



The Cultural Tourism of *Bakar Tongkang* as National Tourism Event in Indonesia: Strategy and Economic Impact

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Abstract

The aim of this qualitative research is to analysis the strategies of the ecosystem of tourism to emerge *Bakar Tongkang* event, as national cultural tourism in Indonesia and elaborate the impact to the local economic. The results show that the strategy to raise the *Bakar Tongkang* event as cultural tourism nationally to the authorities (Central Government), by the local government, in order to promote this festival nationally and internationally. Secondly, the local government had made local regulations to make *Bakar Tongkang* festival as a regional tourism asset that must be preserved. Furthermore, empower local products and workers to involve and hired to perform the event. In addition, the openness attitude, not only from the Chinese ethnic as the event organizer, but also from the local people from other tribe, to innovate and adjust, become an important action so that it can be accepted by all parties. While, the economic impact of the *Bakar Tongkang* event is, give the contribution to the Gross Regional Domestic Revenue of the Rokan Hilir area, empowers MSMEs, empowers local communities and people surrounding, and contributes significantly to the original local revenue.

Key words

cultural tourism, *Bakar Tongkang*, strategy, economic impact.

Introduction

Tourism that takes full account of its current and future economic, social, and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities. This statement is one of the focuses of United Nation World Tourism Organization (UNWTO) in maintaining sustainable development of tourism sector. Tourism sector should be an crucial driver in improving the economic development throughout the world (Balli et al., 2015; Noonan & Rizzo, 2017; Tugcu, 2014; Zhang & Gao, 2016).

The tourism industry is one of the sources of state income, either directly or indirectly. Several countries in the world rely on the tourism sector as an economic source. According to Lemma (2014), the impact of tourism on both economic growth and employment is clearly positive, there is good quantifiable data and evidence that tourism positively contributes to both economic growth (through measures of GDP) as well as on employment, both directly and indirectly.

Directly, the impact of tourism can be in the form of income for an area as Regional Original Income from the levy sector which is deposited by tourist attractions which are managed professionally by a business entity. This income can also come from taxes from hotels, restaurants and travel companies who benefit from the existence of a tourist location or the existence of tourist events. Meanwhile, income from the tourism sector for the country can be in the form of foreign exchange from the arrival of foreign tourists. This is confirmed by Mak (2006), which stated that taxes are charged to expand and diversify their tax base; export taxes to non-resident tourists; tax away excess profits or economic rents from tourism to benefit residents.

Meanwhile, tourist destinations will indirectly have an economic impact on the surrounding community with the arrival of visiting tourists. The tourist will need accommodation, such as a place to stay, then will consume the food provided by the local community. These local communities will then contribute to the economy in the form of Gross Regional Domestic Product as a benchmark for the economic development of a region.

Tourism is widely perceived to be an effective vehicle for development (Sharpley, 2010). This is because income from the tourism sector can be used by the government as a source of funds for the implementation of development. The tourism sector is one of the potential and strategic service-based sectors in the development of the national and regional economy. Development in the tourism sector will affect the development of other economic sectors (Pramana & Daryanto, 2020). Concerning the urgency of the tourism sector for the country's development, it is necessary to review the impact of the tourism sector in contributing to the economy, especially in this case is the local economy.

Basically there are many types of tourism, for example, nature tourism, religious tourism, culinary tourism and of course cultural tourism. Cultural tourism is one of the reliable tourist destinations because of the uniqueness of the culture that is displayed in a certain place, where this uniqueness is not found in other places. Many countries in the world rely on cultural tourism in the form of festivals as a source of income. For example, La Tomatina in Spain, holi festival in India, Dia De Los Muertos in Mexico, and many others.

One of the international-scale tourist destinations held in Indonesia which is a cultural festival is the *Bakar Tongkang* ceremony. The *Bakar Tongkang* Festival is an international tourist destination in Indonesia because it is attended by massive number of local and overseas tourists. In 2019, this ceremony became one of the 100 calendars of events of the Tourism Ministry of the Republic of Indonesia, which this even is the top 100 of the best tourist attractions from whole place in Indonesia which are summarized by the government.

Arifah et al., (2022) proved that while the tourist visits contribute to the economic by GRDP, the contribution had been negatively impacted by the pandemic. In the same way, the covid-19 pandemic that entered Indonesia in early 2020 became the main obstacle to the implementation of *Bakar Tongkang*, so for three consecutive years, even *Bakar Tongkang* was not carried out. Even *Bakar Tongkang* will still not be carried out in 2022, even though the Covid-19 case has been sloping.

