

# Local People's Perception Towards Visitation to Museum Rumah Kelahiran Buya Hamka: An Ungendered Perspective

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**Abstract.** Local people, both male, and female contribute significantly to the development of tourism in their area. Their perception towards visitors will influence their behaviors towards literary tourism destinations, including those in West Sumatra. The article aims at, first, evaluating the visitation to Museum Rumah Kelahiran Buya HAMKA within five years (2015-2019), analyzing the attitudes and behaviors of the local people towards visitation, scrutinizing how the people deal with the visit's socio-culturally, and lastly, showing how the people perceive the visitation. The data on visitation were gathered from the museum archive. The information on local people's ungendered perceptions came from a questionnaire filled in by a sample of 30 people in Sungai Batang, West Sumatra, Indonesia. The descriptive survey technique was used to determine how the local people perceived the museum and its visitors. The results indicate that the yearly visits remain constant. However, the museum's monthly visits fluctuate and correlate with the visit times. The people generally support the museum's existence, the visitors, and the side effects of the visitation. Their answers indicate that they pay positive attitudes and behaviors towards the museum's activities because they helped improve their local economy.

**Keywords :** birth home museum, HAMKA, literary tourism, local people, perception

## 1 Introduction

Carbonell (2004: 1) [5] argues that a museum is "(1) a literal gathering place for the reception of histories, memories, natures, nations, cultures, and audiences ...." There might be hundreds of places like it in Indonesia now, which can be categorized as historical, cultural and art museums. Literary museums are part of cultural museums, which begin to get attention recently. As there are more museums to explore in Indonesia, more people visit museums in Indonesia today than ever before. Many literary museums in this nation include The Words Museum of Andrea Herata in Belitung, The Poetry Home of Taufiq Ismail in Tanah Datar, and The HAMKA Birth Home Museum in Sungai Batang, Agam, West Sumatra. The Birth Home Museum of HAMKA (Museum Rumah Kelahiran Buya HAMKA, for short the HAMKA Museum) is among 12 museums in West Sumatra (Rusmiyati et al. 2018)[13].

These museums attract thousands of visitors every year. The HAMKA Museum alone receives over 10,000,000 visits per year, based on the museum report. These museums, including the HAMKA Museum, are significant in education, including historical studies (Asmara 2019)[3]. Illahi (2019) [9] writes that the HAMKA Museum is a unique museum containing HAMKA's heritage collections. The building of this museum is in the form of a traditional house that reflects the Minangkabau identity. The construction of the HAMKA Museum was provided with funds from ABIM (Force Belia Islam Malaysia) and the Agam Regency government. The people who visited the museum interacted with other visitors and also the local people around the museum.

How is the flow of visitors to the museum? What is the local people's perception of the visits? Fitri (2020) [7] writes that HAMKA was an Indonesian Islamic figure who wrote hundreds of books with various topics, ranging from philosophy, interpretation, history, customs and culture, literature, etc. The HAMKA Museum is a literary museum that was established on 11 November 2011. The Governor of West Sumatra, Zainal Bakar, agreed that the museum be built precisely above the home of HAMKA's parents, which had collapsed in Japanese times. The museum aims to be an educational, historical, and cultural attraction for visitors and the public.

As mentioned in its vision and mission, the museum is tasked with creating a professionally managed museum and appreciating visitors and the people who use the museum as social and cultural learning media. As an educational medium, the museum offers visitors the opportunity to explore HAMKA's thoughts through discussions with managers, displayed items, and books on the legacy of HAMKA. This museum provides visitors with an education that HAMKA has been known for several professions ranging from a prominent preacher whose influence reaches Singapore, Malaysia, the Middle East, and America.

Besides being a great scholar, he was also known as a journalist, historian, writer, and statesman. He has written 118 books and some papers, essays, and articles. The museum establishment is in line with the government's effort to facilitate the visitors to study the history and culture of Minangkabau. This museum has been managed and framed in line with Minangkabau culture and history as suggested by some scholars, such as Nopriyasman (2019)[12], who argued that West Sumatra's tourism should be framed according to its history and culture.

