

## Tourism Development Concept of Muara Jambi Temple as a Community Cultural Icon

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### Abstract

Muara Jambi Temple is a cultural heritage from the Malay kingdom era during the Buddhist period that has value for the people of Muara Jambi Village. From Muara Jambi Temple emerged various kinds of archaeological and tourism studies including folklore that developed around Muara Jambi Temple, namely Muara Jambi village. Folklore was born with the aim of shaping the character of the community that was taught to the next generation through oral tradition passed down by ancestors, usually containing values and norms of life. This research is a descriptive study using a qualitative design. The methods used are interviews, observation and documentation. The results showed that folklore can attract tourists to visit an area that involves special objects such as Muara Jambi Temple in Muara Jambi village, Jambi Province. From an anthropological perspective, tourism can be understood as a social phenomenon that involves interactions between tourists and local communities, where cultural exchanges occur that affect both parties. Archaeological findings at Muara Jambi Temple provide a treasure trove of folklore and local and international tourism activities.

**Keywords:** *Development, Tourism, Muara Jambi, Cultural Icon*

### INTRODUCTION

Indonesia has relics of cultural forms both in the form of objects and intangible objects that have been passed down from generation to generation through folklore. Archaeological findings in Jambi Province, especially in Muara Jambi Village, which is a relic of a cultural form, namely the Muara Jambi Temple, is a relic of the Hindu-Buddhist era in Jambi which has existed since the 7th-13th Century AD based on the dating of ceramic findings. The uniqueness of the Muara Jambi Temple is that it has an area of about 11 kilometers and has at least 82 remaining brick buildings that are clustered and surrounded by a perimeter fence wall.

Muara Jambi Temple is one of the most important cultural heritage sites in Indonesia, especially in Sumatra. Located in Muara Jambi regency, Jambi Province, the temple complex is believed to date from the 7th to 13th centuries AD and has strong connections to the Malay Kingdom and the glory of Sriwijaya. In addition to its rich archaeological and historical value, the area also holds many folklores that live in the collective memory of the surrounding community. The folklore is part of the intangible cultural heritage

attached to the site, and can be a means of reinterpreting history by the current generation.

The word "candi" comes from the word "candhika graha," which means the home of Dewi Candika, the goddess of death or Durga. Therefore, "candi" is always associated with a monument or place of worship to honor deceased kings. A temple is a place of worship left over from the past, originating from the Hindu-Buddhist religions. The term "candi" is used not only by the public to refer to a place of worship, but also to refer to a palace, a bathing place, a gateway, and so on (Maryanto, 2007). A temple is a building used for worship and is also known as a shrine. Temples have existed since prehistoric times (Soekmono, 1977).

Muara Jambi Temple (Muara Jambi Temple Compounds) is one of the largest Buddhist temple complexes in Southeast Asia, stretching for 7.5 km on the banks of Batang Hari River, Jambi. The site is thought to date from the 7th to 13th centuries AD, and is believed to be the center of the Malay Kingdom or even the initial location of the Srivijaya Empire. Its existence is not only archaeologically important, but also bequeaths local cultural values that can be used as tourism capital.

Muara Jambi Village develops folklore that is passed down orally from generation to generation, containing ethical, social values, and distinctive local characters (Pamungkas, 2018). These stories are not just narratives, but cultural assets that have the potential to shape the image and unique appeal for tourists who want to experience an authentic experience around the site.

Archaeological discoveries at Muara Jambi Temple provide a physical context for traditional stories in the area, enhancing tourism appeal by combining historical stories with surrounding myths and legends. This integration provides an opportunity to revive folklore as a component of the educational experience for visitors.

Folktales are a form of local prose literature that has become increasingly obsolete over time. Folktales, as oral literature, and the tradition of storytelling, as part of oral traditions, are both important for fostering creativity as part of ethnic cultural heritage. Folktales may not contain facts, but they can convey values and norms that are more important than those facts (Sibarani, 2014).

Through folktales, we can understand how people in ancient times lived their lives using their language. There are so many elements that can be studied from folktale manuscripts. In this case, the researcher focused the discussion on the principles of politeness and impicature in speech (Doko, 2017).

The folklore that developed around Muara Jambi Temple, such as the story of Putri Pinang Masak, the Legend of Orang Kayo Hitam, as well as tales about the origin of the temple building, became a form of local expression of history and spirituality. These narratives not only illustrate the cultural values and beliefs of the community, but also have great potential as a cultural-based tourist attraction. In many cases, folklore can enrich the interpretation of historical sites and create a more immersive experience for tourists, both domestic and foreign.