To emerge back into a superior tourist destination, it is necessary to carry out strategies from various stakeholders. Because the economic impact of the implementation of this event must be very urgent for the region. Thus, the study aims to analyze the stakeholder strategies in elevating the *Bakar Tongkang* festival to a prestigious event and to review the role of this event on the regional economy of Rokan Hilir Regency, Riau Province, Indonesia.

Literature Review

Cultural Tourism

United Nation World Tourism Organization (UNWTO) defined tourism as the activity of a person who travels and has a residence in places other than those usually frequented, for no more than one consecutive year for leisure, business or other purposes (Cheia, 2010). This is mean that, the purpose of tourism can be included to see the cultural attraction. Tourism for culture (Cultural Tourism), is a type of tourism that is characterized by a series of motivations, such as the desire to study in teaching and research centers, to learn the customs, institutions, and ways of life of people of other countries, to visit historical monuments or relics of past civilizations (Nurman et al., 2020).

Culture and tourism are linked because of their obvious synergies and their growth potential. Cultural tourism is one of the largest and fastest growing global tourism markets and the cultural and creative industries are increasingly being

used to promote destinations. The increasing use of culture and creativity to market destinations is also adding to the pressure of differentiating regional identities and images, and a growing range of cultural elements are being employed to brand and market regions (OECD, 2008: 10).

Cultural tourism, in its broader meaning involves visits to cultural attractions and participation in cultural events by culturally motivated people (Richards, 2011). According to the United Nations World Tourism Organization (UNWTO), cultural tourism is movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages.

Cultural tourism is travelling with the motivation of getting to know new cultures, participating in cultural events or visiting cultural attractions in a context where the attraction represents the unique, special cultural of the visiting destination (Hughes, 2002; Michalkó, 2004). Cultural tourism is passive, active and interactive engagement with heritage, arts and the cultures of communities, whereby the visitor gains new experiences of an educational, creative, and/or entertaining nature (Smith, 2015). Cultural tourism defined as a form of tourism in which visitors engage with heritage, local cultural and creative activities and the everyday cultural practices of host communities for the purpose of gaining mutual experiences of an educational, aesthetic, creative, emotional and/or entertaining nature (Matteucci & Von Zumbusch, 2020). The movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs (Csapo, 2012). Thus, it can be concluded that cultural tourism is Temporary migration of people, in an effort to visit a new place, to see a certain event related to culture.

Bakar Tongkang Festival

Bakar Tongkang is a tradition that has been carried out for generations to respect and preserve the ancestral heritage by Chinese ethnic in Bagansiapiapi city, Rokan Hilir Regency, Riau Province, Indonesia. This event is a kind of festival which included in cultural tourism. A festival is an event ordinarily celebrated by a community and centering on some characteristic (Firma et al., 2021).

Bakar Tongkang festival is carried out by burning a large replica of the ship (barge), local people call this ship as Tongkang (Hendrayogi, S.R dan Harsono, 2016; Rarasati, 2017; Saragih, 2007; Sukariyah, 2020; Wirman et al., 2018; Yolanda, 2021). *Bakar Tongkang* is a regional tourism asset which has been legalized through the Regent of Rokan Hilir Regulation Number 106 of 2019 (Surya, 2016).

According to data from the Bagansiapiapi Tempo Doeloe, the *Bakar Tongkang* event has been held since the early 19th century. The Bagansiapiapi Tempo Doeloe itself is community that was deliberately established to explore the history of the city of Bagansiapiapi. One of the big roles played by this community

is preserving historical objects located at the Bagansiapiapi Tempo Doeloe Museum. Bagansiapiapi city in the past related to the world's most important fish producer. Bagansiapiapi became the second largest source of fish in the world in the 19th century. This information was obtained from the newspaper De Indische Mercur 51st edition, no.14 1928 which title is Bagan Si Api Api de Tweede Vischstad der Wereld. This condition is supported by the position of Bagansiapiapi which is located on the edge of the sea. In the 19th century, Bagansiapiapi became the center of the fishing industry and shipbuilding. This makes the city of Bagansiapiapi a modern city. In 1934, when Bagansiapiapi was not yet part of the Republic of Indonesia, the city already had drinking water treatment facilities, power plants and firefighting units.

