

# CP2021-PP-08180071-Oda I.B. Hariyanto-Jong Boat Competition in Preserving Malay Culture as a Tourist Attraction

## ORIGINALITY REPORT

7%

SIMILARITY INDEX

5%

INTERNET SOURCES

3%

PUBLICATIONS

5%

STUDENT PAPERS

## PRIMARY SOURCES

- 1** Submitted to Universitas Jenderal Soedirman 3%  
Student Paper
- 2** [garuda.ristekbrin.go.id](http://garuda.ristekbrin.go.id) 1%  
Internet Source
- 3** Yefri Yunikson Beeh. "THE ROLE OF COMMUNITY IN THE DEVELOPMENT OF WAE REBO AS A COMMUNITY-BASED TOURISM DESTINATION IN EAST NUSA TENGGARA", Journal of Business on Hospitality and Tourism, 2017 1%  
Publication
- 4** Suwarno Widodo, Rosalina Ginting, Supriyono P. S., R. Istiyaningsih. "Community Participation in the Implementation of Constitutional Laws through the Village Tourism Development in Tanjungsari County Rowosari Subdistrict Kendal", Journal of Social Science Studies, 2017 <1%  
Publication

# CP2021-PP-08180071-Oda I.B. Hariyanto-Jong Boat Competition in Preserving Malay Culture as a Tourist Attraction

*by* Oda Ib Hariyanto

---

**Submission date:** 15-Feb-2021 10:31AM (UTC+0700)

**Submission ID:** 1509654707

**File name:** 5953\_Oda\_I\_B\_Hariyanto\_20951.docx (67.11K)

**Word count:** 5283

**Character count:** 27604

## Jong Boat Competition in Preserving Malay Culture as a Tourist Attraction

9

ODA I. B. HARIYANTO

Universitas Internasional Batam, Jl. Gajah Mada, Baloi Sei Ladi, Batam, Indonesia

**Abstract.** The uniqueness and tourism attraction in a destination motivates tourists to travel and visit the place and they even participate in the attraction. The 'Jong' boat race that is held every year in Sembulang Village, Batam City, in the context of welcoming 17<sup>th</sup> August, is a culture of fishermen who live on the coast. The 'Jong Boat Race' is a typical heredity folk game of Malay culture that can be a tourist attraction. The uniqueness of 'Jong Boat Race' is it sails without a boat crew, where the speed of boat is controlled by winds. This study uses a descriptive method with a multidisciplinary approach for the reason that tourism research is a social and cultural problem that requires a view and analysis from the various scientific perspectives. The study results expect that 'Jong' boat race can attract foreigners and tourists alike to visit Sembalang Village and watch the race. During this time, the 'Jong' boat race is a game and community's entertainment, thus, most visitors are local tourists and only a few domestic and foreign tourists.

**Keywords:** Tourism Attraction, Malay Culture, and the Boat 'Jong'.

### Introduction

Tourism is one of the leading sectors and it is expected to be able to replace the mineral resource (HR) sector, such as oil and gas, gold, coal and its sources of shipping (Wildan & Suakardi, 2020). Natural resources sector of classes A, B, and C will be exhausted at a certain time; after being explored and leaving the impact of pollution on the environment (Maingi, 2019). Environmental damage impacts the forest ecosystem where trees are cut down and turn into holes which are dangerous and prone to landslides (Aco, 2017, Erman, 2010). A tourist destination that is managed and properly maintained, such as natural tourist destination, is the right place that will never run out for tourists to explore and enjoy (Aini et al., 2019).

The rotation of tourism sector in a single move is able to cause the economic multiplier effects that have a beneficial impact on all sectors of human life, especially the economic sector from foreign and local exchange, local revenue (PAD), to improve people's welfare fairly and equally (Carius & Job, 2019). Tourism objects can produce non-oil and

gas foreign exchange which is now being developed in the various regions in Indonesia (Rahmafritria *et al.*, 2019). Development of tourism objects begins by prioritizing natural beauty, art, and culture (Snyman & Bricker, 2019) which are recognized by the government as the largest foreign exchange earner from non-oil and gas sector (Plaituka, 2018). The government is seriously pushing the development of tourist destinations to be a top priority; it is hoped that tourism will become the most potential source of large foreign exchange earnings without causing the risk of widening current account deficit (CAD) (Olivia, 2019).