Naredi et al. (2019) [11] also stressed similar things by introducing museums as centers for information on the history. They believe that museums function to upgrade people's awareness of history, especially for the younger generation. Besides, the HAMKA Museum also provides a cultural learning center for visitors and the surrounding community. The museum was built similar to the original home of Haji Rasul, HAMKA's father, and is located precisely on his old home. This museum collects valuable objects belonging to HAMKA and his family, such as photographs, typewriters, robes, and clothing, all of which reach more than 100 items.

This paper explores the flow of visits to the HAMKA Museum and how the community around the museum perceived the visits. It looks at the statistical data of the visits that have occurred over the last five years. It also provides reasons why and how the local people perceive the visitation to the museum. Specifically, this study's aims are four-folds. First, it evaluates the museum's visitation phenomena within five years (2015-2019), including the number of visitors per year, months, and days. Second, the article analyses the attitudes and behaviors of the local people towards visitation. Third, it scrutinizes how the people deal with the visit's socio-culturally through their involvement in and support for the museum. Lastly, it shows how the people perceive the visitation as a trigger to improve the local economy.

### **On Tourism and Local People's Support**

According to WTO (1993), tourism deals with the activities of people going and spending time in destinations beyond their homes for less than a year for either leisure, business, or other goals. Spillane (1987) [14] explained five kinds of tourism in terms of purpose. People may go either for pleasure, cultural aims, sports, business, or convention. When going as tourists, they face some elements they can see and feel during the tourism activity. Tourism relates to tourists and the people who live their lives in and around the destinations. The activities in the destinations can impact the local people's lives in many aspects.

However, tourism can also be a significant sector to upgrade the economy in specific communities. Tourism in the local community enjoys its greater advantage when the community gets significant involvement and minimizes its negative influences. Gilmour & Fisher (1991) [8] have stressed that a community is often defined as a group of individuals with mutually recognized interest within the resources of a selected area instead of as people living in this area." So, various parties like the government, private sectors, and those who reside in or adjacent to the tourism destinations are needed to run the tourism activities. Yet Ashley & Roe (1998) [2] argued that tourism could cause some locals to have problems such as displacement, local resource depletion, increased living costs, and cultural exploitation.

Although different stakeholders hope for different kinds of people's involvement (Tosun, 2006)[15], Aref (2011) [1] has reminded that influential stakeholders of tourism destinations should communicate to come to the right decisions to grow and develop the destinations. Then, Ertuna & Kirbas (2012) [6] alert that the tourism destinations can develop in line with the local people's participation. Their significant support can make them sustainable and help improve their welfare.

In addition, the local people's culture, tradition, knowledge, and environmental conservation improve along with the people's support. Local people are essential in tourism development. If local people's expectations and skills do not go along with tourism development and planning, they should undermine its capacities. Local people have to be involved in policy, plans, and delivery, and the destination management needs to enhance people's trust (Muganda, Sirima, & Ezra, 2013)[10]. In summary, local people's involvement is essential for tourism activities and development (Breugel, 2013)[4].

## **2 Methodology**

We focused our attention on the data of visitor flow to the HAMKA Museum. To determine the number of visitors, we record it from the guest book and information from the museum archives. A descriptive survey technique was employed as the study method. In this study, the researchers conducted a direct survey of the existence of the HAMKA Museum over the people around the museum. Observations and surveys were conducted on Saturday, 22 February 2020. To find out how the people perceived the visit, we distributed a questionnaire to 30 local people.

We employed two sets of data: the first derives from the visitor profile issued by the HAMKA Museum in the last five years (2015-2019). The data were used to analyze the trend of the visit to the museum. The second, a sample of 30 local people was surveyed at the museum in Sungai Batang, Maninjau, Agam, Sumatra Barat by reviewing the people's perceptions of the destination.