Bakar Tongkang is commemorating the fateful decision of the first Chinese migrants who left their homeland by ship and settled in Bagansiapiapi. The historic decision was marked by torching the (last) Ship on which they sailed in, which is now annually celebrated by torching a replica of the traditional Chinese ship at the pinnacle of the festival. The festival is also known as Go Gek Cap Lak in the Hokkien language, derived from the words *Go* meaning 5th and *Cap Lak* meaning 16th, so that the ritual is, therefore, celebrated annually on the 16th day of the 5th month according to the Chinese calendar (Kementerian Pariwisata dan Ekonomi Kreatif Republik Indonesia, 2017).

The celebration of this event was held at the Ing Hok King temple which is the oldest temple in Bagansiapiapi for 3 days 2 nights. In this festival, tourists can witness the procession of burning replicas of the Barge that were burned in progress and also the prayer rituals carried out by the Chinese tribal people there who ask for fortune at the time of prayer and promise to return if the request is realized (Melisa & M.Si.Par, 2021). The *Bakar Tongkang* event, received an award from the Ministry of Tourism of the Republic of Indonesia which holds the predicate of first place of Cultural Attractions category on The Indonesian Tourism Enchantment Award of 2017 (Aryanto, 2018).

Bakar Tongkang can be included to cultural tourism category due to its characteristic, which is engagement with heritage, arts and the cultures of communities. This festival is the biggest annual event in this area, and also become one of the most lively cultural celebration in Indonesia, due to the amount of tourists who join this event and the highly cost incurred. This festival celebrates by burning a ship measuring 8.5 meters long and 1.7 meters wide and the weight can reach 400 kg.

Kumar (2017) similarly argues that, in the 21st century, tourists are highly motivated to engage in constructing their own experiences of a destination through active exploration and participation. During the *Bakar Tongkang* festival, rituals and prayers by the participants at the main temple precede, followed by a cultural procession, various different oriental attractions such as the Lion Dance are held, as well as an entertainment stage prepared for performers from many areas in Indonesia, it is as well as performers from neighboring Malaysia, Taiwan, and

Singapore (Arman, 2019). The arrival of tourists from abroad, both as visitors who are emotionally and culturally involved in the *Bakar Tongkang* ritual, then as invited guests to enliven this event, is a benchmark in determining that *Bakar Tongkang* can be said as an international tourism event.

The Impact of Cultural Tourism to The Economic

Tourism is unanimously acknowledged as one of the main economic activities (Quinteiro, S., & Baleiro, 2018), due to a complex phenomenon that is composite of activities, services and industries that provide travel experiences: transportation, accommodation, catering, entertainment, and other complementary facilities and services available to individuals or groups travelling outside their usual place of residence for reasons that are not related to their professional activity (Gonçalves, 2012).

Cultural tourism is a product with a strong development within the international tourism market. The consumption of the cultural offer in the destination is a common practice, both for tourists and residents, as it forms a pattern of consumption and behavior typical of the so-called advanced societies (Sorribes & Boyra, 2021). The importance of tourism in propelling economic growth and eradicating poverty emanates from its nature of involving diverse players. These range from governments – that shape the tourism sector and platform through the design of desired policy and regulatory interventions as well as infrastructure delivery – to private sector players (UNCTAD, 2013).

Tourism receipts can boost the economic growth of a country through their positive influence on the economy as a whole (Balaguer & Cantavella-Jordá, 2002; Comerio & Strozzi, 2019; Güneş, 2022; Haruman, 2008; Marin, 1992; Samimi et al., 2013). Cultural tourism in fact had a positive impact to an area economically (Antonio Rivera et al., 2008; Csapo, 2012; Dritsakis, 2012; Rivera et al., 2008; Suranto et al., 2020). Cultural tourists have greater purchasing power, which will contribute to the increase in economic contribution of cultural tourism (Zadel & Bogdan, 2013). Nevertheless, investments invested in cultural tourism had positive return (Khoshnevis Yazdi et al., 2017) and investment in cultural tourism has strong negative impacts, reducing GDP, income and unemployment (Banerjee et al., 2017). It is worth noting that smaller and more parochial events can also generate a positive economic impact (Felsenstein & Fleischer, 2003).

The use of culture in tourism, particularly at the regional and local levels, has the following positive impacts: 1) contribution to the growth of the local economy; 2) Creation of new jobs (but with a higher degree of seasonality); 3) Positive impact in the social sector, strengthening local identity and social cohesion, and has an educational function; 4) Contribution to the economization of cultural monuments, which often form the core of the product or part of it (Plzakova, 2015).