The development of tourism is currently able to reach remote areas as basically the source of natural and cultural attractions, as well as the place where traditional games or the attractions are played by local people (Noviana & Santoso, 2014). Traditional games which contain wisdom and local genius of village community's life are potential sources that can be packaged as and interesting for tourist attractions. The meaning and story behind traditional games can be packaged into interesting information. Tourists can

take part in carrying out these traditional play activities so that it becomes a tourist attraction of a tourist village (Suherman *et al.*, 2019). Such activity can be the wheels of village reconciliation independently. This study aims to describe the expression and meaning of traditional game "Jong Boat" competition as manifestation of traditional culture and preserve Malay tradition and culture with the aim at keeping sustainable tourism (Sembiring *et al.*, 2019). The impact of interesting activities in tourist destinations will increase tourist visits, as well as significantly benefit the multi-effect economy (Nasir, 2019).

Indonesia has a very beautiful and amazing natural wealth potential for world tourists; it is supported by a variety of cultures, languages, and religions that provide a lot of inspiration supporting the implementation of tourism activities (Darmawan, 2016). The facilities and infrastructure needed by tourists are known as three (3A), namely Accessibility, Attractions and Amenities. The facilities and infrastructures are adapted to local conditions and it is needed by tourists to complete the 4A (Attraction, Amenity, Accessibility, Ancillary). The fourth A is Ancillary, additional services that provide marketing and physical development (Setiawan, 2015).

Law of Republic of Indonesia states about tourism as "Various facilities and services provided by the community, business people, government, and regional governments" (States *et al.*, 2009). Therefore, all activities and businesses in the framework of providing tourism facilities can be done by anyone, let it be from the government, central government, private sector, stakeholders to community, as long as they follow the laws and regulations set by the government of Republic Indonesia.

Besides giving contribution to the income of foreign exchange sources and local revenue (PAD), tourism is very potential to empower people's economy and it has a direct impact to society (Thamus, 2020). Businesses in tourism sector directly related to the community are adventure tourism, cultural tourism, ecotourism and the tourism-related to the environment. Tourism activity that directly involved with the community is called community based on tourism (CBT) (Firmansyah & Nasih, 2019). Tourism activities currently trending and many people from big city interested in are 'back to nature'

tourism where people can enjoy a beautiful natural environment away from the hustle and

3 bust of the city, such as the 'tourist village'. The community is expected to participate in the development of the tourist village so that there is no gap between the local community and tourists. This can be done by involving the community in developing tourist villages through the concept of CBT and sustainable development (Deeg *et al.*, 2020). The concept of CBT is carried out entirely by the community; the ideas of activities and management are carried out also by the community. Meanwhile, sustainable tourism development takes into account the environmental aspects, social, and cultural sustainability aims to welfare the community (Ahsani, dkk. 2018). According to UNEP and WTO in 2005, 6 sustainable tourism development is a process to fulfill the needs of the present without compromising the ability of future generations to meet their own needs.

A village is social life in a community structure which is integrated with the procedures and traditions that apply from generation to generation in a region or district (Alisa & Ridho, 2020). The characteristic of a village life which blends with nature is rather quiet since there is less population compared to the city (Ratnawati & Sulistyani, 2019). A village has a beauty panoramic of mountains, rice fields, rivers and waterfalls with the sound of water gurgling (Bachi *et al.*, 2020). The sound of the crowing chicken and the chirping of birds can be heard in the morning, while in the afternoon there are sound of insects that live in trees, interlocking each other in the late afternoon. At night, the sounds of crickets and frogs stick together to welcome the nightlife.

The countryside which has ocean and beach with clean sand will look beautiful before morning. Panorama of reddish sky silhouette indicates the sun will rise in the east, while before evening, people can enjoy sunset; these two natural phenomena are an attraction for tourists (Supriadi, 2020). The beauty and panoramic views of nature and the close and harmonious community life with different customs will become the characteristics and uniqueness of a village.

2 According to the Law of Republic Indonesia No. 6 of 2014 concerning villages, village is defined as a legal community unit which has territorial boundaries authorized to manage the government affairs. The interests of local communities based on community initiatives, original rights, and or traditional rights that are recognized and respected in the

system government of the Unitary Republic of Indonesia.

