Extension of Religious Ritual Functions in Development Process: Study of Mandi Safar in Air Hitam Ocean Indonesia

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Abstract. The ritual of Mandi Safar, bathing together on the beach using the prayer rajahs performed by the community on every Wednesday of the last week of Safar (second month of Hijri), has been designed by the local government as one of the supporting programs for economic development in Air Hitam Laut Village, Jambi. The tradition that derived from religious rituals in the Malay society to avoid catastrophes and calamities along Safar faced controversy at first because it was considered as heresy by some Muslims. Nevertheless, the ritual evolved simultaneously into a popular cross-ethnic tradition and had been planned as one of the national tourism icons of Jambi Province since 2017. Through political sociology and psychoanalysis approaches in social change, this paper analyzes the programming processes of this agenda and its impact. The result shows that marine tourism program of Mandi Safar provides a positive basis for economic development in Air Hitam Laut. The program has spurred the development of local infrastructure on the one hand and has led to social change in society on the other side. Previously, the process of desacralization of the Mandi Safar ritual as well as the role of local customary-religious elites as a mobilizer became the key variables to empowerment process.

Keywords: Mandi Safar, religious rituals, economic development, desacralization, customary-religious elites.

1. Introduction
People’s traditions along coastal areas are one of the important marineworld’s resourcesthat often associate with sacred beliefs or values. In the coastal Malay Muslim society, Mandi Safar has long been known as a religious ritual which is rooted in the view of some Muslims that Allah decreases many catastrophes and calamities throughout Safar month especially every last Wednesday, so that people need to perform the ritual of rejecting. There are several opinions related to the number of disasters that Allah revealed during this month, among others mentioning twelve thousand calamities[10; 12]. This ritual is known in most parts of Malaysia such as Malacca, Negeri Sembilan, Sabah and Sarawak and also in Malay regions in Indonesia, like Riau, Jambi, Kalimantan and in Bugis society of South Sulawesi.

Mandi Safar Ritual is performed by taking a bath either individually or together by using water which has been mixed with rajah or recited with medication verses or seven verses which begins with the word "sala>mun" (peace) in al-Quran [12]. The procession and the use of rajah causesome other Muslims considered this ritual as bid’ah (heresy) and khurafat (superstition) and opposed it; even the Malaysian government prohibits this ritual. However, some groups of Malays continue to practice it.
with various modifications. The kingdom of Malacca for example, although the royal considered *Mandi Safar* *ashbid’ah* but the King does not abandon but modifies it into a cultural tradition with the name of *PestaAdatNegeri* (the Cultural Celebration of the Country)[1].

Air HitamLaut Village, in Jambi Province-Indonesia, is one of the areas that still preserves Mandi Safar ritual and manages it as one of the regional development assets. Air HitamLaut Settlement was formed by Bugis nomads since 1964 and officially became a village in 1973. The people performed this ritual since the beginning of the formation of settlements until present. Since 2003, TanjungJabungTimurRegency government has taken part in the Mandi Safar ritual then manages it to be a regional tourism activity as one of the economic development programs. Despite the controversy, the program was widely accepted by the society and continuing by local government, and even since 2017, it was planned as a national tourism event of Jambi Province.

This paper discusses the transformation process of Mandi Safar ritual into a regional tourism event and its contribution to the economic development of society in the region. I had done an indirect study on this subject since five years ago when I had contact with my colleagues from Air HitamLaut Village. However, I have only conducted the structured research since mid-2017 through library study, observation and interviews of both local people and participants from outside the village.

### 2. Result and Discussion

In the last few decades, the potential of religious tourism has been increasingly overshadowed by both the private sector and the government of the countries as an asset of development. In fact, religious tourism, especially the pilgrimages, is currently at the first rank in world tourism activities. For example, the holy trip to Kumbha Mela in India earns 70 million visitors, and Muslims pilgrimage to Saudi Arabia reaches 2 million people per year [19]. The United Nations World Tourism Organization (UNWTO) estimates that about 300-330 million people visited the world's major pilgrimage sites [6].

The development of religious tourism is also a potential opportunity for the development of tourism areas in ASEAN, a region that has many sites, celebrations and other religious attractions from various major world religions [6].