The study of folklore around Muara Jambi Temple is important because it can reveal how people interpret their ancestral heritage. More than that, folklore can also be an instrument for preserving cultural identity and local values that are starting to be marginalized by modernization. Unfortunately, most of these stories are only passed down orally and have not been systematically documented, putting them at risk of extinction over time.

The existence of the Muara Jambi Temple to date coexists with the population of the Muara Jambi Village community itself, so it is possible that folklore will emerge that is

passed down from generation to generation to guide the community in running life and shaping the character of the community itself. Temple is a building of worship from ancient heritage originating from Hindu-Buddhist religion which is used as a place of worship to God and functions based on its religious background, namely Hindu-Siwa, Mahayana Buddha, and Shiva Buddha.

Muara Jambi Temple, as one of the most important historical sites in Indonesia, not only holds high archaeological value, but is also rich in folklore that can be used as a basis for sustainable tourism development. Located on the banks of the Batanghari River, the temple complex is a relic of the Srivijaya and Malay Empires, widely known for its 3,982 hectares, making it one of the largest temples in Southeast Asia. The folklore surrounding Muara Jambi Temple, such as the legend of Tun Talanai, provides a deep insight into the culture and traditions of the local community. The legend tells the story of a powerful young man who attempted to build a temple in one night for the love of a girl. However, the various obstacles faced signify the relationship between humans and the supernatural, as well as the social values that exist in the community.

Tourism is a temporary trip from one place to another, carried out by individuals or groups, as an effort to find balance or harmony and happiness with the environment in the social, cultural, natural and scientific dimensions. Tourism as a process of temporary departure from one or more people to another place outside their place of residence. The impetus for leaving is due to various interests, both for economic, social, cultural, political, religious, health and other interests such as curiosity, adding experience or learning (Pendit, 2003).

Environment, keeping the environment clean certainly makes the tourist attraction area more attractive and beautiful to look at. To maintain the environment in the tourist attraction area to keep it well maintained, the responsible party is not only from the local government but the community also participates in maintaining environmental cleanliness. In this case the environment is also a reference to realize the development of a clean tourist attraction (Manan, 2023). Partnership and community participation, realizing tourism development needs the involvement of various parties, this is very influential on the progress of tourist attractions in a place. participation that is intertwined with the local community can increase local budget revenues and the economy of the community itself.

Tourism marketing management must pay attention to the conditions of the local community with sustainable tourism destination marketing. In addition, tourist destination marketing is a process used to attract tourists to increase the attractiveness of destinations, and pay attention to aspects such as service quality, price, promotion methods, distribution, and tourist experience, responsibly to the natural environment and socio-cultural environment. communication to the market that the products offered have superior value and are different from other products (Rizal, et al 2024).

In sustainable tourism development, folklore can be utilized as a strategic element in building community-based tourism. Local stories packaged in the form of narrative tours, cultural performances, or other creative products will add economic value while strengthening the sense of community ownership of heritage sites. This is in line with the principle of preservation that not only protects the physical building, but also maintains the cultural and spiritual meaning attached to it.

Muara Jambi Temple has great potential to be developed into a unique and educational folklore-based cultural tourism destination. However, this development needs to be based on a scientific study of the values contained in local stories, as well as the extent to which these stories can be creatively integrated in the tourism narrative

without destroying the original values. Therefore, this study is important as a first step to explore and interpret folklore as an inseparable part of the Muara Jambi Temple heritage.

This effort can also support the national strategy in developing culture-based tourism villages, which prioritizes local community participation and preservation of local wisdom values. Muara Jambi Temple, which is located in the area of traditional villages, still holds many authentic cultural practices, which when combined with folklore will form a strong destination narrative. This will strengthen the position of Muara Jambi Temple not only as a historical tourist attraction, but also as a space for cultural and spiritual interaction.

Muara Jambi Temple Tourism through local folklore, this destination can gain a strong and authentic identity. This kind of storytelling strategy has been successful elsewhere such as in Lake Toba, which uses legends to strengthen the destination narrative. Something similar can be applied in Muara Jambi to create sustainable added value. The study of Muara Jambi Temple in the perspective of folklore not only has urgency in the context of cultural preservation, but also makes a real contribution to the development of sustainable tourism. The synergy between history, archaeology, and folklore is an important foundation in designing an inclusive, educational, and sustainable tourism model in this area. Therefore, a multidisciplinary approach involving anthropology, oral literature, tourism and cultural studies is needed to uncover the potential of folklore as an asset for local cultural and economic development.