The concept of rural tourism has been one of the topics since 1991. Tourism is based on the community and it is built with an emphasis on community participation in planning, development, management, and ownership. The sustainable and integrated development between the community and the potential of village is carried out to preserve the environment, as well as a diversification of tourist object products and destinations (Inskeep, 1991). Village tourism is an integrated area that has attractions, accommodation, and supporting facilities packaged in a structure of community life. Every day, people blend with nature and traditions and customs that are adopted or understood by the community (Buysse et al., 2003). According to Inskeep (1991), Village tourism is a place where small groups of tourists stay in or near traditional, often remote villages and learn about village life and local environment. Recently, it has become the main topic to develop the package of tour villages in several regions in Indonesia. Rural nature will always be an attraction for urban communities to escape from their daily lives full of business, to refresh themselves. Foreign tourists are also interested in village tourism. They like to see special attractions and discover and learn various kinds of Indonesian cultures. Many kinds of traditional games can be played as attractions for tourists and they can also take part in the game together with local people (Putri, 2017).

Attractions can be briefly said as a spectacle, art, culture, historical heritage, tradition, natural wealth, or entertainment that become tourist attractions in a tourist destination. A tourist attraction is a destination for tourists to visit or travel. Mill (2010) said that "Attractions bring people to the destination; facilities service them when they get there. Because they are away from home, the visitor requires certain things: a place to stay, something to eat and drink". There are attractions at the destination that make visitors or tourists want to come despite they are from far away. Visit from tourists emerge various kinds of needs since they want to stay for a while.

The following is elaboration of 4A necessities as requirements for rural tourism. The first A is the Accessibilities of safe and adequate roads and transportation to destination. The second A is Attraction, which is spectacle or entertainment of nature, or artificial that can entertain and enjoy by

tourists (Karimimoshaver et al., 2020). The 'Jong' boat race is a traditional game of Malay community, a tourist attraction that attracts and motivates tourists to watch it. The boat race involves tourists and local people in the race, either as a committee, contest participants, and spectators. The third A is Amenities, which is facilities and accommodation, food and beverage needed by tourists during their stay at the destination. The last A is Ancillary that includes tourist information services, travel agents, and stakeholders in services (Setiawan, 2015).

Indonesia has many kinds of folk games or traditional games. Each region has its characteristics of a traditional game which can be the same or different from the games from other regions. There is a possibility that the shape and method of one local game are similar to those in other regions but has a different name, such as *balap karung*, *bekel*, *coklak*, *egrang*, *gasing*, *kelereng*, *lompat tali*; there are many which have not been inventoried. The study of Nafisah (2016) stated that "through traditional games, children will learn many things indirectly to grow the characters needed in a social life provision". Each traditional game has different rules and ways of playing; each person must obey the rules in the game. The type and variety of traditional games also follow the potential and natural surroundings, such as coastal areas have traditional games of boats, etc. that relate to marine affairs.

Traditional games are products of culture; culture is a product of human mind and reason. Kluck-Hohn (1954) defines culture as an explicit and implicit picture of human behavior which is obtained and transmitted by symbols; it is a distinctive achievement of human groups or communities including their manifestations in artifacts; cultural relics in the form of material things (Fardiah et al. 2019). Along with the advancement of time and technology, traditional games are now almost extinct even the millennial generation has never felt or owned it and they try to do the traditional game. The study of Yudiwinata & Handoyo (2014) shows that traditional games are full of culture, national values, even elements that are useful for children's development to become better. Modern games which are considered more practical and even individualistic is preferred by children today. They should know that motoric and cognitive games are better than passive games.

In the beginning, traditional games were created to fill leisure time and serve as entertainment for children and adults. Traditional games have four elements, namely recreative, educative, and cooperative as well as sportive. For people who live on the coast, the traditional game is closely related to natural surroundings, namely marine and daily life of fishermen community (Montfort, 2010). There are games made from *perahu kertas* (paper boat) and *perahu klotok* (pop pop boat). Meanwhile, Batam in Kepulauan Riau (Kepri) is one of the islands in Indonesia surrounding the ocean. Therefore, one of its traditional games is the 'Jong' boat, which is a sailboat replica as a traditional folk game (Ilyani *et al.*, 2018). Boats are made in various sizes and in miniature using colorful sails without the crew. To accelerate the boats to go far as they sail and leave the beach depend on the wind (Batamnews, 2016).

