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Kampung Bhinneka: Developing a Multicultural Tourism Village Based on Community Religious Diversity

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Abstract

Religious aspects are the prominent determinants of diversity in Indonesia and have implications for inter-religious relations related to intolerance and radicalism. This condition poses a significant threat to national disintegration. This study raises the problem of how to utilize

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the potential of local communities related to religious diversity to develop multi-religious tourism villages as an arena for learning and disseminating multicultural values through educational tourism activities. The study was conducted in Kalisat Hamlet, Temanggung, Central Java, using the research and development method and participatory rural appraisal. The study results indicate that Kalisat Hamlet has excellent social, cultural, and natural potential as capital for developing the Kampung Bhinneka tourism village. The most prominent thing is the religious diversity of the Kalisat community, namely Buddhism, Islam, Christianity, and Sapta Dharma, which can coexist harmoniously. With the support of infrastructure, management, local government support, and promotional media, Kampung Bhinneka in Kalisat Hamlet will be able to become an alternative tourism destination that offers the concept of learning to live in a diverse society.

[Aspek keagamaan menjadi determinan menonjol yang membentuk kebhinekaan di Indonesia serta membawa implikasi permasalahan relasi antarumat beragama terkait intoleransi dan radikalisme. Kondisi tersebut merupakan ancaman besar terhadap disintegrasi bangsa. Penelitian bertujuan untuk mengidentifikasi potensi masyarakat lokal terkait keberagaman agama untuk mengembangkan desa wisata multiagama sebagai arena pembelajaran dan penyebarluasan nilai-nilai keberagaman atau multikultural melalui kegiatan wisata edukasi. Penelitian dilakukan di Dusun Kalisat, Temanggung, Jawa Tengah, dengan menggunakan metode research and development serta participatory rural appraisal. Hasil penelitian menunjukkan bahwa Dusun Kalisat memiliki potensi sosial, budaya, dan alam yang sangat baik sebagai modal pengembangan desa wisata Kampung Bhinneka. Aspek yang paling menonjol adalah keberagaman agama yang dianut masyarakat Kalisat, yaitu Buddha, Islam, Kristen, dan Sapta Dharma yang dapat hidup berdampingan secara harmonis. Dengan dukungan sarana prasarana, manajemen pengelolaan, dukungan pemerintah daerah, dan media promosi, Kampung Bhinneka di Dusun Kalisat akan mampu menjadi destinasi wisata alternatif yang menawarkan konsep belajar hidup dalam masyarakat yang keberagaman masyarakat.]

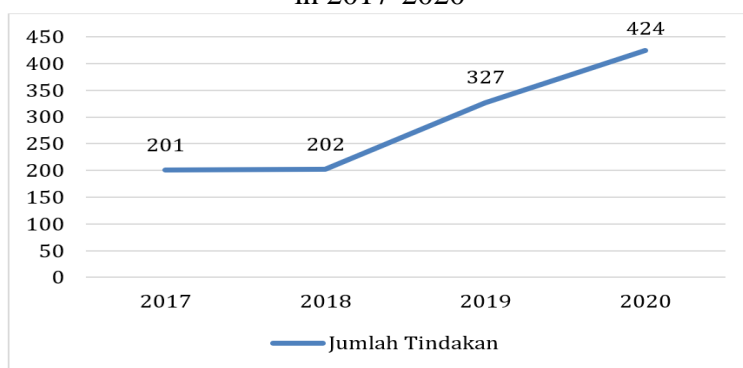
Keywords: Kampung Bhinneka; multicultural; religious diversity; tourism village

Introduction

Indonesia is a socially and culturally diverse country, so it is called *Bhinneka Tunggal Ika*. The reality of diversity and differences

can have both positive and negative consequences.^{1 2} The positive implications of national diversity are a mosaic of extraordinary social and cultural wealth. However, if not maintained, diversity poses a threat to disintegration. The diversity in Indonesia has the potential for inter-religious conflict and can trigger disintegration.^{3 4 5} In recent times, there have been many problems in relations between religious communities related to cases of intolerance, radicalism, and even spreading to the political realm. Research data from the Setara Institute shows that there has been an escalation in the number of intolerance cases in Indonesia from 2017 to 2020.⁶

Figure 1. Number of Acts of Violation of Religious Freedom in 2017-2020



Source: Setara Institute, 2017-2020

¹ Amal Alabbad, Jafar Al Saleem, and M Kabir Hassan, “Does Religious Diversity Play Roles in Corporate Environmental Decisions?,” *Journal of Business Research* 148 (2022): 489–504, <https://doi.org/https://doi.org/10.1016/j.jbusres.2022.04.058>.

² M Anas et al., “Acceptance of ‘the Others’ in Religious Tolerance: Policies and Implementation Strategies in the Inclusive City of Salatiga Indonesia,” *Heliyon* 11, no. 2 (2025), <https://doi.org/10.1016/j.heliyon.2025.e41826>.

³ B Faizin et al., “Polarization of Religious Issues in Indonesia’s Social Media Society and Its Impact on Social Conflict,” *Journal of Applied Data Sciences* 6, no. 1 (2025): 426–42, <https://doi.org/10.47738/jads.v6i1.447>.

⁴ I F A Nasution et al., “Mobilizing Intolerance: Teungku Dayah (Ulama) and Religious Discourse in Aceh, Indonesia,” *Journal of Al-Tamaddun* 19, no. 1 (2024): 145–56, <https://doi.org/10.22452/JAT.vol19no1.11>.

⁵ Risa J Toha, Dimitar D Gueorguiev, and Aim Sinpeng, “The Normalization of Intolerance: The 2019 Presidential Election in Indonesia,” *Electoral Studies* 74 (2021): 102391, <https://doi.org/https://doi.org/10.1016/j.electstud.2021.102391>.

⁶ Setara-Institute, “Tren Peristiwa Dan Tindakan Pelanggaran Kebebasan Beragama,” 2021, <https://bebasberagama.id/data/total-incident-act-per-year>.

The graph above shows the number of acts of intolerance that have increased from year to year. Nasrulloh et al. research confirmed the stagnation of national tolerance scores, indicating that intolerant activities continue influencing people's lives.⁷ Based on that, there may be far more unreported acts. Intolerance that shows an increase in escalation over time is a serious threat to national harmony. This is even more worrying when combined with the rise of radical religious ideologies.⁸ ⁹ The religious element is one of the significant factors in the emergence of the potential for national disintegration in Indonesia.¹⁰ ¹¹ ¹² ¹³ ¹⁴ The dark history of primordial and religious conflicts is recorded in Indonesia, especially after the 1998 reformation, which brought the nation to the brink of transition. Some major conflicts include the Dayak and Madurese community conflict in Kalimantan, religious conflicts in Ambon,¹⁵ ¹⁶ disputes between certain religious

⁷ Muhammad Nasrulloh et al., "Islamic Guidelines for Promoting Religious Tolerance and Countering Intolerance," *Dialog* 47, no. 2 (2024): 201–16.

