




# Cultural Tourism Development at Chin Swee Caves Temple, Genting Highlands: A GIS and SWOT-Based Learning Resource

Ratu Insani Ramadona<sup>1</sup>, Dedi Hermon<sup>1\*</sup>, Rosmadi Bin Fauzi<sup>2</sup>, Daniel Friess<sup>3</sup>

<sup>1</sup>Universitas Negeri Padang, Prof. Dr. Hamka St., Padang, West Sumatera, 25171, Indonesia

<sup>2</sup>Universiti Malaya, 50603, Kuala Lumpur, Wilayah Persekutuan Kuala Lumpur, Malaysia

<sup>3</sup>Tulane University, 6823 St Charles Ave, New Orleans, LA, 70118, United States

\*Corresponding author, email: dihermon006@gmail.com

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## Abstract

Cultural tourism development plays an important role in maintaining destination sustainability amid the dominance of modern entertainment tourism. Chin Swee Caves Temple in the Genting Highlands, Malaysia, represents a cultural and spiritual tourism destination characterized by distinctive architectural, historical, and religious values and has potential as a contextual learning resource. Previous studies on Genting Highlands have largely focused on entertainment tourism and economic development, while limited attention has been given to the integration of cultural tourism, spatial analysis, and educational functions. This study aims to analyze cultural tourism potential, identify GIS-based cultural tourism zoning, and formulate development strategies using SWOT analysis integrated with the educational role of the site. The research employed a mixed-method approach combining field observations, interviews, and documentation with spatial analysis using Geographic Information Systems (GIS). Internal and external factors influencing tourism development were evaluated using IFAS and EFAS matrices. The findings show that Chin Swee Caves Temple is positioned in Quadrant I, indicating a growth-oriented strategy supported by strong internal factors and favorable external opportunities. Key strengths include accessibility, environmental comfort, strategic location, and the aesthetic and spiritual value of traditional Chinese architecture, while the main challenges relate to limited cultural interpretation, visitor safety management, local community involvement, and competition with modern tourism attractions. The novelty of this study lies in integrating GIS-based spatial zoning with SWOT strategic analysis to support cultural tourism development while positioning the site as a contextual learning resource for geography and social studies education.

## 1. Introduction

Tourism is one of the largest industrial sectors in the world, developing across countries and contributing to economic growth. In Indonesia, Law Number 10 of 2009 concerning Tourism affirms that tourism activities are part of human rights in utilizing leisure time and freedom of movement. Tourism activities contribute to increasing foreign exchange earnings, creating employment opportunities, and strengthening national and regional economies. The quality of tourism destination management influences regional competitiveness and sustainable economic development (Khaksar & Amir, 2023). Human travel has occurred since ancient times and has been influenced by various needs, including safety, social, and cultural needs. The phenomenon of traveling outside one's place of residence later developed into tourism activities (Purnomo & Aristin, 2022). Tourism development is influenced by mobility freedom, availability of transportation and communication facilities, attractiveness of tourism destinations, security assurance, and quality of services and information (Fitriani, 2024). These elements form an interconnected tourism system that determines the success of a tourism destination.

Malaysia is known as a multicultural country inhabited by the major ethnic groups of Malays, Chinese, and Indians. Islam is the official religion of the state, while other religions coexist harmoniously in social life. Cultural, religious, and traditional diversity constitutes national wealth reflected in daily life and tourism sector management. Malaysia's natural diversity, ranging from tropical rainforests, mountains, to coastal and island areas, strengthens its position as one of the leading tourist destinations in Southeast Asia (Alam, Choy, Begum, Alam, & Siwar, 2015). Various iconic tourist destinations in Malaysia are internationally recognized, such as the Petronas Twin Towers, Merdeka Square, Istana Budaya, the National Mosque, as well as various museums and

historical monuments (Rahmadani & Ahmad, 2018). In addition to man-made attractions, Malaysia also offers natural attractions such as Batu Caves, Kuala Lumpur Bird Park, and mountainous tourism areas. The Malaysian government continues to develop new tourism areas, including remote regions and education-based tourism, as part of strategies to increase domestic and international tourist visits (Tang & Tan, 2015).