Based on the phenomenon of the 'Jong' boat, this study focus to conserve traditional games of 'Jong' boat as Malaya cultural heritage in Batam City, Indonesia. Also, to increase the interest and give knowledge to young generation about traditional games of 'Jong' boat. At the very least, it promotes traditional games of 'Jong' boat as object and tourist attraction for national and international.

## Research Methodology

### Research Design

A qualitative descriptive method is a research method to reveal actual and current problems; it is explained and analyzed in detail about a social phenomenon. Research results were conducted by interpreting and analyzing the events based on several scientific points of view, or using more than one research method (Ratna, 2010), or involving the community and cultural views applied in those community or local. To complete data accurately, a triangulation test of questions was needed, and also informal, researchers and data source, and different theory (Sugiyono, 2011).

### Research Object

The research objects are both participants of 'Jong' boat festival and audiences from several cities who watch the festival; and the scope of research area

was Sembulang District "Wisata Kampong Sembulang", in Kecamatan Galang, Batam City.

### Data Collection Technique

The data collection method applied was primary and secondary data. Primary data was conducted to obtain data and facts in the field by doing observation, to see and observe the condition directly, and also to find the right key informants (community leaders, contestants, audience, and craftsmen of the 'Jong' boat who knew and understood about the complication of the 'Jong' boat) using snowball sampling technique. Secondary data was conducted through literature review, territorial maps document of previous research, some information and the analysis of tradition games concept, in the form of book source and data in internet.

### Analysis Technique

The data analysis technique conducted was descriptive; it described and interpreted data collected from the field. Steps were conducted in descriptive data analysis. Further actions were conducted in the observation technique: 1) Observation by collecting data of traditional games history of the 'Jong' boat. 2) Collected data of festival activities or 'the Jong' boat race through observation and interview to key informant by using snow-ball technique.

### Snow-Ball Technique (*Snow-Ball sampling*)

It is the technique used to get key informants by selecting one informant over another and finally get a key informant who can give detail and accurate information about the 'Jong' boat. The steps taken in this research were 1) Cutting, checking, and clarifying process and also inspecting data procurements in filling research instrument; 2) Coding of identification and clarification process of all questions on an instrument to collect data based on variable learned; 3) Conducting validity by triangulation test of questions, informant, researcher, data source and different theory to the same informant or vice versa; 4) Describing and presenting data in the form of explanation, graphic, table, presentation, frequency, and diagram; 5) Making conclusion and gave recommendation.

## Results and Discussion

### General Description of Sembulang Village

Sembulang Village, Galang sub-district, is one of sixty-four (64) sub-districts located in Batam City. Geographically, Sembulang Village administration is in the Rempang island region. It has a hilly land contour and surrounded by narrow strait waters, coastal vegetation with mangrove plants which are quite dense in several places. Sembulang is bordered by sub-district of Rempang Cate to the North, sub-district of Sijantung to the South, Pangkil to the East, and sub-district of Sijantung to the West.

Sembulang village in Galang sub-district is located about 75 km from Batam city; it can be reached by using four-wheeled vehicles or private vehicles for 60 minutes or two hours by Damri bus transportation which is available twice a day for round-trip. Sembulang has a tropical climate with an average temperature of 26.3°-28.2° C.

Population growth in Sembulang village is relatively stable; there are no visible surges since Sembulang Village is far from urban areas (hinterland). The distribution of population is based on male sex for 56.47%, while female is 43.53%. The majority of population's livelihood is as farmers for 44.88%, dominated by coconut farmers and fruits, especially papaya, dragon fruit and mango. The number of entrepreneurs is about 27.47% and fishermen is 22.71%, and the rest is teachers or government employees, honorary, and laborers. For religion, the majority is Moslem, Christians, Kong Huchu, Buddhism, and Hinduism.

### Malay Culture

Historians have been trying to reconstruct the origins of the ancestors of Indonesian nation; some argue that there are two races, namely Austronesian race and Mongoloid race. Mongoloid race had immigrated to Indonesian territory long ago. Mongoloid race has three sub-sections, which are 1) Asiatic Mongoloid (Chinese, Japanese, Korean); 2) Malayan Mongoloid (Malay), 3) American Mongoloid (Indian Tribe). The ancestors of Indonesian people were originated from Central Asia, region of Yunan in Southern China who migrating across by boat to Southern Asia including Indonesian archipelago. This reconstruction

will be started from Malay culture which is related to the research topic (Samin, 2015).

