

Local Wisdom-Based Tourism Village Governance Model To improve the economy in Jambi Province

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Abstract

Saturation with modern forms of tourism and the desire to experience life in rural areas again and interact with the community and its socio-cultural activities has led to the development of tourism in rural areas packaged in the form of tourist villages. Tourists who visit are not only interested in the beauty of natural potential but also want to have the opportunity to learn the culture of the area they are visiting. Therefore, tourist villages and local wisdom are two things that synergize with each other. The development of tourist villages is currently still not optimal because it is faced with the obstacles that have been explained previously. One of the crucial obstacles that has the potential to damage the cultural order and life of the community is the degradation of local wisdom. This study aims to formulate a Local Wisdom-Based Tourism Village Governance Model in Jambi Province. This study applies a combination research (mixed method). The combination research used is the Sequential Exploratory Design type, namely the initial stage using qualitative research types, then the second stage using quantitative research types. The objects used in this study were tourist villages in Regencies and Cities in Jambi Province. The results of the study found that the diversity of local wisdom in the form of tourist villages in Jambi Province. Jambi Province has various types of tourist villages based on local wisdom, one of which is the Muaro Jambi Tourist Village and the Seberang Kota Jambi Tourist Village. Meanwhile, this study specifically provides the conclusion that the higher the local wisdom in an area, the higher the performance of the tourist village, Local wisdom is not able to moderate the relationship between tourism village governance and tourism village performance, The higher the governance of tourism villages in an area, the higher the performance of the tourist village



Keywords:Tourism Village, Local Wisdom, Governance

INTRODUCTION

A tourist village is a village that lives independently with its own potential and is considered to be able to sell its various attractions as tourist attractions without involving investors.(Jubaedah & Fajarianto, 2021). The existence of this tourist village can have a positive impact on the economic development of the local community.(Hermawan, 2016)and drive the economy and regional original income (PAD)(Cahyono & Putra, 2017). A tourist village is an area that has a region with various local wisdoms, both customs, culture, potential, which are managed as tourist attractions according to their capabilities, which are shown for the social and economic interests of the community.

At this time, there is a shift in interests experienced by tourists, namely from conventional tourism to special interest tourism.(Priyanto, 2016). Saturation with modern forms of tourism and the desire to experience life in rural areas again and interact with the community and their socio-cultural activities has led to the development of tourism in rural areas which is packaged in the form of tourist villages.(Andriyani et al., 2014).

Meanwhile, local wisdom is a form of culture whose existence should be protected and preserved.(Warni & Afria, 2019). Local wisdom functions to make people wise in living their lives.(Jufrida et al., 2019). When conducting field trips, tourists who visit are not only interested in the beauty of the natural potential but also want to have the opportunity to learn about the culture of the area they are visiting.(Jubaedah & Fajarianto, 2021). Therefore, tourist villages and local wisdom are two things that synergize with each other.

So far, the development of tourist villages has been hampered by various obstacles, such as the lack of close collaboration between village governments, communities and stakeholders.(Arcana et al., 2021; Komariah et al., 2018; Yani, 2021), does not yet have a clear concept in developing tourist villages(Arcana et al., 2021; Yani, 2021), lack of knowledge to innovate tourism products and packaging tourism services(Arcana et al., 2021)and the occurrence of degradation of local wisdom(Arcana et al., 2021).

Jambi Province consists of various tribes such as the Jambi Tribe, Kerinci Tribe, to the Minang descendants or groups and so on. The existence of various tribes has resulted in the growth and development of local wisdom in Jambi Province. The local wisdom that emerges can be in many forms. Among them are traditions that are passed down from generation to generation and preserved by the community. For example, the

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tradition of music(Sidik, 2018), tradition in the form of rituals(Haeran, 2020; Nur & Jailani, 2020), lifestyle(Sinaga & Rustaman, 2015), tradition in the form of customs(HM & Halim, 2019)or traditions in the form of crafts(Harnov et al., 2017). These traditions are evidence of the diversity of the nation's cultural treasures whose continuity needs to be maintained.

Reported by the Central Statistics Agency, the 2023 data states that Jambi province has 340 tourist attractions spread across 2 cities and 9 districts. Some of these tourist attractions are in the form of tourist villages. Among them, Muaro Jambi Tourism Village in Muaro Sebo, Lempur Tourism Village in Kerinci, Gunung Kerinci Tourism Village and several other villages in other districts.

