

# Red Tourism: Prospect of Puri Tri Agung Pagoda as Alternative Tourism Development on Bangka Island

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**Abstrak**—During this time tourists are familiar with tourist destinations on Bangka Island only in the form of beaches, sea or marine tourism. While there are several cultural-based tourist destinations and religious and worthy to be developed. Bangka Island is an area with a strong Chinese ethnic culture, as seen from the number of ethnic Chinese population reached 30 percent and a range of Chinese culture has fused with activities and tourism agenda. The trend of trends among tourists now, when visiting a tourist destination is to look for and see something unique and authentic and have a high cultural or artistic value of a culture in an area. Puri Tri Agung Pagoda is a place of worship for Taoism, Confucianism, and Buddhism that holds a collection of cultural objects and community worship activities. Puri Tri Agung Pagoda Potential is considered to meet the criteria for tourist trends because it has unique and interesting buildings and authentic collections that can be enjoyed by tourists such as religious tourism, unique cultural tourist attractions in the form of Chinese religious celebrations, Chinese legends, and lion dance attractions. The purpose of this study is to provide alternative tours for tourists when visiting Bangka Island by developing the concept of Red Tourism. The description of the concept is the attitude of current tourism development, challenges and future views on Red Tourism. The study uses secondary data sources by applying content analysis to identify general trends with research results in a qualitative descriptive form so as to provide the future direction of tourism as one form of alternative tourism development on Bangka Island.

**Keyword**—Red Tourism , Analysis of content, Alternative Tourism, Pagoda Puri Tri Agung

## I. INTRODUCTION

Puri Tri Agung Pagoda is in Sungailiat City, Bangka Regency, Bangka Belitung Islands Province. pagoda is often referred to by the people as the Shaolin Temple, because the building is similar to the actual Shaolin Temple. At the temple, there is a large statue of Dewi Kwan Im (Goddess Kwan Im ). Puri Tri Agung Pagoda requires 12 years of development time,

inaugurated in January 2015, standing with a sturdy and stately building, located on a beach namely Pantai Tikus, so that the Tri Agung Puri Pagoda will see the beauty of Tikus Beach. Besides Pantai Tikus, this castle is adjacent to the Tikus Emas Beach and Tanjung Pesona Beach. Puri Tri Agung Pagoda is very crowded with tourists both local and national tourists. Apart from being a place of worship, the pagoda is used for religious celebration events such as the celebration of Cap Gomeh but is not yet a routine activity or agenda on tourism activities in the area.

Travelers who visit Bangka Island generally only recognize tourist destinations in the form of beaches, sea, white sand, rocks or better known as marine tourism. Though there are several other potential tourist destinations that are very possible to develop. The tourism agency of the Bangka Belitung Islands Province says that there are 7 (seven) religious destinations that are currently a tourist destination. However, the condition is not widely known, considering the limited promotion, lack of attractiveness, making the destination unattractive to tourists at this time, because when tourists visit these religious attractions, they only see buildings, take pictures and not get information about history, culture, interesting education or attraction. In contrast, when tourists travel to Java and visit the same types of tourism objects, namely religious tourism or cultural tourism, tourists will get maximum information along with local attractions and culinary support for the tour in accordance with the religious and cultural stories of the era.

Puri Tri Agung Pagoda is a place of worship for Taoism, Confucianism, and Buddhism as well as storing collections of objects that are related to the culture and worship activities of the community. The potential found in Puri Tri Agung Pagoda is considered to be able to meet the criteria for trends tourism that exist today because it has a unique building and in every corner of the building and the attributes found in the building are dominated by bright red. The interior of the building is also bright red shades are very thick and there are authentic (original) collections for worship that can be seen and communicated with tourists. This shows that Puri Tri Agung Pagoda has great potential to be developed as religious tourism, unique cultural tourist attractions in the form of religious

celebrations on certain days, Chinese or Buddhist legends, lion dance attractions and Chinese nuanced culinary but still contain halal elements.

Alternative tourism development is an effort to increase the potential of tourist destinations with a variety of uniqueness possessed by a tourist attraction (Main, 2012). The hope of this development is that there will be an increase in the number of tourist visits. The current trend is high interest in types of cultural tourism and religious tourism because from these activities tourists gain knowledge and education both in terms of cultural, social and historical and religious values. The development of this type of tourism is very fast because of a trend new among tourists that is looking for something unique from a culture. Cultural history-based tourism is one of the potentials of each region because basically, every region has a unique cultural history so that it becomes a different characteristic compared to other regions (Main, 2012). Tourism development of any type and name requires creative and innovative management functions based on careful planning, consistent implementation, and measurable and constructive evaluation (Main, 2012). This description requires the development of alternative tourist destinations in Puri Tri Agung Pagoda with the concept of Red Tourism based on religious tourism and culture through creative and innovative management based on mature and consistent planning and implementation.