The Malaysian tourism sector is strengthened by the national program “Malaysia Truly Asia,” which represents the diversity of cultures, festivals, and traditions of its society. The slogan reflects the blend of Malay, Chinese, and Indian cultures living side by side within one country (Hussin, 2018). Culinary diversity, arts, and lifestyle further shape Malaysia’s tourism identity. Cultural tourism has become one of the main attractions supporting Malaysia’s image as an Asian-character destination. Genting Highlands is a mountainous tourism area located in the state of Pahang, approximately 35 kilometers from Kuala Lumpur. The area has developed into an integrated tourism center combining modern entertainment, accommodation, and natural attractions (Nurhuda, 2023). The presence of Chin Swee Caves Temple on the slopes of Genting Highlands symbolizes the cultural and spiritual heritage of the Chinese community in Malaysia. The temple’s architecture, moral values, philosophy of life, and natural panorama create a space for cultural and spiritual reflection (Islam & Khozaei, 2021).

The surrounding area of Genting Highlands, such as Gohtong Jaya, holds historical value related to the development of the tourism area pioneered by Tan Sri Lim Goh Tong. Values of hard work, cultural resilience, and collective spirit are reflected in the history of the area’s development. Tourism activities in Genting Highlands are currently dominated by theme parks, casinos, shopping centers, and large-scale hotels. Local cultural attractions such as traditional arts, cultural education, and community roles have not become a primary component of the tourism experience (Lee et al., 2020). The dominance of modern entertainment industries in Genting Highlands has reduced attention to the preservation of local cultural values and the mountainous environment. Development pressures, globalization influences, and limited local community participation contribute to the shifting cultural identity of the tourism area. Cultural value-based tourism development serves as a strategic approach to maintaining local identity, strengthening community roles, and creating tourism experiences rooted in history, spirituality, and local wisdom in Genting Highlands (Hartaman et al., 2021).

The development of Genting Highlands as a mountainous tourism destination indicates the dominance of commercially oriented modern entertainment attractions, while local cultural tourism potential has not been systematically developed (Hua, 2018). Previous studies have largely discussed Genting Highlands from the perspective of tourism economics, entertainment, and infrastructure development, whereas studies integrating local cultural values, mountainous tourism zoning, and community roles remain limited. This condition results in the underrepresentation of cultural identity in destination planning and management, so the contribution of cultural tourism to the sustainability of the mountainous area has not been optimal. Cultural tourism also has a close relationship with education, particularly as an experiential learning resource (Franco, Sánchez, & López, 2022). Cultural tourism destinations provide learning spaces containing historical, geographical, cultural, and social values in tangible forms, so they can be utilized as contextual learning resources outside the classroom (Tomasi, Paviotti, & Cavicchi, 2020). Cultural tourism areas such as Chin Swee Caves Temple present mountainous landscapes, spatial zoning patterns, architectural symbols, and cultural practices relevant to geography learning, especially in topics concerning human–environment interaction, cultural diversity, and spatial utilization. The integration of cultural tourism objects into learning provides students with opportunities to relate theoretical concepts to field realities while strengthening spatial literacy, cultural appreciation, and environmental preservation attitudes.

This research is directed at filling the research gap through an analysis of cultural tourism development in the mountainous area of Genting Highlands, focusing on the Chin Swee Caves Temple zone. The novelty of this study lies in the integration of GIS-based spatial approaches, analysis of local cultural values, and formulation of tourism development strategies using SWOT within a unified analytical framework. The objectives of this study are focused on analyzing cultural tourism zoning, identifying local cultural values as tourism attractions, and formulating development strategies for mountainous cultural tourism oriented toward cultural preservation and community involvement.

## 2. Method

### 2.1. Research Design

This study employs a mixed-method research design, combining quantitative and qualitative approaches. The quantitative approach is used for GIS-based spatial analysis and the assessment of cultural tourism development strategies using SWOT analysis and the Quantitative Strategic Planning Matrix (QSPM). The qualitative approach is applied to explore local cultural values through interviews, observation, and documentation. This design was selected to obtain a comprehensive spatial, social, and cultural overview in the development of cultural tourism in the mountainous area of Genting Highlands, Malaysia.

## 2.2. Research Location and Time

This research was conducted in the mountainous tourism area of Genting Highlands, Malaysia, with the main focus on the Chin Swee Caves Temple zone and its surrounding supporting areas, including the local community of Gohtong Jaya. This location was selected due to its prominent cultural and spiritual tourism potential amid the dominance of modern entertainment tourism.

