



Initiating a Multicultural Tourism Village to Overcome Disasters of Intolerance and Social Disintegration

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<http://dx.doi.org/10.18415/ijmmu.v11i2.5584>

Abstract

The religious aspect is one of the prominent determinants shaping diversity in Indonesia. Recently, there have been many problems in the relations among religious adherents, especially related to cases of intolerance, radicalism, and social polarization. This is a significant threat that can potentially bring about social disasters, namely conflict and national disintegration. Therefore, innovation and solutions are needed to mitigate these social disasters. This research aims to identify the potential for social, cultural, and natural capital of local communities in Central Java Indonesia, which is related to social diversity, and optimizing these potentials through social engineering in the form of a Multicultural Tourism Village so that it can become a role model in the learning and dissemination of national values and multiculturalism through educational activities. The results of the study show that local communities in Kalisat Hamlet Central Java have great potential to be developed into a tourism village called Kampung Bhinneka or Diversity Village due to their natural, social, cultural, and human resources. The strongest potential found in the Kalisat Hamlet's community is the diversity of religions adhered to by the community, but the relations among the adherents are intertwined in harmony and balance. This potential is the principal capital for developing edu-tourism to learn directly from the community about the practice of diversity and multiculturalism in the form of Kampung Bhinneka Tourism Village.

Keywords: *Intolerance Disaster; Kampung Bhinneka; Multicultural Tourism Village; Social Disintegration*

Introduction

Bhinneka Tunggal Ika, which is Indonesia's motto, shows the reality of being a socially and culturally plural country which has been realized since the nation's inception. This diversity brings both positive and negative consequences. The positive consequence of national diversity is an extraordinary mosaic of social and cultural wealth. However, if it is not treated, the plurality can potentially be a threat, in the form of disintegration. In recent times, there have been many problems with the relations among religious communities related to cases of intolerance, radicalism, and even spreading to the political sphere, as shown by Setara Institute research data (Setara-Institute, 2021).

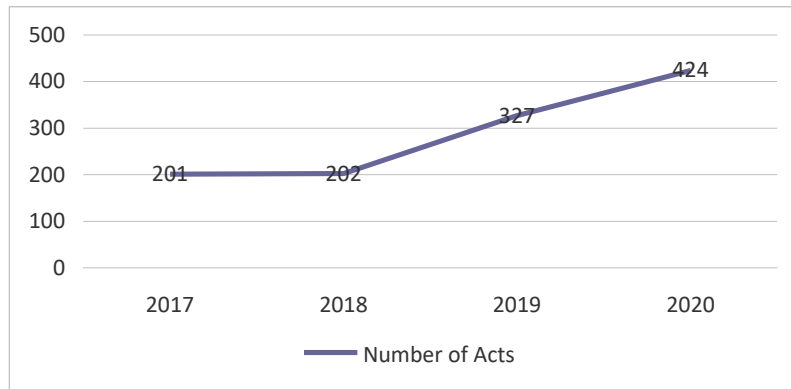


Figure 1. Number of Acts of Violation of Religious Freedom in 2017-2020
Source: Setara-Institute, 2021

The data in figure 1 shows the increasing number of acts of intolerance from year to year. And it is very likely that many more cases are not reported. One of the factors triggering intolerance is different beliefs in society. The religious element is a major factor in the potential for national disintegration in Indonesia (Syukron, 2017), (Fauzi, 2017), (Tadir, 2017), (Akhrani, 2018), (Asnawan, 2018), and (Harahap, 2018). The government is trying to develop multicultural education, one of which is through religious and cultural lessons in schools, even integrating it in various subjects (Puslitjakkdikbud, 2017). However, these efforts are not yet optimal, because they touch more on the cognitive and theoretical domains. In fact, multicultural value education should not be limited to conceptualization only, rather it should use a more practical multi-perspective approach (Banks, 2019).

Therefore, efforts are needed to develop multicultural education concretely and based on real activities. The use of local tradition and wisdom is an effective way to build harmony and tolerance in diverse societies (Faidi, 2021). Various local wisdoms such as communal traditions are able to strengthen feelings of unity and a sense of belonging, are effective instruments for strengthening the social integration of communities that have ethnic, religious and cultural diversity (Karep et al., 2023). Local wisdom and potential become more efficient with the support and participation of local communities as the main actors who are directly involved in activities (Sumarmi et al., 2022). In line with the findings of previous research, efforts to identify local potential in local communities as a solution to the problem of pluralism and social disintegration are urgently needed so that the concept of multiculturalism learning based on local wisdom can be developed with interesting and fun activities for the younger generation.

