

# The role of stakeholders in creating memorable tourist experience in Benteng Heritage Museum, Tangerang

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## ABSTRACT

Chinese culture has become one of the ethnic diversity in Indonesia. Chinese descendant or self-identity occurs because of the cross-breeding process between ethnic Chinese and local indigenous peoples which is referred to as assimilation. This research aims to discover the process of discovering the tradition of the Benteng museum in the Old Market area in Tangerang, which is the first Chinese museum in Indonesia that has been restored to become a cultural tourist destination. The existence of these invented tradition bore the diversity of culture festival and culinary Chinese descendant today. The initiation of Udaya Halim who was the pioneer of the Benteng Museum which formed for the purpose of preserving the Chinese Descendant culture. This requires support from the stakeholders so that it can create memorable tourism experience when visiting area. The research methodology used is quantitative, in which questionnaires are distributed to tourist visiting the Old Market area in Tangerang. The result of this research is that cultural diversity has a 99% influence on existing stakeholders and where stakeholders have a role in 63% in creating a memorable tourism experience.

## 1. INTRODUCTION

The development of world globalization that is happening at this time is caused by the increasing of human movement frequency compared than before. Not only humans, the spread of the culture of immigrant origin to the destination community also occurs and continues to develop (Oktavio & Indrianto, 2019). Indonesia is famous for its ethnic diversity, there are at least 300 ethnic groups in Indonesia. The descendant is a group of local Chinese people whose originate are a mixture of Malaysian and Chinese cultures. The Peranakans can also be referred to as local Chinese ethnics who are born locally or descendants born

through cross-breeding between local people and foreigners. The tropics of Southeastern Asia are the most inhabited locations for the Peranakans ethnic community, especially Malacca, Penang and Singapore (Ng. & Karim, 2016). In the late of 19<sup>th</sup> century, the term Peranakans was adopted by the Chinese who settled in Southeast Asia to distinguish themselves from the newcomers who were known as *singkeh* (new guests), or *totok* (immigrants) as well, for the term's *babas* for male descendants and *Nyonyas* for female offspring. Among the Peranakans Chinese ethnics who have settled in Indonesia, there is community knowns as the Chinese Benteng which can be said to be a sub category or a small part of the Chinese Peranakans themselves (Zaini, 2014). Chinese Benteng is definitively a settled Chinese Peranakans community that can be found historically in the Tangerang area and its surroundings.

Therefore, the Benteng Heritage Museum which is the first Chinese Museum in Indonesia, located in the city of Tangerang, is the first Chinese Museum to introduce the culture and philosophy of the Chinese who have lived since the 16<sup>th</sup> century. The Benteng Museum is the result of the invented tradition and the result of the restoration of an ancient house of Chinese ethnic who married a local or native person. One of the descendants, Udaya Halim or as known as Lim Thin Peng, decided to preserve Chinese history and traditions through the preservation of the Benteng Museum. The phenomenon of this research that is raised is how the Benteng Heritage Museum in Tangerang area can become an invented tradition that reflects customs, culture and food origin Chinese descendant which is supported by the shareholders to build sustainable cultural tourism in Tangerang.

The Chinese descendant community has begun to lose the meaning of its culture. Many of them carry out their customs and culture as routines that must be carried out without knowing the meaning and use. Many of them also rarely practice their culture. The majority of Benteng Chinese also no longer user Chinese, they already use Indonesian Language, Sundanese or Betawi as their everyday language. Lack of awareness and knowledge of Chinese culture is one factor in the low interest of the community, especially young ethnic Chinese in carrying out their culture. And that culture is very important to show the identity of a community or society. The role of stakeholders is needed so that cultural preservation is

very important to prevent the loss of culture. In this research, Benteng Heritage which is a tradition invention, is one of the preservations of Chinese descendant culture that able to attract tourist to visit the cultural tourism zone and culinary tourism. Based on the identification of the problems above, this research focuses on issued related to descendant food and culture in Tangerang. The following five research questions were asked:

- a). Is there any positive significant relationship between Chinese descendant culinary identity and stakeholder contributions?
- b). Is there any positive significant relationship between Chinese descendant ethnic cultural diversity and stakeholder contributions?
- c). Is there any positive significant relationship between role of stakeholders and the memorable tourism experience?