Malay culture is originated from the establishment of Malay kingdoms since the beginning of the year BC, as it is stated from several experts and historians written in Chinese. Malay who lived in Malay Peninsula are known as people with high civilization; Malays have known the science of shipping since 3000 BC. Therefore, through shipping, they can be connected to other countries proven by the discovery of various artefacts, such as "6 gangsa drum". The drum is believed to originate from "DONG SON" which is located in Indonesia (Hamid, 1991).

Sriwijaya kingdom was the most famous Malay kingdom in Southern in the 7<sup>th</sup> - 13<sup>th</sup> century; in the 13<sup>th</sup> - 14<sup>th</sup> was Majapahit kingdom, which was similar to Pasai kingdom, Malay kingdom of Brunei in 18<sup>th</sup> century, Patani kingdom was famous in 13<sup>th</sup> - 18<sup>th</sup> century, Malacca kingdom in 15<sup>th</sup> century, Aceh kingdom in 16<sup>th</sup> 17<sup>th</sup> century, and Johor-Riau kingdom in 16<sup>th</sup> - 19<sup>th</sup> century. Besides those great kingdoms, there are small Malay kingdoms such as Temasik, Kelantan, Kedah, Bruas, and others (Hamid, 1991). Therefore, Malaysia, Brunei, and Indonesia are allied nations that have similarities in cultural elements.

The Malays are the ancestors of Indonesian nation; the way Malays spread can be divided into 1) The Old Malay (proto) who spread to Indonesian territory through two routes: the western route through Malay Peninsula continued to Sumatra and other regions in Indonesia, the eastern route of Philippines then continued to Sulawesi and throughout Indonesia. It is proven by historical evidence of the discovery of relics in the form of artifacts made from Neolithic stone or Young stone; 2) The Young Malays (deutro). They entered the territory of Indonesia in 500 BC through the western route, namely Malay Peninsula to Sumatra, and then throughout Indonesia. The descendants of young Malays are Javanese, Bugis, and Minang. It is proven by the historical evidence in the form of artifacts made of bronze produced by young Malay culture called Dongson culture.

Seeing the reconstruction of the origin and the journey of Malay ancestors in crossing the ocean, the credit goes to their greatness in designing the ship by using outrigger technology, namely applying six layers of wood on the side of the ship's hull, so that it can resist all weather from the pounding waves



or attacks from foreign ships. Another story proves that the greatness of Pinisi merchant ship which was attacked by a Portuguese ship using a cannon was unable to penetrate the hull of Pinisi ship which had a thickness of six layers of wood. Based on the reconstruction of the journey and life of Malay ancestors, especially those who entered Indonesia, it can be seen that Indonesian's ancestors were formidable sailors who sailed the seas and they were great at designing ships since Indonesia consists of 70% oceans and 30% land. Naturally, Indonesian's ancestors grew up by the ocean until they became formidable sailors who can across the vast ocean.

Indonesians have always been known for the glory at sea; it is reflected in folklore which has been passed down from generation to generation. Indonesians are accomplished seamen, resilient with their legendary Pinisi ships. The glory in the sea is also used as a motto on the banner of Indonesian Navy 'Jalesveva Jayamahe' from Sanskrit which means in the sea we are glorious. The spirit of the sea is also fostered by teachers to children through song which is composed by Mrs. Sud with the title of 'Nenek Moyangku Seorang Pelaut'. Therefore, if it is associated with traditional game of Malay Boat 'Jong' tribe, the facts have proven that traditional game is a cultural product. Types of traditional games also follow the potential and natural surroundings such as coastal areas that have traditional games of boats and others related to marine. Traditional children's games grow a positive character in children.

### **History of Traditional Boat Games 'Jong'**

Nobody knows exactly when the traditional boat games 'Jong' appeared and by whom the characters were made. The main characters in traditional boat game 'Jong' are parents, especially father. Boat game 'Jong' is a traditional game of Malay ethnic community for boys, especially in Kepulauan Riau and Batam areas. Seeing the reconstruction of the origins of Indonesian's ancestors' journey across the ocean as a formidable sailor, traditional boat game 'Jong' is closely related to the work and natural conditions of Indonesia which are dominantly surrounded by the ocean.

The boat 'Jong' is a duplicate in miniature, like other sailboats which are

commonly used by fishermen to catch fish. The boat 'Jong' is a traditional game for boys;

generally, boys in coastal communities have been introduced since they were children by their parents. In the beginning, they were only spectators accompanying their parents who followed the game, or they were just spectators in the competition. Sometimes, father and son can share their duties to guard at the start line or finish line.

