

PILGRIM TOURIST SERVICE PRACTICES MUARA JAMBI COMPOUND TEMPLE

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Abstract. This study aims to analyze the service practices of pilgrim tourists at Muarajambi Temple, a heritage-based pilgrim tourism destination. The study used a qualitative approach with a case study design to gain an in-depth understanding of the service practices applied to pilgrim tourists. Research informants were selected purposively, consisting of area managers, tourism operators, religious leaders, and pilgrim tourists. Data were collected through in-depth interviews, field observations, and documentation, then analyzed using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. The results show that pilgrim tourist services have accommodated the basic needs of visitors by providing physical facilities, spiritual information, and assistance in carrying out religious rituals. These service practices form three main patterns: informative services, assistance services, and facilitative services. Analysis based on the 4A concept shows that the attraction is the main strength of the area because it has high historical, cultural, and spiritual value. However, aspects of accessibility, amenities, and supporting services still require strengthening, especially in service integration, provision of facilities appropriate to pilgrims' needs, and coordination between stakeholders. These findings confirm that the development of a more structured service system is an important factor in improving the quality of the tourist experience while supporting the sustainability of cultural heritage-based religious tourism.

Keywords: Religious Tourism, Pilgrim Tourism, Service Practice, 4A Theory, MCT.

Abstrak. Penelitian ini bertujuan untuk menganalisis praktik pelayanan wisatawan peziarah di Candi Muarajambi sebagai destinasi wisata *pilgrim* berbasis warisan budaya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus untuk memperoleh pemahaman mendalam mengenai praktik pelayanan yang diterapkan kepada wisatawan peziarah. Informan penelitian dipilih secara *purposive* yang terdiri atas pengelola kawasan, pelaku wisata, tokoh agama, dan wisatawan peziarah. Data dikumpulkan melalui wawancara mendalam, observasi lapangan, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelayanan wisatawan peziarah telah mengakomodasi kebutuhan dasar pengunjung melalui penyediaan fasilitas fisik, informasi spiritual, serta pendampingan dalam pelaksanaan ritual keagamaan. Praktik pelayanan tersebut membentuk tiga pola utama, yaitu pelayanan informatif, pelayanan bantuan, dan pelayanan fasilitatif. Analisis berdasarkan konsep 4A menunjukkan bahwa daya tarik menjadi kekuatan utama kawasan karena memiliki nilai sejarah, budaya, dan spiritual yang tinggi. Namun, aspek aksesibilitas, amenities, dan pelayanan pendukung masih memerlukan penguatan, terutama dalam integrasi layanan, penyediaan fasilitas yang sesuai dengan kebutuhan peziarah, serta koordinasi antarpemangku kepentingan. Temuan ini menegaskan bahwa pengembangan sistem pelayanan yang lebih terstruktur menjadi faktor penting untuk meningkatkan kualitas pengalaman wisatawan sekaligus mendukung keberlanjutan wisata religi berbasis warisan budaya.

Kata Kunci: *Pilgrim*, Candi Muarajambi, praktik pelayanan, teori 4A.

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INTRODUCTION

Tourism has become an important sector that contributes not only to economic growth but also to cultural preservation and the strengthening of community identity. Among its various forms, *heritage tourism* and *pilgrim tourism* have attracted increasing attention because they combine cultural appreciation with spiritual experiences. According to Cohen and Hidayah (2021), these forms of tourism provide educational, cultural, and religious values that distinguish them from conventional tourism. Indonesia possesses considerable potential for developing this sector due to its rich historical heritage, cultural diversity, and religious traditions.

One of the most significant cultural and spiritual destinations in Indonesia is the Muaro Jambi Cultural Tourism (MCT) area, recognized as the largest Buddhist temple complex in Southeast Asia. As a legacy of the Srivijaya and Malay kingdoms, MCT preserves archaeological remains with high historical and religious significance. The complex consists of several major temples, including Gumpung Temple, Kedaton Temple, and Kembar Batu Temple, together with ancient canals and supporting archaeological structures that reflect the civilization of the past (Johannes et al., 2024). Beyond its archaeological value, MCT functions as a destination for meditation, religious ceremonies, and Buddhist pilgrimage activities, making it attractive for visitors seeking meaningful spiritual experiences (Ratnawili, 2021).

The growing popularity of *pilgrim tourism* requires destination managers to provide services that accommodate not only recreational activities but also the specific needs of pilgrims. Unlike general tourists, pilgrims expect a peaceful environment, appropriate worship facilities, accurate spiritual information, and services that respect religious values (Marcela, 2024). Consequently, service quality becomes a critical factor in creating meaningful pilgrimage experiences while preserving the sacred character of the destination.