## II. LITERATURE REVIEW

### A. Alternative Tourism

Many experts have expressed their opinions about the concept of alternative tourism, including Koslowski and Travis (1985) saying that alternative tourism is a form of tourism activity that does not damage the environment, pro-ecological side and avoids the negative impacts of large-scale tourism development carried out on an area that is not too fast to build. Whereas Saglio, 1979; Gonsalves, 1984 states that alternative tourism is a tourism activity that has ideas that mean as a small-scale development or a tourism activity that is presented to tourists, where all of their activities involve the community. The next opinion expressed by Eddington & Smith (1992) alternative tourism is a form of tourism that prioritizes natural, social and community values and enables local communities and tourists to enjoy positive and beneficial interactions and enjoy experiences together. Chiang Mai (1984) "Alternative Tourism is a process which promotes between members of different communities. It's easy to achieve mutual understanding, solidarity and equality among participants. "According to Deroi (1988), Initially defined alternative tourism by accommodation in alternative tourism the client receives accommodation directly in, or the host with, eventually, other services and facilities offered there. Almost the same opinion was expressed by Wisnawa, 2009; Budiarti, 2005; Middleton, 1998, Smith 2001; Archer and Cooper, 1993 Grousclaude (2009), D. Valeriani (2015) state in general

that alternative tourism is a form of tourism product that considers the environment and does not damage culture, offers a set of services, hospitality provided to tourists by individual communities, families or local community.

This research focuses on alternative tourism towards religious, cultural and educational values that are expected to achieve a planned and consistent sustainable tourism implementation. In addition to what has been stated, in the development of alternative tourism gives the role of involvement, awareness, and responsibility for stakeholders. In general, it is described that the average tourist interest when visiting Bangka Regency is more often visiting and enjoying natural attractions and marine tourism, this is because the natural conditions and beaches that exist are indeed very beautiful. While the interest to visit cultural tourism destinations is relatively low. There are 2 things that cause it, namely (1) the unavailability of the potential of cultural tourism which becomes a tourist attraction or (2) the availability of potential cultural tourism but has not been developed properly. (Hartati, Valeriani, Dalimunthe, 2018).

### B. The Concept Red Tourism Red Tourism

Main basics a derivative of the concept of tourism, which is the mobilization of people in not long-term travel from their homes to the destination but with reasons not to settle or find work but only to fulfill curiosity, have fun, looking for experience and vacation and other goals (Mathieson & Wall, 1982; Deery, Jago, & Fredline, 2012; Burkart, AJ & Medlik, Burkart, Medlik, & others, 1981; Dolnicar & Ring, 2014; Kodhyat., 1998; ; Rai Utama, 2016; Valeriani, D. 2017). Tourism development is a system of synergy between aspects of demand and supply. The demand aspect consists of domestic and foreign tourists, while the supply aspect consists of accessibility, objects of a tourist attraction, facilities and utilities, as well as awareness of people's attitudes towards tourism (Yoeti, 1998; Teguh, 2016).

Another view put forward by Gartner (1996) reveals that tourism is the movement of tourists to a place far from their place of residence and or workplace for a short time. French, Craig-Smith, J., & Collier (1995) say that: "Tourism is a short-term temporary movement of people outside destinations where they normally live and work, and their activities during their stay at these destinations. "The World Tourism Organization (WTO) focuses on tourism on the demand side and spatial parts, by setting time as its main dimension. Following is the definition of Tourism according to the WTO: "Tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited. "

The concept of Red Tourism is a development of the concept of ecotourism, which leads to the concept of Chinese culture tourism, with shades or red color dominance. Yiping Li & Zhiyi Hu (2010) provided a

concept from the results of his research that Red Tourism is a tourism heritage that is exploited and marketed in the tourism industry with rapid development by exploring Chinese culture. It is generally said that Red Tourism is part of tourism in the People's Republic of China where Chinese people visit locations that have historical significance for Chinese Communism. This study revealed that Red Tourism is the term researchers use to clarify a concept that is based on religious and cultural Budhis and China. This concept is the development of the concept of cultural tourism, religious tourism, and ecotourism, which is one of the activities tourism-oriented cultural and religious that prioritizes aspects of knowledge and education. However, Red Tourism in this study only focused on Puri Tri Agung Pagoda as an alternative tour with the concept of developing religious celebrations, cultural attractions, legends and still offering the knowledge and education side. Puri Tri Agung is one of the tourist destinations with the concept Red Tourism, wherein its development Puri Tri Agung is not only a place of worship for Buddhism but has undergone a shift as a place of performance and celebration of various cultural activities and activities organized by Buddhist foundations.