⁸ Yulina Eva Riany et al., "Understanding Parenting Role in Developing Radical Beliefs: Lesson Learnt from Indonesia," *Security Journal* 32, no. 3 (2019): 236–63, <https://doi.org/10.1057/s41284-018-00162-6>.

⁹ Zuly Qodir, "Kaum Muda, Intoleransi, Dan Radikalisme Agama," *Jurnal Studi Pemuda* 5, no. 1 (2016): 429–45, <https://doi.org/10.22146/studipemudaugm.37127>.

¹⁰ Agus Fauzi, "Agama, Pancasila Dan Konflik Sosial Di Indonesia," *Lentera Hukum* 4, no. 2 (2017): 125–34, <https://doi.org/10.19184/ejhl.v4i2.5295>.

¹¹ Asnawan Asnawan, "Relasi Konflik Dan Agama Studi Tentang Model Penyelesaian Konflik Kegamaan," *FALASIFA: Jurnal Studi Keislaman* 9, no. 1 (2018): 129–44, <https://doi.org/10.36835/falasifa.v9i1.111>.

¹² Suheri Harahap, "Konflik Etnis Dan Agama Di Indonesia," *Jurnal Ilmiah Sosiologi Agama (Jisa)* 1, no. 2 (2018): 1, <https://doi.org/10.30829/jisa.v1i2.5096>.

¹³ Buyung Syukron, "Agama Dalam Pusaran Konflik (Studi Analisis Resolusi Terhadap Munculnya Kekerasan Sosial Berbasis Agama Di Indonesia)," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 2, no. 01 (2017): 1–28.

¹⁴ Mohammad Takdir, "Identifikasi Pola-Pola Konflik Agama Dan Sosial (Studi Kasus Kekerasan Berbasis Sektarian Dan Komunal Di Indonesia)," *Ri'ayah: Jurnal Sosial dan Keagamaan* 2, no. 01 (2017): 45–64, <https://doi.org/10.32332/riayah.%20v2i01>.

¹⁵ Arifuddin Ismail, "Membedah Kerukunan Pasca Konflik, Refleksi Segregasi Pemukiman Muslim Dan Nasrani Di Ambon," *Al-Qalam* 23, no. 1 (2017): 1–14, <https://doi.org/10.31969/alq.v23i1.382>.

¹⁶ A N Natar, "Pastoral Care for Christian and Muslim Women Regarding Radicalism in Indonesia," *Feminist Theology* 33, no. 1 (2024): 478–91, <https://doi.org/10.1177/09667350241268061>.

groups, and political conflicts such as the Free Papua separatist movement.^{17 18} Likewise, the Free Aceh Movement separatist conflict was not only based on political factors but also mixed with economic, cultural, and religious factors, which required long-term reconciliation efforts.^{19 20} Other studies also show that the phenomenon of tense relations between Christians and Muslims is an inseparable part of the development of interfaith relations in Indonesia and has caused various frictions in many regions.^{21 22} Cases of religious intolerance are unfortunate, considering that Indonesia is a country that adheres to the principles of democracy.^{23 24} The problem of intolerance is even more worrying when combined with the rampant ideology of religious radicalism, which is currently also a significant concern where the deradicalization efforts carried out by the government against former terrorist convicts cannot completely erase the ideology they believe in and even have the potential to be passed on to their children.²⁵ The

¹⁷ Luqman Al Hakim and Dudung Abdurahman, "Moderasi Beragama Di Papua: Rekonstruksi Identitas Dan Resolusi Kehidupan Keagamaan Pasca Konflik Papua 1998-2001," *Jurnal Sosiologi Agama* 17, no. 1 (2023): 49–64, <https://doi.org/10.14421/jsa.2023.171-04>.

¹⁸ Delvia Ananda Kaisupy and Skolastika Genapang Maing, "Proses Negosiasi Konflik Papua: Dialog Jakarta-Papua," *Jurnal Ilmu Sosial Dan Humaniora* 10, no. 1 (2021): 82–98, <https://doi.org/10.23887/jish-undiksha.v10i1.27056>.

¹⁹ Muhammad Sahlan et al., "The Roles of Ulama in the Process of Post-Conflict Reconciliation in Aceh: Peran Ulama Dalam Proses Rekonsiliasi Pasca Konflik Di Aceh," *Society* 7, no. 2 (2019): 251–67, <https://doi.org/10.33019/society.v7i2.106>.

²⁰ Danil Akbar Taqwadin et al., "Potensi Budaya Minum Kopi (Ngopi) Dalam Membangun Kembali Koeksistensi Masyarakat Aceh Paska Konflik," *Jurnal Ilmiah Islam Futura* 19, no. 1 (2019): 86–102, <https://doi.org/10.22373/jiif.v19i1.4380>.

²¹ Chang-Yau Hoon, "Between Evangelism and Multiculturalism: The Dynamics of Protestant Christianity in Indonesia," *Social Compass* 60, no. 4 (December 1, 2013): 457–70, <https://doi.org/10.1177/0037768613502758>.

²² Asnath Niwa Natar, "Trauma Healing Bagi Perempuan Korban Konflik: Belajar Dari Konflik Maluku Dan Poso," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 4, no. 1 (2019): 1–21, <https://doi.org/10.30648/dun.v4i1.205>.

²³ Nico J G Kaptein, "Islam and Democracy in Indonesia: Tolerance without Liberalism, Written by Jeremy Menchik," *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 172, no. 4 (2016): 580–81, <https://doi.org/https://doi.org/10.1163/22134379-17204020>.

²⁴ Syurya Muhammad Nur, "Demokrasi Dan Tantangannya Dalam Bingkai Pluralisme Di Indonesia," *Jurnal Ilmiah Mimbar Demokrasi* 19, no. 01 (2019): 1–17.