Despite its considerable potential, the implementation of pilgrim services at MCT has not yet fully accommodated these specific needs. Visitor numbers tend to increase during major religious events, such as the Vesak celebration, yet only a relatively small proportion of visitors participate in intensive pilgrimage activities. This condition indicates that existing tourism services are still largely designed for general visitors rather than pilgrims. Several essential aspects, including spiritual guidance, integrated visitor services, worship facilities, and service management, remain insufficiently developed. As a result, there is a gap between the spiritual expectations of pilgrims and the services currently provided by destination managers.

The quality of tourism services can be examined using the 4A framework, consisting of *Attractions*, *Accessibility*, *Amenities*, and *Ancillary services* (Pratama, 2020). These four

components collectively determine the quality of visitor experiences and destination competitiveness. In the context of *pilgrim tourism*, the 4A framework needs to be interpreted from a spiritual perspective, where attractions include sacred values, accessibility supports comfortable pilgrimage activities, amenities facilitate worship, and ancillary services provide institutional support for religious tourism. Tourist segmentation theory further explains that pilgrims represent a distinct market segment whose motivations are primarily driven by spiritual fulfillment rather than recreation (Cohen & Loureiro, 2014). Therefore, tourism services should be designed according to these unique characteristics.

Previous studies have primarily discussed MCT from the perspectives of destination development (Dahmiri, 2022), tourism destination management (Johannes et al., 2023), and community participation in tourism (Johannes et al., 2022). Other studies have examined pilgrimage tourism by emphasizing tourist motivation and spiritual experiences (Cohen, 2002; Loureiro, 2014). However, limited research has specifically analyzed how service practices for pilgrim tourists are implemented in MCT by integrating the 4A framework with the distinctive characteristics of pilgrimage visitors. This gap indicates the need for empirical studies that focus on service practices rather than solely on destination potential or visitor motivation.

Based on these considerations, this study aims to analyze the service practices provided to pilgrim tourists at the Muaro Jambi Cultural Tourism area using the 4A framework. The findings are expected to contribute to the development of heritage-based religious tourism management by providing recommendations for improving tourism services that are more responsive to pilgrims' spiritual needs while supporting sustainable destination management.

METHOD

This study employed a qualitative approach to obtain an in-depth understanding of pilgrim tourist service practices at the Muaro Jambi Cultural Tourism (MCT) area. A qualitative design was selected because it enables researchers to explore participants' experiences, perceptions, and interactions in their natural setting without manipulating research variables (Sujarweni, 2020). The study was conducted in the MCT area, with the research focusing on service practices involving destination managers, tour guides, local communities, and other stakeholders engaged in pilgrimage tourism.

The study utilized both primary and secondary data. Primary data were collected through field observations and semi-structured interviews, while secondary data were obtained from official documents, previous studies, government reports, and other relevant literature. Informants were selected using purposive sampling based on predetermined criteria, including

individuals who were directly involved in providing services for pilgrim tourists and possessed substantial experience in managing tourism activities. Data collection continued until information redundancy was achieved, resulting in six to nine key informants (Renggo, 2022).

Data were collected through three complementary techniques: observation, interviews, and documentation (Maulida, 2020). Observations were conducted to examine service facilities, visitor interactions, and tourism activities directly. Semi-structured interviews were used to explore participants' experiences, perceptions, and challenges in providing services for pilgrims. Documentation, including photographs, institutional reports, and tourism-related records, was used to complement and verify the findings obtained from observations and interviews.

Data analysis followed the interactive model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. During the data reduction stage, interview transcripts, observation notes, and documentation were coded and categorized according to themes related to pilgrim service practices and the four dimensions of the 4A framework (*Attractions, Accessibility, Amenities, and Ancillary services*). In the data display stage, the categorized findings were organized into thematic narratives and matrices to facilitate comparisons among informants and identify recurring patterns. Finally, conclusions were drawn through an iterative process of interpreting the relationships between the findings, existing theories, and previous studies, with continuous verification throughout the analysis to ensure the credibility of the interpretations.

The researcher served as the primary research instrument, supported by interview guides, observation sheets, documentation forms, and audio-recording devices. To ensure the trustworthiness of the findings, data validity was established through source triangulation, theory triangulation, and expert triangulation (Schlunegger, 2024). Furthermore, the study adhered to research ethics by obtaining informed consent from participants, maintaining data confidentiality, respecting local cultural values, ensuring objectivity during data collection and analysis, and upholding scientific integrity throughout the research process (Dahmiri, 2022).