In general, economic impacts of cultural tourism are direct, indirect, and induced (Dwyer et al., 2010: 216). When tourists spend their money in hotels, restaurants, transportation, communication services and retail outlets this will

create direct income, government revenue, employment effects and some direct imports of goods and services (Jucan & Jucan, 2013). Direct effects are reflected in economic benefits of individual cultural tourism offer holders which realise benefits by selling cultural tourism products. Indirect effects are benefits realised by other tourism holders in which cultural tourists realise consumption. Induced effects occur as a result of direct and indirect effects, and they are reflected in increased consumption of the tourism holders thanks to the economic benefit achieved by selling their own products. The total economic effect, in fact, represents a sum of direct, indirect, and induced effects (Zadel & Bogdan, 2013). The impact of tourism to the economic can be measured by: Gross Domestic Product (Al-Mulali et al., 2014; Belloumi, 2010; Brida & Risso, 2009; Mishra et al., 2011; Ohlan, 2017); gross regional domestic product (GRDP), which is the indicator of the regional economic size (Arifah et al., 2022); local revenue (Mardianis & Syartika, 2018).

Methodology

This research is a descriptive qualitative, which this method conducting to explain the empirical experience which conducting by interview to the stakeholder and elaborate the analysis of the economic impact of *Bakar Tongkang* even from the data that collected from the stakeholder. Qualitative methodologies are focused on amassing empirical materials (data) drawn from the empirical world (Dwyer et al., 2012). Winchester (2000), notes three categories of qualitative methods: oral (unstructured interview, focus group method, case study), textual analysis (content analysis documents) and direct observation (Dictionary of Human Geography, p.605 in Cheia, 2010).

This research will elaborate, the role and economic impact of the celebration of the *Bakar Tongkang* event according to the tourism industry ecosystem. The tourism ecosystem used in this study is the domains of the tourism ecosystem according to Morant-Martínez et al., (2019), which are refers to policies, financing, culture, support, human capital and markets.

Policy Ecosystem related to the role of government to support *Bakar Tongkang* even. The interviews conducted were to the Head of the Tourism Office, Head of Regional Revenue Agency and Regent of Rokan Hilir Regency. While the financing, culture and human capital related to event organizers are people who are involved in organizing the *Bakar Tongkang* event. The entire core committee is a person appointed by the Bagansiapiapi Chinese clan association (Yayasan Multi Marga Tionghoa Indonesia Bagansiapiapi). Support ecosystem is the availability of infrastructure to support these activities, such as transportation facilities, accommodation readiness where this is related to business people in this area. Then the market ecosystem is related to the way they spread this event to the world. Each ecosystem that plays a role in this implementation will be analyzed, the strategies to evolve this even and how the impact of this even to the regional economy.

Result and Discussion

Bakar Tongkang as International Cultural Tourism in Indonesia

Although the *Bakar Tongkang* event has become a tourist destination, to an international level, however, the goal of these tourists is more likely to want to return to Bagansiapiapi as a descendant of the Chinese tribe in the area. There is a belief instilled in the Chinese descendants of Bagansiapiapi that, every child of their descendants, even though they have migrated to various parts of the world, there is an obligation to come to the city of Bagansiapiapi at least once in their lifetime at this *Bakar Tongkang* event. In other words, although it is not promoted nationally or internationally, this *Bakar Tongkang* event will still be attended by visitors, with an emotional purpose to honor the ancestors.

There are many stakeholders to bring cultural tourism in an area into a tourist destination of interest. One of them is the role of government (Khlaikaew, 2015). The most important policy implication seems to be that leadership is required to provide the long-term vision, positioning, partnership arrangements and innovative products necessary to succeed in a highly competitive global market (OECD, 2008: 12). However, this event is used as a golden opportunity for local governments to lift the economy by introducing the *Bakar Tongkang* event nationally. *Bakar Tongkang* has become a national tourist destination since 2006 under the leadership of Regent Anas Makmun. The proposal for the *Bakar Tongkang* event to become a national event is the local government's strategy to introduce *Bakar Tongkang* as a large-scale cultural ritual event that is worthy of witnessing because of its uniqueness. By introducing this event, the government intends to make the *Bakar Tongkang* event visible to the wider community, not only because there is a cultural attachment from generation to generation, but also because this event does have a high selling power.