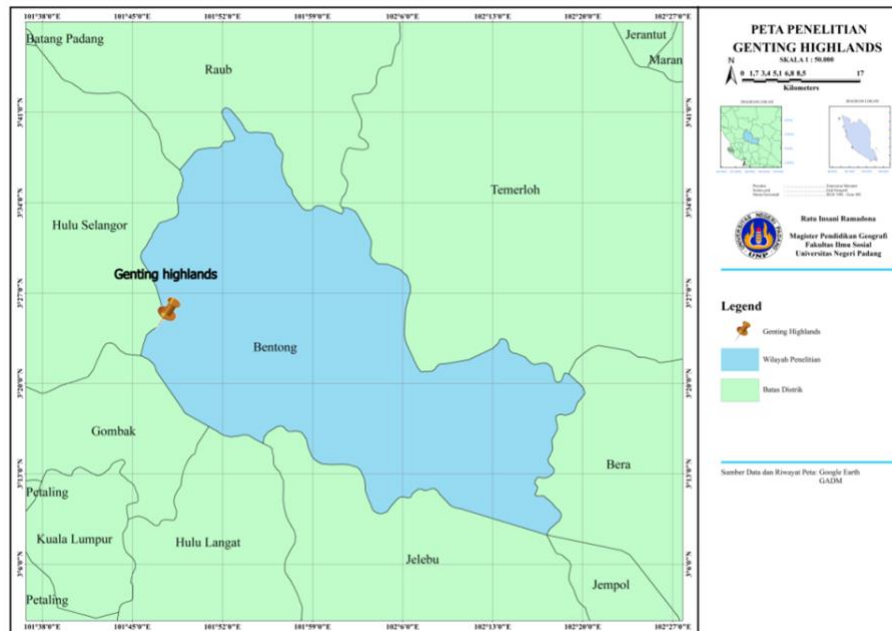


Figure 1. Genting Highlands Location Map

The research was carried out from September 2025 to September 2026, covering the stages of data collection, analysis, and formulation of cultural tourism development strategies.

## 2.3. Population and Sample

The population in this study is a dynamic population, meaning a group whose number and characteristics may change, including tourists and visitors to the Genting Highlands area. The sampling technique used is accidental sampling, in which respondents are selected based on those encountered by the researcher at the research location and considered relevant as data sources. This technique is applied due to the heterogeneous characteristics of visitors and their high mobility in the tourism area.

## 2.4. Data Collection Techniques

Data collection was conducted through primary and secondary data to support quantitative and qualitative analyses.

**Primary data** were obtained through: (1) Field observation, to observe the physical condition of the area, tourism facilities, cultural activities, and the surrounding environment. (2) Semi-structured interviews, conducted with visitors and local communities to gather information regarding cultural values, perceptions of cultural tourism, as well as strengths, weaknesses, opportunities, and threats in tourism development. (3) Documentation, including photographs and video recordings of cultural activities, buildings, and tourism area conditions as supporting visual data.

**Secondary data** were obtained from maps of the research location, satellite imagery, delineation results of the Genting Highlands area, tourism reports, and supporting documents from official institutions and scientific literature. Spatial data were obtained through Google Earth Pro, ArcGIS 10.8, and official geospatial data sources.

## 2.5. Data Analysis Techniques

The collected data were analyzed through several stages consisting of:

### 2.5.1. GIS-Based Cultural Tourism Zoning Analysis

Spatial analysis was conducted using a Geographic Information System (GIS) to map and identify cultural tourism zones in the Genting Highlands area. The analysis stages included spatial data collection, digitization of

cultural tourism area boundaries, data processing using ArcGIS software, and analysis of the relationship between geographic location and cultural values. The results of the analysis were presented in thematic maps showing the division of cultural tourism zones.

### 2.5.2. Cultural Values Analysis

Cultural value analysis was conducted through interviews and documentation. Interview data were transcribed and analyzed descriptively to identify spiritual values, historical aspects, traditions, and cultural practices developing in the Chin Swee Caves Temple area. Documentation was used to strengthen qualitative data and support the interpretation of identified cultural values.

### 2.5.3. Cultural Tourism Development Strategy Analysis

The formulation of cultural tourism development strategies was carried out using SWOT analysis followed by the Quantitative Strategic Planning Matrix (QSPM). Internal and external factors were identified from observations, interviews, questionnaires, and documentation studies. Strategy assessment was conducted through IFAS and EFAS calculations using a factor score formula in the form of weight multiplied by rating.

The research instrument employed a Likert scale modified into four response options to avoid neutral answer tendencies and clarify respondents' attitude direction. The rating scale used was presented in Table 1.