Therefore, with the starting points from the formulation of the research questions, this research aims to examine and analyze:

- a). To identify if there is a significant positive relationship between Chinese descendant food identity and the role of Stakeholders.
- b). To identify if there is a significant positive relationship between ethnic Chinese descendant cultural diversity and the role of Stakeholders.
- c). To Identify if there is a significant positive relationship between the roles of stakeholder and a memorable tourist experience.

## **2. LITERATURE REVIEW**

### **The Cultural History of the Chinese Community in Indonesia and Invented Tradition**

Ethnic Indonesians are known for their complex ethnic and cultural diversity where the Chinese are an ethnic minority of 2,832,510 people (Suryadinata, 2007). The Chinese ethnic who came to settle in Indonesia came from the mainland of China from the Guangdong, Hokian and Hainan areas and married local residents. The professions pursued by ethnic

Chinese are opening a personal business, working in the field of health services and conducting research and development. Historical background, culture, customs, domicile area, these ethnic Chinese characteristics affect how ethnic Chinese position themselves in the context of cultural identity. Politics and power at play in Indonesia also influence the ethnic Chinese cultural identity in Indonesia (Christian, 2017). In Indonesia, ethnic Chinese can be divided based on several classifications such as dialect, domicile area, and the origin of the ancestors who have been embedded. This can also be reflected in several influencing factors such as customs, culture, characteristics and ancestral values (Kristiono, 2018).

The ethnic descendants of the Peranakans are still believed to maintain their Chinese beliefs and adopt the lifestyle of the local natives (Chang, 2015). Multiculturalism that occurs from a unique blend of two dominant Malay and Chinese cultures and is accompanied by a mixture of Javanese, Batak, Thai and English cultural elements. The Peranakan ethnic community is known to have emerged 600 years ago when Chinese traders arrive at the centre of the Malacca sultanate and this community thrived in the 19<sup>th</sup> and 20<sup>th</sup> centuries. Until now, there are three terms used to describe the community, namely *Peranakan*, *Tionghoa Selat*, and *Babas Nyonyas* (Kuaque, 2017).

The invented tradition theory proposed by Hosbawm (2012) used to analyze the Peranakan ethnic culture, which is still in practice in the current modern era, which has been carried out to change views related to traditions of habits in the past. Hidden rules that can be found from something that is ritual and symbolic that can instill values and norms of a behavior that can be found through repeaters which are basically automatic which can have a relationship with the past. Tradition in this theory is dynamic, what should be tradition is something that must be passed down from generation to generation by experiencing a good change. Innovation that occurs by seeking a change from the influence that comes from new ideas and thought by adjusting to the existing culture. The transformed of tradition can be presented with something new through the current construction that will be widely used. The word invented in the theory reveals that transformation is a process that eliminates old traditions that are no longer relevant to the current situation because they cannot be adapted.

The modernization era that links traditional things which means not modern and modern things that will develop by adopting an old tradition (Rahmanisa & Jajang , 2014).

### **Chinese Descendants Ethnic Food Identity**

The traces of the spread of *Peranakan* food and culture in several countries such as Indonesia, Malaysia and Singapore have opened new horizons of knowledge from a social, economic and cultural point of view. Food is not the only trace of *Peranakan* culture. Religious rituals, traditional clothes, festivals and heritage museums as tourist attractions make the spread of *Peranakan* in various countries quite wide (Oh, 2019). This will certainly be a potential for the sustainability of the tourism industry, one of which is the food supply sector that involves humans or visitors to tourist attractions based on cultural and religious background factors, social and demographic status, and past experiences. The local cuisine factors which include; materials obtained, cooking preparation, added value, and quality also environmental factors include; social context, destination identity, marketing promotions, and services offered are also complex phenomena in consumption and eating habits (Elfirda, 2020).