### 3 Result and Discussion

#### 3.1 The Flow of Visits to the HAMKA Museum

There are two sets of data that were gathered. First, the data taken from the HAMKA Museum, which issued the number of visitors to the museum in 5 years (2015, 2016, 2017, 2018 and 2019). We did not collect the data from 2020 and after because the museum visits began to drop significantly after 2019 due to the Corona pandemic.

So, to analyze the visits in a normal situation, we excluded the visits after 2019. All data were complete except for the year 2019, which is minus data of visitors in December. Second, the data are taken from questionnaires distributed to the museum visitor in January 2020. The data from the museum are presented in Tables 1, 2, 3, 4, and 5 below.

**Table 1.** Visitors to The HAMKA Museum 2015

Month	Mon-day	Tues-day	Wednes-day	Thurs-day	Friday	Satur-day	Sun-day	Total Number	Unit
January	173	173	151	190	104	253	253	1.286	Person
February	132	132	147	136	139	185	188	1.083	Person
March	172	172	197	116	141	186	153	1.158	Person
April	105	105	127	128	117	122	143	844	Person
May	126	126	129	127	125	237	231	1.097	Person
June	117	117	87	73	114	146	141	783	Person
July	110	110	131	146	148	179	146	976	Person
August	147	147	121	122	83	148	181	939	Person
September	132	132	160	159	133	121	134	994	Person
October	149	149	138	154	194	197	157	1.135	Person
November	175	175	140	141	133	144	194	1.069	Person
December	158	158	169	178	136	189	186	1.188	Person
Total/year	1.696	1.696	1.697	1.670	1.567	2.107	2.107	12.552	Person

Source: The HAMKA museum

In 2015, the flow of visitors to the HAMKA Museum was fluctuating but without sharp differences. The lowest visits were in June, and the highest was in January. The number of visitors in January and December indicates the best time for the visitors as the months denotes holiday times so that more visitors came to visit. Saturdays and Sundays were the favorite days for visitors to travel to the location.

**Table 2.** Visitors to The HAMKA Museum 2016

Month	Mon-day	Tues-day	Wednes-day	Thurs-day	Friday	Satur-day	Sun-day	Total Number	Unit
January	187	113	134	131	124	171	199	1.059	Person
February	179	174	165	120	147	154	125	1.064	Person
March	140	211	164	206	141	141	124	1.127	Person
April	176	144	164	142	199	175	159	1.159	Person
May	119	137	129	90	113	93	136	817	Person
June	110	109	172	172	100	100	116	879	Person
July	100	109	104	108	136	135	142	834	Person
August	162	165	147	115	99	97	117	902	Person
September	135	132	122	169	168	124	128	978	Person
October	142	89	119	116	112	153	147	878	Person
November	123	167	181	120	109	113	111	924	Person
December	139	143	131	183	197	175	153	1.121	Person
Total/year	1.712	1.693	1.732	1.672	1.645	1.631	1.657	1.742	Person

Source: The HAMKA Museum

In 2016, the flow of visitors to the HAMKA Museum was fluctuating as it was in 2015. The lowest visits were in May, and the highest was in April. The number of visitors in January-April and December indicate the best times for the visitors as the months denote holiday times so that more visitors came to visit. The days of the week are the same days to travel to the location.