**Table 1. Likert Scale Used in the Study**

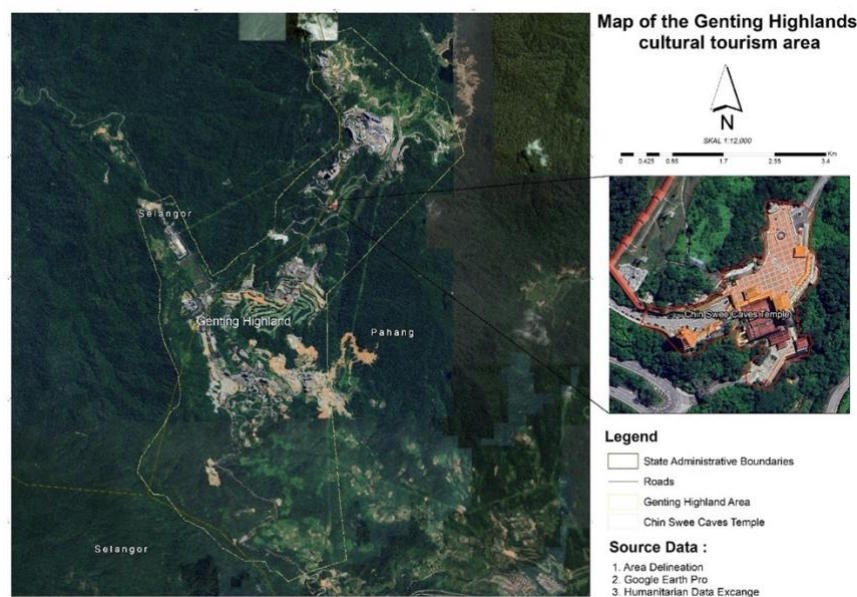
Response Category	Score
Strongly Agree	4
Agree	3
Disagree	2
Strongly Disagree	1

The results of the SWOT and QSPM analyses were used to determine the most relevant and applicable cultural tourism development strategies for the Genting Highlands area.

## 3. Results and Discussion

### 3.1. GIS-Based Cultural Tourism Zone in the Genting Highlands, Malaysia

Based on the results of spatial analysis conducted to achieve the first research objective, the Genting Highlands area has various tourism objects; however, only one area was clearly identified as a cultural tourism zone, namely the Chin Swee Caves Temple area. The results of Geographic Information System (GIS)-based mapping indicate that this area possesses cultural and spiritual characteristics that distinguish it from other tourist destinations dominated by modern and commercial entertainment.



**Figure 2. GIS-Based Cultural Tourism Map in Genting Highlands**

Field survey results and spatial analysis using Google Earth Pro show that the Chin Swee Caves Temple cultural tourism area has well-defined territorial boundaries. The digitization and delineation process produced an area of approximately 28 hectares. This area functions as a place of worship that later developed into a cultural and spiritual tourism destination. The existence of Chin Swee Caves Temple serves as an important marker in the spatial structure of tourism in Genting Highlands, reflecting the relationship between the mountainous landscape and the religious practices of the Chinese community.



**Figure 3. Statue of Chinese Spiritual Tradition Belief**

Chin Swee Caves Temple has a strong historical background closely related to the vision of Tan Sri Lim Goh Tong, the founder of Genting Highlands. The temple was built as a tribute to Master Chin Swee from Fujian, China, a spiritual figure known for healing abilities and protection from negative influences. The establishment of this temple reflects efforts to integrate spiritual and cultural values into the development of a mountainous tourism area in Malaysia. The temple's construction began in 1975 and lasted for approximately ten years, facing complex mountainous topographical challenges. The development required the application of engineering techniques adapted to the geological and climatic conditions of Genting Highlands. This effort demonstrates dedication to building religious infrastructure aligned with natural conditions while strengthening the area's function as a cultural and spiritual tourism destination.

The establishment of Chin Swee Caves Temple shares historical similarities with the construction of other Chinese temples in Malaysia, such as Cheng Hoon Teng Temple in Melaka, which was built through the role of community leaders and the support of the Chinese community in the 18th century (Mei, 2017). This similarity reflects the tradition of the Chinese diaspora in establishing religious institutions as spiritual, social, and cultural centers in overseas regions (Hue & Choo, 2022). The presence of Chinese temples in various regions of Malaysia, including Johor and Penang, indicates patterns of settlement and sustainable cultural preservation. The architectural design of these temples generally adopts classical Chinese architectural principles, such as specific spatial orientation and cosmological symbolism, adjusted to local environmental conditions. Similar design principles are also evident in Chin Swee Caves Temple as part of the continuity of Chinese architectural aesthetics and philosophy.