RESULTS

MCT is the largest Hindu-Buddhist temple complex in Southeast Asia, covering approximately 3,981 hectares. This temple complex is thought to be a legacy of the Srivijaya and Malay Kingdoms, which flourished from the 7th to 12th centuries CE. Geographically, the area is located in Maro Sebo District, Muaro Jambi Regency, Jambi Province, Indonesia, precisely on the banks of the Batanghari River, approximately 26 kilometers east of Jambi City.

As the largest and best-preserved temple complex on the island of Sumatra, Muara Jambi Temple holds significant historical and archaeological value. Since 2009, the complex has been nominated as a World Heritage Site by UNESCO. Within the context of regional history, the Malay and Srivijaya Kingdoms wielded influence throughout Southeast Asia and played a crucial role in trade networks and cultural exchange between India and China.

More than just a harmony of nature and culture center, the area was also known as a center of Buddhist education and learning during its time. I-Tsing's 7th-century CE records mention the existence of a Buddhist learning center in Sumatra that served as a reference for scholars and monks from across Asia. Evidence of this intellectual connection is further strengthened by the 9th-century CE Nalanda Inscription, which mentions the construction of a dormitory for monks from Swarnadwipa or Srivijaya, indicating close ties with Buddhist educational centers in India, such as Nalanda.

The research results show that religious tourism management at MCT can be analyzed using the 4A theory (Attractions, Accessibility, Amenities, and Ancillary). These four components mutually support the success of the destination Permatasari, (2022). The main attractions, including historical value, Buddhist culture, and spiritual activities, are still well-maintained. Access to the site is relatively easy by land. Facilities such as parking, restrooms, and food stalls are available, although they need to be improved. From an institutional perspective, the government, management, and local community are involved in supporting the overall management of the area.

Field observations also confirmed the finding that basic facilities such as toilets, shelters, and rest areas are utilized by tourists. Pedestrian paths, parking areas, and access to the area are adequate. Additional services such as security, guides, and tourist information facilitate visitor activities. Interaction between tourists, management, and the local community is active, particularly in assisting pilgrim visitors. However, during large-scale visits, services still require more structured management to ensure optimal performance and avoid disrupting tourists' spiritual experiences.

Pilgrim Tourist Service Pattern

The pilgrim tourist service system in the MCT area demonstrates an organized and flexible system. Service begins with a coordinator Mr. Rudy who manages tourist arrivals and activities through digital communication channels such as WhatsApp and religious communities. This system facilitates coordination and the dissemination of information regarding visit schedules and spiritual activities.

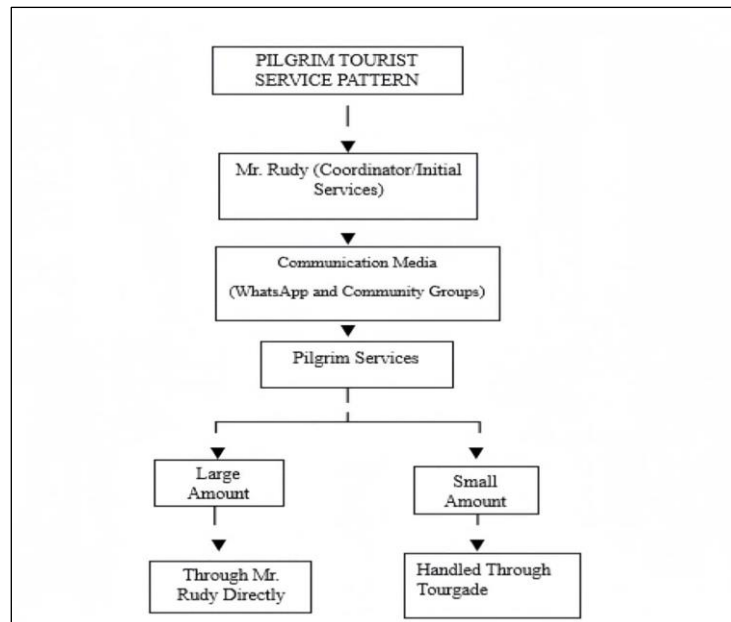


Figure 1. Pattern

Services are then differentiated based on the number of tourists. For large groups, arrangements are made directly through Mr. Rudy, who handles transportation and activities. Meanwhile, tourists in small groups tend to use Tourgade. This pattern demonstrates an adaptation to the needs of pilgrims focused on religious activities. The coordinator's role is crucial to ensuring the smooth and effective operation of services in this religious tourism area.