**Table 3. Visitors to The HAMKA Museum 2017**

Month	Mon-day	Tues-day	Wednes-day	Thurs-day	Friday	Satur-day	Sun-day	Total Number	Unit
January	173	162	151	190	104	253	253	1.286	Person
February	132	156	147	136	139	185	188	1.083	Person
March	172	193	197	116	141	186	153	1.158	Person
April	105	102	127	128	117	122	143	844	Person
May	126	122	129	127	125	237	231	1.097	Person
June	117	105	87	73	114	146	141	783	Person
July	110	116	131	146	148	179	146	976	Person
August	147	137	121	122	83	148	181	939	Person
September	132	155	160	159	133	121	134	994	Person
October	149	146	138	154	194	197	157	1.135	Person
November	175	142	140	141	133	144	194	1.069	Person
December	158	172	169	178	136	189	186	1.188	Person
Total/year	1.696	1.708	1.697	1.670	1.567	2.107	2.107	12.552	Person

Source: The HAMKA Museum

In 2017, the flow of visitors to the HAMKA Museum was also fluctuating. The lowest visits were in June, and the highest was in January. The number of visitors in January-March and October-December indicate the best times for the visitors as the months denote holiday times so that more visitors came to visit. Saturdays and Sundays were the favorite days for them to travel to the location.

**Table 4. Visitors to The HAMKA Museum 2018**

Month	Mon-day	Tues-day	Wednes-day	Thurs-day	Friday	Satur-day	Sun-day	Total Number	Unit
January	143	109	161	154	109	125	109	910	Person
February	89	94	115	126	101	179	180	884	Person
March	99	121	155	140	120	201	146	982	Person
April	88	69	59	89	44	163	199	711	Person
May	84	103	140	133	74	184	189	907	Person
June	71	96	150	170	108	117	88	800	Person
July	97	176	146	75	99	96	94	783	Person
August	107	83	101	120	106	157	154	828	Person
September	98	87	92	95	85	220	224	901	Person
October	110	129	104	101	99	178	169	890	Person
November	136	103	121	180	140	174	181	1.035	Person
December	88	72	94	85	75	223	218	855	Person
Total/year	1.210	1.242	1.438	1.468	1.160	2.017	1.951	10.486	Person

Source: The HAMKA Museum

In 2018, the flow of visitors to the HAMKA Museum was as fluctuating as the previous years, but without sharp differences. The lowest visits were in June, and the highest was in January. The number of visitors in January and December indicates the best time for the visitors as the months denotes holiday times so that more visitors came to visit. Saturdays and Sundays were the favorite days for them to travel to the location.

**Table 5. Visitors to The HAMKA Museum 2019**

Month	Mon-day	Tues-day	Wednes-day	Thurs-day	Friday	Satur-day	Sun-day	Total Number	Unit
January	103	136	112	135	138	109	125	858	Person
February	172	89	94	115	126	213	226	1.035	Person
March	156	104	120	165	140	252	280	1.217	Person
April	241	257	175	173	182	279	225	1.532	Person
May	172	184	212	213	204	277	234	1.496	Person
June	155	165	160	170	177	258	249	1.334	Person
July	143	150	175	157	136	238	241	1.240	Person
August	168	136	135	138	140	286	240	1.243	Person
September	235	242	142	161	165	235	256	1.436	Person
October	180	169	195	187	166	331	270	1.498	Person
November	192	148	137	160	194	254	212	1.297	Person
December	0	0	0	0	0	0	0	-	Person
Total/year	1.917	1780	1.657	1.774	1.767	2.732	2.558	14.186	Person

Source: The HAMKA Museum

In 2019, the flow of visitors to the HAMKA Museum was not different from the previous years. The lowest visits were in January, and the highest was in April. The number of visitors from February to November indicates the best times for the visitors. Saturdays and Sundays were the favorite days for them to travel to the location.

The domestic and foreign tourists to The HAMKA Museum come from various regions in West Sumatra and neighboring provinces to neighboring countries such as Malaysia. The HAMKA Museum does not provide data on the profile of tourists who visited. They only record the number of tourists who come annually. They do not release data such as gender, age, origin, citizenship, economic status, etc. The number indicates that tourists are coming from 10 thousand to 15 thousand people per year.