Kalimanggis Village, in Temanggung Regency, in an effort to develop nationalism and multiculturalism through entertaining and fun activities has an interesting potential to answer the intolerance problems. Located at an altitude of 929 meters above sea level, the cool and always foggy Kalimanggis has an attractive mountainous natural tourism potential for the development of nature-based tourism. The social configuration of society is also interesting multiculturally because it has high religious heterogeneity, namely Buddhism, Islam, Christianity, and *Penghayat Kepercayaan* or Adherents of Belief (Najma & Bakri, 2022). This religious diversity can also be seen visually by the presence of various houses of worship and social religious activities in Kalimanggis Village. This potential has also been recognized by the Provincial Government of Central Java, Kalimanggis a pilot village that practices religious harmony in its social life (Jatengprov.go.id, 2019). This harmony is an interesting potential for social capital as an arena for real multicultural learning practices for the wider community (Kemenparekraf, 2020). If this social capital can be bound and bridged properly, it is one of the most important elements in developing the concept of a tourist village (Mutiani et al., 2022). Furthermore, the potentials of Kalimanggis Village can be optimized and disseminated through a multicultural-based tourism village model, so that in addition to being beneficial for the development of multicultural values

and national values, it will also have a positive impact on the welfare of the Kalimanggis community, especially through the local potential-based tourism sector.

Based on the background and initial description of the problems, this research article further aims to identify the potential for social, cultural and environmental capital to design a multicultural-based tourism village model that is beneficial for the development of tolerance and national values as well as a means of increasing the welfare of the people of Kalimanggis Village. This research also aimed at designing a tourist village model that can improve the welfare of local communities as well as a means and arena for learning about diversity.

Methods

This research was conducted qualitatively using the Participatory Rural Appraisal or PRA approach (Chambers & Sukoco, 1996) and Research and Development (Sugiyono, 2018) approach. The PRA approach is used to mobilize local community participation in the process of developing the tourism village model. The R&D approach was carried out to develop a tourism village model and test its effectiveness in mitigating social disasters of radicalism and national disintegration, as well as a means of increasing the tourism-based village economy (Sidiq & Resnawaty, 2017). The research is located in Kalisat Hamlet, Kalimanggis Village, Temanggung, Central Java, with the consideration that it has the characteristics in accordance with research needs, namely: (a) it is located in a mountainous area that has natural beauty and cool weather so it has the potential for tourism development; (b) the people have high religious heterogeneity but can live harmoniously and mingle without conflict; and (c) a strategic location, at the crossroads of the main tourist routes of Central Java.

The research was carried out for two months from June to December 2022 by conducting field studies at Kalimanggis Village. Primary data were obtained directly through interviews, field observations, documentation, and Focus Group Discussions (FGD) to obtain in-depth data from research subjects, namely the community, community leaders and religious leaders. Secondary data was obtained from additional sources from other parties, in the form of library sources and documentation from relevant institutions. Data analysis was carried out using an inductively descriptive analytical method, starting from the field or empirical facts by going into the field. The analysis used is Miles and Huberman's data analysis (Miles & Huberman, 2009) including the stages of data collection, data reduction, data presentation, as well as verification and conclusion.

Results and Discussion

1. Overview of the Research Area

Kalimanggis Village is the easternmost village of Temanggung and is directly adjacent to Semarang Regency. Kalisat is 3 km from Kaloran District, and 16 km from the capital city of Temanggung Regency. This village is located at an altitude of 952 m above sea level and has mountainous contours, so it has cold weather. It is not uncommon for fog to appear to cover most of the village when it is late afternoon. The average temperature in this village is between 20-30 Celsius degree. The roads in Kalimanggis have up and down contours with roads that have been cemented.