DISCUSSION

Analysis Based on A4 Theory

Attraction

In the 4A concept, attractions encompass all physical and non-physical elements that are the primary reason for tourists to visit, including historical value, philosophy, spirituality, and traces of teachings that developed in the area. According to Douglas Pearce, (1991) , a tourist attraction is "a named site with a specific human or natural feature which is the focus of visitor and management attention." This definition emphasizes that a destination must have a strong distinctive character and be the center of attention for tourists and managers.

"Mr. Rudy said that the MCT is related to the teachings of deep compassion that emphasizes caring for fellow beings. Theme: compassion. This theme shows that the appeal of the MCT is spiritual because it is related to the values of Buddhist teachings that are still practiced by pilgrims."

"This attraction not only provides the experience of seeing a historical site, but also an inner experience for pilgrim tourists. In addition to the teachings, MCT Temple is also seen as having

a historical connection with an important figure in the Buddhist tradition. “MCT Temple is seen as the ancestral land of teachings by the Tibetan Buddhist community because it has a historical connection with the figure of Atisa Dipamkara Srijnana.”

Theme: Atisa. This theme demonstrates that MCT Temple holds strong historical appeal, especially for pilgrims from the Mahayana and Vajrayana traditions. Its connection to the figure of Atisa Dipamkara Srijnana makes this area not only a cultural tourist attraction but also a spiritual space with historical value within the international Buddhist network.

This spiritual appeal is further strengthened by the harmony of nature and culture practices undertaken by pilgrims. “The practice of Bodhicitta and Lojong is part of the pilgrim’s spiritual activities at MCT as a form of spiritual training and the development of the value of compassion.” (Interview with Mr. Rudy, Buddhist Association, February 2, 2026)

Theme: Bodhicitta. This theme demonstrates that the appeal of MCT Temple extends beyond the historical narrative but also manifests itself in spiritual practices. Pilgrims come not only to visit but also to engage in spiritual training, meditation, and strengthening spiritual values. When analyzed using the 4A theory, the attraction components of MCT fall under the category of non-physical or intangible attractions. These attractions include spiritual values, historical teachings, and the teacher-student lineage in the Buddhist tradition. These findings indicate that MCT Temple possesses a key strength as a religious tourism destination because it offers a spiritual experience for pilgrims.

Accessibility

According to Cooper (2010), accessibility is the ease with which tourists can move from their origin to their destination. A destination has the potential to thrive if it is supported by adequate accessibility. According to Pratama (2020), a tourist attraction without adequate accessibility will struggle to develop into a tourism industry because tourism activities are highly dependent on transportation and communication, which significantly impact a person's desire to travel.

“Besides its attractiveness, accessibility is an important aspect in supporting the smooth journey of tourists to the MCT area. Based on the interview results, the main access to the area is quite good, but access within the area still has limitations. “The main road to the MCT area is quite good and can be passed by private vehicles and tour buses, but the path in the core area of the temple is relatively narrow.” (Interview with Mr. Rudy, Buddhist Association, February 2, 2026).

Theme: narrow. This theme shows that accessibility to the main area already supports tourist visits, but internal access to spiritual points is still not optimal. Large vehicles can reach the main parking area, but cannot reach all pilgrimage sites within the area. This condition is also reinforced by another informant who explained that some spiritual locations are still difficult to reach. “Some locations with high spiritual value such as Bukit Perak, Kotomahligai, Gumpung, and the ancient canal area still have limited access.” (Interview with Brother Ruby, Indonesian Buddhist Student Association, February 9, 2026)

Theme: Access. This theme shows that not all important points in the MCT area are easily accessible to tourists. Some spiritual locations still require small vehicles such as bentors, electric bicycles, or even walking. This can affect the comfort of pilgrims, especially for large groups or international tourists.

Amenities

Amenities are a range of facilities provided to meet tourist needs, including accommodation, food and beverages, entertainment venues, shopping, and other supporting services. Facilities are a key factor that significantly influences repeat visits to a tourist destination (Ratnawili & Ardiansyah, 2021).