**Table 6. Total visit per year and per day**

Year	Mon-day	Tues-day	Wednes-day	Thurs-day	Friday	Satur-day	Sunday	Total
2015	1.696	1.708	1.697	1.670	1.567	2.107	2.107	12,552
2016	1.712	1.693	1.732	1.672	1.645	1.631	1.657	11,742
2017	1.696	1.708	1.697	1.670	1.567	2.107	2.107	12,552
2018	1.210	1.242	1.438	1.468	1.160	2.017	1.951	10,486
2019	1.917	1.780	1.657	1.774	1.767	2.732	2.558	14,185
Total	8.231	8.131	8.221	8.254	7.706	10.594	10.380	61,517

Source: The HAMKA Museum

Table 6 shows that the HAMKA Museum has received more than 60 thousand visitors within five years. Although there was no sharp difference in number between the years, the peak of the visit was in 2019 with over 14 thousand, showing the increase in number compared to 2015 and 2017. There were more visitors on the weekends, where Saturdays and Sundays were the favorite times to visit the museum. The increase in number might reach 20% higher than that on other working days.

**Table 7. Total visitors per month**

Month	2015	2016	2017	2018	2019	Total/month
January	1.286	1.059	1.286	910	858	5.399
February	1.083	1.064	1.083	884	1.035	5.149
March	1.158	1.127	1.158	982	1.217	5.642

April	844	1.159	844	711	1.532	5.090
May	1.097	817	1.097	907	1.496	5.414
June	783	879	783	800	1.334	4.579
July	976	834	976	783	1.240	4.809
August	939	902	939	828	1.243	4.851
September	994	978	994	901	1.436	5.303
October	1.135	878	1.135	890	1.498	5.536
November	1.069	924	1.069	1.035	1.297	5.394
December	1.188	1.121	1.188	855	-	4.352
Total/year	12.552	11.742	12.552	10.486	14.186	
				Total 5 years		61.517

Source: The HAMKA Museum

Table 7 indicates that monthly visits to the HAMKA Museum range between 4,5 and 5,5 thousand each month. There were no particular months for visitation. The lowest visits were 711 in April 2018, and the highest was 1,532 in April 2019. Visits in April, June, July, August, and September indicate months of low seasons while high season appears in other months. Clearer visits per month and day can be seen in graphs 1 and 2 below.

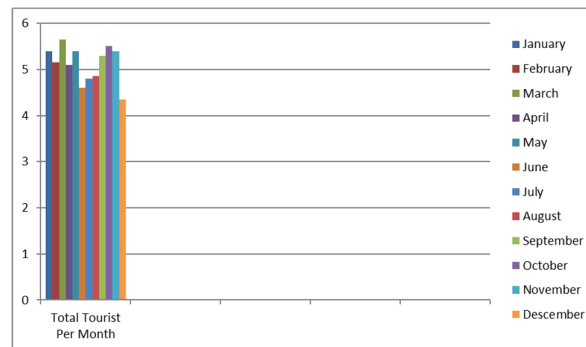


Fig 1. Monthly Visit to the HAMKA Museum

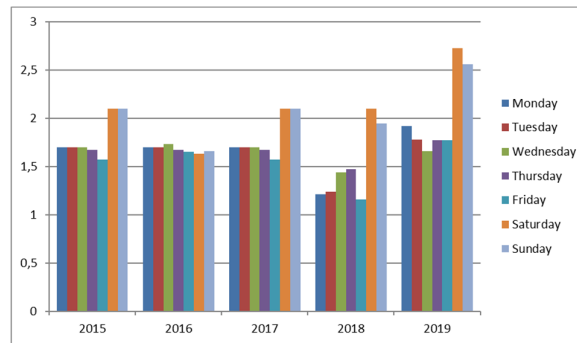


Fig 2. Total visitors per day

### 3.2 Local people's perception of the visitation to the HAMKA Museum

Local people play an essential role in tourism development in Sungai Batang. They help promote the destinations by providing products and services to the destination. The HAMKA Museum somewhat contributes to the development of the people by adopting various practices and educating the visitors and the residents. It promotes the local culture, creates environmental awareness among the local community, and upgrades economic opportunities for the locals.