²⁵ Riany et al., "Understanding Parenting Role in Developing Radical Beliefs: Lesson Learnt from Indonesia."

threat of disintegration and social division caused by intolerant behavior, narrow fanaticism, and radicalism is also getting more substantial, along with the strong flow of disinformation that floods the digital media realm and causes the polarization of society into increasingly homogeneous poles.²⁶

The Indonesian government has developed multicultural education through religious and cultural lessons in schools, even integrating them into various subjects.²⁷ However, these efforts have not been optimal because they touch more on the cognitive and textual realms and even tend to be top-down.²⁸ In fact, multicultural value education should not be limited to mere conceptualization. Still, it must use a more practical multi-perspective approach.²⁹ Previous research confirms the need for a sociocultural approach combined with the potential of local wisdom as the primary strategy for building peace and conflict resolution in a multicultural society.³⁰ Various local traditions of Indonesian society have proven to be one of the cultural capitals that help develop harmonious inter-religious life, such as the Parsubang Tradition in Batak,³¹ folk parade in Temanggung,³² nose kissing

²⁶ Rafles Abdi Kusuma, “Dampak Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Perilaku Intoleransi Dan Antisosial Di Indonesia,” *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 10, no. 2 (2019): 273–90, <https://doi.org/10.32923/maw.v10i2.932>.

²⁷ Puslitjakdikbud, *Pendidikan Kebhinekaan Di Satuan Pendidikan* (Jakarta: Balitbang Kemendikbud, 2017).

²⁸ C Chotimah, S Z Qudsy, and M Yusuf, “Superficial Implementation of Religious Moderation in Islamic Educational Management,” *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186X.2024.2442235>.

²⁹ J Banks, *An Introduction to Multicultural Education* (United Kingdom: Pearson Education, 2018).

³⁰ Hartoyo Hartoyo et al., “The Role of Local Communities in Peacebuilding in Post-Ethnic Conflict in A Multi-Cultural Society,” *Journal of Aggression, Conflict and Peace Research* 12, no. 1 (2020): 33–44, <https://doi.org/10.1108/JACPR-06-2019-0419>.

³¹ Jenri Ambarita and Sudirman Simanihuruk, “Parsubang as a Symbol of Religious Diversity Appreciation in Batak Culture,” *Dialog* 48, no. 1 (2025): 58–73.

³² Ahmad Asron Mundofi, Emi Fahrudi, and Auliya Urokhim, “Nilai-Nilai Pendidikan Toleransi Dalam Tradisi Kirab Budaya Masyarakat Tlogo Wiro Bansari Temanggung,” *Dialog* 47, no. 2 (2024): 217–32.

tradition in East Nusa Tenggara,³³ and local tradition in Sawangan Magelang.³⁴ Other research shows that the ogoh-ogoh tradition in Pekalongan and Yaqowiyu in Klaten can be a medium for developing religious tolerance and a tourist attraction that can become an arena for learning tolerance.³⁵ ³⁶ Within the framework of this idea, a tourism village with a social diversity concept can be an alternative that has not been widely explored to spread the ideas of peace, tolerance, moderation, and national spirit.

Tourism villages based on socio-religious diversity are informal multicultural educational tourism arenas that aim to instill and develop diversity values. Several studies show that apart from formal school institutions, multicultural education needs to be carried out through various alternative means, such as literature or novels, as in Malaysia.³⁷ In addition, the development of tourism villages based on religious diversity and multiculturalism has also been carried out in Banyuwangi.³⁸ In the international arena, multicultural-based tourism developed in Sardinia, Italy, shows that the potential of cultural heritage can be created as multicultural tourism supported by pastoral agriculture as added value.³⁹ However, it should be noted that the

³³ Rio Rocky Hermanus and Alvary Exan Rerung, “Tradisi Cium Hidung: Sarana Moderasi Beragama Berbasis Kearifan Lokal Di Nusa Tenggara Timur,” *Dialog* 47, no. 2 (2024): 161–74.

³⁴ Wiwik Setiyani, Masitah Effendi, and Sodik Okbaevich Yuldashov, “Internalization of Local Traditional Values in A Plurality Community: Interreligious Relations in Sawangan, Magelang,” *KARSA: Journal of Social and Islamic Culture* 30, no. 2 (2022): 233–65.

³⁵ Anisya Rahmadani and Kuncoro Bayu Prasetyo, “The Evolution of Ogoh-Ogoh Performances in Fostering Religious Tolerance,” *KARSA Journal of Social and Islamic Culture* 32, no. 1 (2024): 194–227.

³⁶ Dinda Aulia Ngisomudin and Ita Rodiah, “Unity and Togetherness as a Polarization Preventer in the Ya Qawiyyu Tradition of Jatinom Klaten,” *KARSA Journal of Social and Islamic Culture* 32, no. 1 (2024): 72–89.

³⁷ Balamuralithara Balakrishnan, “A Novel Module for Cultivate Unity and Harmony in Multicultural Society through Arts Education,” *Journal for Multicultural Education* 11, no. 4 (2017): 306–22, <https://doi.org/https://doi.org/10.1108/JME-03-2015-0009>.

³⁸ I Kadek Yudiana and Andhika Wahyudiono, “Pengembangan Desa Wisata Berbasis Multikultural Di Desa Patoman,” *Jurnal Ilmu Sosial Dan Humaniora* 9, no. 2 (2020): 308–19, <https://doi.org/10.23887/jish-undiksha.v9i2.22358>.

³⁹ C Garau et al., “A Multicultural Tourism for Evaluating the Cultural Heritage: The Case Study of the Region of Sardinia (Italy),” in *Lecture Notes in Civil Engineering*,

development of tourist villages needs limitations to not damage existing local wisdom, as happened in Andalusia.⁴⁰ Studies in Colombia also show that the potential for social capital and good governance is needed to maintain the existence of community-based tourism.⁴¹

Through education and habituation of multicultural values carried out recreationally with the local community and packaged in tourism activities, the ideas and values of nationality, unity, and tolerance can be socialized and internalized well, especially among the younger generation. Education of multicultural values through tourism activities is a new offering that has not been widely done. Therefore, developing community-based multicultural educational tourism or multicultural tourism villages has an essential meaning as an alternative offer to solve problems. Kalisat Hamlet, located in Temanggung Regency, Central Java, has excellent potential in efforts to develop multicultural-based tourism villages. With a diverse socio-religious configuration and supported by a beautiful mountainous geographical landscape, Kalisat is a real example of social harmony between religious adherents practiced in everyday life.⁴² The wisdom of the Kalisat community is a form of social piety characterized by social stability, solidarity, and mutual cooperation,⁴³ which is a good potential for learning about multi-religious tolerance. The religious diversity of Kalisat is shown by the social configuration of the community, which has high religious heterogeneity, namely Buddhists at 37.5%, Muslims

ed. La Rosa D. and Privitera R., vol. 146 (Department of Civil and Environmental Engineering and Architecture (DICAAR), University of Cagliari, Cagliari, 09129, Italy: Springer Science and Business Media Deutschland GmbH, 2021), 551–60, https://doi.org/10.1007/978-3-030-68824-0_59.