Besides accessibility, facilities are also an important element in supporting the religious tourism experience. In the context of MCT Temple, facilities not only serve to provide tourist comfort but also to support the spiritual activities of pilgrims. “The available facilities are sufficient to support religious tourism activities, but they still need improvement in terms of quantity, quality, and more integrated management.” (Interview with Mr. Rudy, Buddhist Association, February 2, 2026)

Another informant, Mr. Borju, added that the area is also frequently used by monks and international communities for meditation and retreats, particularly during religious holidays. Accommodation needs are typically met through simple, self-managed community lodgings. This suggests that the facilities at MCT are essentially basic, but have not yet been fully designed to optimally support international-scale religious tourism. (Interview with Mr. Borju, Tour Guide, January 24, 2026)

Theme: integrated. This theme indicates that basic facilities in the MCT area are available, but their management has not been fully integrated into a more professional religious tourism system. The needs of pilgrims, especially those from the Mahayana and Vajrayana traditions, include not only public facilities but also spaces for ritual activities such as prayer, puja, and meditation. When analyzed based on the 4A theory, the amenities components at MCT are

already available in basic forms, such as toilets, parking areas, gazebos, and rest areas. However, these facilities are not yet fully optimal to support international-scale religious tourism. Therefore, it is necessary to strengthen spiritual-based facilities, such as special meditation rooms, multilingual information centers, and a more integrated facility management system.

Ancillary Services

Ancillary services refer to supporting services that facilitate tourism activities, including destination management institutions, tourism information centers, travel agencies, and other stakeholders involved in the tourism system. These services also encompass organizations that support the development, coordination, and promotion of tourism destinations (Ningtiyas, 2021). At the Muaro Jambi Cultural Tourism (MCT) area, ancillary services are supported not only by formal institutions but also by local community initiatives. One informant explained that community members voluntarily provide transportation services for pilgrims and visitors during religious activities (Interview with Mr. Rudy, Buddhist Association, February 2, 2026). This finding indicates that community participation plays an important role in facilitating visitor mobility, particularly during large religious events.

From the perspective of the 4A framework, however, these supporting services remain largely informal and have not been fully integrated into a coordinated destination management system. This condition demonstrates the community's strong commitment to supporting pilgrimage tourism, but it also reveals an institutional weakness. If supporting services continue to depend primarily on individual initiatives and voluntary participation, their continuity may become vulnerable to changes in community involvement, leadership, or resource availability. Such dependence could reduce service consistency and limit the destination's capacity to accommodate increasing numbers of pilgrims in the future. Therefore, strengthening institutional coordination, establishing integrated tourism information services, clarifying stakeholder roles, and developing standardized service mechanisms are essential to ensure the long-term sustainability and professionalism of ancillary services at MCT.

Captive Market

A captive market refers to a group of consumers who demonstrate strong loyalty to a particular destination or service, resulting in a high likelihood of repeat visits. In the context of pilgrimage tourism at the Muaro Jambi Cultural Tourism (MCT) area, this concept is reflected

in the Buddhist pilgrim community. Their visits are primarily motivated by spiritual beliefs and historical connections rather than recreational purposes.

The findings indicate that Mahayana and Vajrayana Buddhist communities from countries such as Tibet, China, Bhutan, Nepal, and Taiwan represent an important pilgrimage market for MCT. According to Mr. Rudy Chang (Interview, February 2, 2026), many pilgrims believe that the Buddhist traditions practiced in their communities are historically connected to the journey of Atisa Dipamkara Śrījñāna, who studied in Suwarnadwipa (present-day Muaro Jambi). This historical connection strengthens pilgrims' emotional and spiritual attachment to the site, encouraging repeated visits.

Mr. Rudy Chang further explained that approximately 500 to 600 Buddhist monasteries (*seloko*) in Tibet and China recognize this historical relationship. He also noted that the discovery of numerous ancient inscriptions within the temple complex reinforces MCT's significance as an important center of Buddhist learning in the past. These findings suggest that the destination possesses a relatively stable and predictable pilgrimage market because visitors are driven by enduring religious and historical values rather than temporary tourism trends. This strong spiritual attachment represents an important asset for the sustainable development of pilgrimage tourism, provided that destination management continues to preserve the site's historical authenticity and religious significance.

CONCLUSION

Based on the research results, the pilgrim tourist service practices at MCT have been running quite well and are able to support Buddhist pilgrimage activities. Services are not limited to physical facilities, but also include non-physical support such as spiritual information, ritual guidance, and visit coordination. There are three main service patterns: informative, assistance, and facilitative. Based on the 4A theory, attraction is the main strength, while accessibility, amenities, and ancillary services are already available but still need improvement. Overall, strengthening service integration, improving spiritual facilities, and optimizing management are needed for more sustainable services.

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