**Table 8.** Local Respondents' Profile

Sex	Male 16 (53%)	Female 12 (40%)	Undecided 2 (7%)			
Education	Junior High 5 (17%)	Senior High 19 (63%)	College 3 (10%)	Undecided 3 (10%)		
Occupation	Farmer 2 (7%)	Seller 14 (47%)	Private 6 (20%)	Student 2 (7%)	Undecided 6 (20%)	
Income	BelowRp1M	Rp. 1M-3M	Other			
Age	15-25 4 (13%)	25-35 2 (7%)	36-45 13 (43%)	46-55 8 (27%)	Above 55 1 (3%)	Undecided 2 (7%)

Source: Research data

Table 8 shows that most respondents were local males (16: 53%) compared to females (12: 40%), who mainly worked as sellers (14: 47%) and private sectors (6: 20%). They were primarily junior and senior high school graduates, respectively 5 and 19 locals, who earned below Rp 1 million per month. These locals were productive, mostly between 36-45 (43%) and 46-55 (27%).

**Table 9.** The influence of visitors on Local people's lifestyle

Type of Influence	Influential	Not Influential	No Response
Dressing style	13 : 43%	15 : 50%	2 : 7%
Way of speaking	15 : 50%	13 : 43%	2 : 7%
Behavior	13 : 43%	15 : 50%	2 : 7%
Lifestyle	2 : 7%	26 : 87%	2 : 7%
Local culture	25 : 83%	25 : 83%	2 : 7%
Customs	25 : 83%	25 : 83%	2 : 7%

Source: Research data

The local people's responses show two sides of answers between balanced and dominant perceptions. There are some influences that the visitor's impact on the local people's lifestyle. They think that dressing, speaking, and behavior do influence them proportionately between thoughts on their influence or not, respectively 13-15 (43%-50%), 15-13 (50%-43%), and 13-15 (43%-50%). Differently, the majority believed that visitors did not influence their lifestyle, local culture, and customs, respectively 2-26 (7%-87%), 3-25 (10%-83%), and 3-25 (10%-83%), leaving only 2 (7%) undecideds.

### 3.3 Local People's Involvement

The people of Sungai Batang positively perceived that the visitation to the HAMKA Museum was not a one-sided activity that the visitors decided to do, but it also worked to activate them to act. Such a move directly or indirectly encouraged them to increase the visits and improve the quality of the visitation in and around the destination. The people's level of participation can be seen in Table 10.



**Table 10. Local People's Participation**

Participation	Yes	No	No Response
Take part in the museum managerial acts.	16 : 53%	12 : 40%	2 : 7%
Participate in activities related to environmental reservation and culture in the destination and around it.	20 : 63%	8 : 27%	2 : 7%
Part of the museum management team.	4 : 13%	24 : 80%	2 : 7%

Source: Research data

Most of the local people participate within the management or in the activities the museum runs. Other than the 4 (13%) who were part of the management, the majority (16: 53%) wanted to take part in any acts the management team offered, compared to those who did not want to get involved (12: 40%). Regarding the activities held by the museum, 20 (63%) participated; 8 (27%) did not get involved, and 2 (7%) did not decide.

**Table 11. Local People's Support**

Types of support	Do agree	Agree	Doubt	Agree less	Disagree	No response
The local Communities need to support management initiatives towards sustainable tourism.	12 : 40%	16 : 53%	-	-	-	2 : 7%
The local Communities need to participate in sustainable tourism planning and development.	10 : 33%	18 : 60%	-	-	-	2 : 7%
The local community needs to work together and be involved with relevant parties in the development and management of the museum.	8 : 27%	19 : 63%	1 : 3%	-	-	2 : 7%
The local community needs to be involved in activities related to environmental conservation efforts of this touristic attraction and the surrounding environment.	9 : 30%	14 : 47%	-	-	-	2 : 7%

Source: Research data

When they were asked to support the existence of the museum in four areas of support: management initiative, tourism planning and development, collaborative involvement, and direct involvement, the people's answers generally fall between do agree (8-12 : 27%-40%) and agree (14-19 : 47%-60%). Nobody disagreed, and 2 (7%) were undecided.