Thus, the Research Team concluded that tourism villages are one form of tourism development in tourism. The development of tourism villages is currently still not optimal because it is faced with the obstacles that have been explained previously. One of the crucial obstacles that has the potential to damage the cultural order and community life is the degradation of local wisdom. Therefore, this research is very important and interesting as one of the solutions to obtain data or current conditions regarding the existence of the position of local wisdom in the development of tourism villages. With the hope that later this research will formulate the development of tourism villages based on local wisdom

A tourist village is defined as a rural area that offers an overall atmosphere that reflects the authenticity of the countryside, both in terms of spatial planning, building architecture, and social and cultural patterns of the community, as well as daily customs.(Suniashta Amerta, 2017). The establishment of this tourist village has many advantages, including being considered able to provide benefits to the poor people around it.(Arintoko et al., 2020)and as a means of preserving local wisdom(Jubaedah & Fajarianto, 2021; Komariah et al., 2018).

Research on local wisdom-based tourism village governance has been carried out by, among others,(Sumbayak et al., 2021)in Manado, North Sulawesi. They stated that the strategy for planning a tourism village based on local wisdom is planning that should focus on planning tourist attractions, accessibility, accommodation, amenities, and supporting infrastructure for tourism activities. Meanwhile, the research(Yani, 2021)who studied Nangamiro Village, Pekat District, Dompu Regency, stated that the management of the village has not been running optimally according to the Regulation of the Minister of Home Affairs Number 10 of 2009 concerning Tourism. This is because the achievement of each management standard has not been fully met. Then the research(Purnomo et al., 2020)The success of Ponggok Tourism Village to become an



independent village is due to 4 factors, namely: leadership, innovation, collaboration, and good village governance. The success of Ponggok Village to become an independent village in improving community welfare cannot be separated from the success of the Ponggok Village Government in empowering the community to manage sustainable tourism development.

On the other hand, research(Hermawan, 2016)in Nglanggeran Village, Pathuk District, Gunung Kidul Regency, Special Region of Yogyakarta stated that the existence of tourist villages has a positive impact on the economic development of local communities. This is seen through the increasing income of the community, tourist villages are able to increase employment and business opportunities, the existence of tourist villages also increases local community ownership and control and is able to increase government revenue through tourism levies. Then the research(Ulum & Dewi, 2021)conducted in Gamplong Tourism Village, Gamplong Hamlet, Sumberrahayu Village, Moyudan District, Sleman Regency, Yogyakarta stated that the success of tourism villages is greatly influenced by the involvement of the community as a whole.

Due to its crucial role, good governance is needed for tourist villages so that they can survive in the present era and be able to fulfill their functions well.(Purnomo et al., 2020)stated that the success of the governance of this tourist village can be influenced by 4 things, namely: leadership, innovation, collaboration, and good management. Meanwhile(Osin & Purwaningsih, 2020)concluded that the involvement of the millennial generation is mentioned as an organization of associations and managers of tourist villages that are made up of students from the village and local youth who are aware of tourism who live as residents of the village, which is also considered to have a significant influence on improving the governance of ideal tourist villages.

Apart from providing positive impacts, the development of tourist villages has so far presented various obstacles, such as the lack of close collaboration between village governments, communities and stakeholders.(Arcana et al., 2021; Komariah et al., 2018; Yani, 2021), does not yet have a clear concept in developing tourist villages(Arcana et al., 2021; Yani, 2021), lack of knowledge to innovate tourism products and packaging tourism services(Arcana et al., 2021)and the occurrence of degradation of local wisdom(Arcana et al., 2021)



Research purposes

This research has a final objective, namely to formulate a Tourism Village Governance Model Based on Local Wisdom in Jambi Province. This final objective will be described in several Specific Research Objectives, namely:

1. Knowing and analyzing local wisdom in tourist villages in Jambi Province
2. Knowing and analyzing the governance of tourist villages in Jambi Province
3. Formulating and analyzing a local wisdom-based tourism village governance model in Jambi Province

RESEARCH METHODS

This study applies a combination research (mixed method). The combination research used is the Sequential Exploratory Design type, namely the initial stage using qualitative research types, then the second stage using quantitative research types. The objects used in this study are tourist villages in Regencies and Cities in Jambi Province.

Research Stages

The stages of this research are presented in the form of a diagram. *Fishbone* following:



Figure 1. Fishbone Research Stages

Qualitative Research Stage

Step (1) Potential and Problems. The potential of this research is the phenomenon of tourism development in the form of tourist villages. Meanwhile, the

problem of this research is the absence of local wisdom-based tourism village governance. Therefore, in general, the problem is the absence of a Local Wisdom-Based Tourism Village Governance Model in Jambi Province.