Kalimanggis Village has a recorded population of 3749 in 2022, with a male population of 1859 and a female population of 1890 (Kalimanggis, 2022). Meanwhile, based on occupation, the majority of Kalimanggis Village residents are farmers or planters because the location is indeed full of plantations and moor land. This is in line with agricultural land used to grow vegetables, crops and hard crops such as coffee and sengon

Administratively, Kalimanggis Village has eight hamlets, namely Jagang Hamlet, Lamuk Hamlet, Kalisat Hamlet, Mangutosari Hamlet, Krajan Hamlet, Clapar Hamlet, Pringkuda Hamlet, and Jurang Hamlet. One of the riches and uniqueness of Kalimanggis Village is that its people are very diverse in religious composition with an almost balanced number of population of various religions. In Kalimanggis Village, there are six adherents of religions and one *Penghayat Kepercayaan*. One of the hamlets that has great potential for the development of religious diversity-based tourism is Kalisat Hamlet. Kalisat Hamlet is an area on the contours of mountains or highlands and is located in the most remote area, separated from the main village because it is bordered by forests, ravines and rivers. Administratively, Kalisat Hamlet has a population of 737 people consisting of 360 men and 377 women (Kalimanggis, 2022). Most of the people of Kalisat Hamlet have a livelihood as farmers. Commodities produced range from vegetables which are daily commodities and coffee which is an annual commodity

Meanwhile, based on the level of education, the majority of the people of Kalisat Hamlet had elementary school education or did not finish elementary school, and some graduated from junior high school. Only 9 people (1.2%) graduated from high school and 4 people graduated from university (0.5%). Even so, the human resources in Kalisat Hamlet are quite potential, especially the existence of the younger generation who are organized in the Youth Organization called KRC, Kalisat Remaja Club (Kalisat Youth Club). KRC consists of 98 members, ranging from teenagers to 30 years old. The routine activities of KRC are in sports, especially volleyball. KRC has achieved many achievements in the field of sports, starting from the sub-village, village, and sub-district levels.

In the socio-cultural aspect, Kalisat is one of the hamlets in Kalimanggis Village which has the most complex religious diversity. The composition of the population of Kalisat Hamlet based on religion is 37.5% Buddhist, 32% Muslim, 24% Supto Darmo belief and 6.5% Christian. In more detail, the number of religious adherents in Kalisat Hamlet is presented in the following table.

Table 1. The Religion Diversity of Kalisat Hamlet Residents

| s | Religion | Amount | % |
|---|---|------------|------------|
| 1 | Buddhist | 276 | 37,45 |
| 2 | Islam | 236 | 32,02 |
| 3 | <i>Sapta Dharma</i> (Indigenous Religion) | 177 | 24,02 |
| 4 | Christian | 48 | 6,51 |
| | Total Amount | 737 | 100 |

Source: Kalimanggis Village Monograph Data, 2022

Even though the people adhere to various religions and beliefs, the people in Kalisat Hamlet can live side by side with each other without any friction regarding religion. In addition, even though they have different religions and beliefs, the community or residents in Kalisat Hamlet remain compact, helping each other in social activities. Even in religious activities they work hand in hand. It can be said that inter-religious tolerance in Kalisat Hamlet is quite high. This can be seen from the existence of inter-religious relations which are based on mutual understanding, mutual respect, and respect for equality in the practice of their religious teachings.

The sense of tolerance among the people of Kalisat Hamlet can also be seen when someone from one religion is celebrating their holiday, people from other religions will help from preparation to implementation. For example, when the moment of Eid Al-Fitr, other religious communities will help guard the mosque, and vice versa. Not only that, when there is a big celebration in each religion, they will definitely invite representatives from other religions to celebrate the holiday. Besides, to build bond among religious adherents, the Kalisat Hamlet community also holds meetings every Saturday night to strengthen brotherhood between religions and beliefs to prevent disputes.

The people of Kalisat have a very good social spirit in living in society. This can be seen from mutual cooperation activities, community service, or voluntary assistance when there is an agenda for building public facilities such as repairing waterways, houses and building bridges. In Kalisat Hamlet, the custom related to marriage, child birth, and death ceremonies is carried out together by the villagers regardless of their religion. Everything is done selflessly without expecting reward. The socio-cultural life in Kalisat Hamlet proves harmony and good tolerance among members of the community

2. Potential of Kalisat Hamlet as a Multicultural-based Tourism Village

a. Natural Resource Potential

Located at an altitude of 929 meters above sea level, the climate is cool and always foggy. Kalimanggis Village has attractive mountain natural tourism potential for the development of nature-based tourism. Kalisat Hamlet has very rich natural potential in terms of natural commodities as well as contours and scenery. Kalisat Hamlet has a cold climate, often many clouds of fog cover most of the area in the afternoon. Various types of plants are developed, especially banana, longan, papaya, coffee and corn. Vegetable crops developed include cabbage, long beans, and chilies.