The first uniqueness of the boat 'Jong' besides its mini shape is its length which is about 150 cm; it uses colorful sails with striking colors like orange, red, yellow, and patterned. It looks very beautiful from a distance, the colorful mini boats decorate the water surface. The second uniqueness of the boat 'Jong' is it has no boat crew. The speed of boat relies on inflatable sea wind. The third uniqueness is spectators will usually comment on or they assess the agility of each boat 'Jong' when it is sailing. Even the audience will spontaneously shout out the color of boat or mention the owner's name if the audience recognizes the owner of the boat 'Jong' who is competing to encourage and motivate the boat 'Jong' to get to the finish line. The fourth uniqueness is that the boat's owners of contestants expect the boat to sail straight to the finish line. If there is a boat 'Jong' contestant sail straight and arrive at first, then the audience will be amazed to the greatness of the owners; the achievement to get to the finish line will determine the champion. If the boat 'Jong' turns left or right, or it does not reach the finish line, it will entertain the audience.

For participants of 'Jong' boat race, to win is not the main goal; the most important thing is that they can do their hobbies. Participants and the audience have shared entertainment by watching 'Jong' boat race. They can interact with each other and at the same time preserve the traditional boat game 'Jong' as the cultural heritage of Malays. The traditional boat game 'Jong' is loaded with strategies and dexterity that must be possessed by contestants in preparing the boat before it is launched.

The traditional boat game 'Jong' is carried out on holidays or to enliven certain holidays, for example to celebrate Independence Day on August 17.

### **The Boat 'Jong' and Race Procedures**

The word 'Jong' comes from Malay language, 'Jung' from Chinese language, 'Junk' from Dutch language, and 'Junco' from

Portuguese language which means a ship. It has similarities with Latin writing. The boat 'Jong' has several components, such as wood element, parasite cloth, and rope. The body of boat is made from Pulaui wood, which is lightweight to facilitate the boat to glide. While the mast is made from Mentangoh wood that is flexible and not easy to break even in the blowing of strong winds. Double cate is wooden mounted on the hull of the boat which can be installed on the left or right side of the boat hull. In the hull of the boat, there is a hole to install a double cate. Its function is as a balance so that the boat does not stagger and follow the wind direction; if the wind blows from South, double cate will be put on the left side. If the wind blows from North, double cate will be put in the right side. The boat does not use nails because it will rust; to assemble tools or wood, the owners apply knockdown technique.

'Jong' boat race has procedures and rules that must be obeyed by every competitor. The first mileage that must be passed is 200 meters. The two starting lines are 200 m from the specified finish line towards the ocean. When the race of 'Jong' will start, the competitors must be ready to be at the starting line which has been set. The boat 'Jong' must be prepared and taken to the sea by pushing it to the starting line; the start and finish lines are limited to 25 m of rope. The participants are lined up behind their boats up to 10 to 20 participants. Participants are ready to wait on cue to release each boat and let it sail alone with the help of wind and small waves from seawater. Whereas, the owner follows from behind, and sometimes they have to run around if their boat sails very fast towards the finish line.

During the journey to the finish line, there were a number of failures that can be experienced by the boat 'Jong'; there is a boat 'Jong' which runs slowly so that it is left behind by other boats 'Jong'. Some also turn right or left and couldn't reach the finish line. There is also a boat 'Jong' that reaches the finish but, unfortunately, at the outside of the finish line set. There is always a possibility to go left or right outside the finish line. The third rule is the boat 'Jong' which is said to be the winner is the boat 'Jong' that firstly reaches the finish line and touches or 'breaks' the finish line or it is called the yield rope. Fourth, the jury consists of two groups of judges who have been determined; a group of judges to oversee the starting line. The task was to give the signal by using a flag

as a sign to participants to start advancing their boats, and on the other hand, a group of judges to oversee the finish line. The task of jury in the finish line was to observe which boats reached the finish line first and 'violated' the finished rope.

The boat 'Jong' does not use an engine or boat crew; the boat is speeding away depending on the sea breeze and the rope fastener that the owner is installed to control the boat 'Jong' to go straight until the finish line. The right time to do a race or 'Jong' boat festival is in February and March since the north wind blows, while in July and August the south wind blows.