Food and cultural tourism are also one of the elements in tourism development that offers and experience for tourists. This suggests that the food tourism experience is also a motivation to choose a particular destination (Movahed, 2020). The development of globalization in the world that is happening at this time is caused by the increasing frequency of human movement compared to before. Not only humans, the spread of the culture of immigrant origin to the destination community also occurs and continues to grow. Food has become one of the elements that should not be ignored in the globalization movement because it has spread from immigrants who came to all parts of the world (Oh, 2019). Currently, food has an important role in aspects of human life, such as meet the physiological and basic needs in human psychology.

Physiological needs can include things to meet the needs of food and drink in the

human body on a daily basis. The journey of tourists to find an element of culture becomes an exploration that connects with food activities into a new experience known as gastronomic tourism. In its own definition, gastronomy does not only focus on the art of cooking the food, but can cover a wider scope, which includes; social, cultural, geographical and psychological aspects of cooking (Ketaren, 2017). The attractiveness and resources of tourism, the types of food and drinks provided, and a culinary experience at a destination can have a major impact on the overall experience of tourists visiting. So that a gastronomic identity as a factor in a destination must be built properly for a sustainable tourism development (Tan, 2017). Therefore, it can be hypothesized that:

*H1: The identity of the Chinese descendant ethnic food has a positive significant influence on the role of stakeholders.*

### **Diversity of Chinese Descendant Ethnic Culture**

The creation of a different Peranakan ethnic identity is due to different development processes. The predominance of the Peranakan community in Singapore is Christian and has a more westernized behaviour than the Peranakan community in Malacca (Ng. & Karim, 2016). Peranakans are well known for their rich culture, that can be seen from the way they dress, food and language. Some people are connected to food through a memory they felt as a child so that it will become a memory that can always be told to the next generation.

In Indonesia itself as a multicultural maritime country, one of which is Chinese culture which is assimilated with Indonesian local culture so that known as Chinese Peranakan culture. Gumulya (2017) stated that made known that inter-trade relations caused many Chinese to settle in Indonesia, especially during the Dutch colonial period which lasted for quite a long time and also led to the creation of cross-culture between 3 countries, that is Indonesian culture (Javanese), Western culture (Dutch), and Chinese culture make the beauty of Chinese Peranakan culture in Indonesia even more complete.

The principle of this theory reveals how the contribution of Peranakan ethnic culture to

tourism, especially in the Peranakan culinary business, can be seen as an invented tradition. This can explain that the contribution of Peranakan culture which is considered a response to tourism developments must be maintained despite facing the era of globalization that causes changes. By prospecting a tradition that has been carried out since the past, it is very possible to find various new traditions in the character of the descendant ethnic culture that take place in the current era of tourism. The Benteng Heritage Museum was invented by the creator, Udaya Halim. Halim (2013) suggested that the Benteng Heritage Museum is referred to as the 'Pearl of Tangerang' with the aim of providing a space for Chinese people to feel part of the Indonesian nation. As well as implementing cultural preservation matters such as being a place to hold Chinese cultural festival celebrations, inventory of Chinese historical artifacts, introduces Peranakan food, known as Babah culinary, as well as being a place for education for students who want to know more about indigenous Chinese culture. Therefore, it can be hypothesized that:

*H2: The diversity of Chinese Descendants ethnic culture has a positive significant influence on the role of stakeholders.*

## **The Role of Stakeholders in Supporting Tourism**

The Benteng Museum has the potential to attract tourists who are interested in visiting the Tangerang area. In this case, stakeholders such as the government must be able to support the movement so that tourist destinations can be maximally absorbed. Managing a tourism potential in accordance with the interests of stakeholders can be a difficult and challenging task. These challenges include increased costs in management process, difficulty in identifying legitimate stakeholders and their views on tourism development, and limited capacity for stakeholders to participate in tourism development (Luštický & Musil, 2016). Freeman (1984) revealed that stakeholders are defined as groups or individuals who can influence or be affected by the achievement of organizational goals. Tourism is a sector that is no exception where from the point of view of destination management, the stakeholders of