Refer to the fact above; various religious rituals are developed into religious tourism activities to encourage the economic development. Mandi Safar ritual in Air HitamLaut Village also experienced an extension of the religious-cultural ritual functions into a supporting element of economic development. Air HitamLaut Village is one of the nine villages in SaduDistrict with an area of 206.7 Ha (11.35% of district area) and a population of 2,033 people (16.64%, the third densely populated region). Like the typical character of Buginese immigrants known as hard-working, Air HitamLaut Village people work as farmers, fishers, and traders [see, for example, 2; 21]. Trade activity is less prominent due to limited transportation facilities that connect with other regions. In 2016, the Air HitamLaut Village has a Village Fund Allocation (ADD) Rp. 538,378,162, - which is equivalent to 13.34% of the total budget of all villages in the district [4; 5]. Despite its abundant natural potential [10], the poverty and limitations of transport infrastructure are still the main problems faced by Air HitamLaut villagers especially before the last decade (interview, Arsyad, 2017).

In the beginning, this program of extension faced the debate about the status of Mandi Safar ritual itself in Islamic law. In other cases, religious groups tend to be resistant to religious tourism activities, at least in the early days of introducing of this concept, for fear that the labeling of such tourism would undermine the sanctity of religious activities [19]. But in this case, *Mandi Safar* ritual faces a challenge from the internal Muslim community itself in which some scholars declare this event as *bid’ah* and should be abolished. Consequently, the government and the clerical group of ritual supporters must be able to redefine and modify the ritual of Mandi Safar so that the society would widely accept it.

Furthermore, it is also challenged to prove the proclamation by the government that the religious tourism activities of Mandi Safar contribute to the economic development of the people and the region in TanjungJabungTimur Regency, especially in Air HitamLaut Village. Instantly, the impacts of economic development activities are measured through the direct increase of local and regional income from Mandi Safar event. That the achievement of development is not determined by a single
factor, the impact measurement requires then a holistic approach. It is in this context we need to examine the development supporting factors throughout the whole process.

To explain the transformation process of Mandi Safar ritual into a regional tourism activity as well as its impact on economic development, we need to discuss at first the status of Mandi Safar in religious and cultural views by explaining the dynamic of the procession and its meaning over time. Understanding of ritual position becomes the foundation for understanding the desacralization efforts undertaken by the local government as a first step in transforming Mandi Safar into a religious tourism program. The process lasting several years has periodically brought some changes in the community.

2.1 Procession and the Meaning of Mandi Safar in Air Hitam Laut.

Although rooted in the same belief and performed at the same time, Mandi Safar's ritual procession differs in different regions. But in general, this ritual procession consists of joint bath activities, accompanied by prayers/rajahs and musical attraction. This particular character shows the aspect of the sacredness of the ritual as well as the form of a celebration side that features festivity.

We can divide Mandi Safar ritual into three stages of development. At first, Mandi Safar is a local community ritual performed in each home individually and very concise. In this period, people understood Mandi Safar as part of Islamic rituals. Although writing rajah on media is not mandatory, but it can be read directly before bathing, people preferred to use rajah written on leaves. At the day, people brought leaves that had been written by religious leaders to their homes for then soaked into the water for bathing (interview, Arsyad, 2017).

In the second stage, Mandi Safar was performed together by bathing on the beach, but still within the local scope. This change had made since the 1970s on the initiative of M. Arsyad Sitte as the first Head of Air Hitam Laut Village who reflected upon the need to strengthen social ties and Islamic brotherhoods in society through joint activities. Also, this event was intended as a community vacation (interview, Arsyad, 2017). In this stage, the people ate together after bathing. However, this tradition is not practiced anymore in recent years. The organizing committee only prepares meals for guests from local government and mass media. Finally, Mandi Safar enters the third stage where this ritual expands its function from local tradition into tourism activities managed by the government of Tanjung Jabung Timur Regency which until 2017 also involves the government of Jambi Province.

In this stage, the ritual process undergoes a meaningful development in which the profane aspects are increasing. Pesantren Wali Peetu (Islamic boarding school) community plays a vital role in preparing the core activities. Every year, the santri-s (students of Islamic boarding school) are in charge of collecting mango leaves and making the ornamental eggs, while the women prepare the food. The santri-s and ustadz-s (students and teachers) write then the verses on mango leaves which will be tied to the body on the day of the ritual. The people go to the beach by pompong (boat) on the day of ritual bringing the goods. They also became the principal officers throughout the peak of the event such as lifting the tower, entertaining guests and leading the customary ceremony. The committee also emerges a new tradition: presenting a miniature of the minaret, decorated with boiled eggs in ornamental wraps, built on a raft which is then floated on the beach in the peak of ritual. In 2017, the miniature of the minaret has a height of about 6 m and the size of the raft 3 x 3 m. Moreover, the committee organizes modern music performances and some competitions such as kite competitions, mallanjong, ornamental boats and others throughout the event. Merchants open up market around the beach for a few days.