Step (2) Theoretical Study. The approach used in this study is a phenomenological approach in the study of management, entrepreneurship and tourism. The theoretical approaches used are governance theory and entrepreneurship theory and tourism theory.

Step (3) Data Collection and Data Analysis.

Data collection using in-depth interview methods, observation and documentation.

Step (4) Hypothesis Findings.

Analysis of the relationship/influence patterns between indicators and variables will use quantitative research stages.

Quantitative Research Stage

Step (5) Population and Sample.

The population of this study is tourist villages in Regencies and Cities in Jambi Province. The sample of this study uses a purposive sampling method of judgment sampling type.

Step (6) Data Collection Method.

This study uses primary and secondary data. Closed and open questions are used in the study to obtain information from respondents.

Step (7) Data Analysis.

This study uses data analysis stages consisting of descriptive statistical analysis in the form of average statistics and inferential statistics with a covariance-based Structural Equation Model (SEM), namely PLS using Smart PLS 3 software.

Step (8) Conclusion. Conclusions and research results are obtained based on the results of descriptive statistical analysis and inferential statistics from SmartPLS 3 output.

RESULTS AND DISCUSSION

Local Wisdom in Tourist Villages in Jambi Province

Muaro Jambi Tourism Village

One of the villages that has now become a tourist village is Muara Jambi Village, which administratively, its territory is included in Muara Jambi Regency. This village is interesting to study as a study of rural history because the local residents have succeeded with the support of the local government in developing it into a tourist village area along with the determination of the Muara Jambi Temple Area as one of the tourist destinations.

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The residents of Muara Jambi Village are able to drive the tourism sector which replaces the agrarian character of their village in the previous period. They raise the potential of the existing village as a tourism icon in the future so that various types of tourism emerge, all of which are based on local culture, ranging from religious tourism, historical tourism, cultural tourism, culinary tourism, and nature tourism. All the characteristics and traditional traits in Muaro Jambi Village, ranging from traditions, customs, to culture, are used as a strength to highlight the tourism sector. (Ulul Azmi, 2021)



Figure 2. Muaro Jambi Temple

In 2009, the central government has enacted the Tourism Law in Indonesia, especially for the development of the tourism sector in the regions including in villages, so that it will indirectly reduce the dependence of villagers on the agricultural sector. This will gradually change in various villages in Indonesia, including in Jambi. Where in 2017 Muara Jambi Village began to shift into a local culture-based tourist village, especially after the Muara Jambi Temple Area was designated as one of the world's tourist destinations that is open to the public for tourists, so that in the end the lives of local residents are centered and dependent on the tourism sector, no longer on the agricultural sector. This is very interesting to see further about Muato Jambi Village as a tourist village.

Historical Background

The Development of Muaro Jambi Village into a Tourism Village The discovery of Muaro Jambi Temple, which is the largest Hindu-Buddhist temple complex in Southeast

Asia in 1824 by an English Lieutenant named SC Crooke who was mapping the river basin for military purposes. In 1975, the Indonesian government carried out a serious restoration led by R. Soekmono. Based on the Old Javanese script on several plates found, the relics range from the 7th-12th centuries AD. On this site, only nine buildings have been restored. All of them are Buddhist in nature. The nine temples are Kotomahligai Temple, Kedaton, Gedong Satu, Gedong Dua, Gumpung, Candi Tinggi, Telago Rajo, Kembar Batu, and Astano Temple and beads were also found from Persia, China, and India. From these findings, Muaro Jambi Village gradually became a local and international tourism destination.

The initial process of establishing a Tourism Village, precisely before 2009, the majority of its population worked as farmers and plantation workers. In 2015, Muara Jambi Village was designated as a tourism village in Muara Jambi Regency with Decree No. 1 of 2015, and in 2017, Jambi Governor Zumi Zola signed the monument by inaugurating it as a cultural heritage site area (Decree of Village Heads.2015). Based on Muaro Jambi Regency Regional Regulation No. 30 of 2003 concerning the Organization and Work Procedures of the Muaro Jambi Regency Tourism, Arts and Culture Office. In Article 7, the witness for the arrangement of tourism objects and facilities has the task of carrying out some of the duties of the tourism, arts and culture office in the field of arrangement of tourism objects and facilities. To carry out the tasks as referred to in Article 7 above, the witness for the arrangement of tourism objects and facilities has the following functions:

1. Inventory of tourist facilities and objects data
2. Preparation of activity plans in the field of tourism object development
3. Arrangement of the environmental area around tourist attractions.
4. Development of natural and artificial tourist attractions.
5. Construction and improvement of public facilities in tourist areas.