## **METHODS**

This research uses qualitative research methods using a descriptive analysis approach. Moleong defines this qualitative research method as research that intends to understand the phenomenon of what is experienced by the research subject, for example, actors, perceptions, motivations, actions, etc. thoroughly and in a descriptive way in the form of written words (Moleong, 2005). Mulyana defines qualitative research as research that uses scientific methods to reveal a phenomenon by describing data and facts using words thoroughly against the object of research (Mulyana, 2010).

The location of this research is located in Muara Jambi, Maro Sebo District, Muara Jambi Regency, because it is very famous for Muara Jambi Temple in the Study of Folklore as an Idea for Sustainable Tourism Development. Informants in this study are people who provide information about the data desired by researchers. The criteria to be selected are people who have knowledge, experience and dedication and informants who can be accounted for. The informants are Jambi Cultural Officials, Jambi Historians, Jambi Archaeologists, Muara Jambi Village Community Leaders and People who live around Muara Jambi Temple.

The data collection technique in the study of Muara Jambi Temple Folklore Study is through literature study by searching for sources that are considered relevant, in the form of scientific journals, books, archives, and news in online media to newspapers so that they can get theoretical data (Miles, 2009). After all the data has been collected.

The next process is to conduct a data analysis process using data reduction, data presentation, and conclusion drawing (Manan, 2015, 2021). The final step in the research method of Muara Jambi Temple as a Continuing Tourism is writing with provisions so that it can produce a scientific paper on the Concept of Tourism Development of Muara Jambi Temple as a Community Cultural Icon.

## **RESULTS AND DISCUSSION**

Muara Jambi Temple is a Buddhist temple complex located in Muaro Jambi Village, Maro Sebo District, Muaro Jambi Regency, Jambi Province, Indonesia. The site is recognized as one of the largest temple areas in Southeast Asia, covering an area of more than 12 km<sup>2</sup> along the Batanghari River. It is estimated that the construction of the temples took place between the 7th to 13th centuries AD, and is often attributed to the presence of the ancient Malay Kingdom as well as significant influences from the Srivijaya Empire and Pala of Indian origin.

Muaro Jambi Temple is an ancient site and one of the cultural heritage objects protected by the government of the Republic of Indonesia which is predicted to have been established since the 9th-12th centuries AD. Muaro Jambi Temple is a relic of the Sriwijaya kingdom that can still be enjoyed today. As an object that is hundreds of years old, has a fragile, non-renewable and limited nature, of course the government feels the need to preserve Muaro Jambi Temple from the threat of damage, including protecting, developing and utilizing it (Meilania & Herlina, 2019).

The complex includes more than 80 historical buildings, including temples, stupas, aqueducts, ponds, and earthen mounds, although only a few have been restored. The main temples such as Candi Gumpung, Candi Tinggi, and Candi Kedaton are typical examples of architecture from the Malay classical era that utilized red bricks as the main material.

In addition to its archaeological value, Muara Jambi Temple also holds anthropological value and intangible cultural heritage in the form of folklore, local rituals, and spiritual traditions of the surrounding community. Local people believe that this area was once a center of Buddhist education (a kind of university), and became a place of study for monks from Asia, including from China and India.

In 2009, the Indonesian government proposed Muara Jambi Temple as a UNESCO world heritage site, due to its universal value in terms of history, culture, and spirituality. Apart from being a historical tourist attraction, the complex is also a location for archaeological research and cultural preservation.

### **1. Development of Muaro Jambi Temple in Folklore**

Muara Jambi village, the core of the Muaro Jambi Temple complex, has a rich history that dates back to the 7th to 13th centuries AD. According to resident archives and village documents, the community's ancestors came from China and India around 643 AD and then established Buddhist places of worship in the area around the Batanghari River. The temple complex became a center of Buddhist religion and education, even older than Borobudur, which is a strong testament to the inherent cultural and spiritual presence of the local community.

Muara Jambi Temple was built during the Srivijaya and Malay kingdoms, with a strong influence from Buddhism. Discovered by a British soldier named S.C. Crooke in 1824, this temple is now one of the cultural attractions that attracts the attention of many people. With an area of 3,981 hectares, Muara Jambi Temple has much larger dimensions compared to Borobudur Temple, making it one of the largest historical sites in Southeast Asia.