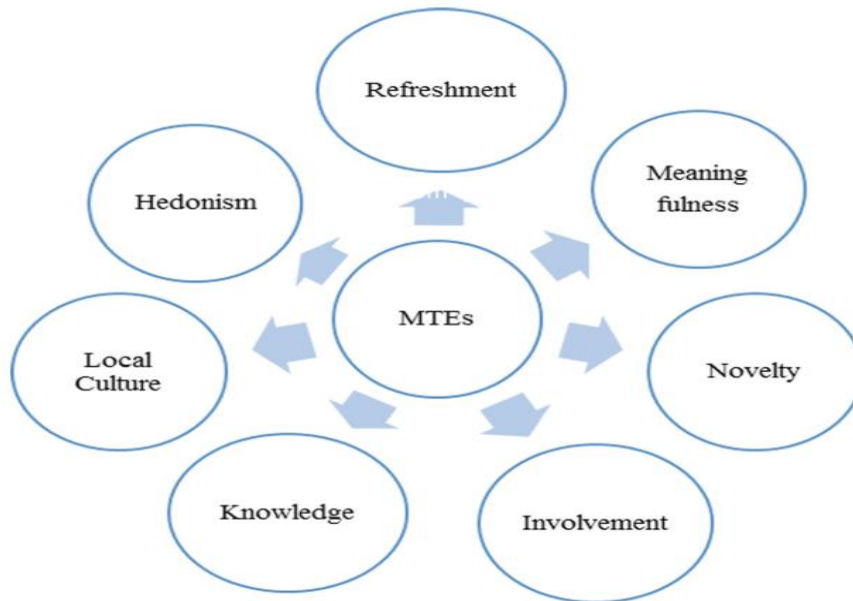
a destination can be interpreted broadly as organizations that are affected or can influence the success of the destination. The successful implementation of policies and managing tourism development is a major goal for stakeholders in tourism (Michael, 2008).

The success of the activity in making the Benteng Heritage Museum in the Tangerang area as a cultural tourism attraction as well as education and food tourism requires good support and cooperation from existing stakeholders; that is: museum founders, employees, government, local communities and tourists in contributing to the sustainable development of tourism (Luštický & Musil, 2016). The tourism industry is currently expected to always be able to focus on memorable experiences when they visit a tourist destination.

The memories of tourist who record the sources of information they get through a trip that can later be used to make a decision on a return visit and share the experience from mouth to mouth (Coudounaris, 2017). This is because the tourism experience that is felt while in place is only temporary, which can provide a transition to the feeling that is felt. Relive an old event is an attraction that makes an experience valuable when telling a story. Kim (2012) stated that satisfaction and quality are no longer an experience that tourists are currently looking for when traveling. These two marketing attributes can no longer stimulate a behavioural desire in the future because of changes that occur in an ever-evolving trend. Chandralal (2015), disclose; a paradigm shift from a feature and benefits-based approach to an experience-based approach has become the focus of Destination Marketing Organizations (DMO) in marketing a destination. Therefore, a lot of research has been done to identify the psychology behind travel experiences and more importantly, understand how travel experiences can be transformed into more memorable experiences. Kim (2012) suggested that; hedonism, cultural refreshment, local culture, meaningfulness, knowledge, involvement and modernity become a measurement tool in assessing an memorable tourism experience. Therefore, it can be hypothesized that:

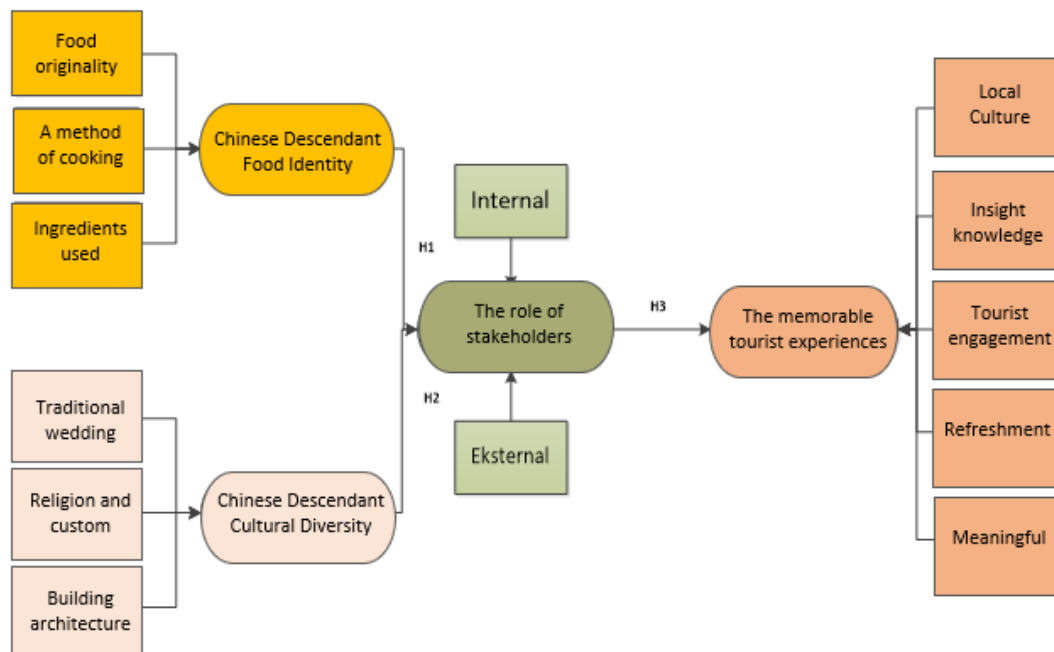
*H3: The role of stakeholders has a positive significant influence towards the memorable tourism experience.*





**Figure 1. Memorable Tourism Experience Factors**  
Source: Adopted from Kim (2012)

## Research Model



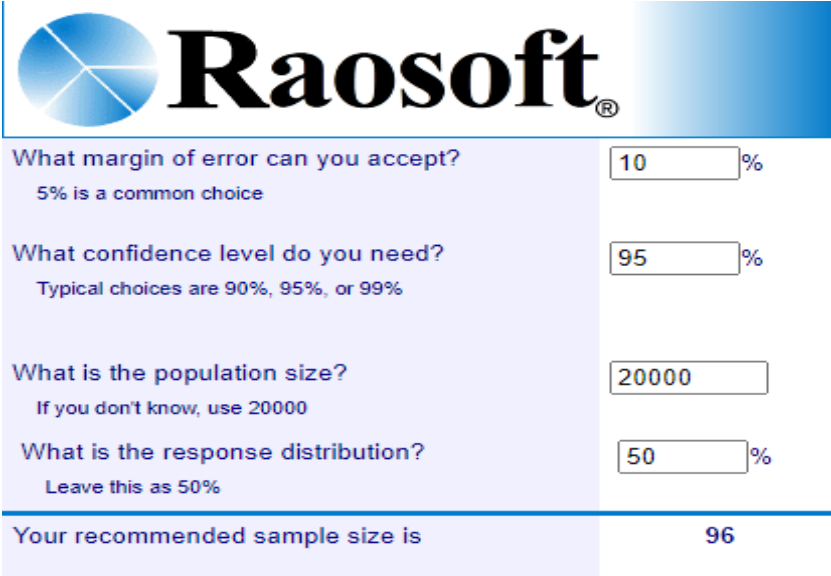
**Figure 2. Research Model**

## 3. METHODOLOGY

The method used in this research is quantitative method as the primary data in this

research. Secondary data by taking literature studies taken from journals, previous studies, as well as some references from media articles. Primary data with quantitative methods were obtained by distributing questionnaires to tourists who had visited the Benteng Heritage Museum. The sampling method used in distributing the questionnaires is the use of the cluster sampling method in which the researched will cluster the questionnaires in the Old Town area of Tangerang. After getting the results of the questionnaire data that has been distributed, data management will be carried out using the SPSS statistical tools will be followed by the Structural Equation Model (SEM) (Amos, 2016).

The questionnaire target is disseminated through online social media, such as Facebook, Instagram, and email to acquaintances who are domiciled in the targeted location, personal interactions and/or interviews are not conducted. The following table shows that assuming that only 50% of the target population meets the criteria while maintaining a sampling error of 10%, and 95% confidence, the minimum sample size is 96 respondents.