The question that arises is whether the tourism policy of Muaro Jambi Regency can increase the economic income of the community in the long term while maintaining the preservation of nature and the environment as well as the culture of the local community. So the development strategy that can ultimately realize tourism development that can increase the economic income of the local community.

Types of tourism in Muaro Jambi Village are ancient heritage sites and thematic tourism created by the community managed by the community. Religious tourism in Muaro Jambi Village is a heritage site of 110 temples, but nine of them have been restored, namely, the high temple, the gumpung temple, the kedaton temple, the gedong 1 temple, the gedong 2 temple, the twin stone temples, the astano temple, the koto



mahligai, the rajo lake. This religious tourism is a heritage tourism found on the edge stretching 7.5 kilometers with an area of 3891 hectares. The Muaro Jambi temple began to be revealed in 1820 (Interview. Abdul Hafis: 2021).

Educational Tourism, namely the Muaro Jambi Temple Museum which was built in 1997. This museum displays historical evidence or ancient relics such as makara which is a guardian figure found at the gate of the temple, makara is a mythological creature that is a combination of elements of garuda, elephant, fish and snake, and many other collections. The Muaro Jambi Temple Museum is a place to learn about the history of ancient relics, this museum has been visited by students from UNJA, UNBARI, students, and tourists. This museum was founded in 1997. Thematic tourism was created to increase the attraction of tourists resulting from the creativity of the community who utilize part of the natural ecosystem (Ridwan. 2019:12). Artificial tourism in Muaro Jambi Village, namely the Menapo shop, Simpur river, Lubuk Penyengat, is the creativity of the Muaro Jambi community, they use nature as a place to support tourism, artificial tourism created by the Muaro Jambi community

The development of historical and cultural heritage tourism must always adhere to the principles of sustainable tourism. In the current tourism paradigm, sustainability also demands responsible tourists and responsible tour operators. Historical and cultural heritage tourism based on tourism principles has implications for long and comprehensive development stages. These stages are the transformation of cultural products into narrative products and tourism products, and will culminate in destination products. These stages must always pay attention to global tourism trends in order to always produce the right products for culturally motivated tourists (Andayani. 2014:45).

The potential for local cultural-based tourism is related to several cultures and traditions, namely mask dance, mask dance, dul muluk, rebana, pantun seloko, pencak silat, and hadrah. Mask dance is a dance in which the dancers wear masks. Masks have existed in the world since prehistoric times. Widely used in dances that are part of traditional ceremonies or retellings of ancient stories from ancestors. It is believed that masks are closely related to ancestral spirits which are considered as interpretations of the gods. In some tribes, masks still decorate various daily traditional art activities (https://id.m.wikipedia.org/wiki/Tari_Tope ng) Then another culture is seloko which is a Jambi Malay literary work which contains the Function of Language, namely the relationship of a language element with other elements in a broad communication context.

Seloko adat is always used by the Muaro Jambi community in every implementation of traditional wedding events such as: 1. Ngantar tanda, 2. Engagement



and antar adat, 3. Marriage or marriage contract, 4. Bridal procession. Pencak silat is one of the original cultures of the Indonesian nation where it is very believed by its warriors and pakra pencak silat that the Malay community when it was created and always used this martial art since prehistoric times because at that time humans had to face the harsh nature that was harsh to them with the aim of maintaining their survival, such as the village of Muaro Jambi performing pencak silat during the wedding ceremony, carried out by the youth of Muaro Jambi Village (Interview. Iliyas Jahari: 2021).

Tourist Village Across Jambi City

The location of Jambi Seberang is located on Jl. KH. M. Ja'afar Arab Melayu, Pelayangan District, Jambi City. There are two route options to arrive at this city across, namely by land and river.

Jambi Scope Hood



Figure 3. Scope Hood Across Jambi City

In this tourist village there is a unique tradition. Its name is Tudung Lingkup Jambi. The tradition which is also called Tudung Lingkup Melayu is a tradition of covering the head and part of a woman's face with cloth.

More or less the same as the function of the veil; only the cloth used here is traditional Jambi cloth.