The core event begins with an official ceremony just like any other government event. Some prominent figures give the speech containing exposure to programs and development targets. At the end of the ceremony, the participants pray together for the goodness of the future. Before bathing ritual, the regional leaders (local government and customary leaders) throw boiled eggs from the tower rafts to people while the people water them. This attraction symbolizes cooperation between leaders and the people. Because the number of eggs is not sufficient for the number of attendees, the people scramble to get it and creating an atmosphere of festivity. Finally, the people bath in the beach where some of them pray to God for their hopes.
Since Mandi Safar was performed together on the beach, almost residents participated in ritual as their engagement in community togetherness. This view correlates with the Costly Signaling Theory of Ritual-CSTR [17], that religious ritual has a meaning of communication among followers in which they establish common identity, build mutual trust and affirm the commitment to shared goals. In CSTRs view, followers are even more solid with more demands and rules are given by their religion although it will spend a lot of costs. At this stage, Mandi Safar ritual begins to shift the meaning of purely religious rituals into cult cultures. Divine things start to mix with the profane ones.

Besides several processional changes in the second and third stages, there is also an increase in the number of participants from other areas that some of them come to the village before the ritual day. Participants or tourists are not only from the surrounding regions but various others in Jambi Province even from surrounding provinces. Residents interviewed said they were happy to welcome tourists as guests in their homes without collecting fees. Otherwise, guests confess warmly welcomed like relatives by the local people. This welcoming pattern of guests often becomes a starting point of closer friendship between them.

2.2 Mandi Safar in Review of Religion and Culture.

Ritual is an ordinary action in human life which, like belief, is a form of religiosity [7]. It has a distinctive character and earns the respect of its followers as a sacred experience [13]. All religions from the most primitive one, have their religious rituals which consist of obligations and restrictions (taboo) and can be distinguished from other profane magical rites [7]. Although both domains are different, at the practical level there is often a syncretism between sacred rituals and profane, especially in societies with an active cultural system. As a result, profane things are sometimes regarded as sacred, and ultimately become the object of debate in religious life, as does the Mandi Safar ritual.

Functionally, although it always has a relationship with the belief system, the ritual may have other functions or purposes such as in the formation of social cohesion [16]. As an element of religion, rituals should be viewed as collective phenomena although they are sometimes performed individually [7]. Mandi Safar Ritual for example, although initially done independently in the home of each citizen, this ritual is still seen as a collective action because the people practice it simultaneously with consciousness and the corresponding procession in a region.

Referring to al-Quran and hadith as the primary source of Islamic law, Mandi Safar has no proposition in Islam. In fact, the roots of trust and some parts of the process can be judged as bid’ahand khurafat, so it becomes haram (forbidden). The growing debate surrounding Mandi Safar’s status warmed up since the ritual became increasingly popular after being a regional tourism event. Some religious figures from TanjungjabungTimur tried then to explain that Mandi Safar is not a ritual determined in the teachings of Islam, but only a tradition that developed in the Muslim community. Furthermore, some prominent scholars of Jambi then approved the Mandi Safar ritual, like KH. M. Said Magwie and KH. Prof. Dr. Sulaiman Abdullah, by considering the function of activities as a tradition that has positive values [12].

Ritual processions are gradually modified by the development of situations and conditions in society. Modifications that occurred in the implementation of Mandi Safar also indicate that this activity is a mere tradition, not a ritual derived from the teachings of Islam (interview, Arsyad, 2017). But in practice, people connect with the need for the meaning of rituals personally and simultaneously while they can also accept ceremonial processions determined by tradition without disturbing their conceptions of the ritual’s significance. In fact, it sometimes happens that intuitively held assumptions and domain-specific expectations about the causal properties of the entities involved are disconnected[16].