The architectural elements and spatial arrangement of Chin Swee Caves Temple reflect the syncretic nature of Chinese beliefs that combine elements of Taoism, Confucianism, and Buddhism (Mildawani & Darmawan, 2023). This syncretism is a distinctive feature of Chinese spiritual expression in Southeast Asia and strengthens the temple's function as a center of worship as well as a space for social and cultural interaction (Zhao & Hoon, 2024). The sustainability of Chinese temple functions in Malaysia, including Chin Swee Caves Temple, demonstrates the important role of religious institutions in maintaining the cultural identity of the Chinese diaspora. These temples function as repositories of cultural values, reinforce social cohesion, and maintain the continuity of traditions across generations amid the dynamics of tourism modernization.

### **3.2. Cultural Tourism Values at Chin Swee Caves Temple, Genting Highlands, Malaysia**

Chin Swee Caves Temple was established by the late Tan Sri Dato' Seri Lim Goh Tong, the founder of Genting Highlands, as a form of respect for ancestors and as a medium for disseminating the spiritual values of Buddhism and Chinese cultural traditions. The construction of this temple represents an effort to integrate Chinese cultural and spiritual elements into the mountainous landscape of Malaysia, thereby forming a religious and cultural center with distinctive characteristics. The existence of Chin Swee Caves Temple functions as a

center for the celebration of various Chinese festivals and traditional rituals conducted regularly throughout the year. These activities attract tourists from diverse ethnic and religious backgrounds while contributing to the preservation of Chinese cultural heritage in Malaysia. In addition to its religious function, the temple strengthens intercultural harmony within Malaysia's multicultural society and becomes a crucial part of studies concerning the presence of Chinese temples in the Southeast Asian region (Hue et al., 2023).

Interview results indicate that Chin Swee Caves Temple possesses strong cultural values; however, its development as a cultural tourism destination still faces several limitations. Interviews with visitors were analyzed based on aspects of evolving cultural values, tourism attractiveness, limitations in cultural interpretation, supporting facilities, culinary preferences, as well as promotion and competition with modern tourism. This approach highlights the temple's role as a repository of history and the dynamics of cultural change within the local Chinese community (Wang, 2022). The existence of the temple also reflects a harmonious process of cultural and religious acculturation, similar to various other Chinese cultural practices in Malaysia, such as ritual performing arts and traditional celebrations (Lin & Ang, 2025). Chin Swee Caves Temple is a prominent cultural and religious tourism destination through the integration of spiritual values and traditional Chinese architecture within a mountainous landscape.

The main attractions of the area include the Nine-Storey Pagoda, Buddha statues, reliefs, and symbolic ornaments representing Taoist and Buddhist philosophies. Visitors gain cultural experiences through direct observation of religious ritual practices, such as prayer and incense burning, which create a reflective and spiritually tranquil atmosphere. Interview results show that visitors are attracted to the uniqueness of the mountainous location, cool air, and peaceful atmosphere formed by the combination of nature and religious activities. Respondents also appreciate the value of interreligious tolerance reflected in the diversity of visitor backgrounds. However, some respondents consider that this cultural tourism attraction faces pressure from the dominance of modern entertainment tourism, particularly Casino Sky, which attracts a larger number of visitors. Another important issue relates to the limitations of information and cultural interpretation in the Chin Swee Caves Temple area. The lack of information boards, interpretive media, and tour guides causes visitors to experience difficulties in understanding the meaning of symbols, reliefs, statues, and religious rituals.

As a result, the tourism experience tends to be more visual than educational, particularly for international tourists who are less familiar with Chinese cultural traditions and beliefs. Interview findings indicate that visitors expect the provision of multilingual tour guides and the development of digital-based interpretive media, such as interactive tour applications or digital maps. These innovations are considered capable of improving tourism experience quality, strengthening the transfer of cultural values, and supporting sustainable cultural tourism development. Tourists generally provide positive assessments of supporting facilities in the Chin Swee Caves Temple area, particularly accessibility through cable cars and escalators. Good accessibility enhances comfort for various visitor groups, including families and elderly tourists. The cleanliness of the area and its well-organized environment further reinforce the sacred and comfortable impression of the site. Nevertheless, during peak visitation periods, tourists highlight safety concerns in the use of escalators and the need for increased supervision.