⁴⁰ E Ruiz-Ballesteros and A González-Portillo, “Limiting Rural Tourism: Local Agency and Community-Based Tourism in Andalusia (Spain),” *Tourism Management* 104 (2024), <https://doi.org/10.1016/j.tourman.2024.104938>.

⁴¹ L H D Rocca and S Zielinski, “Community-Based Tourism, Social Capital, and Governance of Post-Conflict Rural Tourism Destinations: The Case of Minca, Sierra Nevada de Santa Marta, Colombia,” *Tourism Management Perspectives* 43 (2022), <https://doi.org/10.1016/j.tmp.2022.100985>.

⁴² Fina Nayla Farha and Kuncoro Bayu Prasetyo, “Giliran Tradition as a Social Practice of Religious Plurality in Kalisat Community, Temanggung, Central Java,” *JSW (Jurnal Sosiologi Walisongo)* 7, no. 2 (2023): 143–56, <https://journal.walisongo.ac.id/index.php/JSW/article/view/14703>.

⁴³ Muhammad Ali Al Humaidy et al., “The Social Piety Index in Sumenep Regency by Analyzing Stability, Solidarity, and Mutual Cooperation,” *KARSA Journal of Social and Islamic Culture* 32, no. 1 (2024): 1–32.

at 32%, Believers at 24%, and Protestant Christians at 6.5%.⁴⁴ In addition to being demographically diverse, heterogeneity in Kalisat is indicated by the many places of worship built close together, namely monasteries, mosques, churches, and Sapta Dharma belief studios. Kalisat, as part of Kalimanggis Village, has also been recognized by the Central Java Provincial Government as a model village for religious harmony in its social life.⁴⁵

The religious diversity of the Kalisat Hamlet community, as well as supported by the attractive natural advantages and advantages, is a good potential for social and natural capital as an arena for actual and recreational multicultural learning practices for the wider community. This potential can be optimized as a multicultural-based tourist village so that in addition to being beneficial for the development of multicultural values and national values, it will also positively impact the welfare of the local community, especially through the tourism sector based on local potential. Using the name Kampung Bhinneka as a multicultural-based tourist village in Kalisat Hamlet is part of a branding strategy. Tourist villages need the branding to strengthen their image, facilitate promotion, and improve the tourist experience.⁴⁶

Based on the background of the problem above, this study aims to identify the potential of 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 improving community welfare and constructing a multicultural-based tourism village model together with the local community.

Methods

This research was conducted using a qualitative method using the Participatory Rural Appraisal or PRA approach to mobilize local community participation in the process of developing the *Kampung*

⁴⁴ Tim Desa Kalimanggis, *Monografi Desa Kalimanggis 2022* (Temanggung: Pemerintah Kabupaten Temanggung, 2022).

⁴⁵ Provincial Government Central Java, "Bukan Hanya Teori, Inilah Kerukunan Umat Di Desa Kalimanggis," Humas Pemprov Jateng, 2019, https://humas.jatengprov.go.id/detail_berita_gubernur?id=3023.

⁴⁶ A Wulandari, R Aprilina, and D Marcelino, "Increasing Competitive Advantage in Binong Tourism Village with the Implementation of Digital Brand Destination," *Edelweiss Applied Science and Technology* 9, no. 1 (2025): 706–12, <https://doi.org/10.55214/25768484.V9I1.4234>.

Bhinneka tourist village model,⁴⁷ as well as Research and Development⁴⁸ to develop a tourist village model and test its effectiveness in mitigating the social disaster of radicalism and national disintegration, as well as a means of increasing the economy of village communities based on tourism. The research location is in Kalisat Hamlet, Kalimanggis Village, Temanggung Regency, Central Java, and the research process was carried out from July to August 2022.

Kalisat Hamlet was chosen as the research location because it has characteristics that are by the development plan for a multi-religious tourist village, namely: (1) located in a mountainous area that has natural beauty and cool weather so that it has the potential for tourism development; (2) the community has high religious heterogeneity but can live harmoniously and blend without conflict; and (3) a strategic location on the main tourist route crossing from Semarang to the Dieng Plateau Wonosobo.

Primary data was obtained directly through observations of four field visits, in-depth interviews with the hamlet head, and focus group discussions conducted at the hamlet hall by collecting 16 informants of community leaders, women's representatives, youth, and local religious leaders. Secondary data were obtained from additional sources from other parties, such as library sources and documentation from relevant institutions. Data analysis was carried out using an inductive analytical descriptive method, starting from the field or empirical facts by going into the field. The analysis used was Miles and Huberman's data analysis,⁴⁹ including the stages of data collection, data reduction, data presentation, verification, and drawing conclusions. The validity of the data in this study used triangulation techniques.

Results

Overview of Kalisat Hamlet

⁴⁷ R Chambers and Y Sukoco, *PRA: Participatory Rural Appraisal, Memahami Desa Secara Partisipatif* (Yogyakarta: Kanisius, 1996), <https://books.google.co.id/books?id=n0uhYfM1b0AC>.

⁴⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2018).

⁴⁹ Matthew B Miles and A. Michael Huberman, *Analisis Data Kualitatif* (Jakarta: UI-Press, 2009).

Kalisat is a hamlet in Kalimanggis Village, Kaloran District, Temanggung Regency. Kalisat Hamlet is located in a mountainous or highland area. This situation makes Kalisat have a cool climate and a beautiful natural landscape. Administratively, Kalisat Hamlet has a population of 737 people divided into 236 families, consisting of 360 males and 377 females.⁵⁰ Most of the people of Kalisat Hamlet work as farmers and plantation workers. The commodities produced by Kalisat include vegetables, daily commodities, and coffee, an annual commodity.

Meanwhile, based on education level, most of the people of Kalisat Hamlet have elementary school education or have not graduated from elementary school, and some are junior high school graduates. The number of residents who have graduated from high school is only nine people (1.2%), and college is four people (0.5%). In socio-religious aspects, Kalisat is one of the hamlets in Kalimanggis Village with the most complex religious diversity. The composition of the population of Kalisat Hamlet based on religion is Buddhism 37.4%, Islam 32%, Sapta Dharma Belief 24%, and Christianity 6.5%. In more detail, the number of religious adherents in Kalisat Hamlet is presented in the following table.