In addition to horticultural potential, there are various kinds of exotic natural contours which can be attractive spot views because they are supported by beautiful scenery, clean and cool air. Some of these places include Gumuk Genjik (Genjik hill), Curug (waterfall) Telu or Curug Baladewa, as well as stretches of hills that have beautiful views of the sunrise or sunset. Gumuk Genjik is a small hill located in the west of the hamlet and can be climbed through a footpath. From the top of Gumuk Genjik you can see the expanse of hamlet farming and sunset views in the evening. Curug Telu or Curug Baladewa is a waterfall that has three showers and always flows throughout the year. The Curug Telu is also very exotic because to reach it you have to go through a tracking route on foot for about 20 minutes. While to the east of the hamlet there is a stretch of hills and an elongated road that has an interesting view in the morning to watch the sunrise

In Kalisat Hamlet, there are also various traditional specialties that come from potential local food ingredients such as cassava, bananas and corn. These foods can become a mainstay of culinary tourism for tourists who come to Kalisat Hamlet. One of the traditional foods typical of the area is often called Montor Mabur. This original food is made from cassava and mixed with palm sugar, so that it makes its own taste for the eaters

b. Social Potential

The diversity of religions with all the socio-religious activities that exist in Kalisat Hamlet is a great potential for the development of a multicultural tourism village. The social configuration of the Kalisat Hamlet community is multiculturally interesting because it has high religious heterogeneity, namely Buddhism 46.02%, Islam 42.87%, Protestantism 5.83%, Catholicism 0.29%, Hinduism 0.12% and adherents of Sapta Dharma beliefs 4.87%. The religion with the most adherents in Kalimanggis Village is Buddhist, followed by Islam, Christianity, Penghayat Kepercayaan, and Catholicism. With this religious diversity, it is possible to find various kinds of worship buildings and religious activities in Kalimanggis Village

The diversity of religions and beliefs in Kalisat Hamlet does not become an obstacle for them in carrying out their daily activities. Communities are able to establish harmony and help each other among fellow citizens. The existence of various kinds of beliefs in the Kalisat hamlet actually makes the community foster a sense of mutual tolerance, respect, and help with other communities, moreover sociologically they are still related to each other. In fact, Kalimanggis Village has been recognized by the Central Java Provincial government and has become one of the pilot villages regarding religious harmony which is directly practiced in social life.

One of the most prominent potentials is the tradition of religious gatherings every Saturday night which are carried out simultaneously by all religions, but are held in different homes according to their own religious communities. The community calls this tradition "routine turn (of meeting) or Saturday night *anjangsana*". This activity became interesting because on the night of the activity, all members of the community from all religions and beliefs focused on religious activities held in the hamlet so that there were no other activities apart from the routine meeting. Thus, it is not surprising that every Saturday night the village streets will be busy with people passing by and greeting each other when they meet on the street on their way to attend religious activities of their community.

c. Cultural Potential

Kalisat hamlet has quite rich cultural potential which is prospective to be developed to a tourism village based on culture and diversity. There are at least two major cultural traditions in Kalisat Hamlet and are routinely held every year, namely Sadranan and Merti Dusun. Merti Dusun is a typical tradition of the agricultural community in Kalisat Hamlet which is held every month on Bakda Mulud on Sunday Kliwon in Javanese calendar. The Merti Dusun tradition is intended as an expression of gratitude for the crops that have been obtained for one year. This event is a ceremony of cleaning the village from all distress and disasters and threats of crop failure or a bad season for community agriculture. This tradition is held with great fanfare by making several "mountains" of agricultural products and on the peak night, *ruwat bumi* is carried out by holding shadow puppets all night long.

The Merti Dusun ceremony begins with cleaning the irrigation canals on the slopes or cliffs in one night or what the local community often calls *Walangkrek*. The ceremony was also accompanied by a typical dance ritual, namely the *Glok Dance*, which was held in the village field. The *Glok* dance is similar to the *Tayub* dance but is danced by men. This dance tells about the making of irrigation canals. The *Glok* dance will be played during the day and then in the evening a shadow puppet show will be held. In this tradition, usually one house brings one tray of food