The Throne of Glory



Figure 4. Gentala Arasy Bridge

This is the most popular bridge in Jambi and is the first pedestrian bridge in Indonesia. Arasy Bridge can be seen by visitors on their way to the tourist location until they arrive at the tourist location. This bridge connects Jambi City and this tourist village. The design is very magnificent, complete with its tower. At night, this bridge looks graceful with its beautiful lighting decorations. Usually, many residents and tourists are busy taking pictures on this bridge. Both at sunset until nightfall. The reason is that the bridge is a combination of several sub-districts in Jambi as well as its large size.

View of Batanghari River

Along the way to the tourist village, visitors will go along the Batanghari River by boat. Take this opportunity to witness the beauty of this famous river directly. Its beauty is clearly very real; especially in the afternoon when the sun begins to return to its resting place, on the western horizon.

Customs and Traditions that are still Strong

In Indonesia, there are indeed several cultural tourism destinations that can usually be found in a village or hamlet. One of them is this tourist village. In their daily lives, the villagers here live their lives while still upholding the customs, traditions, and culture of their ancestors. And until now it is still applied even by the younger generation of this village. Visitors can see this from the manifestation of the residents' homes which are still in the form of traditional houses. Then there are also a number of traditional ceremonies.

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The language and traditions they usually use are also different from those of the general residents of Jambi City.

Traditional Culinary Tour

Although there are also various choices of typical Indonesian food menus, visitors will definitely be more interested in the original culinary menu of this village. One of the most famous culinary specialties here is Gulai Tepek Fish with its distinctive taste. Its appearance is very tempting with thick sauce; perfect to eat when it rains. This culinary is only served at special moments such as weddings, traditional events, welcoming guests, etc. So visitors are lucky if they have the chance to taste this typical Jambi food when it rains.

Customs and Traditions

The people of Kota Seberang still hold tightly to the customs and traditions of their ancestors. One tradition that is still preserved until now is eating together or commonly called makan berawang. The dish served is nasi minyak with abundant side dishes. Visitors will only find this special dish here; there is noThe hottest places to eat in Jambiwho sells it.

Religious Tourism

There is a mosque building in Seberang City which is included in the categoryreligious tourism places in Indonesia. It is said that this mosque is more than 600 years old. However, the building is still very sturdy. This mosque is often the choice of tourists when they are going to perform prayers.

Jambi Batik

Jambi batik must besouvenirs from JambiVisitors bring home for relatives at home. This original Jambi batik product certainly has its own characteristics, including patterns and color tones. Usually these batiks become commodities in exhibition events with cultural or fashion themes.

Social Traditions of the Sekoja Community

Residents of Jambi city across the border still shave their babies after 7 (seven) days old, this tradition is aqiqah / baby shaving. They invite relatives and local residents, read marhaban, barzanzi, and prayers to Allah. This tradition aims for their children to

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grow into mentally / psychologically and physically healthy children, successful in the future, always under the care and protection of God, and remain devoted to their parents. Nginau is also carried out by advising pregnant women to read the Qur'an, the parents of the baby are advised not to do things that are prohibited by religion such as talking dirty / cursing / swearing, being rude, eating forbidden drinks, and arguing. This tradition is continued with the Nuak ceremony, which is a ceremony for the seven months of a mother's pregnancy, aimed at informing the community that the woman is seven months pregnant. The materials needed for the event are flowers, yellow coconuts, seven sheets of cloth, and fruits. In this event, prayers and prayers are read led by Tuan Guru.(Karmela & Yanto, 2022).

The purpose of the grave pilgrimage tradition is so that after being prayed for, the deceased will be at peace with Allah and placed in heaven. Grave pilgrimage is also intended for living people to remember their obligations as Muslims in the world before their death is taken away by the angel of death. Even with grave pilgrimage, it also strengthens brotherhood among Muslims because it is done together (one village) every year, namely before the month of Ramadan and Eid al-Fitr while reading Yasin, tahlil, and prayers.

The last tradition is eating besamo which has an important function in building a relationship of togetherness between residents. By doing this activity, residents can strengthen social ties both personally and in groups. This activity is usually carried out at various events such as weddings, kendurian, circumcisions, and other rituals. This tradition is carried out to mark activities or traditional events that usually have local traditional food available. This tradition is carried out after the Eid prayer, only carried out by men in a traditional way, two to five people sit in a circle on a tray filled with food and then eat it together with the mainstay menu of curry. This habit is a symbol of a relationship of togetherness in society.