However, in interaction over two years with several people from Air Hitam Lautin Jambi city, I found that the meaning of Mandi Safar for the people is not as simple as choosing whether the activity is just a community tradition or Islamic ritual. My colleagues born in the 1980s received Mandi Safar as part of their traditional hereditary cultures as it was socialized to them. Still, they regarded it as an
activity with sacred value. The prayer procession is one of the primary lures that encourages them to always go home in the moment of Mandi Safar. Regardless of how many this ritual influences their lives, people inherit the tradition from previous generations even though they do not fully understand the underlying rationale and meaning of each procession. Although in different social settings, the symbolic meaning of Mandi Safar ritual for Air Hitam Laut society has similarities with the Kwaio tribe community, in the Solomon Islands, that most people understand rituals more as a hereditary tradition, already done and inherited from the predecessors [9].

2.3 The Programming of Tourism and the Social Transformation.
To discuss the programming of Mandi Safar ritual into a tourism event, I like to highlight from the standpoint of the elite contestation in government programs. Foucault in I Nyoman Wijaya [22] said that there are relations among issues, knowledge, and power in every discourse. Analyzing the development of tourism in Bali, Wijaya showed that some interest groups manage their insight on a subject to achieve their interests. A contestation occurs on how each team seeks to influence the government in determining the form of Bali’s tourism being developed. But it must be realized that power relations are not necessarily oppressive or destructive but can also trigger new breakthroughs for future progress.

Like the case in Bali, local elites in Air Hitam Laut Village caught the government programs on tourism development for empowering their region. Mandi Safar ritual was then developed into a tourism event because it is considered potentially improve the economy of the community, as well as to preserve local culture. This study shows that the programming process of the Mandi Safar ritual as a tourism event more as the elite action than the public one. Therefore, the analysis of the interests and identity discourse of elites are very strategic for understanding the future of the program [8]. The main players in this process are Sitte family who keeps adat (customary) and religious leadership through Pesantren Wali Peetu, and at the same time holds political power as village head until 2014. The gathering of leadership positions in this family gives them the legitimacy and opportunity to articulate and aggregate public aspirations.

Economic activities through the Mandi Safar event are not the primary objectives of the programming this ritual. Furthermore, the elites are targeting the development of tourism supporting infrastructure in the region such as the construction of access roads for villages, installation of electricity, bridges, beach embankments and others. This infrastructure development is ultimately expected to boost the village economy. Personally, Arsyad also admitted that his family and pesantren also have an interest concerning infrastructure development. The development of pesantren depends on the realization of road construction adjacent to the pesantren’s development land. Furthermore, this tourism programming will also preserve, within certain limits, local traditions. The preservation of this culture even naturally affirms the identity of the Sitte family as a "founder and keeper" of tradition. It is in this context that power relations play their part.

On the side of local government, although Mandi Safar event ritual is rooted in religious beliefs, its tourism potential is feasible to be developed as a regional program. Government involvement with religious activities is also not surprising considering Tanjung Jabung Timur Regency is a predominantly Muslim region with a strong Malay-Bugis character. However, the inclusion of religious tradition activities into government programs does not necessarily indicate the strengthening of religion’s influence in the public sphere. This relationship can be considered as a partnership mutualism, or vice versa, it is the government that uses religion to implement its program. In a slightly similar case, the latter model of religious-state partnership for example also becomes a pattern in the United Kingdom’s policy of providing spiritual service in prison [3]. But in this case, I argue that Mandi Safar religious traditions have a mutual relationship with government programs, especially in developing tourism. Department of Culture, Tourism, Youth and Sports (Disbudparpora) Tanjung Jabung Timur Regency is the unit responsible for the implementation of Mandi Safar tourism event today. Although this is an institutional agenda, the involvement of personnel is different from everyone. Referring to the recognition of Arsyad, the most intense officer of Disbudparpora in several
years is Mahasin who takes care of Tourism Development and Product Quality Standard Section of Disbudparpora. Mahasin's mastery of the development and management of the event is seen in its performance in the field, which tends to be the primary reference of strategic information related to Mandi Safar especially about the detail of the event’s budget.

Although Mandi Safar has been accepted as a cultural tradition by the Muslim community in Jambi province, the efforts of desacralization continue to be carried out by the government with local elites. While it connects solidly with the teaching of Islam, Mandi Safar ritual will continue to reap the controversy and will ultimately be difficult for the government to promote it as a governmental program. Therefore, the government should at first minimize the roots of religiosity Mandi Safar ritual. In plural countries such as Indonesia, the transformation of religious values into public policies in the public sphere needs the process of desacralization of spiritual values and transform it into shared values of the inhabitants [18]. It means that all stakeholders should declare that Mandi Safar is a tradition or cultural activity, although it contains Islamic rites. Thus, this desacralization will also broaden the acceptance of the Mandi Safar tourism program in other communities outside of Islam.