The Economic Impact of Cultural Tourism Bakar Tongkang

The condition of current economic in Bagansiapiapi depends on several economic sources.

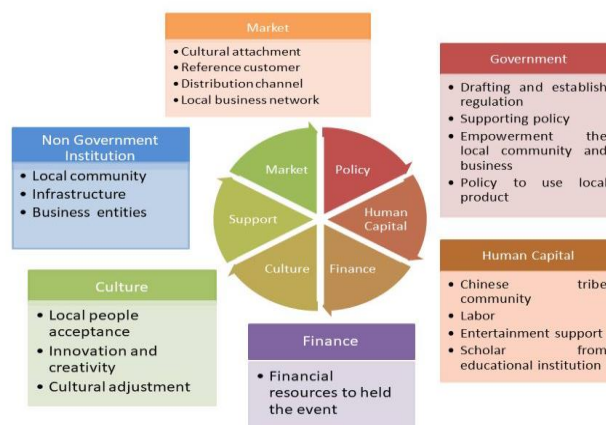


Figure 1. The Ecosystem of Tourism Cultural *Bakar Tongkang* Event

Based on the interview results to the Secretary of the Regional Revenue Agency of Rokan Hilir Regency, the main sources of regional income in Rokan Hilir Regency are mining materials, namely natural oil and gas, wallet bird's nest, fisheries, agriculture and forestry sectors, as well as other sectors. Meanwhile, income from the tourism sector still needs to be increased. Even *Bakar Tongkang* can be used as one of the crucial economic sources by cooperating with the entire tourism ecosystem. The tourism ecosystem that supports each other in the implementation of the *Bakar Tongkang* event can be described as follows:

Before discussing the role of all elements of the ecosystem and the various strategies carried out in the implementation of this *Bakar Tongkang* event, it is necessary to know some crucial things in organizing the event. First, all the organizers of the event were from the Chinese community who were appointed as the committee. Second, this event is an annual event for Chinese ethnic that will still be held even though there is no support from the government. Third, the barge blessing ceremony was held at the Hok Hok Eng pagoda, but every other pagoda are participated in the celebration where the Chinese ethnic community would pray and do some rituals. During this event, a public kitchen will be held, where all visitors will be provided with free food and drinks. Fourth, the entire cost of organizing the event is borne by the Bagansiapiapi Chinese ethnic community.

The first ecosystem that involved in the *Bakar Tongkang* event is the government. The government has several roles in organizing the *Bakar Tongkang* event. The first role is in elevating this cultural tourism into a national event. The *Bakar Tongkang* ceremony has been carried out by Chinese ethnic since they first set foot in the city of Bagansiapiapi. This ceremony is considered a form of respect and gratitude to the god who has given them safety from fleeing across the ocean. This event was later adopted as a national event since the reign of Regent Anas Ma'mun in 2006. After more than a decade of organizing this event, with various promotion and consolidation efforts with various parties, especially with the provincial and central government, in 2017 *Bakar Tongkang* event later became one of the biggest events in Indonesia officially, where this event was included in the 100th national calendar of event by The Ministry of Tourism of the Republic of Indonesia.

There was an increase in visitors in 2017 when this event was included in the 100th national calendar of event, but this increase is still not significant. In 2018 and 2019, with massive and intense promotions, a significant increase in visitors reached almost 50%. According to data from the Tourism Office of Rokan Hilir Regency, these visitors have started to vary and come from almost half of these visitors are foreign tourists from overseas.

Based on the results of interviews with the Head of the Rokan Hilir Regency Tourism Office, there are several government policies to support the implementation of the *Bakar Tongkang* event. First, the local government has confirmed *Bakar Tongkang* as a regional tourism asset by issuing Rokan Hilir Regent Regulation Number 106 of 2019. Second, the government broadcasts the

implementation of this event through the mass media. Coordinate with provincial and central government to promote this event to attract domestic and foreign tourists. Third, the Rokan Hilir government coordinated with the executive committee, namely Yayasan Multi Marga Tionghoa Indonesia Bagansiapiapi which is the committee of Chinese tribe in this area, to insert several traditional Indonesian arts, such as reog and traditional Malay dances. Fourth, the government gave directions to the committee to cooperate with MSMEs in providing necessities during the implementation of events at several pagodas. Both consumption needs, as well as other needs, such as equipment needed during the implementation of the event. This equipment can be in the form of pagoda decorations, roads decorations and many others. The decoration work and the necessary materials must use local people's labor. If it is not available, the committee allow to take labor from another place.

