

## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Background**

In general, tourism is a journey taken by one for the time being held from one place to another by leaving the original and with a plan or not to make a living in the places he visited, but simply to enjoy a picnic or recreational activities for meet the diverse desires. Travelling is an activity which is conducted by people for relaxation and pleasure. They usually go to one place to another. They do travelling to spend their holiday. This kind of activity is definitely called tourism.

According to Yoeti (1996: 21), tourism is a journey undertaken for a while held from a place to another, its aim not for business or research but it is just for fun. Furthermore Kodhyat (1983: 4) states that tourism is travelling from one place to another, temporary, conducted in individual or in group, it attempts to find a balance or harmony and happiness to the environment in social, natural and science area. There are some kinds of tourism object; Local Tourism, National Tourism and Religion Tourism.

According to Shihab (2007: 549) religious tourism is a way to gain experience and lessons. It is also a religious tourism trips or visits made to place both individuals and groups and institutions that are important in the spread of propaganda and Islamic education. Furthermore Fathoni (2007: 1) religious tourism is a journey undertaken to improve the practice of religion, so that the desired propaganda strategy will be felt by the entire community. Religious tourism as part of missionary activity should be able to offer the tours on the object and tourist attraction of religious and general, able to arouse public awareness of God and religious consciousness.

Palembang is one of the religious tourism destination in South Sumatera. There are many interesting religious tourism destination. Palembang is the potential in the tourism industry because it has several tourist destinations such as

nature tourism, cultural tourism and religious tourism. Palembang has a religious attraction such as Agung Mosque, Cheng Ho Mosque, Kiai Muara Ogan Mosque and many others.

According to Syarofie (2009: 33), Kiai Muara Ogan Mosque is one of the action of religion in Palembang. This mosque was built after Agung Mosque. Name of Kiai Muara Ogan taken based on the names of ulama (a religious man) who built it, the Mgs. H. Abdul Hamid bin Mahmud, who is better known as Kiai Muara Ogan. In the past, the location of this mosque is known as Kampung Karangberahi. The mosque was built around 1871 M and donated at 6 Shawwal 1310 H or 23 April 1893. The mosque is located at the mouth of the river, which is about 13 meters from the Musi River and 75 meters south of the river Ogan. This mosque several times in renovations, a major renovation took place in 1989, with funding by Kms. H. Abdul Halim Ali. In the inscription affixed to the front wall of the mosque, it is known that the renovation was completed in the 2 Rabiul at the end 1410 H or 1 November 1989, and officially opened by the Minister of Forestry of Indonesia by Ir. Hasjrul Harahap.

Kiai Muara Ogan is the object of pilgrimage visited by many tourists or pilgrims from Palembang and the surrounding towns and even out of town. The arrival of the pilgrims that usually take place at certain times of the day such as the birth and death of Kiai Muara Ogan, Maulid Prophet Muhammad saw celebration and other holy days. Because of that it can be used as a religious tourism.

The potency of Kiai Muara Ogan Mosque is a regional asset to promote Kiai Muara Ogan Mosque as one of the objects of religious tourism in Palembang. Moreover, the most potential of Kiai Muara Ogan Mosque is a place of pilgrimage activity. Pilgrims thronged the mosque is on Friday, in the month of Sha'ban, before the implementation of the fasting month of Ramadan and to celebrate the birth of Kiai Muara Ogan/Haul (Palembang:hol). Beside that, many relics by Kiai Muara Ogan which can be viewed by visitors at Kiai Muara Ogan Mosque.

Based on the explanation above so the writer intends to write this final report entitled “The Potencies of Kiai Muara Ogan Mosque as Religion Tourism Object in Palembang”.

## **1.2 Research Focus**

In this final report writing, the writer would like to explain the potencies of Kiai Muara Ogan Mosque. It because the potencies are the important things to support all activities in the mosque and to introduce to the tourists that Kiai Muara Ogan Mosque has a potential that can be seen and felt.

## **1.3 Problem Formulation**

1. What potencies do Kiai Muara Ogan Mosque have as a religion tourism object in Palembang?
2. What is the most potential factor in Kiai Muara Ogan Mosque as religion tourism object in Palembang?

## **1.4 Research Purpose**

The purpose of this final report is to investigate what potencies Kiai Muara Ogan Mosque have as a religion tourism destination in Palembang.

## **1.5 Research Benefits**

There are several benefits of this final report;

### **1.5.1 The Writer**

The benefit for the writer are to gain knowledge and insight as media dissemination to the public, especially the people of Palembang.

### **1.5.2 Institution**

The benefit for the Institution as the references for the student in the institution, especially for English students at State Polytechnic of Sriwijaya.

### **1.5.3 Readers**

The benefit for the readers as reading material or references to find out the history, especially for the potency of Kiai Muara Ogan Mosque.

### **1.5.4 Society**

The benefit for the society is to give information that Kiai Muara Ogan Mosque is a place to provide information about history and potency.