Another tradition is *Sadranan* carried out in the month of *Ruwah* in the Javanese calendar, and takes the *Friday Pahing* or *Friday Kliwon*. *Sadranan* is a tradition to respect and pray for the spirits of ancestors who have passed away. This tradition is carried out in the hamlet field, where the community at will brings food from home to take to the field, such as *bucu*, *ingkung*, some other side dishes, and light snacks. Then in this *Sadranan* tradition, after the religious leaders pray for the offerings brought by the community, the offerings in the form of food will be exchanged between one family and another. This is done as a symbol of togetherness in the midst of the community without distinguishing religion they adhered to. The traditions in Kalisat Hamlet are manifestations of the gratitude of the local community and their attachment to the land and their ancestors

Another interesting thing to discuss is the art in Kalisat hamlet. In this hamlet there is the art of *kuda lumping* (horse dance) and *gambyong* dance. This *kuda lumping* art is usually attended by male and several female dancers. This *kuda lumping* art usually tells about soldiers on the battlefield. Meanwhile, the *Gambyong* Dance is usually used as a welcoming dance. This dance is usually performed by female dancers. However, at the moment, artistic activities in this hamlet can be said to be experiencing a vacuum due to limited events and costs in organizing them. Art that is still running regularly today is *karawitan* which is performed at the Studio belonging to the *Sapta Darma* belief association. This musical art has great potential because most of the people of Kalisat, both young and old, enjoy it and the performance is supported by adequate *gamelan* tools.

d. Human Resource Potential

Human resource is one factor that is no less important as an indicator of the level of success in the sustainability of the Tourism Village in Kalisat Hamlet. Kalisat hamlet has good resource potential to support the development of tourism village. At least several community groups have been mapped to be

the driving force for the development of a tourist village, namely the village bureaucracy, community leaders, religious leaders, youth leaders, women leaders and village elders.

These community leaders have high enthusiasm in the development of tourist villages. Village heads, hamlet heads, RT (neighborhood association) heads, RW (citizen association) heads, religious leaders, youth and women as well as village elders have good will and participation to work together in the development of tourism villages. These community leaders look enthusiastic in participating in Focus Group Discussion (FGD) activities of the research. They also felt happy with the plan of diversity-based tourism village in Kalisat Hamlet.

The existence of KRC as a youth organization in Kalisat hamlet is a representation of the youth group who can also help in realizing the goals of this tourism village. Young people who are members of youth organizations can be recruited to become technical actors in the development of a tourism village. Likewise, the existence of the PKK (family welfare development) organization which is quite active and regularly holds gatherings has great potential in preparing various accommodations for tourist village guests, both in lodging and in providing consumption logistics. In addition, knitting skills that have been developed by PKK can be optimized to prepare special souvenirs for the tourism village. Based on this, it is important and urgent to improve the quality of human resources as a basis for helping the realization of tourism villages in Kalisat Hamlet.

3. Multicultural-based Tourism Concept of "Kampung Bhinneka"

Based on the results of analysis of the potentials and problems found, an analysis of the research data was carried out to design an idea or model of a tourist village called the Multicultural Tourism Village "Kampung Bhinneka (Diversity Village)". This design was carried out by considering input from the community and validation from academics, especially those on the field of tourism anthropology. The design of the multicultural-based tourism village of Kampung Bhinneka has also been formulated visually in the form of a Tourism Village Map to facilitate future development steps (Figure 2). In the design of Kampung Bhinneka there are several types of tourism that can be developed, namely:

a. Wisata Kebhinekaan (Diversity Tourism)

Kalisat Hamlet is a potential area for a diversity tourism because it has a diversity of religions and beliefs. Here, tourists can make a one-way visit or live in by staying at local residents' homes functioned as homestays. There are various activities tourists can do, such as involving in community's daily activities; having fun times in camping grounds (Saturday or weekend camping;) and having diversity fun games. Through these activities, tourists can get to know and study deeply the socio-cultural phenomena in the Kalisat Hamlet community in a fun way. In addition, tourists can also understand the perspective on the existing diversity by reflecting on the diversity through interfaith dialogue activities with religious leaders, getting involved and participating in routine weekly night meeting and visiting various places of worship and observing the activities in them.

b. Natural Based Tourism

Kalisat Hamlet is an area located in a highland area and has a unique natural landscape. Such natural potential is juxtaposed with the cool air, making it suitable as a tourist spot. In Kalisat Hamlet there is a waterfall that can be used as a prospective nature tourism. The waterfall is located not far from the community's fields and is certainly easy to reach by tourists. Besides, the Kalisat Hamlet area also has a hill familiarly known as Gumuk Genjik. The location of the hill is not far from human settlements, so it becomes a potential tourism spot to enjoy natural scenery from a height or to enjoy the sunrise. If tourists want to visit waterfalls or hills, they can do it on foot from the parking lot, because the access road is in the form of a footpath and quite narrow.