The human capital of this event consists of, first, the event committee. The event committee is tasked with taking care of everything related to the implementation of the event such as making barges, praying ceremonies, the needs of the barge procession from the pagoda to the kiln, presenting local and foreign artists, to providing free food at the pagoda during the event. This committee is appointed or formed by deliberation by the Bagansiapiapi Chinese ethnic community. To organize the event, the committee then coordinates with the local government regarding the arrangement of the event. Because after all, the local government has an interest in inserting several national events to welcome guests from the capital city of Indonesia. The committee then appointed local workers to build the barges and do the decorations. Meanwhile, entertainment workers are brought in by the committee from local, national and foreign artists. Prior to the government's policy to require the committee to employ local workers, the committee brought in many workers from other regions, such as from Java and Medan. Likewise with entertainment performances. Usually the committee will bring in artists from Taiwan, but after directions from the government, the committee then brings in local artists and artists from the capital city to enliven the event.

The role of academics in the *Bakar Tongkang* event is in conducting research from various aspects of science. Several national studies have been carried out in the fields of cultural, social and economic sciences. Several studies have raised the economic impact of the *Bakar Tongkang* event (Aryanto, 2018; Nurman et al., 2020; Sukariyah, 2020), the *Bakar Tongkang* cultural ritual (Saragih, 2007; Wirman et al., 2018), and the quality of services that is implementing in the *Bakar Tongkang* event (Rarasati, 2017; Yolanda, 2021).

All the funds needed to organize the event came from personal donations from the Chinese community. Based on an interview with one of the administrators of the Yayasan Multi Marga Tionghoa Indonesia, Bagansiapiapi, it was explained that there is a strong and deep-rooted belief that every person who contributes to the success of this event will receive double sustenance in the coming year. This

trust is a trigger for them to compete to give their donations. Based on the results of this interview, it was also obtained information that the funds spent to organize the *Bakar Tongkang* event in 2019 reached fifty billion rupiah. All of these funds are purely from personal donations, without any assistance from the Government.

Cultural ecosystem strongly related to the acceptance of local people to the implementation of this *Bakar Tongkang* event. Because after all, most of the population in Rokan Hilir Regency is the Malay community which is the original tribe of this area. According to research conducted by Saragih (2007), local non-Chinese people are sympathetic and participate in enlivening this event. Other research proved that the Malay community can adapt and live side by side with the Chinese community in this area (Wirman & Sari, 2018). With this adjustment and harmony, the *Bakar Tongkang* event can be carried out every year. Because after all, the organization of this event was carried out on a massive scale which involved many newcomers to the area.

Government involvement in the preparation of this event, where the government helps in terms of promotion nationally and internationally. Then there is innovation and adjustment in the implementation of the event. Before becoming a national event, the *Bakar Tongkang* event was held at night, but in recent years this event has been held during the day. In addition, the duration of the event is also getting longer. This will later have an impact on the time of tourist visits who stay longer in Bagansiapiapi. This will certainly have an economic impact on the surrounding community. Especially in terms of providing accommodation and other things. The results of an interview with the Head of the Tourism Office, obtained information that one of the economic impacts of organizing this event, apart from providing accommodation, is the long-forgotten traditional vehicle in Bagansiapiapi, namely becak (rickshaws). During the event, rickshaws are widely used again. Where on normal days, many of these traditional vehicles are not operating. The results of interviews with rickshaws drivers, obtained information that their income increased by an average of five times.

The local community that played a role in the success of this event was the Bagansiapiapi Tempoe Doeloe Community. This community is involved in organizing events to assist in documenting activities and the entire procession of the *Bakar Tongkang* implementation. While the business entities involved are, of course, the inn, hotel, restaurant, and gift-providing businesses. All of these business entities will then deposit taxes to the Regional Government in the form of Hotel and Restaurant Taxes.

The availability of infrastructure such as the road to Bagansiapiapi is currently quite good. Then the availability of places to stay for now is still not sufficient. Based on information from the Head of the Tourism Office, the number of accommodations in Rokan Hilir Regency in 2021 was recorded as 41 accommodations with 1,230 rooms and 1,927 beds. The number of accommodations is of course still very minimal when compared to the arrival of visitors at the time of the *Bakar Tongkang* event. Where, in 2019 the number of tourists who attended the *Bakar Tongkang* event was 74,800

people. This accommodation can only accommodate about 10 percent of visitors. Some visitors only involve in this even in one day long and then back to Pekanbaru, as the capital city of Riau Province.