Raosoft®	
What margin of error can you accept? <small>5% is a common choice</small>	10 %
What confidence level do you need? <small>Typical choices are 90%, 95%, or 99%</small>	95 %
What is the population size? <small>If you don't know, use 20000</small>	20000
What is the response distribution? <small>Leave this as 50%</small>	50 %
<b>Your recommended sample size is</b>	<b>96</b>

**Figure 3. Required Sample Size**  
**Source: Raosoft**

Relational analysis in this research follows the structural equation model (SEM) to test the simultaneous occurrence of all predetermined variables and indicators (Ghozali, 2011). It is expected that the variables and indicators provide insight into the degree of

influence. Such a degree of influence may be useful in managerial improvement and decision making to attract visiting tourist (Santoso, 2009).

#### 4. RESULTS AND DISCUSSION

By relying on the maximum probability analysis of the Structural Equation Model (SEM) the following results are obtained in Table 1. With the above measurements, the structural equations can be shown in Figure 4. From Figure 4, the structural estimation, the following analysis can be described in the result of this research:

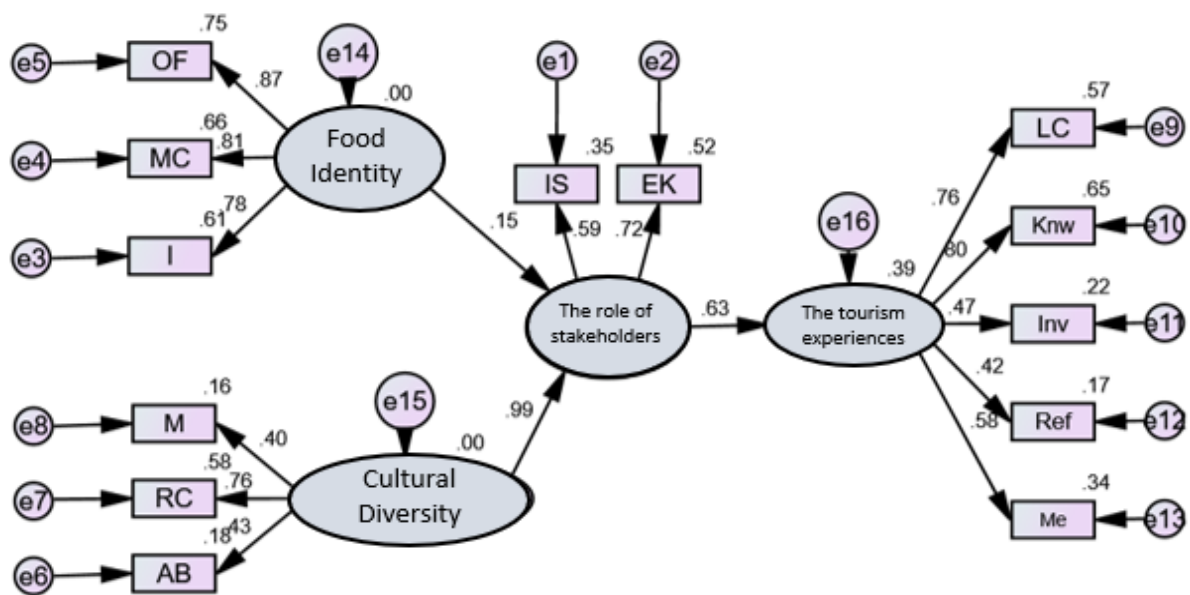


Figure 4. Structural Equation Model  
Source: AMOS Graphics

Table 1: Goodness of Fit Criteria

Goodness of Fit Indices	According to (Ghozali, 2011) (Santoso, 2009)	Model Value	Goodness of Fit
RMSEA (root mean square error of approximation)	RMSEA $\leq$ 0.008 = better	0.163	Acceptable
TLI (Tucker-Lewis index)	TLI $\geq$ 0.09 = better	0,622	Acceptable
CFI (comparative fit index)	CFI value closer to 1 = better	0,694	Acceptable
NFI (normal fit index)	NFI $\geq$ 0.09 = better	0,638	Acceptable
PNFI (parsimonious fit index)	Higher PNFI value = better	0,515	Marginal
Reliability	Reliability $\geq$ 0.70 = better	0.874	Acceptable

The results of this research indicate that food identity shows a 15% influence on the role of stakeholders and cultural diversity shows a 99% influence on the role of stakeholders. The role of research stakeholders shows 63% significant positive influence on memorable tourist experiences.