The landmark of Kampung Bhinneka can be made at the entrance gate next to SDN 3 Kalisat. The area has a beautiful view because it is wide spread and can be a point to see the sunrise. The gate and photo spots were built to give the characteristics that Kalisat Hamlet is a multicultural area, especially in terms of the diversity of religions and beliefs. Activities that can be done to enjoy nature tourism is through the “Village Exploration” activity.

c. Culture Based Tourism

There are two cultural potentials that can be designed as cultural tourism attractions, namely art and tradition. Kalisat Hamlet is known as a cultural village because it has various arts, such as ketoprak, kuda lumping, shadow puppets, reog, soreng and wayang wong. These arts are played by the people of Kalisat Hamlet, from teenagers to the elderly. Usually the art of the Kalisat Hamlet community is staged when there is a certain event. As for the *merti desa* event, there is a special art that is performed, namely the Glok Dance. The *Merti Dusun* (village cleaning) tradition is held once a year. In addition, there are *karawitan* activities that run every Saturday night, after the community has finished carrying out their routine Sunday night religious meetings. The various artistic potentials in Kalisat Hamlet are capable of becoming cultural tourism potential, where tourists besides being able to watch art performances, can also carry out workshop activities in the form of dancing exercises or playing gamelan briefly with instructors provided by the community.

Meanwhile, traditional tourism can be packaged through two existing events, namely *Merti Dusun* and *Sadranan*. The community can witness the implementation of these quite lively activities and get involved in the activities which provide an interesting cultural experience for them. Both of these events have a scheduled agenda so that they can be promoted in the village and district and provincial tourism calendars

d. Agrotourism

Most of the people of Kalisat Hamlet make a living as farmers. Various agricultural commodities are produced there, such as chili, rice, corn, cassava, peanuts, long beans, cabbage, longan, rambutan, durian, banana, papaya, coffee, vanilla, ginger, kemukus and many more. These commodities can be used as tourism or agro-tourism potential. Later tourists can be invited to tour as well as be introduced to superior commodities from the Kalisat Hamlet community. The location that will be used as agro-tourism is not far from Gumuk Genjik, so it is relatively easy to reach from one tourist spot to another. One of the most prominent potentials to become agro-tourism is a coffee plantation, where tourists can be invited to see the process of planting, caring for and harvesting coffee directly from the community's coffee plantations. Tourist attractions will be more attractive if a coffee shop is provided, in which the tourist can enjoy coffee directly processed by the community.



Figure 2. Design of Kampung Bhinneka Tourism Map
Source: Primary Data Analysis, 2022

4. Program Implementation Strategy

To realize the Kampung Bhinneka program, several strategies are needed to be implemented. Some steps that need to be taken are:

a. Partnership Development with Stakeholders

The realization of the idea of Kampung Bhinneka Tourism Village absolutely requires the role of various stakeholders, so that this idea needs to be socialized and promoted as a leading village program. Stakeholders at the local level such as village heads, village officials, BPD (village consultative body), hamlet heads, local leaders and elites must work together to realize this idea. Stakeholders at the district and provincial levels, both the Regent and the Governor through the tourism office, can be embraced to support the realization of the tourism village of Kampung Bhinneka as one of the leading tourist villages. In addition, the private sector and the world of education, such as travel agencies, partner schools, universities and the general public, need to participate in enlivening and developing the Kampung Bhinneka tourist village.

b. Tourism Infrastructure Preparation

Infrastructure is an important component in tourism development. Well-designed infrastructure provides added value from the tourism destination. Infrastructure is needed to support location accessibility, information and communication accessibility, as well as to support tourism activities in the village. Some of the infrastructure needed includes paving village roads, strengthening telecommunications signals, making village tourism icons, photo spot locations, parking lots for tourist vehicles, public toilets, homestays, stage performances, and other tourism supporting icons. The existence of adequate infrastructure will be an important aspect in providing tourist comfort and for the sustainability of the tourism village in the future.

c. Tourism Awareness Group Development (Pokdarwis)