Table 1. Population of Kalisat Hamlet Based on Religion

No	Religion	Amount	%
1	Buddha	276	37,4 %
2	Islam	236	32,0 %
3	Sapta Dharma	177	24,0 %
4	Christian	48	6,5 %
	Total	737	100 %

(Source: Kalimanggis Village Monograph Data 2022)

Although the community adheres to various religions and beliefs, the people in Kalisat Hamlet can live side by side without any friction regarding religion. The existence of diverse beliefs in Kalisat Hamlet does not hinder them in carrying out their daily activities; in

⁵⁰ Kalimanggis, *Monografi Desa Kalimanggis* 2022.

fact, this diversity allows them to develop a sense of empathy and mutual respect and get used to different lives. Interfaith harmony in Kalisat Hamlet is naturally established and passed down from generation to generation. Therefore, it is unsurprising that residents in Kalisat Hamlet with different religions and beliefs still have kinship ties.

The sense of tolerance between the people of Kalisat Hamlet can also be seen when one religion celebrates a holiday. Then, people from other religions help with the preparation for the implementation. With the momentum of *Eid al-Fitr*, people from different religions will help guard the mosque, and vice versa. Also, when there is a big celebration in each religion, representatives from other religions are invited to celebrate the holiday. In addition, as an activity to strengthen relationships between each other, the people of Kalisat Hamlet also hold meetings every Saturday night to strengthen brotherhood between religions and beliefs so that it will not cause disputes.

The people of Kalisat Hamlet have an excellent social spirit in living in society. The high level of social solidarity is reflected in gotong royong or cooperation activities, or *sambatan*, when there is an agenda for building public facilities such as repairing water channels, houses, and building bridges. Likewise, in the implementation of traditional wedding activities, childbirth and death ceremonies are carried out together regardless of religion. All activities are carried out selflessly and expecting rewards. The aim of establishing a sense of togetherness and helping each other is the essence of these social activities. This situation is as expressed by the Head of Kalisat Hamlet, Misdiyono, as follows:

“Walaupun di sini ada bermacam-macam agama, tapi masyarakat hidup berdampingan dengan rukun. Sebagai contoh saat Hari Raya Idul Fitri yang ikut meramaikan bukan hanya umat Muslim, yang lain juga ikut memberi penghormatan. Begitu juga saat Hari Raya Waisyak, semua umat juga ikut hadir dalam selamat tumpengan Hari Suci Waisyak”.

Although there are various religions here, the people live side by side in harmony. For example, during Eid al-Fitr, not only Muslims participate in the celebration; other people also pay their respects. Likewise, during Waisyak Day, everyone also attends

the tumpengan tradition to commemorate the Holy Day of Waisyak. (Misdiyono, Head of Kalisat Hamlet)

In addition to being popular as a hamlet with a plural society, Kalisat is also known as a cultural village, which is shown by various arts in the Kalisat hamlet, such as ketoprak, kuda lumping, wayang kulit, reog, soreng, or wayang orang. There is also the *Glok* Dance, which is danced specially during the *Merti Dusun* ceremony. The *Glok* Dance is a type of dance like *Tayub*, but all the dancers are men.

The Potential of Diversity Tourism in Kalisat Hamlet

Kalisat Hamlet has a strategic location because it is within the scope of the Semarang-Temanggung alternative road and is located on the central Central Java tourist route, namely Bandungan, Rawa Pening, Gedongsongo Temple, Ambarawa Railway Museum. From the direction of Semarang City, Kalisat Hamlet is also a crossing route to the Posong tourist attraction, Tambi Tea Plantation, and Dieng Plateau. The conditions in the Kalisat area have cold air; fog clouds often cover most of the area from the afternoon to evening. The area's average temperature is remarkable, at 15-23 degrees Celsius. The majority of Kalisat residents work as farmers and gardeners. The dominant plant commodities are coffee and vegetables. The study's results found three basic potentials to be used as capital in developing diversity-based tourist villages in Kalisat. The three (3) aspects are natural potential, social potential, and cultural potential.

Regarding natural potential, as a region located in a mountainous area, Kalisat has unique natural scenery. This natural potential, combined with cool air, has great potential to become a natural tourist spot. In Kalisat, there is a fascinating waterfall or waterfall because it has three waterfalls in one place. The local community calls it *Curug Telu* or Three Waterfalls. *Curug Telu* is located at the end of the village, bordering the forest and plantations. The waterfall's location can be reached by walking about 2 km from the main road of the hamlet, making it an interesting place for tracking tourism. In addition, Kalisat Hamlet also has a small hill or gumuk, which the community calls *Gumuk Genjik*. The location of the *Gumuk* is not far from the community's settlement, making it a potential tourist attraction where visitors can enjoy the natural scenery from a height or enjoy the sunset.

Next, related to the social potential in the community associated with the practice of harmony between religious communities, it also takes place in social activities that are routinely carried out by the community every Saturday night, called the *Giliran* tradition. The activities on Saturday night are visits and gatherings between religious groups in Kalisat Hamlet, held simultaneously by all religious and belief groups. Saturday night visits are interesting social activities that show the practice of diversity in the Kalisat Hamlet community in real terms. This potential can be a best practice or good practice for the broader community in implementing the values of diversity in everyday life.

“Tradisi giliran ini setahu saya hanya ada di Kalisat, jadi malam minggu itu seperti menjadi hari kegamaan semua umat yang ada di Kalisat sehingga suasana menjadi sepi karena masyarakat berkumpul di kelompok agamanya masing-masing. Yang Islam mengadakan tahlilan, yang Kristiani mengadakan kebaktian bestonan, yang Budha mengadakan paritanan, dan Sapta Dharma mengadakan sujudan”.

The *Giliran* tradition, as far as I know, is only held in Kalisat. Every Saturday night is a religious day for all religious communities in Kalisat. The atmosphere on Saturday night becomes quiet because people gather in their respective religious communities. Muslims hold *Tahlilan*, Christians hold *Bestonan* services, Buddhists hold *Paritanan*, and Sapta Dharma hold *sujudan*. (Sugeng, Buddhist Religious Figure).

The existence of religious elites in Kalisat Hamlet also has excellent potential for the development of Kampung Bhinneka. As respected figures, they can become agents of community participation in developing multi-religious tourism villages. They can be essential sources for visitors to explore more deeply how the phenomenon of religious diversity in Kalisat Hamlet takes place.