Tuan Guru as the Preserver of Tradition in Sekoja

The pattern of worship and religious traditions carried out by the Sekoja people are manifested in the behavior of worship and socio-religious rituals that are implemented in their daily life cycle. In the view of the Tuan Guru in Sekoja, the religious traditions they carry out are sourced from the Hadith of the Prophet and the ij'ma of the scholars which are inherited and carried out from generation t

o generation including local traditions and cultures that are given a religious spirit in them. All of these religious activities are based on the worship guidebook by Abu Bakar

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Asra'i entitled "Ta'lim Al-Syibyan" published in 1928 in Singapore. This book is a special reference for Tuan Guru for the worship guidelines of the Sekoja people who adhere to the Syafi'i school of thought. Abu Bakar is a Sekoja scholar who was born in Ulu Gedong and is known as an expert in the Syafi'i School of Fiqh.

Through this book, the Sekoja people carry out religious traditions from generation to generation. The religious traditions taught in the book are grave pilgrimage, commemoration of nisfu sya'ban, nginau, nuak, nyukur bayi, burdah, syuro. The understanding and implementation of religious traditions have undergone many changes, if previously the Sekoja people accepted the religious traditions taught by Tuan Guru without criticism because what was taught was considered integral to religious teachings, but now it has changed. This change is certainly influenced by changes in the views of the people in seeing what the legal basis, function, and benefits of the tradition are for their lives.

Social and Religious Traditions of the Jambi Malay Population

The residents of Jambi, the opposite city, still recite shalawat as a form of love for the Prophet Muhammad, they call it burdah or burdahan. In reality, burdah is a traditional healing tool because it has magical powers, but still glorifies the Prophet Muhammad, and also contains the teachings of Sufism (Rosalida, 2013). Because it is considered to have magical powers, residents in Sekoja still practice this tradition. Burdah is done in two ways, namely reading verses from the Qur'an at home or while walking around the village, this is intended to ward off mystical disturbances (spiritual beings), if the village feels unsafe, and sometimes it is read to get rid of illnesses such as fever (Asnawi interview Ali, 2022).

The burdah tradition in Jambi, the city across the border, is more opposed by religious figures because it is considered not to believe in God (Allah) but rather to ask supernatural powers to grant all prayers, thus contradicting Islamic teachings (interview, Zainal, 2002). Even so, residents still carry it out because of the belief that good and bad things (illness, disaster, calamity) must still be submitted to Allah SWT. If you are sick or experience a disaster, you must also try and pray to Allah so that all of these things will pass quickly. Humans must draw closer to Allah so that they are always protected from all bad things that endanger themselves (interview, Rozali bin Fuad, 2002). In addition to burdah, there is a barzanji tradition which also chants the Prophet's prayers and even adds to the reading of poetry and poems that glorify the Prophet. This tradition exists at wedding receptions, aqiqah, shaving, the Prophet's birthday, read by several people in

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the form of a group consisting of men, women are very rare. The content of the barzanzi is in the form of praise to the Prophet Muhammad with a beautiful and solemn voice when recited (interview, M. Zarwan, 2022). In the month of Sya'ban, the residents of Jambi, a city across the way, are accustomed to routinely holding Nisfu Sya'ban. The month of Sya'ban for Muslims in the world is considered noble because it has a miracle where on that night the angels who record rewards and sins (Raqib and Atid) will meet Allah SWT (Zumratus, 2015: 5). They read Surah Yasin in the mosque and the nearest prayer room from their homes or even do it at home.

The custom of providing water first to recite the Yasin Letter and drinking it has been believed to bring blessings because on that night it is believed that angels will record all the good and bad deeds of humans and God (Allah) will take them into account (interview, M. Nasir, 2002). The commemoration of nisfu sya'ban is an important moment for residents in Sekoja to remind each other that the month of Ramadan is approaching, so that those who have not made up for their fasts in the previous year can fast before Ramadan arrives in the following year. Nisfu sya'ban is not only an annual ceremony but also has an important purpose, namely to maintain the syi'ar and teachings of Islam by reading the holy verses of the Qur'an when reciting dhikr and yasinan. A religious tradition that is also continuously commemorated is the day of Assyura 10 Muharam, residents of Sekoja will read the Ashura Letter in the mosque for men and at home for women, done after maghrib or isya, followed by eating together porridge provided in the mosque or delivered to homes.