The availability of public facilities such as rest areas, toilets, and information boards is also considered to require improvement. Strengthening security systems and risk management is therefore essential in supporting the sustainability of cultural tourism destinations located in mountainous environments. Tourists' culinary preferences also influence the quality of cultural tourism experiences. Visitors from Indonesia and Muslim tourists, in particular, emphasize the importance of halal food availability. The dominance of Chinese cuisine around the temple area is considered less suitable for some visitors, especially regarding halal dietary requirements. Limited information concerning halal food status also affects visitor comfort. Interview results suggest the need for more diverse culinary options, including Malaysian and Malay traditional food. Culinary diversification is expected to increase visitor comfort while enriching the overall cultural tourism experience. In addition, the promotion of cultural tourism at Chin Swee Caves Temple is considered less prominent compared with the promotion of modern tourism destinations in the Genting Highlands area. The strong promotion of casinos and theme parks shapes the image of Genting Highlands primarily as an entertainment tourism center, resulting in cultural tourism often being positioned as a secondary attraction. This condition contributes to the relatively low level of tourist knowledge regarding the historical, cultural, and spiritual values of the temple.

Competition with modern tourism attractions also influences visitor preferences, which tend to favor instant entertainment experiences. Interview results indicate that limited promotion is a key factor contributing to the lower interest in cultural tourism. Therefore, more directed and balanced promotional strategies are required to strengthen the position of Chin Swee Caves Temple as a cultural tourism icon in Genting Highlands. The analysis results show that Chin Swee Caves Temple possesses significant potential as a leading cultural and spiritual tourism destination. This potential is supported by traditional architectural values, symbolic richness, and a strong spiritual atmosphere. However, several challenges remain, including limited cultural interpretation, promotional imbalance, certain supporting facilities, and tourists' culinary preferences. Efforts

to develop cultural tourism in this area therefore require improvements in the quality of cultural interpretation, strengthened promotion, more inclusive facility provision, and more optimal safety management. These efforts are expected to reinforce the role of Chin Swee Caves Temple as a center for cultural and spiritual preservation that contributes to the identity of the Genting Highlands region.

### 3.3. Strategy for the Potential Development of Cultural Tourism at Chin Swee Caves Temple in Malaysia Using SWOT

The strategy for developing cultural tourism at Chin Swee Caves Temple in Malaysia was analyzed using the SWOT (Strengths, Weaknesses, Opportunities, Threats) approach as an evaluation framework. Cultural tourism development is a strategy that emphasizes the utilization and preservation of cultural heritage to attract tourists while empowering local communities. This approach includes the identification, documentation, and promotion of distinctive cultural assets, such as traditions, arts, historical sites, and local wisdom as the main attractions of a destination. SWOT analysis was used to identify internal factors in the form of strengths and weaknesses, as well as external factors in the form of opportunities and threats affecting the sustainability of cultural tourism. Through this analysis, the potential of Chin Swee Caves Temple as a cultural and spiritual tourism destination can be systematically examined to generate adaptive and sustainability-oriented development strategies. The formulated strategies are directed at strengthening cultural attractiveness, improving the quality of visitor experience, and balancing cultural tourism development with the dominance of modern tourism in the Genting Highlands area.

#### 3.3.1. IFAS Matrix (Internal Factor Analysis)

The results of internal factor analysis in Table 2 indicate that Chin Swee Caves Temple has a very strong internal position with a total weighted score of 3.416. This value indicates that the destination has a strong ability to utilize internal strengths to support cultural tourism development. The main strength lies in accessibility, which obtained the highest score of 0.449, supported by a well-maintained and comfortable environment (0.426) and its strategic location in the Genting Highlands area (0.403). In addition, the aesthetic architectural value contributes significantly to cultural tourism attractiveness with a score of 0.320. On the other hand, several internal weaknesses require attention. The largest weakness factor is the limited involvement of the local community in destination management, with a score of 0.416.

Limited historical information, suboptimal food services, and relatively narrow pathways during peak visitor density are also inhibiting factors, with scores ranging from 0.257 to 0.304. However, weaknesses in supporting facilities and public transportation (0.267) are not yet dominant operational constraints. The total strength score (1.869) is higher than the total weakness score (1.537), resulting in a positive X-axis difference of +0.328 (S-W). This value shows the dominance of strength factors in the internal structure of Chin Swee Caves Temple. The strong internal total score, which is far above the average value (2.50), indicates that the destination is in a strong internal position and has strategic capacity to utilize strengths in addressing existing weaknesses.