Another social potential that is no less important is the existence of the younger generation in Kalisat Hamlet. The teenagers in Kalisat Hamlet are well organized through a youth organization called the *Kalisat Remaja Club (KRC)*. KRC has a sound organizational structure and leadership, so it has great potential as the leading actor in driving the tourism village. Through this KRC organization, the youth of

Kalisat Hamlet can form a Tourism Awareness Group (*Pokdarwis*) and move their activities more dynamically. In addition, the existence of community groups in Kalisat Hamlet, such as PKK, Dasa Wisma (Dawis), RT/RW administrators, and hamlets are also social potentials that can be empowered to support the development of the Kampung Bhinneka Tourism Village. Based on the research results, the various components of the society above support the development plan for the Kampung Bhinneka Tourism Village.

Kampung Bhinneka Tourism Village development needs to be integrated with existing cultural potentials. The cultural potentials in Kalisat Hamlet can be mapped into three large parts: potential in the aspects of tradition, art, and local cuisine. There are two major traditions carried out by the people of Kalisat Hamlet, namely, Merti Dusun and Sadranan.

Merti Dusun is a tradition that is held once a year. *Merti Dusun* is a village cleaning activity (*bersih desa*) that begins with cleaning the irrigation channels on the slopes or cliffs in one night. This activity is locally called *Walangkrek*. In the next stage, Merti Dusun is carried out with several activities, including making mountains made from community crops, *Kenduri* or eating together, and *Wayang Kulit* performances as the peak of the *Merti Dusun* event. *Merti Dusun* in Kalisat Hamlet follows the Javanese calendar in the month of *Bakda Mulud*, or in the Islamic calendar, it is called the month of *Rabi'ul Akhir*.

Figure 2. The peak of *Merti Dusun* Tradition



Source: Primary Data

Another tradition that is routinely held in Kalisat Hamlet is *Sadranan*. This tradition is usually carried out in the month of *Ruwah* or *Sya'ban*, precisely on Friday *Pahing* or Friday *Kliwon* in *Javanese terms*. *Sadranan* aims to be a ceremony of respect and sending prayers for deceased ancestors. This tradition takes place in the hamlet field; people bring food, such as *bucu*, *ingkung*, other side dishes, and market snacks. In this *Sadranan* tradition, people exchange food as a symbol of togetherness woven in the midst of society without distinguishing between religions. The existence of traditions in Kalisat Hamlet manifests the gratitude of the local community.

Performing Arts in Kalisat Hamlet is an interesting cultural potential that can be developed as one of the tourist attractions in Kampung Bhinneka. Kalisat Hamlet has various arts, including *kuda lumping* and traditional dances such as *Gambyong* dance and *Glok* dance. Men mostly dance *Kuda lumping*, and only a few are female dancers. *Kuda lumping* tells the story of the heroism and bravery of soldiers on the battlefield. At the same time, *Gambyong* dance is a traditional Javanese dance that is usually used as a welcoming dance for guests. Female dancers typically perform this dance. The potential of local values in Kalisat is a good social and cultural capital to be a medium for developing values of harmony and tolerance, as the results of comparative research on indigenous communities in Cigugur, West Java, and El-Gamaliya, Egypt, confirm that religious harmony is

effective through local values, grassroots dialogue, and culture-based social integration, not just a normative state approach.⁵¹

Kalisat community response to Kampung Bhinneka development plan

The idea of making Kalisat an iconic village of diversity has received enthusiasm from the local community. This enthusiasm was captured when a Focus Group Discussion was held on July 14, 2022. The FGD participants included the Head of Kalimanggis Village, the Head of Kalisat Hamlet, Islamic, Hindu, Christian, and Sapta Dharma Figures, youth leaders, and women's leaders. In the focused discussion, the community representatives who attended responded positively and were interested in the plan to develop a tourist village in their hamlet. The community saw that so far, no innovative ideas had emerged from the community or from outside regarding the existence of their hamlet. Hence, developing a tourist village was new and engaging for the community.

Most informants in the discussion said that preparing village infrastructure to welcome tourists is necessary. As conveyed by Misdiyono (head of the hamlet) and Wanto (a figure of Sapta Dharma), the existence of infrastructure that can be a village icon is needed so that Kalisat Village is more easily recognized and its existence is publicized. Icons such as gates or icons in the form of Bhinneka monuments are ideas that are expected by the community.

“Yang pertama diperlukan sebagai publikasi untuk masyarakat umum agar tahu, kita butuh bangunan simbol sebagai petunjuk bahwa desa kami itu merupakan desa budaya dan simbol terkait kebhinekaan, sehingga wisatawan yang tertarik berkunjung ke sini, mereka mengetahui tentang desa kami”

The first thing needed is publication so that the public knows about the existence of the Kampung Bhinneka; we need a symbolic building to indicate that our village is a cultural village and a symbol related to diversity so that tourists interested in visiting here know about our village.

⁵¹ Abd Rahman et al., “Local Traditions, Global Lessons: Models of Religious Harmony from Cigugur Indonesia and El-Gamaliya Egypt,” *Dialog* 48, no. 1 (2025): 1–13.

(Wanto, Sapta Dharma's Figure)

In addition to providing input on various things that need to be prepared to develop a multi-religious tourism village, the community also expressed their readiness to participate in managing the tourism village that will be realized. The Karang Taruna, or village youth organization, expressed their readiness to be the driving force in implementing the tourism village as conveyed by the following Karang Taruna chairperson:

“Dari remaja kami kegiatan yang berjalan saat ini masih sebatas olahraga terutama Volly. Jadi nanti ketika ada wacana desa wisata kami sebagai remaja Dusun Kalisat sangat antusias dan saya memberanikan diri untuk siap menjadi ujung tombak dalam pengelolaan kegiatannya”.

So far, the youth activities that are running are still limited to sports, especially Volleyball. So when there was a discourse on developing a tourist village, we were very enthusiastic as the young generation of Dusun Kalisat. I dared myself and was ready to be at the forefront of managing the activities of Kampung Bhinneka. (Slamet Wandu, Karang Taruna Chairperson)

The intense enthusiasm of the community, as shown by the community representatives who attended the focused discussion, showed that the community received the idea of developing a tourism village based on religious diversity in Kalisat. The local community is ready to participate in managing a tourism village based on religious diversity.