Muara Jambi Temple, as one of the significant historical sites in Indonesia, not only holds anthropological and historical values, but is also rich in folklore that develops around it. folklore is part of traditional literature. Folklore is a history owned by the people of Indonesia. Usually folklore has a background story that explains the origin of a place (Barone, 2011).

One of the most famous legends associated with Muara Jambi Temple is the Tun Talanai story. In this story, Tun Talanai is a young man with extraordinary abilities who has high mystical knowledge. He traveled to find a beautiful girl and finally met a woman in Muaro Jambi Village. In order to marry the girl, Tun Talanai must fulfill a very thrilling demand: build a towering temple within one night before dawn. In an effort to fulfill this demand, Tun Talanai utilized his abilities as well as the help of supernatural beings. However, the girl was alarmed at the sight of the nearly completed temple and tried to thwart the plan by enlisting the help of the village women to pound rice. The noise from the activity woke up the chickens, which then crowed signaling that dawn had arrived. As a result, their wedding plans failed as the temple was not yet completed.

These folktales have a significant function in shaping the cultural identity of the people of Muaro Jambi village and providing a deeper understanding of the existence of the temple. Among the most famous folktales associated with Muara Jambi Temple is the legend of Tun Talanai. Muara Jambi Temple, located in Jambi Province, Indonesia, is one of the largest archaeological sites in Southeast Asia and has a rich history. Behind the beauty and opulence of this temple lies a famous folklore, known as the legend of Tun Talanai. This story is not only fascinating to explore, but also contains moral and cultural values that mean a lot to the local community. In this article, we will explore the folklore of the temple in Muara Jambi (Tun Talanai) and its meaning in the cultural context of the people of Muara Jambi.

In the past, there was a young man with extraordinary powers named Tun Talanai. He was recognized as someone who had very deep mystical knowledge and was respected by the surrounding community. On one occasion, Tun Talanai explored the Muara Jambi area to find his true love. In the middle of his journey, he met a beautiful woman who had a kind nature. Without thinking, Tun Talanai immediately used this moment to introduce himself to the woman. After some time getting to know each other, Tun Talanai expressed his desire to marry the woman. The woman accepted his offer with one condition: Tun Talanai had to build a temple that towered upwards within one night before dawn. If the temple was not completed by morning, their marriage would be annulled. Because of his sincere love for the woman, Tun Talanai accepted the challenge and immediately began the construction of the temple by utilizing his powers as well as help from supernatural beings. That night, the temple construction progressed quickly and was nearing completion. However, the woman began to worry about the success of the project.

In an attempt to thwart the temple construction process, the girl invited the village women to pound rice with full force. The noise from this activity caused the village chickens to wake up, which then crowed to signal the arrival of dawn. When Tun Talanai saw that the temple was still not fully completed and heard the crowing of the chickens, he realized that his marriage to the girl had been annulled. In a state of disappointment and anger, Tun Talanai vented his anger by kicking the unfinished temple to the ground. After the incident, Tun Talanai disappeared without leaving a trace, leaving only the ruins of the temple as a silent witness to a tragic love story.

The Tun Talanai folktale has many moral and cultural values that are very meaningful to the people of Muara Jambi. First, the narrative reflects the theme of love and sacrifice. Tun Talanai is willing to do everything for his love for the woman, showing how much impact love has in people's lives. In addition, the story also shows the consequences of actions and choices made by individuals. The woman's decision to stop the construction of the temple shows how dishonesty can ruin relationships and bring losses to both parties.

The story not only offers insight into the background of Muara Jambi Temple, but also reflects ethical and social values that are crucial to the surrounding community. Tun Talanai's pain following the annulment of his marriage is a representation of aspiration and disappointment in love, and educates on the importance of collaboration and integrity.

Folklore such as the story of Tun Talanai plays an important role in strengthening the bonds between community members. By telling these stories during cultural events and celebrations, communities can come together and share their experiences. Activities such as traditional art performances or cultural festivals at Muara Jambi Temple provide opportunities for communities to express who they are while inviting visitors to participate in these traditions..

People in the estuary area of Jambi have a unique belief that couples who come together to the temple complex will be separated. With no scientific evidence to support it, this belief persists to this day and is often told to guests as part of local tradition. In addition, there is a belief about the Penirtaan Well, where washing one's face with the water is believed to make one look young. This well is the center of attention for visitors seeking a spiritual and mystical experience in the Muara Jambi Temple area.