### C. Related Study

A study of halal ecosystems in Bangladesh conducted by N.Nisha and M. Iqbal, 2017 using content analysis found that there was a need for government support to strengthen trust among consumers, industry players and investors regarding halal ecosystems in Bangladesh. Other studies by Larasati and Rahmawati (2017) used the qualitative description method with content analysis entitled Development Strategy for Sustainable Cultural Tourism in Kampung Lawas Maspati Surabaya, finding the results of four main strategies for sustainable tourism development that could be implemented in The Village of Lawpati Maspati including optimization strategies management of cultural tourism, strategies for optimizing the potential home-based enterprises, utilization of culture intangible in the village as a product of cultural tourism and management of cultural assets tangible in the village through opportunities for cooperation.

Other tourism research using content analysis was carried out by Aramberri, J., & Liang, CM (2008). Khan, B., & Yeung, S. (2009); Chang, SY (2009); Cheng, CK, Li, X., Petrick, JF, & O'Leary, JT (2011); Cheng, IM (2007); Li, Y., Hu, Z.Red Tourism in China (2008), making the local researchers with different titles systematically deliver results in the form of descriptive, giving the views, policies, and advice for the future.

Yiping Li & Zhiping Yu (2010) in his research entitled Red Tourism In China compared tourism in general with Red Tourism with results showing that many tourists were motivated to carry out tourism activities Red Tourism by exploring Chinese culture and customs.

Another researcher Cosmin Ciprian Caraba (2011), entitled Communist Heritage Tourism and Red

Tourism: Concepts, Development, and Problems, the results showed a comparison between European communist heritage tourism with Red Tourism how emergence, development, and interpretation of inheritance, tourist education level became the choice carried out by tourists when going on a tour whether to choose Red Tourism or European Communist Tourism heritage.

## III. METHODS

### A. The concept of Content Analysis

According to Calik and Sozbilir (2014); Andreu, R., Claver, E., & Quer, D. (2010); Content analysis is a systematic review that aims to identify general trends and research results in descriptive form, providing further insight into future research, policies, practices, and public perceptions. Opinion Harold D. Lasswell (2009) became states that the analysis of the content(content analysis)is research that is an in-depth discussion of the content of a written or printed information in the mass media. In addition, content analysis can be used to analyze all forms of communication. Both newspapers, radio news, television advertisements, and all other documentation materials. Almost all social science disciplines can use content analysis as a research technique/method. Holsti shows three areas much use content analysis, which make up almost 75 percent of all empirical studies, namely socio-anthropological research (27.7 percent), general communications (25.9 percent, and political science (21.5 percent).

### B. Design Content Analysis

There are three types of communication research that use content analysis according to Harold D. Lasswell (2009), namely who says what, to whom, in what channel, with what effect. The three types of research can contain one or more elements " theoretical questions ".First, it is descriptive, namely, the description of the contents of communication carried out by making comparisons. Comparisons can include the following: (1) Comparison of messages (messages) of the same document at different times, in this analysis can make conclusions about the tendency of content of communication, (2) Comparison of messages (messages) from the same source/single in different situations, in this case i, study of the influence of the situation on the content of communication; (3). Comparison of messages from the same source to different recipients, in this case, the study of the influence of characteristics audience on the content and style of communication; (4). Analysis often-message, which is the ratio content of communications at the time, situation audience, different in this case, a study of the relationship between two variables in one or a set of documents (often called contingency); (5). Testing the hypothesis about the comparison of messages from two different sources, namely the difference between communicators. Second, research on the cause of the message in the form of the effect of two messages produced by two sources (A and B)

on behavioral variables that give rise to values, attitudes, motives, and problems in source B. Third, research on the effect of message A on recipient B. Questions submitted is whether the effect or the effect of the communication process that has taken place on the recipient (with what effect)?

### C. *Stages of the Research Process Content Analysis*

There are three strategic steps in content analysis research. First, design determination or research model. Here is how many media, comparative or correlation analysis, many or few objects and so on. Second, the search for primary data or primary data, namely the text itself. As a content analysis, the text is the main object even the main object. Search can be done using a particular observation form sheet that is intentionally made for the purpose of searching for the data. Third, the search for contextual knowledge so that the research carried out is not in a vacuum but seems to relate to other factors.

The secondary information sources used for this study included journal articles, print, and news online and other relevant documents. Content analysis is objective, systematic, and quantitative and is related to the contents of the communication manifest. In content analysis, which is dissected is a message that emphasizes language and requires the existence of neutrality, it is not necessary to use respondents so that it can save costs and time, sources are sometimes needed to strengthen opinions only. Data that can be used in the various content analysis provided there is written data but the main one is mass media.