The results of interviews with the management of the Yayasan Multi Marga Tionghoa Indonesia Bagansiapiapi, there are obtained information that, during the event, many visitors were unable to stay at hotels or inns, so that the empowerment of local people's houses was carried out. There are so many houses that have been converted as temporary accommodation for visitors who come. This is of course a source of income for the surrounding community.

Basically, the arrival of visitors at the *Bakar Tongkang* event is more related to the emotional attachment of culture and kinship or cultural attachment. As previously mentioned, the *Bakar Tongkang* ceremony has been carried out for generations since the first Chinese ethnic set foot in Bagansiapiapi in 1878. Every Chinese ethnic descendant was given a will that, even though they had migrated to various parts of the world, they had to return home. to Bagansiapiapi at least once in a lifetime. One of them was during the *Bakar Tongkang* event. Where it is believed that those who take part in this event will get double luck and fortune in the future. This doctrine passed down from generation to generation, then become rooted in the character and personality of the Chinese Bagainsipapiapi community, so that they will try to return to Bagansiapiapi city in this event anyway. The way they put this doctrine to their descendant can be included in the customer's reference, where they believe that by participating in the *Bakar Tongkang* event, their life will be better. With this belief, they do not hesitate to spend a lot of money to be able to participate in this event.

After the government's involvement in this event, the marketing channels carried out were more developed. That is by using the mass media, and making policies so that this event can be known nationally and internationally. Likewise, the role of the local business network is to disseminate information regarding the timing of the event so that other business sectors can participate, such as the travel agent business.

With the various strategies of the entire tourism ecosystem above, some of the economic impacts of implementing *Bakar Tongkang* event are follows:

1. Empowerment of MSMEs in the provision of consumption is more related to the provision of food and beverages at several pagodas in Bagansiapiapi. Every temple is required to bring in local MSMEs. Based on information from the management of the Yayasan Multi Marga Tionghoa Indonesia Bagansiapiapi, in 2019 the committee spent ± 2 billion rupiah for the provision of free food and beverages.
2. In terms of the number of visitors in 2019 at the *Bakar Tongkang* event, there were 74,800 visitors. This event was held for 3 days and two nights. In that period of time, the amount of food and beverage production to meet the needs of visitors can reach ± 15 billion rupiah. This figure represents 53% of the Gross Regional Domestic Product in the food and beverage

sector during the month of the event. Meanwhile, the restaurant tax collected by the government during the month of the event contributed almost 25% of the total Regional Original Income in the food and beverage sector throughout 2019.

3. The economic impact on the hotel business is a surge in hotel and inn occupants, during which the *Bakar Tongkang* event was held in 2019. When compared to the overall Original Local Revenue of the tourism sector in 2019, $\pm 20\%$ of which came from Hotel Taxes during the Bakar Barge implementation.
4. Economic impact on the travel business. The *Bakar Tongkang* Committee provides free transportation for Chinese descendants who depart from the city of Pekanbaru. At least fifty percent of the visitors to the *Bakar Tongkang* event are of Chinese ethnic descent. Information obtained from the committee, the committee has provided as many as 10 tourism buses, where the entire cost is borne by the committee. While other visitors can be sure to use a travel agent to be able to reach the city of Bagansiapiapi which is almost 250 km from the provincial capital city.

Conclusion

Based on the results of the study, it can be concluded that there are several strategies for implementing *Bakar Tongkang* from the stakeholders who involved. First, the strategy to raise the *Bakar Tongkang* event as cultural tourism nationally to the authorities, namely the The Ministry of Tourism to be known and promoted nationally and internationally. Secondly, making local regulations to make *Bakar Tongkang* cultural tourism a regional tourism asset that must be preserved. Furthermore, empower local products and workers to involve and hired to perform the event. In addition, the openness attitude, not only from the Chinese ethnic as the event organizer, but also from the local people from other tribe, to innovate and adjust, become an important action so that it can be accepted by all parties.

The economic impact of the *Bakar Tongkang* event is that it contributes to the Gross Regional Domestic Revenue of the Rokan Hilir area, empowers MSMEs, empowers local communities and people surrounding, and contributes significant to the original local revenue.

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