### **The Meaning of Traditional Boat Games 'Jong'**

The traditional boat 'Jong' for Malay people is a cultural heritage which is full of meaning. Behind the unique appearance of traditional boat games 'Jong', it contains the local meaning of genius between mind and reason. The traditional boat game 'Jong' practically applies the science of Oceanography, Meteorology, and Climatology, in which participants have to understand the ocean relates to the waves. Meteorology and Climatology is knowledge about the weather and wind; when the north wind blows and the south wind blows. Understanding practical knowledge of Oceanography, Meteorology, and Climatology for contestants is useful to prepare and drive the boat 'Jong' to get to the finish line. The reason and instinct as a fisherman often arise when facing natural situations that suddenly change. As a fisherman, the reason and instinct will work to save the boat and its passengers. On the other hand, the traditional boat game 'Jong' provides entertainment and sports for the community and creates a friendship with audience. During this time, the boat race activity 'Jong's boat is a game and also community's entertainment. Thus, most visitors are local tourists, while domestic and foreign tourists are only a few.

### **Conclusions**

This study aims to conserve traditional games of 'Jong' boat as Malay cultural heritage, and then increase the interest and knowledge of the young generation about traditional games of 'Jong' boat. At least, it is promoting traditional games of 'Jong' boat

as object and tourist attraction for national and international tourists. The period of competition event is still rare in general and held once a year for celebrating Independence Day on 17<sup>th</sup> August; this is why 'Jong' boat race is mostly and generally visited by local tourist and only a few from abroad. During this time, the boat race activity 'Jong's boat is a game and community's entertainment. Thus, most visitors are local tourists and only a small number from domestic and foreign tourists.

For further research, it is expected to find the characteristic that distinguishes 'Jong' boat as the cultural heritage of Indonesian-Malay, with Malay culture in neighboring countries. The historical facts of neighboring countries that are closed to Kepulauan Riau – Batam such as Singapore and Malaysia are also Malay families. The different characteristics of traditional games of 'Jong' boat that can be recognized can be claimed as cultural heritage of Malay in Indonesia, particularly in Kepulauan Riau-Batam.

### **Acknowledgement**

Thank you for all support to researcher, this research fully funding from Universitas Internasional Batam.

### **References**

Inskeep, E. (1991). *Tourism Planning "An Integrated and Sustainable Development Approach"*. New York: Van Nostrand

# CP2021-PP-08180071-Oda I.B. Hariyanto-Jong Boat Competition in Preserving Malay Culture as a Tourist Attraction

## ORIGINALITY REPORT

7%

SIMILARITY INDEX

5%

INTERNET SOURCES

3%

PUBLICATIONS

5%

STUDENT PAPERS

## PRIMARY SOURCES

1

Submitted to Universitas Jenderal Soedirman

Student Paper

3%

2

[garuda.ristekbrin.go.id](http://garuda.ristekbrin.go.id)

Internet Source

1%

3

Yefri Yunikson Beeh. "THE ROLE OF COMMUNITY IN THE DEVELOPMENT OF WAE REBO AS A COMMUNITY-BASED TOURISM DESTINATION IN EAST NUSA TENGGARA", Journal of Business on Hospitality and Tourism, 2017

Publication

1%

4

Suwarno Widodo, Rosalina Ginting, Supriyono P. S., R. Istiyaningsih. "Community Participation in the Implementation of Constitutional Laws through the Village Tourism Development in Tanjungsari County Rowosari Subdistrict Kendal", Journal of Social Science Studies, 2017

Publication

<1%

5	"Proceedings of Tourism Development Centre International Conference", Walter de Gruyter GmbH, 2020 Publication	<1%
6	foreignpolicy.com Internet Source	<1%
7	Submitted to Texas State University- San Marcos Student Paper	<1%
8	www.ajhtl.com Internet Source	<1%
9	repository.uib.ac.id Internet Source	<1%
10	Veby Kareth, David Paul Elia Saerang, Novi Swandari Budiarmo. "Village financial management: Case study in "Kampung Srer"", Indonesia Accounting Journal, 2021 Publication	<1%
11	A J Silubun, J J J Kalalo, A B Inggit, C N Kalalo, E B Rahail. "Village authority and position in realizing village autonomy", IOP Conference Series: Earth and Environmental Science, 2020 Publication	<1%
12	etheses.qmu.ac.uk Internet Source	<1%