## IV. RESULTS AND DISCUSSION

More than 30 percent of the total population in Bangka Belitung Islands Province comes from Chinese ethnicity, aka China, so that China's culture on earth as close as this is so strong. Not only seen in Puri Tri Agung tourist destinations, as a place for conducting traditional or cultural activities, but several other places of worship also preserve similar cultures but with simpler rituals without reducing meaning. The term place of Chinese worship is commonly referred to as Temple. Prayers that are routinely carried out by Chinese people in the Bangka Belitung Islands Province are held in front of houses that have special places of worship. Every morning and evening, they always pray there, putting fresh fruits and burning incense or incense.

The message that was published in the mass media, discussed the news about Puri Tri Agung Sungailiat, which stated that there were various traditions communities Chinese or Chinese are held at the place, including the ritual of the Prayer of Ng Ngiat Ciat or Sembahyang Laut or also known as day Pe Chun. The day of Pe Chun is a tradition to commemorate a nobleman during the Chun Dynasty in 340 BC named Qu Yuan. Ng Ngiat Ciat itself means the 5th month of the Chinese calendar, which later became known as Pe Chun always commemorated on the 5th Day of the 5th on the count Kalender this Tionghoa. the year of 2018, Pe Chun

celebrated Puri Agung Tri Rat Beach Sungailiat Bangka Yea. Hari Monday, June 18, 2018, 08.00 to 17.00 WIB. Pelaksanaan Pe Chun this time was celebrated the same as the previous year, ie on 5th The 5th month of the Chinese calendar. The aim is to keep the tradition cultural Pe Chun in the Bangka Belitung Society and Puri Agung Court always enliven it with a variety of of cakes Suichung and Cung Vegetarian.

In addition to the celebration of the Prayer of Pe Chun, at Puri Tri Agung also carried out the tradition of the celebration of Cap Go Meh 2569 Chinese New Year. The celebration is usually carried out with the theme of economic empowerment of tourism in the Province of Bangka Belitung. When the celebration took place, thousands of local and domestic tourists will come to attend the celebration. Almost every Cap Go Meh celebration is always lively because it has become a tourism agenda. In the Puri Tri Agung area, there are groups of Shaolin, artists, and monks from China, so that it can become a vehicle for ecotourism and culture tourism, this is an excellent opportunity for tourists to gain knowledge about the culture of Chinese customs.

Every Cap Go Meh celebration not only brings cultural aspects and customs but also provides social services in the form of free medicine, providing food in the form of Lontong Cap Gomeh, green bean porridge, Thew Fu Fa, Thew Fu Sui, all of which are given free to visitors and the surrounding community the environment. Based on the results of interviews with Puri Tri Agung managers, that at the location of the tourist destination the managers did not make levies or levies because this was already the commitment of the foundation, and they obeyed Buddhist teachings to always share under any circumstances. Until now, every tourist who will enjoy the beauty and witness various cultural activities at Puri Agung Tri is free of charge.

The Puri Tri Agung design is identical to the red color, as is the case with Chinese culture. When religious celebrations take place in Puri Tri Agung, almost all equipment such as clothing, worship equipment, lion dance, and other accessories use red. Barongsai attraction is the most awaited attraction because in the attraction the lion dance will leap over the iron pillar that is two to three meters high so it will amaze the visitors. In addition to the lion dance attractions on this occasion, there was also a performance of Kung Fu martial arts presented by Quanzhou Fujian Shaolin Temple Group, with its action using weapons and beautiful moves.

The traditional ritual held at Puri Tri Agung is a routine celebration held every year. The high interest of tourists today to find out the culture of each region makes these activities included in the tourism event calendar in Bangka Regency. This shows that tourists visiting Bangka Regency besides enjoying the beauty of maritime tourism and nature tourism, but there are alternative tours that prioritize natural, social and community values and are packaged in such a way as carrying the concept Red Tourism, combining ethnic cultural elements China but



still pay attention to cultural tourism, religious tourism, and ecotourism.

## V. CONCLUSIONS

Red Tourism is a potential for local tourism that can be packaged even greater not only at the district level but can be promoted in countries that have an emotional connection with Chinese cultures such as China and China. This requires harmonization and synergy between tourism business actors in this case the manager of Puri Tri Agung and the Regional Government of Bangka Regency and the Provincial Government of the Bangka Belitung Islands to reintroduce by still paying attention, attractions, accessibility, facilities, ancillary and activity, so that they will be able to increase the number of visits of domestic tourists and foreign tourists which will ultimately have an impact on the regional economy.

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