The Kalisat Hamlet community can form a tourism management group which is commonly called a tourism awareness group (pokdarwis). The existence of the Pokdarwis of Kampung Bhinneka will be able to support the implementation of tourism properly because it has clear and organized technical managers. Pokdarwis members can consist of various groups in the village community, ranging from teenagers, mothers to the general public. Pokdarwis is an embodiment of the community's direct participation in the management of the Kampung Bhinneka tourism village. With the existence of the Pokdarwis and a participatory institutional management model, the sustainability of the Multicultural Tourism Village of Kampung Bhinneka can be maintained and run continuously.

d. Tourism Management Training

This training is needed so that the community has the basic knowledge and skills in managing a tourism village in the aspects of marketing management, financial management, homestay management, skills training in making village-specific souvenirs, as well as cooking training for providing delicious dishes for guests. The training can be carried out by collaborating with partners who have tourism management competence and experience such as hoteliers, tourism practitioners and academics who have relevant competencies.

e. Tourism Village Marketing

Marketing is intended to make the tourist attractions known by the public at large. It should involve all stakeholders of the tourism object. The tourism promotion can be done through social media. The whole community of Kalisat Hamlet can promote through their social media so that tourist information can spread quickly. In addition, promotion can be done by creating an official account for the

tourism object, for example an account of Instagram, Facebook, YouTube, Twitter and so on. Equally important, marketing can be done by holding various tourist exhibitions at major events and registering the Kampung Bhinneka on the tourism agenda for Temanggung Regency and Central Java Province.

5. Benefits for the Community

The existence of the Kampung Bhinneka will certainly provide benefits to the people in Kalisat Hamlet, Kalimanggis Village, Temanggung Regency, as well as the wider community. Some of the benefits that can arise from the existence of the Kampung Bhinneka include:

- a. Village Potential Development. With the realization of the Kampung Bhinneka Tourism Village, the various potentials that exist in the village can be more useful economically, as well as educatively as a means of learning multicultural life.
- b. Increased Community Skills, due to various skills trainings needed as a support for the sustainability of the Kampung Bhinneka tourism village.
- c. Village Infrastructure Improvement. The existence of the tourist village of Kampung Bhinneka will have a positive effect on the improvement of infrastructure, such as village roads, public facilities, telecommunications, and various worship infrastructures so that they are deemed fit enough to be used.
- d. Improving Community Economic Growth, especially through the tourism economy. Economic growth can be seen from the increase in the potential of tourism villages and the skills possessed by the community that can be used to improve people's welfare.
- e. Strengthening Inter-Religious Harmony. The existence of Kampung Bhinneka Village will also have an impact on aspects of inter-religious harmony because with the various programs and activities carried out in the Bhinneka Village, the visiting community or tourists will learn a lot about how the Kalisat Hamlet people who have various religions and beliefs are able to live side by side and work together in their everyday life. This will be a good lesson and provide valuable experience for the community, especially the younger generation so that they can continue to maintain the values of tolerance and understand differences among religious communities.

Conclusion

Kalisat Hamlet in Kalimanggis Village has great potential to be developed into a Tourism Village "Kampung Bhinneka". This potential includes the potential of natural, social, cultural, and human resources. The biggest and most unique potential of the Kalisat Hamlet community is the existence of a plurality of religions adhered to by the community with a balanced composition where there is no single majority. The Kalisat Hamlet community can still establish a harmonious, balanced life amidst the differences. This superiority and uniqueness can be offered to people who want to visit, and learn directly from the community about multiculturalism in religion.

The development of the "Kampung Bhinneka" Tourism Village in Kalisat Hamlet, Kalimanggis Village requires a lot of supporting resources, including support in the form of infrastructure, human resources, capital, media promotion, support from the local village government, and most importantly the involvement and direct participation of the community as actors. It is the support from these parties that will be able to realize Kalisat Hamlet as an alternative tourist destination that offers the concept of a diverse community.

The community and government need to carry out conservation efforts to maintain the wealth and potential of Kalisat Hamlet, especially in maintaining inter-religious harmony. The Village Government, Tourism Office of Temanggung Regency and Central Java Province need to provide full support for the realization of a "Kampung Bhinneka" Tourism Village in Kalisat Hamlet, Kalimanggis Village,

Temanggung Regency. The Kampung Bhinneka Tourism Village Master Plan that has been produced in this study can be used as a reference for stakeholders, especially the Kalimantan Village Government, the Temanggung Regency Government and the Central Java Provincial Government in an effort to realize a Multicultural-based Tourism Village "Kampung Bhinneka".

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