**Table 2. IFAS Matrix Analysis**

No	Strengths	Total Score (20 respondents)	Rating	Weight	Score (W×R)
1	The architecture of Chin Swee Caves Temple has strong cultural and aesthetic value.	66	3.3	0.097	0.320
2	The temple's location in Genting Highlands makes it attractive to tourists.	74	3.7	0.109	0.403
3	The surrounding environment is well-maintained and comfortable to visit.	76	3.8	0.112	0.426
4	The temple has distinctive and unique spiritual attraction.	60	3.0	0.089	0.267
5	Access to the temple location is relatively easy and clear.	78	3.9	0.115	0.449
<b>No Weaknesses</b>					
1	Some pathways and areas are too narrow during peak visits.	61	3.05	0.090	0.257
2	Information regarding the temple's history and culture is still limited.	64	3.2	0.095	0.304
3	Food services are not yet optimally available.	63	3.15	0.093	0.293
4	Public transportation to the location is not yet optimal.	60	3.0	0.089	0.267
5	Local community involvement in tourism management remains limited.	75	3.75	0.111	0.416
<b>Total</b>			<b>33.85</b>	<b>1.00</b>	<b>3.416</b>

Total Score = 3.416

Total Strength (S) = 1.869

Total Weakness (W) = 1.537

X-axis Difference (S-W) = +0.328

### 3.3.2. EFAS Matrix (External Factor Analysis)

The results of external factor analysis in Table 3 show that Chin Swee Caves Temple has a total weighted score of 3.216. This value indicates that destination management has a relatively good ability to take advantage of external opportunities and control potential threats. The main opportunity lies in accessibility, which achieved the highest score of 0.460. Architectural cultural value and environmental condition follow with scores of 0.296, while its location within Genting Highlands contributes 0.285. However, several external threats require serious attention. The largest threat relates to visitor safety and management aspects (0.470), followed by limited public transportation (0.389) and narrow pathways during peak visitation (0.304). These factors have the potential to reduce visitor comfort and safety if not optimally managed.

The total opportunity score (1.614) is slightly higher than the total threat score (1.602), resulting in a Y-axis difference of +0.012 (O-T). This value indicates that external opportunities are slightly more dominant than threats. The external total score above the average value (2.50) shows that management is relatively capable of utilizing available opportunities while minimizing threat impacts. The main opportunity lies in accessibility as a capital for increasing visitor numbers, while the primary threats concern visitor safety and public transportation limitations that should become priorities in future development strategies.

**Table 3. EFAS Matrix Analysis**

No	Opportunities	Total Score (20 respondents)	Rating	Weight	Score (W×R)
1	The architecture has strong cultural and aesthetic value.	61	3.05	0.097	0.296
2	The location in Genting Highlands increases tourist interest.	60	3.0	0.095	0.285
3	The surrounding environment is well-maintained and comfortable.	61	3.05	0.097	0.296
4	The temple has distinctive spiritual attraction.	59	2.95	0.094	0.277
5	Access to the location is easy and clear.	76	3.8	0.121	0.460
<b>No Threats</b>					
1	Some pathways are too narrow during peak visits.	62	3.1	0.098	0.304
2	Historical and cultural information remains limited.	60	3.0	0.095	0.285
3	Food services are not yet optimally available.	44	2.2	0.070	0.154
4	Public transportation access is not optimal.	70	3.5	0.111	0.389
5	Local community involvement in tourism management remains limited.	77	3.85	0.122	0.470
<b>Total</b>			<b>33.85</b>	<b>1.00</b>	<b>3.416</b>

Total Score = 3.216

Total Opportunities (O) = 1.614

Total Threats (T) = 1.602

Y-axis Difference (O-T) = +0.012

### 3.4. Development Strategy for Chin Swee Caves Temple Cultural Tourism as a Contextual Learning Resource

Based on the results of the IFAS and EFAS matrix analyses, Chin Swee Caves Temple is positioned in Quadrant I with an aggressive or growth-oriented strategy. This position indicates that the destination possesses dominant internal strengths and considerable external opportunities for development. The total IFAS score of 3.416 and EFAS score of 3.216 indicate that management is in a strong strategic condition to utilize internal advantages in responding effectively to external environmental dynamics. The main implication of this position is the need for development strategies oriented toward market expansion and improvement of tourism service quality while maintaining sustainability principles. The primary strengths of Chin Swee Caves Temple lie in accessibility, environmental comfort, and its strategic location within the Genting Highlands area, which is widely recognized as a leading tourism destination. These advantages serve as important capital in attracting tourist flows, particularly visitors seeking cultural and spiritual experiences within a mountainous landscape. However, the presence of external threats such as visitor safety risks, limited public transportation, and competition with modern tourism requires management to implement strategies that are not only expansive but also adaptive and responsive to potential risks.

Therefore, development strategies are directed toward optimizing strengths to capture market opportunities while minimizing weaknesses and anticipating existing threats. These strategies are formulated through the following approaches.