For this purpose, the elites play a critical role again. Many theorists explain the importance of the elite in the process of social change, both in a positive and a negative sense [11]. The type of elite that influences social change also varies depending on the culture within the local society. Muhammad Arsyad Sitte played the key roles in modifying the tradition of Mandi Safar ritual. Arsuatman Arsyad, Sitte's son, continues then his position. In his capacity as a customary-religious elite, Arsyad's role is crucial in transforming the people's beliefs of Mandi Safar ritual on the one hand, and establishing strategic agreements with other clerics in Jambi on the other hand. Through the discussions with the Muslim scholars and socialization through Islamic lectures, the community accepts the practice of Mandi Safar as a cultural tradition. The addition of various community activities during the event also supports the strengthening of the ritual desacralization. I found in the observation that Chinese citizens also participated in events such as helping with the boat transportation and managing sound systems in matches. This transformation would expand the opportunity to anyone, regardless of their religion and ethnicity, to participate in a series of activities, as like tourism activities in Thailand inspired by Buddhist teachings in which people with the various background can join it [6].

The problem then, is the religious meaning of Mandi Safar in society changed? As discussed above, the religious roots of Mandi Safar are still inherent in the meaning system of some communities. Some people interviewed stated that the meaning of the Mandi Safar event is a chance to pray for rejecting the catastrophes and calamities and, at the same time, to ask for the fortunes. Also, the interviewed tourists acknowledged that their interest in attending Mandi Safar was stronger because of a prayer procession that they believed to be useful in future life. Therefore, it is almost impossible to separate the ritual from its spiritual roots. This point of view is also related to the fact that majority of the population of Air Hitam Laut, also the inhabitants of the surrounding villages who usually participate in the Mandi Safar event, are Bugis descendants. For Bugis, religion is an essential thing in life, so they always connect all their life activities with the motives of worship by preserving customs that are not against Islam [21].

Nevertheless, the community finds out the other functions of the ritual that are social and economic functions. Socially, people interact annually with unknown heterogeneous societies. This interaction creates the exchange of information and motivation about various things. This tourism activity thus impacts the modernization of the Air Hitam Laut society, which becomes an essential foundation for social change that maybe at individuals level, groups and social structures [11]. In an economic perspective, people need a change of personality towards the entrepreneur's spirit for economic development. According to McClelland in Lauer [11], the entrepreneurial spirit emerges as a motivation for achievement, not on the economic motives per se. The description of the Mandi Safar procession above shows that all elements of society are undergoing a meaningful transformation of the Mandi Safar ritual, as well as facing the change of values and personality. Mandi Safar tourism Activity has driven the people of Air Hitam Laut to become a more open society and better able to explore the potential of their region.
2.4 Economic Impact of Mandi Safar Tourism Event

The Mandi Safar tourism event, which lasts only one day or several days with support events, does not significantly expand the economic activities. Although business development efforts have been undertaken, for example, the production of local resource-based snack products by the Family Skills Education (PKK) group, the work has not been seriously and sustained as it has not had market prosperity including during the Mandi Safar event. This tourism activity has no impact in increasing the volume of trade, as typical in tourist destination areas that operate throughout the year. As an example, religious-based tourism development in Wonosari Village of Malang City, Indonesia, has changed the pattern of people's income from farmers into traders, or farmers-traders, which ultimately affects social community structures [15]. Besides trading and some boat rentals on event day, there are no other economic activities related to this tourism event. Unfortunately, there are no detailed calculations associated with the velocity of money in the beach market throughout the event.

However, this calculation model on the impact of events is too simplistic. The effect of the programming should be measured in a long-term calculation and consider non-material implications such as cultural and local wisdom values preservation. As outlined earlier, the transformation of this event has another target that a long-term one such as roads, power grids, and bridges. Road construction will support the economic activities of the community, mainly to transport agricultural products and plantations which are the primary income of the region. There are 12.47 km² of farmland and plantations in Air HitamLaut Village (60% of the total area) which is mostly planted with coconut, areca nut and later oil palm. Currently, the transport of plantation products relies on boat transportation which spends more expensive financing and is sometimes blocked by ocean waves. In practical terms, the mobility of villagers in and out of villages for various activities such as trade, education, and even tourist arrivals at Mandi Safar event as well as other tourism destinations including as an alternative road to Berbak National Park. The operation of the power grid from the State Electricity Company (PLN) will also drive the micro, small and medium enterprises (UMKM) of the village community.