The results of Chinese descendant food identity showed very small influence values for the stakeholders and hypothesis 1 in this research was rejected. This shows that the identity of the Chinese descendant food that has existed for a long time has undergone reform by following the current trends in modern times, so that the identity of the food that is known by the public and visitors is the food that is already known at this time. At the local economic level, if the existing food does not have innovation, then of course it will not be able to attract the attention of consumers. Elfirda (2020), suggested that the local cuisine factor must be able to follow several considerations, such as; materials obtained, cooking preparation, added value, and quality and environmental factors include; social context, destination identity, marketing promotion, and services cape offered.

The diversity of Chinese descendant ethnic culture here shows significant positive results that the existence of the invention of the fort museum tradition can provide space for Chinese people to feel part of the Indonesian nation. Hypothesis 2 in this research can be accepted. According to Hosbawm (2012), that the Peranakan ethnic culture whose practice is still applied in the current modern era has been carried out to change views related to traditions or customs in earlier times. Cultural festival, religious events, costumes used, and building architecture are important parts to be noticed by stakeholders.

The role of stakeholders in the results of this research also shows a significant positive result of 63% of the memorable tourist experience visiting the old market zone area in Tangerang. From this result, hypothesis 3 in this research can be accepted. The success of implementing policies and managing tourism development in the Tangerang Old Market Zone is a major goal in creating an memorable experience for tourist (Michael, 2008). A displacement paradigm from a feature and benefits-based approach to an experience-based approach has become the focus of DMO in marketing a destination (Chandralal, 2015). This

is where the role of stakeholders, both internal and external, must be able to work together in creating such an experience. The success of the activity in making the Benteng Heritage Museum in the Tangerang area a cultural tourism attraction as well as education and food tourism requires good support and cooperation from existing stakeholders; that is, museum founders, employees, government, local communities and tourist in contributing to the sustainable development of tourism (Luštický & Musil, 2016).

## 5. CONCLUSION

This chapter is the closing chapter of this study and will concludes all the results and analysis as showed in the previous chapter, and also give the recommendations related to the results concluded in this study and also the recommendation regarding the connected or similar study in the future.

Based on data analysis on chapter four, the conclusions are as follow that an invented tradition of the heritage fort museum tradition has a contribution to the view of food identity and the diversity of Chinese culture in Tangerang area. It can be seen from the variables that have a significant positive influence on the role of stakeholders and the variable role of stakeholders has a significant positive influence on a memorable tourist experience. Followed by each indicator owned by each variable shows that there is a positive influence on each variable used in this research.

In this research, food identity shows a 15% influence on the role of stakeholders, where the influence is very small because the existing Chinese food identity has been reformed by following the current trends in modern times. While the cultural diversity of the Chinese shows 99% influence on the role of stakeholders support the existence of the heritage fort museum which can be used as a symbol of a Chinese culture that has existed in the past and present. The existence of a role for each stakeholder also has a significant positive relationship to the creation of a memorable tourism experience in the Tangerang old market area. Support from stakeholders has an important role in supporting an invention of the Benteng Museum tradition,

both in food tourism and cultural tourism.

## Recommendations

For further research, here are some recommendations, as follows:

- a). More varied sample for data that can include not only local tourist, but international tourist as well in.
- b). Including time line limitation of visiting place period for respondents because destination place is changing rapidly, especially during Covid-19.
- c). Deeper evaluation of invented tradition should be conducted to really analyze the potential of preserving local culture of Chinese descendant, so the resources can be managed efficiently.

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