### 3.4.1. Strengths–Opportunities (SO) Strategy

The SO strategy is directed at utilizing internal strengths to capture external opportunities while expanding the educational function of the area. The development of cultural and spiritual tourism packages can be integrated with educational tour programs based on digital mapping and spatial interpretation. The historical narrative of the temple's construction, architectural symbolism, and mountainous landscape can be packaged as field learning materials for students. Digital promotion may display thematic maps generated from GIS analysis as spatial literacy media accessible online by educational institutions.

### 3.4.2. Weaknesses–Opportunities (WO) Strategy

The WO strategy focuses on improving internal weaknesses by utilizing external opportunities in technology and increasing visitation. Limitations in historical and cultural information can be addressed through the provision of QR Code-based digital interpretive media connected to educational content regarding architecture, spiritual values, and cultural tourism zoning. These materials can be structured in formats relevant to geography and social studies learning. Improvement of culinary facilities and supporting services also enhances the comfort of field visits conducted by educational institutions.

### 3.4.3. Strengths–Threats (ST) Strategy

The ST strategy is directed at utilizing destination strengths to reduce the impact of threats while maintaining its educational function. Visitor flow management systems, one-way pathway arrangements, and enhanced safety standards are required to ensure orderly tourism activities and field study visits. A well-maintained environment and clear accessibility can be utilized to design structured educational routes connecting spiritual zones, architectural zones, and mountain panorama points as part of observation-based learning.

### 3.4.4. Weaknesses–Threats (WT) Strategy

The WT strategy is directed at strengthening local community participation to reduce internal weaknesses and anticipate external threats. Community involvement in educational tour guide services, local transportation provision, and culinary enterprises can support the social and economic sustainability of the area. Revitalization of narrow pathways and improvement of safety infrastructure are also necessary to ensure that tourism and field learning activities are conducted safely and in a controlled manner.

The analysis results indicate that a growth strategy remains the most relevant approach. Internal strengths and external opportunities provide space for the development of the destination as a cultural tourism center as well as a GIS-based contextual learning resource. The integration of tourism and educational functions provides a new direction in managing the mountainous area of Genting Highlands, so that destination development also contributes to strengthening spatial literacy and cultural appreciation in education. However, the success of this strategy depends heavily on management's ability to balance expansion with risk control, so that cultural tourism development can proceed sustainably and compete with the dominance of modern tourism in the Genting Highlands area.

## 4. Conclusion

Chin Swee Caves Temple possesses strong carrying capacity as a cultural and spiritual tourism destination in the mountainous area of Genting Highlands, Malaysia. The main strengths of the area lie in its accessibility, strategic location, environmental comfort, as well as its distinctive Chinese architectural character and spiritual symbolism. The total IFAS score of 3.416 and EFAS score of 3.216 place the destination in Quadrant I with a growth-oriented strategy. These findings indicate the internal readiness of the destination to develop its cultural potential while responding systematically to external dynamics. Challenges that still require attention include limited cultural interpretation, local community involvement, visitor safety management, and competition with modern entertainment tourism in the Genting Highlands area. This study also confirms that Chin Swee Caves Temple holds a strategic function as a contextual learning resource. GIS-based cultural tourism zoning, the mountainous landscape, the historical value of regional development, as well as active cultural and spiritual practices provide concrete materials for geography and social studies learning. The integration between destination development and its utilization as a learning resource offers a new direction in managing cultural tourism based on spatial literacy and cultural appreciation. Based on the research findings, it is recommended that the management of Chin Swee Caves Temple implement a growth strategy integrating improvements in tourism service quality with the strengthening of the area's educational function. The provision of digital-based cultural interpretation systems, the presentation of thematic maps generated from GIS analysis, and the design of structured educational routes can support both tourism experiences and field-based learning activities. The enhancement of safety standards, visitor flow management, and gradual revitalization of area pathways are necessary to maintain comfort and security. The involvement of local communities in educational tour guide services, supporting transportation, and culinary enterprises can strengthen the socio-economic sustainability of the area. Educational institutions may utilize this area as a field laboratory for observation-based and spatial

analysis-based geography learning. Collaboration between destination management and educational institutions can promote the use of cultural tourism as a structured and applicable contextual learning resource.

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All authors have equal contributions to the paper. All the authors have read and approved the final manuscript.

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The author declared no potential conflicts of interest with respect to the research, authorship, and/ or publication of this article.

## Data Availability

The datasets generated during and/ or analyzed during the current study are available from the corresponding author on reasonable request.

## Declaration on AI Use

The authors declare that no artificial intelligence (AI) or AI-assisted tools were used in the preparation of this manuscript.

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