Quantitative Analysis

Local Wisdom-Based Tourism Village Governance Model in Jambi Province

The following are the output results from the smart PLS software:

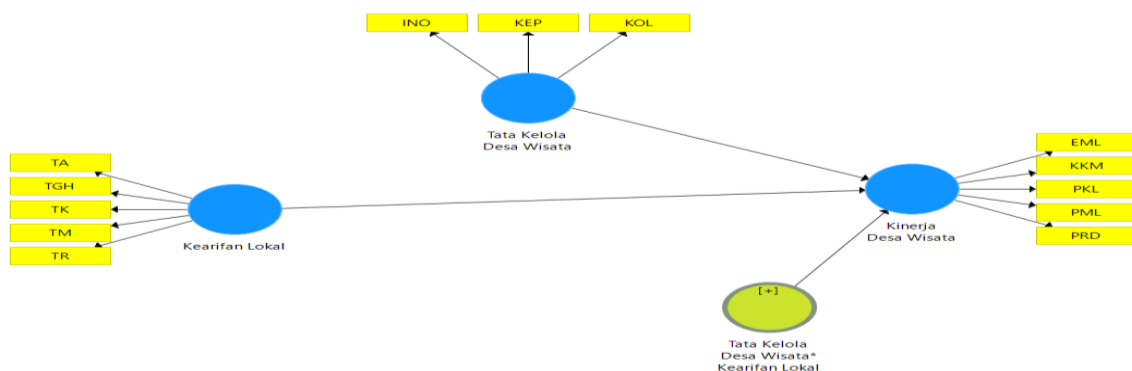


Figure 5. Initial Research Model

In this study, there are 3 variables, namely Tourism Village Governance, Local Wisdom and Tourism Village Performance. In the tourism village governance variable, there are 3 indicators, namely Innovation (INO), Leadership (KEP) and Collaboration (KOL). In the local wisdom variable, there are 5 indicators, namely Customary Tradition (TA), Lifestyle Tradition (TGH), Craft Tradition (TK), Music Tradition (TM), and Ritual Tradition (TR). Meanwhile, the tourism village performance variables are Increasing Community Economy (EML), Community Ownership and Control (KKM), Local Community Economic Development (PML), Tourism Retribution Income (PRD), Job and Business Opportunities (PKL).

Next, calculations were carried out on the research model, and the results can be seen in the following figure:

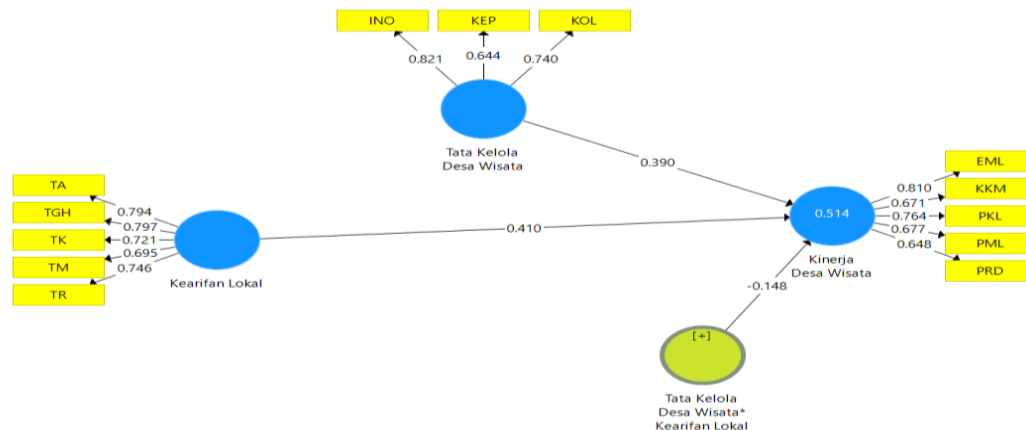


Figure 6. Initial Research Model Calculation

According to Ghazali (2006) the convergent validity of the research model can be seen from the correlation between the item/indicator score and the construct score. An indicator is considered reliable if it has a correlation value above 0.70, but an indicator value of 0.60 is still tolerated. Based on the image, it can be seen that all indicators in all variables have a loading factor above 0.6. This shows that these are the indicators that reflect each variable in this study. Furthermore, the bootstrapping results of the model are shown as follows:

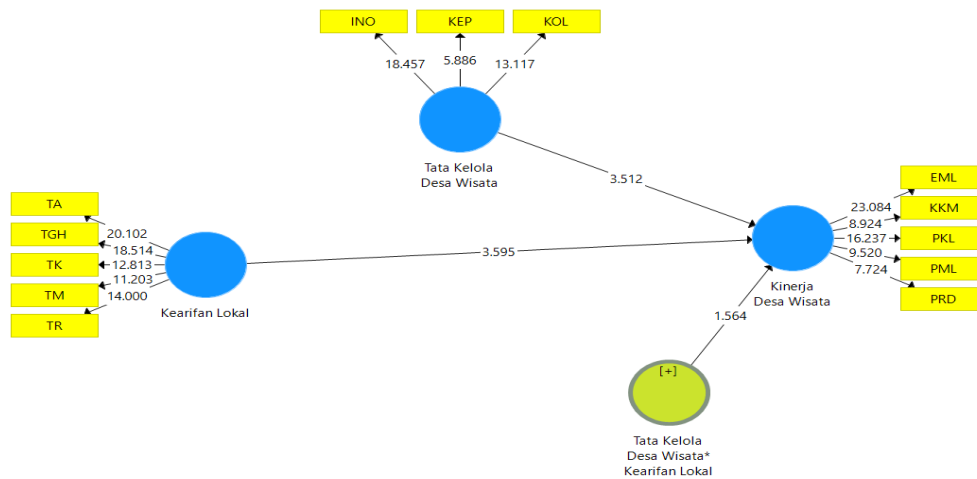


Figure 7. Bootstrapping Results

Based on Figure 7, it can be concluded that from the variables of tourism village governance, the most dominant indicator is innovation (INO) with a value of 18.457. This means that the development of tourism village governance means the development of innovation in the tourism village itself. In other words, tourism village governance will be better if the management is able to innovate in the management process.

Meanwhile, from the local wisdom variable, the most dominant indicator is the customary tradition (TA) with a value of 20,102. This means that the most prominent and most sought after tradition by tourists is the customary tradition as a form of interesting local wisdom. This means that customary traditions are also an interesting tourist attraction for visitors to come to the tourist village location.

On the other hand, in the performance variable of tourist villages, it can be seen that the most influential indicator is the Increasing Community Economy (EML) with a value of 23,084. This can be interpreted as the existence of a village that manages tourism based on local wisdom, so the impact most felt by the community is in the form of increasing the community's economy.

Then, the results of the path coefficient calculation for the relationship between these variables are also displayed as follows:

Table 3. Bootstrapping Results

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Local Wisdom_ -> Tourism Village Performance	0.410	0.407	0.114	3,595	0,000
Tourism Village Governance*_Local Wisdom -> Tourism Village Performance	-0.148	-0.135	0.095	1,564	0.118
Tourism Village Governance -> Tourism Village Performance	0.390	0.393	0.111	3,512	0,000

source: PLS Output

The calculation results in table 3 can be concluded as follows:

The Influence of Local Wisdom on the Performance of Tourism Villages

Local wisdom on the performance of tourist villages has an original sample value of 0.041 (positive), a t-stat value of 3.595 (greater than 1.96) and a p-value of 0.000 (less than 5%). The results of this t-statistic show results that have a significant effect. Thus it is concluded that local wisdom has a positive and significant effect on the performance of tourist villages. This means that the higher the local wisdom in an area, the higher the performance of the tourist village.

The Influence of Tourism Village Governance on Tourism Village Performance Moderated by Local Wisdom

Tourism village governance on tourism village performance moderated by local wisdom local wisdom has an original sample value of -0.148 (negative), a t-stat value of 1.564 (less than 1.96) and a p-value of 1.564 (greater than 5%). The results of this t-statistic show no effect. Thus it is concluded that local wisdom is unable to moderate the relationship between tourism village governance and tourism village performance.

The Influence of Tourism Village Governance on Tourism Village Performance

The governance of tourism villages on the performance of tourism villages has an original sample value of 0.390 (positive), a t-stat value of 3.512 (greater than 1.96) and a p-value of 0.000 (less than 5%). The results of this t-statistic show results that have a significant effect. Thus it is concluded that the governance of tourism villages has a positive and significant effect on the performance of tourism villages. This means that the



higher the governance of tourism villages in an area, the higher the performance of tourism villages.

CONCLUSION

The diversity of local wisdom in the form of tourist villages in Jambi Province. Jambi Province has various types of tourist villages based on local wisdom, one of which is:

- a. Muaro Jambi Tourism Village
- b. Tourist Village Across Jambi City

Meanwhile, this study specifically provides the following conclusions:

1. The higher the local wisdom in an area, the higher the performance of the tourist village.
2. Local wisdom is not able to moderate the relationship between tourism village governance and tourism village performance.
3. The higher the governance of tourist villages in an area, the higher the performance of the tourist village.

The findings of the development of tourist villages in Jambi Province that have been carried out can be used as a reference by tourists and travelers visiting Jambi Province.

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