### 3.4 Economic Opportunities

The HAMKA Museum offers opportunities for visitors to study history and culture and upgrade the local economy. The coming in and going out of the visitors impacted the economy to grow. Looking at the economic benefits, we can see such a reality of four economic aspects as seen in the following table.

**Table 12. Providing local economic opportunities in the tourism sector**

Economic Opportunity	Yes	No	No Response
Did the destination trigger job vacancy to grow?	28 : 93%	-	2 : 7%
the HAMKA Museum improves the growth of the local people's economic opportunities and	28 : 93%	-	2 : 7%

small-scale entrepreneurs.			
the HAMKA Museum has increased the ownership of business capital.	22 : 73%	6 : 20%	2 : 7%
There is an increase in local community skills related to tourism activities at this location.	25 : 83%	3 : 10%	2 : 7%

Source: Research data

Table 12 shows that the museum offers chances for people to grow their local economy through job vacancies, entrepreneurial opportunities, business capital, and skills. These four areas, according to the people work between 22-28 (73%-93%). Of the 30 respondents, 3-6 (10%-20%) suggest they did not see such a chance, and 2 (7%) chose undecided.

**Table 13.** Economic benefit/influence of the museum's tourism activity

Types of Benefit / Influence	Yes	No	No Response
Did the museum activities cause the purchasing? to upgrade the product and service made and provided by the local people?	27 : 90%	1 : 3%	2 : 7%
Is there any improvement in the local economy as? a side effect of the museum of HAMKA?	27 : 90%	2 : 7%	1 : 3%
Are the visits to the museum beneficial? to the locals economically?	27 : 90%	1 : 3%	2 : 7%

Source: Research data

Tourism activities in the HAMKA museum prove to have some significant impact on local people's economy. When answering the three questions regarding the economic improvement the museum caused them to benefit, they signaled that the museum activities were influential to their economy. Of the 30 respondents, 27 (90%) benefited from the tourism destination. Only 1-2 (3-7%) believed it did not, and 1-2 (3-7%) were undecided. The opportunities the museum offers and the involvement the people worked through to go in line with their wills to perceive the visitors in a positive tone are shown in Table 14.

**Table 14.** Rate of local people's acceptance over the visitors

Local people's perception over the visitors	Welcoming	28 : 93%
	Quite welcoming	-
	Neutral	-
	Welcoming less	-
	Not welcoming	2 : 7%

Source: Research data

Table 14 indicates that the local people welcome the visitors. Of the 30 respondents, 28 (93%) answered that they were happy to accept all visitors, and only 7% did not decide their answers.

## 4 Conclusion

This paper examines the flow of visits to the HAMKA Museum by analyzing datasets obtained through the museum records and the local people's perception of the museum. The results indicate that the visit to the museum fluctuated in times. The local people generally support the destination in many aspects, including positive economic impacts on the people and the reciprocal benefit both sides get. Although they thought that the visitors could negatively impact their lives, we can denote key differences in local peoples' perception over the visitors within the idea that it offers them more benefits than disadvantages. The facts presented suggest

that the visits to the museum for the local people appear as meaningful as their effort to improve their life.

For them, the alternative way to cope with the museum is to raise their support and get involved in its management and activities directly or indirectly. They show that the visits to the HAMKA Museum are entirely meant for them. These findings provide an essential betterment in exposing the flow of visits to the museum and suggest how the visits to the museum might enable the local people to welcome more visitors in the future. They also indicate the possibility of managing the visit flow, fostering local people-related factors, and the benefits of approaching and handling the locals.

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