Discussion

The Concept of Kampung Bhinneka Tourism Village

The concept of Kampung Bhinneka as a multi-religious tourism village was developed with a community-based participatory approach

called the Community Based Tourism concept.^{52 53} To encourage community participation, dialogue activities using the Focus Group Discussion technique were carried out with community representatives. The discussion process discussed the findings of the researcher's observations, received input from the community, and developed the concept of a tourism village based on religious diversity and the natural and cultural potential in Kalisat. The analysis was carried out with a participatory approach by prioritizing the community's emic perspective to produce a comprehensive diversity tourism concept. As explained by Muhsin et al.,⁵⁴ the success of a participatory-based program is determined by three things, namely: 1) the local community accepts it, 2) it is economically beneficial, and 3) it has a positive impact on the environment. Thus, community acceptance of the program plan is the most fundamental thing that will determine the success of the program implementation and ensure the sustainability of the program. As conveyed by the informants, good community acceptance, even the willingness to participate in the program, is an essential capital in developing this tourism village.

The results of the data analysis successfully compiled a site plan for the Kampung Bhinneka tourism village through regional mapping. Surveys and regional mapping were carried out using the GIS (Geographic Information System) method. The results of the GIS analysis were combined with other field data such as input from the community, needs analysis and mapping of potential and challenges, and visual observations in the planned site plan area. The mapping results can be seen in the following image.

⁵² Muhammad Syafi'i and Djoko Suwandono, "Perencanaan Desa Wisata Dengan Pendekatan Konsep Community Based Tourism (CBT) Di Desa Bedono, Kecamatan Sayung, Kabupaten Demak," *Ruang* 1, no. 2 (April 20, 2015), <https://doi.org/10.14710/ruang.1.2.61-70>.

⁵³ N Erna Marlia Susfenti, "Pengembangan Desa Wisata Berbasis Masyarakat (Community Based Tourism -CBT) Di Desa Sukajadi Kecamatan Carita," *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam* 2, no. 1 (June 2016): 75–86, <http://jurnal.uinbanten.ac.id/index.php/lbrmasy/article/view/483>.

⁵⁴ Ahmad Muhsin, Laila Nafisah, and Yuni Siswanti, *Participatory Rural Appraisal (PRA) for Corporate Social Responsibility (CSR)* (Yogyakarta: Deepublish, 2018).

Figure 3. Kampung Bhinneka Tourism Map



Source: Field data processing

Based on the potential analysis, the development of the Kampung Bhinneka tourism village needs to integrate three central potentials, namely the potential of natural panorama, the potential of arts and culture, and the potential of social and religious diversity of the community. The tourism concept that emphasizes the diversity of the community's religions is the core concept of the Multicultural Tourism Village of Kampung Bhinneka, which carries and integrates three central values: leisure, empathy, and education. In its implementation, this concept is manifested in several diversity tourism activities, namely:

1. Inter-religion Live-in.

In this activity, tourists live in or stay in the homes of people of different religions and beliefs for 1 or 2 nights. The essence of this

activity is to provide an experience of living together with those who are different, so that all ignorance and prejudice constructed in people's thoughts and actions can be minimized if we get to know our different brothers and sisters more intensively. What needs to be emphasized is that this activity is not an attempt to mix aspects of belief or theology but is more directed at efforts to strengthen interactions in social aspects and open the mindset that there are people who are different from us. We must respect them, and vice versa; other people can also respect our beliefs.

2. Diversity Camp

The concept of diversity camping is a camping activity at a camping ground located in the hillside area of village, *Gumuk Genjik*. It is filled with various introductory activities, dialogues, and practices about diverse life. The forms of activities that can be done in diversity camping include Tenting with interfaith friends, discussing with resource persons from several local religious figures to hear stories of everyday community life, playing games or games that hone sensitivity and empathy towards people of different beliefs, night soldiers, bonfire nights and joint art performances, dialogue on national problems and their solutions, and many other activities carried out according to the age level of the participants.

3. Interfaith Dialogue

This activity can be done separately or integrated with diversity camping. The activity is carried out by presenting local religious figures and tourists participating in the dialogue, who can ask each other and discuss anything related to multicultural life in Kampung Bhinneka with the religious figures. Religious figures in Kalisat are very enthusiastic about this activity program and are ready to be resource persons in discussions with the community who come to Kalisat.

4. Experiencing with the *Giliran* Tradition

Giliran is a tradition of religious gatherings held routinely every Saturday night simultaneously in Kalisat by all religions. The *Giliran* tradition is the most prominent tradition of religious diversity and has become the habitus of the Kalisat community in maintaining harmony

between religious communities.⁵⁵ Literally, *Giliran* in Javanese means order or taking turns. In the *Giliran* tradition, all religious communities, both Islam, Buddhism, *Sapta Dharma*, and Christianity, hold gatherings at the house of one of their members and will change houses every week in turns. Because it is held simultaneously every Saturday night, the village atmosphere becomes very thick with the nuances of spirituality formed in each religious community.

This tradition can be an engaging spiritual experience for visitors who stay in the village because they can observe how the Kalisat community practices its socio-religious practices. This activity will be a direct experience for visitors to understand and create a sense of appreciation and tolerance when witnessing various religious differences in social life.

Impact Analysis

As stated in the 2020-2024 RPJMN of the Ministry of Tourism and Creative Economy, the tourism sector has contributed and played a strategic role in national economic resilience, regional development, improving community welfare, foreign exchange, GDP, job creation, social, cultural and environmental roles in preserving natural and cultural resources, as well as in increasing love for the homeland and strengthening national unity.⁵⁶

From the various literature reviews above, this study takes another side of the development of tourist villages by finding an innovation in the formula of a tourist village model that is unique and not only has an economic impact but also contributes to solving national problems that are currently a significant challenge in the life of the multicultural Indonesian nation, namely the problem of intolerance, radicalism, and national disintegration. The diversity in Indonesia has the potential for the emergence of inter-religious sentiment conflicts and can lead to the disintegration of the Indonesian nation.⁵⁷ Even based on research by Zuly Qodir, intolerance and radicalism among the

⁵⁵ Farha and Prasetyo, "Giliran Tradition as a Social Practice of Religious Plurality in Kalisat Community, Temanggung, Central Java."

⁵⁶ Kemenparekraf, "Rencana Strategis 2020-204," *Kemenparekraf/Baparekraf* (Jakarta: Kementerian Pariwisata dan Ekonomi Kreatif, 2020).