These stories are an important element of Jambi's oral culture, including seloko, which contain ethical norms and a deep philosophy of life, as well as a means of informal education for the community. The habit of telling these stories also plays a role in strengthening cultural identity, which is often featured in various traditional ceremonies and local celebrations. Legends and myths in this area are not only entertainment, but also illustrate the community's perspective on the relationship between humans and sacred spaces, and reinforce moral values such as responsibility, loyalty and a distinctive spirituality. For example, the story of the failure to build a temple overnight symbolizes the boundary between the sacred and the human.

## **2. Community Participation in Muara Jambi Tourism**

Muara Jambi Temple is the main symbol of this tourist village. The largest Buddhist temple complex in Southeast Asia offers not only extraordinary architectural beauty, but also secret stories about ancient times. The temple buildings that are still upright today show that major events in world history have been clearly recorded at this site. Muara Jambi Temple, located on the banks of the Batanghari River, is one of the most important historical sites in Indonesia. Known as the largest temple complex in Southeast Asia, Muara Jambi Temple not only holds high archaeological value, but is also rich in folklore that has been passed down from generation to generation. These stories not only serve as entertainment, but also as a means of social interaction that strengthens the cultural identity of the local community.

Muara Jambi Tourism as a cultural icon by creating opportunities for active social interaction between local communities as cultural cultivators and tourists as observers or even participants in the culture. The Muara Jambi Temple complex is not just an archaeological site, but also a symbolic space where cultural identity, collective memory, and social construction continue to be passed on and negotiated.

The Muara Jambi Temple site represents an ancient Malay civilization based on Buddhist teachings, and is still kept alive through oral traditions, ritual activities, and local stories such as the story of Putri Pinang Masak or the prohibition for young couples to visit the temple together. In the perspective of symbolic anthropology, this location functions as a symbolic center that holds various invisible social and spiritual meanings.

The relationship between locals and visitors in exploring these meanings becomes part of a transformative social process.

Cultural tourism is a form of destination development that not only displays physical heritage such as historical sites and ancient buildings, but also revives social values, customs, and local folklore (Saprijal, 2023). In Muara Jambi, this concept has a very high relevance because this region holds cultural wealth that is deeply rooted in the history of ancient Malay civilization and Buddhism. Muaro Jambi Temple, as a major cultural site, not only acts as a tourist attraction, but also a meeting point between travelers, local communities, and evolving traditional values.

For local communities, participation in the cultural tourism sector is not solely for financial gain, but also as an effort to preserve and spread the cultural heritage of their ancestors. In the anthropological context, this is known as cultural revitalization, which is a community's attempt to revive old symbols and stories in a new form. For example, folktales that were once only told during traditional rituals are now adapted into performances or narratives by tour guides, showing how culture is able to adapt to global situations without losing its original identity.

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Community interaction within the cultural tourism sector in Muara Jambi takes place through various types of local art performances, such as traditional Jambi dances and seloko narratives, as well as folklore performed by local guides, coupled with visits to the homes of residents who make unique crafts of the region. Visitors are not only passive spectators, but also actively involved in the cultural experience. This builds stronger bonds between tourists and hosts, creating opportunities for respectful and equal cross-cultural dialogue.

The social interactions created by cultural tourism do not always go without challenges. The imbalance between tourists' expectations and local communities' understanding of the tourism industry can cause friction. For example, tourists expect accurate historical information and professional services, while communities tend to use mythical traditional narratives. Therefore, community-based tourism training and cultural literacy are important to bridge this gap.

In addition, cultural tourism is an important means for local communities to reflect on their cultural identity. In welcoming tourists, residents engage in tradition conservation, from restoring stilt houses, reviving traditional ceremonies, to documenting folklore that was previously only passed down orally. Interaction with tourists becomes an impetus to preserve and modernize local culture without losing its authentic value.

Furthermore, social interaction through cultural tourism can also strengthen social cohesion among villagers. In preparing and running tourism programs, villagers learn to work together, share roles, and unify their vision of the direction of village development. Thus, tourism is not only an economic sector, but also a tool for integrative and sustainable social development.

In terms of social economy, cultural tourism in Muara Jambi opens opportunities for social inclusion, especially for marginalized groups such as housewives, youth, and local

craftsmen. They get the space to play a role as tourism actors as cultural guides, homestay managers, specialty food sellers, or traditional performance performers. These activities not only increase family income, but also expand the community's social network.