The development of this infrastructure is a vital aspect of tourism development. The Thai's experience of developing religious tourism shows that their success is supported by the availability of physical infrastructure, social services and education, community stability and tolerance and great promotion that reaches all target markets [6]. In support of this tourism event, regency government has provided the event’s budgets and made infrastructure development plans by seeking funding support from the provincial government. Although I did not get official figures on the budget, also never published in the mass media, through calculations in fieldwork I estimate operational and publication costs to reach more than 300 million rupiahs. Unfortunately, most of the values are spinning out of the village which means it is not part of the economic activities of the local community. Furthermore, the construction of roads and bridges, as well as encouraging PLN to install electricity grid in the village are the three primary programs of regency. Every year, the district government and even the provincial government also attend the event. The presence of local leaders in the village is also used by the community to convey their aspirations. Besides, Disbudparpora even made the online promotion of the potential of Air HitamLaut Village area and Mandi Safar event.

The village secretary, Muhammad Tang, also recognized the government's commitment. For example, he explained that the village apparatus canceled their plan to repair the hanging bridge connecting the village center to the coast by road using ADD 2017 due to a regency government's proposal that would soon build a permanent bridge. The streets have also been done by the government, but still muddy and hollow soil, especially if the rainy season. The budget for the construction of permanent roads is under discussion of regency and provincial governments. The provincial government's budgetary assistance for road construction and the addition of coastal embankment building is still one of the leading hopes conveyed by local leaders to Jambi's deputy governor during the ceremony of Mandi Safar event in 2017. The operation of PLN's power grid will also commence in early 2018 while the installation of poles has begun in late 2017.
Although this process is not as fast as community expectations, especially the elite, infrastructure development began to progress. The launching of Mandi Safar as a national tourism event is an effort by local government and local elites to encourage the acceleration of development with higher hierarchical government involvement. It has become a common phenomenon in Indonesia that infrastructure development in the region will accelerate if there will be government visits from the higher hierarchy, especially if it is a national level. From this point of view, the government and local elites should make innovations to Mandi Safar ritual, so it is worthy of being a national event.

3. Conclusion

Religious rituals, like any other form of worship, should be understood as human efforts that tend to seek happiness through something divine [14]. Therefore, the orientation of religious rituals is not easily changed, although the ritual procession has transformed into a profane activity such as tourism. This adjustment is still strongly found in participants of Mandi Safar. Although there has been a shift of meaning initially as a ritual of rejection of catastrophes and calamities, Mandi Safar remains of religious value to society as a means of praying to God for their hopes. Although the implementation of Mandi Safar in recent years has more cultural significance than before, the core elements considered religious like the use of the al-Quran verses in rajah also the intent of bath to seek Allah's pleasure, are still maintained until present. The crossing of these two domains, though opposite, may eventually lead to mutually reinforcing symbiosis. The spiritual aspect makes tourism more desirable while the extension of religious ritual function into tourism activities will enliven ritual facilitation by the government.

The programming of Mandi Safar ritual into a tourism event is a mutual collaboration of the common interests between the government and the local elites, especially customary-religious elites. The two actors have the same interest in the development of tourism supporting infrastructure in the region as one of the bases for economic growth. Also, this programming event will preserve the culture and its local wisdom values. As an essential step for this programming, they do actively and sustainably the desacralization of Mandi Safar ritual. Local people are only passive players in the programming and management of this tourism event. They just participate in competitions, and a few of them join the event committee. However, they get the impact of the program concerning social change. Although direct economic results through the Mandi Safar tourism event are not significant enough, at least an increased interaction with outsider has led to a broader change in their psychology of being more open-minded, well-informed, and motivated to develop themselves.

Although the direct economic impact of this event is not significant enough, the programming of the Mandi Safar ritual into a tourism event will have a long-term effect on the economy of the community and region. This objective will occur if the local government realizes the development of village infrastructure. The TanjungJabungTimur Regency certainly needs support from the Jambi Province government, especially regarding financial aspect. But the more important thing than the realization of these development plans is the people's readiness to participate in the development itself while maintaining their local wisdom.

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