpinang City signed a MoU which was carried out during the Penyengat Island Festival to develop and increase religious tourism on Penyengat Island.</p> <ul style="list-style-type: none"> - The Pulau Penyengat Festival 2019 included various activities and traditional folk games, as well as cultural performances from abroad brought by the Sriwana group from Singapore, and the Johor Baru Malaysia Cultural Community. Among others; Gurindam XII Competition, History of Penyengat Island, Reciprocal Pantun Contest, Kompang Kreasi Competition, Art Performances from various art galleries in Tanjungpinang, Malay Culinary Competition, Barzanji Competition, Duck Nambat, Pillow Punch, Malay Tales, Gasing Competition, and other folk games. - <i>Tourism Information Centre</i> located at airports, terminals, ports and resorts.
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Source: Tourism Office, Tanjung Pinang Province, 2020.

With pdevelopment of historical and religious tourism in spatial planning for exploiting the potential of local wisdom on Penyengat Island, it is hoped that it can help develop historical and religious tourism in Penyengat Island in a better direction than before, by increasing historical and religious tourism visits, so that it can improve the economy of the people of Penyengat Island.

In the concept of community-based tourism, society plays a major role in the form of sustainable participation. Participation can be referred to as the power possessed by the community in overcoming the problems of a better life in the future. Participation is a redistribution of power enabling all economic and political groups to be involved in planning for future development. Cohen and Uphoff (1979) divided participation into several stages, namely planning, implementation, and evaluation.

First, planning, community participation in formal meetings. Planning aims to see how far the community's awareness and participation in providing assessments and elections is in accordance with the needs of the community itself. Decision making is carried out by leaders (stakeholders) centered on those with power. Second, implementation is the most important stage in program implementation or development. The implementation stage is often interpreted as the implementation and implementation stage, not only having the value of a real action, but also providing input for program improvement through human and natural resources. This stage is very different from top down and bottom up, but participation can be in the form of a combination of the two above, which works not only for the company, but then build the necessary things. Third, evaluation, this stage is the community's ability to judge whether a program is good, successful and effective or not. Evaluation at the community level better understands the usefulness and effectiveness of a given program so that the community can develop solutions for their program.

The following is the concept of community participation in the concept of community-based tourism according to researchers.

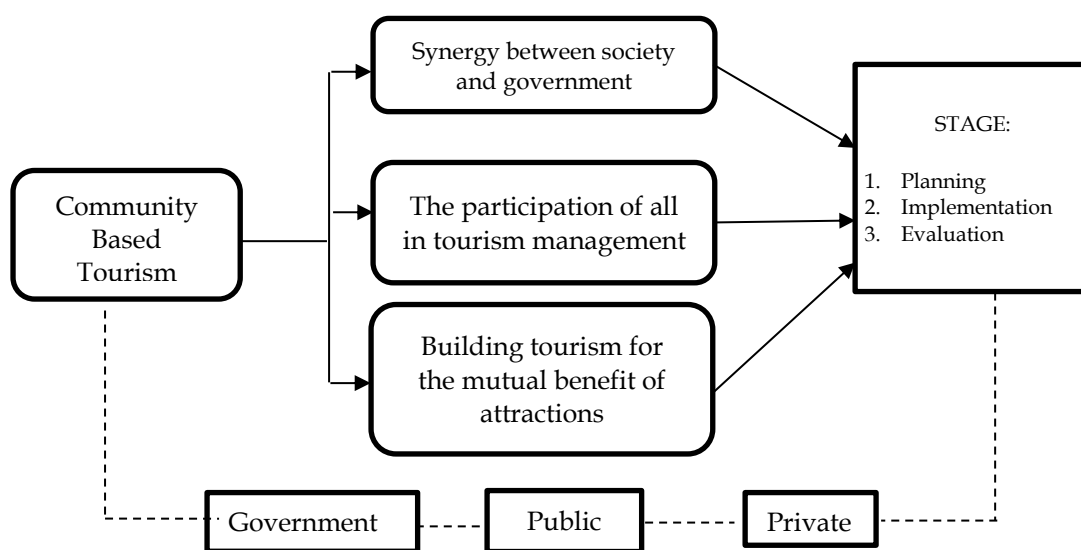


Figure 1. Draft *Community Based Tourism* According to Researchers

The planning and implementation stages that have been carried out in the management of tourist attractions are balanced with evaluation activities. In carrying out tourism activities, the community holds routine evaluations every month by calling them “village meetings”.

Based on the explanation above, we summarize the role of the community through the table below.

Table 3. The participation of the people of Penyengat Island is based on the concept of community-based tourism

No	Participation	Application of CBT
1	Planning	<ul style="list-style-type: none"> a. Community collective awareness b. Formation of forums or institutions for tourism activities by the community c. Mapping tourism potential d. Formation of a priority program for management of Penyengat Island tourism e. Formation of Pokdarwis
2	Implementation	<ul style="list-style-type: none"> a. Collaborative work between community groups b. Distribution of roles according to each portion c. Development of supporting facilities for tourist attraction d. Human Resources Training
3	Evaluation	<ul style="list-style-type: none"> a. The emergence of the value of economic benefits for society b. Coordination between community groups c. Regular meeting once a month to evaluate program implementation

Source: Results of researchers in the field, 2023.

Community participation through community-based tourism is a tourism management concept by prioritizing active community participation with the aim of providing welfare for them while maintaining environmental quality, and protecting their social and cultural life

E. Conclusion

The tourism potential of Penyengat Island consists of various types of tourism, including cultural, historical and religious tourism. Based on the results of research on Penyengat Island, several efforts were made to develop religious tourism on Penyengat Island as a sustainable tourism, namely:

1. Development of a religion-based ecotourism area, as it is known that the potential for religious tourism from Penyengat Island has a fairly high market share;

2. Development of cultural potential and provision of religious tourism attractions. The development of religious tourism on Penyengat Island in general has the concept of a cultural city;
3. The development of religious tourism on Penyengat Island as sustainable tourism is very feasible to develop. This is evidenced by the existence of Regional Regulations Regarding Layout Plans. Riau Archipelago Province Space 2017-2037 as a legal basis as well as a commitment to sustainable development, community involvement in decision making through surveys and focus group discussions with several related parties, preservation of cultural heritage areas, development and management of existing religious tourism facilities and infrastructure before such as tomb complexes, mosques, and historical buildings. There are several steps that can be taken by Penyengat Island for the development of sustainable historical and religious tourism development, namely developing the concept of a cultural city, increasing the security of areas prone to criminal acts, implementation of community-based tourism as a form of tourism that gives local people the opportunity to control and be involved in the management and development of tourism, and in tourism businesses, also benefit; and
4. Based on the concept of community-based tourism using 3 stages, namely planning, implementation and evaluation, it has been going well. The planning and implementation stages are carried out in the management of tourist attractions balanced with evaluation activities. This evaluation in the daily culture of the people of Penyengat Island has been ingrained in an activity called village meetings. This tradition is always used by the community when holding activities and after holding activities. Likewise, in carrying out tourism activities, the community holds routine evaluations every month by calling it "village meetings" resulting in benefits in the form of benefits for the community's economy.

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