Environment, keeping the environment clean certainly makes the tourist attraction area more attractive and beautiful to look at. To maintain the environment in the tourist attraction area to keep it well maintained, the responsible party is not only from the local government but the community also participates in maintaining environmental cleanliness. In this case the environment is also a reference for realizing the development of clean tourist attractions (Saprijal, 2023).

Partnership and Community Participation, realizing tourism development needs the involvement of various parties, this is very influential on the progress of tourist attractions in a place. participation that is intertwined with the local community can increase regional budget revenue and the economy of the community itself. Strengthening the role of cultural tourism as a vehicle for social interaction, Muara Jambi can be a model for the development of tourist areas that not only rely on historical potential, but also on the strength of human relations. Within the framework of sustainable development, building healthy social interactions between tourists and local communities is an important foundation for maintaining a balance between cultural preservation and economic growth.

The importance of social capital in tourism development in Muaro Jambi Temple. The Rumah Menapo community plays an active role in building social networks that support tourism development. They create patterns of interaction that strengthen the relationship between the community and tourists, as well as between the community and the local government<sup>4</sup>. This social capital includes participation in networks, trust, and norms that support the sustainability of cultural tourism (Prayoga, 2021).

Cultural tourism based on folklore not only attracts tourists but also has a positive impact on the local economy. Local communities are starting to open homestay businesses, sell handicrafts, and provide regional specialties to visitors. In addition, these stories also help attract media and academic attention to conduct further research on local history and culture. Muara Jambi Temple is not just an archaeological site; it is a center of social interaction rich in folklore. Through stories like Tun Talanai, communities can maintain their cultural identity while introducing their heritage to the outside world. By continuing to preserve these stories and integrating them into cultural tourism activities, Muara Jambi Temple will remain a vibrant and relevant place in the current social and cultural context.

The local government together with local cultural communities have started to develop a Community-Based Tourism (CBT) model in Muara Jambi, which encourages mutually beneficial social interactions between hosts and guests. One example is an educational tourism program based on folklore and religious activities, such as meditation in the temple area or earth alms rituals. This model creates sustainable social relationships because it is built on trust, equality and active participation.

As a medium for cross-cultural learning, cultural tourism in Muara Jambi provides an opportunity for visitors to understand local norms such as tradition, religion, and the way of thinking of the life of the Jambi Malay community. Meanwhile, the community also gets the opportunity to recognize external viewpoints and adapt with an open attitude without losing their identity. This process enhances social relations in a broader sense, not only in the physical aspect, but also through the exchange of values, experiences, and views.

From the perspective of ecological anthropology, social relations established through cultural tourism are also related to interactions between humans and physical places and

the surrounding nature. The Muaro Jambi community views the temple area not simply as an archaeological site, but as a living place that contains soul, history, and sacred meaning. Tourism activities in it require an understanding of the local cultural spatial layout, such as certain prohibitions, holy days, or areas that are considered sacred, which if ignored can lead to conflict or social tension.

Cultural tourism in Muara Jambi shows how traditions become valued goods in the local economy. From an economic anthropology point of view, this illustrates the shift from cultural use value to selling value. For example, handicraft items that were previously only used in ceremonies are now traded as souvenirs, or traditional food becomes an option in restaurants. While this process of commodification has the potential to change the meaning of culture, in some situations it provides a revitalization for local culture to exist.

Finally, culture-focused tourism as a form of social interaction in Muara Jambi cannot be separated from the social and cultural dynamics that occur within the local community. It reflects how people interpret, organize, and respond to their cultural heritage amid ongoing global changes. From an anthropological perspective, this is more than just an economic approach, but also a culture full of values, symbols, and complex social fabric.

## **CONCLUSION**

Muaro Jambi Temple was built by the civilization of the Srivijaya Empire and the Malay Kingdom. Muaro Jambi Temple was built using red bricks and relief carvings have not been found on its walls. Anthropological studies also play an important role in the preservation and development of tourism in the Muara Jambi temple. Where the role of Anthropology through the study of folklore from several temples in the Muara Jambi area Develops or attracts visitors to come, where Anthropology tries through folklore studies to become educational material for visitors.

Muara Jambi Temple highlights the importance of folklore in sustainable tourism development. This temple, as a cultural relic of the Malay Kingdom, has rich historical and cultural values, which can attract local and international tourists. folklore around the temple not only enriches cultural heritage but also has the potential to increase tourist attraction. Through the right development strategy, Muara Jambi Temple can become a sustainable tourist destination and support the welfare of the local community.

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