⁵⁷ Muhammad Nuh, "Islam, Nilai Sosial, Sikap Keberagaman Di Tengah Problem Kebangsaan," *Politika: Jurnal Ilmu Politik* 5, no. 2 (August 3, 2015), <https://doi.org/10.14710/politika.5.2.2014.60-65>.

younger generation from time to time show an escalation of increase, thus becoming a serious threat to national harmony.^{58 59}

The existence of Kampung Bhinneka will have an impact on the aspect of harmony between religious communities because with various programs and activities carried out in Kampung Bhinneka, the community or tourists who visit will learn a lot about how the Kalisat Hamlet Community with diverse religions and beliefs can live side by side and cooperate in their daily lives. Through educational tourism in Kampung Bhinneka, of course, this will be a good lesson learned and provide valuable experience for the community, especially the younger generation, so that they can continue to maintain the values of tolerance and understand the differences between religious communities. The local community will be proud and increasingly aware that the harmony and harmony they have had so far has received appreciation from various parties, so many want to learn about harmony and tolerance from the community.

Kampung Bhinneka is a small but important contribution from the community in Kalisat to solve the nation's problems regarding the threat of disintegration and intolerance, which have recently become serious problems in the lives of the nation and state. The existence of Kampung Bhinneka is objective evidence that even though it is located in a rural area and far from the hustle and bustle of the metropolitan city, the people of Dusun Kalisat have the concern to contribute to maintaining diversity and national integration in their way. Kampung Bhinneka shows the wider community and the government that there are role models who have practiced harmonious living in diversity. By developing multicultural tourism villages, these role models of harmonious living can be recognized and introduced to the broader community to inspire the growth of the spirit of national integration.

Furthermore, the research findings indicate that the Community-Based Tourism (CBT) approach, supported by active community participation, can produce a tourist village model that prioritizes economic potential and significantly contributes to

⁵⁸ Qodir, "Kaum Muda, Intoleransi, Dan Radikalisme Agama."

⁵⁹ Syahidin Syahidin, Muhamad Parhan, and Islahuddin Islahuddin, "Islam and Terrorism: The Principle of Wasatiyyah Yusuf Al-Qardhawi to Avert Incidents of Student Terrorism," *KARSA Journal of Social and Islamic Culture* 31, no. 2 (2023): 375–94.

strengthening tolerance, fostering social harmony, and promoting national integration. This analysis aligns with Muhsin's thesis, which asserts that the extent of community acceptance determines the success of a participation-based program, the economic benefits generated, and its positive environmental impacts.⁶⁰ In this context, the Kalisat community's acceptance of the program was firm, even with a commitment to actively participate in every tourism activity. Kampung Bhinneka combines natural resources, arts and culture, and socio-religious diversity into a unique educational tourism package. Innovations such as Inter-religious Live-in, Diversity Camp, Interfaith Dialogue, and hands-on experiences in the Giliran tradition provide added value, enriching tourists' perspectives on life in a pluralistic society.

The potential of religious diversity in Kalisat, previously merely part of the daily lives of local communities, can now be leveraged as a selling point for multicultural education-based tourism. Thus, the results of this study confirm that the development of tourism villages is relevant for achieving economic prosperity and can also be a strategic tool for building substantial social capital in pluralistic societies, enabling them to live together harmoniously. Bhinneka Village is an example of how diversity-based tourism can provide multiple benefits: strengthening local identity, supporting a sustainable economy, and strengthening national unity.

From the perspective of Tajfel's Social Identity Theory, individuals tend to categorize themselves into in-groups and differentiate themselves from out-groups based on social categories such as religion, ethnicity, or language.⁶¹ This mechanism often gives rise to in-group favoritism and out-group bias, which have the potential to trigger stereotypes, prejudice, and even social conflict. Addressing these social challenges, Bhinneka Village serves as a space for positive cross-identity interaction that can reduce the potential for conflict through two mechanisms. First, intergroup contact between groups helps reduce prejudice, through activities such as Inter-religious Live-ins and Diversity Camps. Second, building empathy for differences

⁶⁰ Muhsin, Nafisah, and Siswanti, *Participatory Rural Appraisal (PRA) for Corporate Social Responsibility (CSR)*.

⁶¹ C Barker, *Cultural Studies: Theory and Practice* (SAGE Publications, 2003), https://books.google.co.id/books?id=P_by_lMd8vkC.

through dialogue across faiths and the Giliran tradition creates a space for mutual understanding of other groups' perspectives.

Thus, Kampung Bhinneka is a tourist destination and an arena for social identity transformation, where boundaries between groups are redefined to be more inclusive. The Kampung Bhinneka tourism village directly strengthens social cohesion. It prevents potential identity-based conflicts, a concept that aligns with Bhiku Parekh's concept of multiculturalism, which states that multiculturalism is not merely "coexistence" but rather interactive co-living, influencing, learning, and enriching each other.⁶² Interactions in Kampung Bhinneka foster mutual transformation: local communities grow in confidence and pride in their diversity, while tourists return home with a new perspective on tolerance.

Conclusion

Kalisat Hamlet in Temanggung Regency, Central Java, has great potential in social, cultural, and natural aspects to be developed into a Multicultural Tourism Village *Kampung Bhinneka*. The harmonious life in the religious diversity of the Kalisat community is the most potential aspect for developing a multicultural educational tourism village. Uniqueness can be a concrete learning medium about the reality of multicultural life. The Multicultural Tourism Village "Kampung Bhinneka" can be a means of educational tourism to learn directly from the community about respect for differences and understand the meaning of harmony and unity in diversity.

Developing the "Kampung Bhinneka" Tourism Village in Kalisat Hamlet, Kalimanggis Village, requires infrastructure support, strengthening of human resource capacity, capital assistance, promotion, and support from stakeholders, especially the government. This support is essential to realizing Kalisat Hamlet as an alternative tourism destination that offers its diverse community as a learning medium for the Indonesian people to develop the values of tolerance, harmony, and national integration. The Master Plan for the Multicultural Tourism Village of Kampung Bhinneka, which has been compiled in this document, can be a guideline and reference for stakeholders, especially the Temanggung Regency Government and the

⁶² B. Parekh, *Rethinking Multiculturalism: Keberagaman Budaya Dan Teori Politik* (Kanisius, 2008), <https://books.google.co.id/books?id=eDjajwEACAAJ>.

Central Java Provincial Government to realize the Multicultural-based Tourism Village “Kampung Bhinneka.” Academically, the research results become a new treasure trove of multiculturalism studies in the context of tourism. Further studies need to be conducted on implementing the tourism village concept and to find the existing advantages and disadvantages through applied research.

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