

Srumbung Gunung Peace Creative Tourism Village: An Effort to Build Interfaith Peace Through Tourism

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Abstract

This article discusses the Peace Creative Tourism Village as a peaceful tourism destination to build peace between religions and beliefs in Indonesia. This study is motivated by the rise of identity politics after the collapse of the New Order in 1998. The rise of identity politics has triggered several inter-ethnic and religious conflicts in several regions in Indonesia. Conflicts between the Dayak tribes and Madurese migrants occurred in Kalimantan in early February 2001, Christian and Muslim conflicts in Poso in 1998, and Ambon in 1999. The state has made various efforts to maintain peace between ethnic and religions in Indonesia, but intolerance, even inter-ethnic and religious conflicts, still occur in plural Indonesia. This study discusses an alternative effort to build peace between religions and beliefs through tourist destinations. This research uses a case study qualitative method. This study found that the Peace Creative Tourism Village of Srumbung Gunung, with its tour packages: peace education, live-in, and traditional culinary and cultural festivals, can be a local contribution to building peace between religions and beliefs in Indonesia.

Keywords: Peace Society, Indonesia, The Creative and Peace Tourism Village.

1. Introduction

After the collapse of the New Order military regime in May 1998, Indonesia entered an era of democratization. The euphoria of democratization that guarantees freedom of opinion and expression has also encouraged the re-emergence of ethnic and religious-based identity politics—resulting in conflicts with ethnic and religious nuances occurring on several islands in Indonesia. An example is a religious conflict in Ambon in 1999. The Ambon conflict was a series of riots that began with clashes between residents in Ambon City, Maluku, on September 11 and 12, 2001. Two groups of mobs attacked each other by throwing stones, blocking roads, and damaging vehicles in the area. Several points in Ambon. As a result, seven people died, more than 65 people were injured, and thousands had to evacuate [1]. The Christian and Muslim conflict that broke out in Poso in 1998 was the name for a series of riots in Poso Regency, Central Sulawesi. This conflict occurred from December 25, 1998, to December 20, 2001. The Poso Conflict incident started as a minor clash between youth groups before eventually spreading to a religious riot. From this incident, it was detailed that there were 577 dead, 384 injured, 7,932 houses destroyed, and 510 public facilities burned [2].

Dayak tribes and Madurese migrants conflict occurred in Kalimantan in early February 2001. This conflict began in Sampit, Central Kalimantan, then spread to the entire province, including the capital city of Palangka Raya [3]. The application of Islamic sharia local regulations occurs in several districts and cities. It shows the strengthening of identity politics based on



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ethnicity and religion, including the efforts of some Islamic fundamentalist groups to spread the desire to replace the Unitary State. The Unitary State of the Republic of Indonesia is based on Pancasila with the ideology of Khilafah (Khilafah). In addition, ethnic and religious-based identity politics are also played by political elites in election contestations, which results in sharp polarization in society and can lead to horizontal conflicts between supporters. Arjon stated that ethnic and religious identity politics in the 2017 Jakarta Pilkada divided society into nationalist and religious groups [4].

Various efforts have been made to prevent conflicts with ethnic and religious nuances and to maintain harmony and peace between religious adherents in Indonesia. The government has developed the Tri concept of harmony, namely: (1) interreligious harmony, (2) interreligious harmony, and (3) interreligious harmony with the government. However, the reality is that it is still not fully effective in preventing intolerance and conflicts with ethnic and religious nuances. It shows the need for other approaches to build harmony between ethnic groups, religions, and beliefs. One approach that the Creative and Peace Srumbung Gunung Society (CPSS) Srumbung Gunung tries is to pioneer the Peace Creative Tourism Village in Srumbung Gunung. This study explores the development of the Srumbung Gunung Damai Creative Tourism Village to create a more peaceful local community in Indonesia through tourist destinations.

2. Literature Review

2.1 The Role of Tourism in Peacemaking

In 1981, the WTO (World Tourism Organization) declared the importance of tourism in preparing and maintaining peace. The United Nations has recognized the role of tourism as an ambassador for peace between people. The role of tourism as a promoter of national integration, international understanding, and peace is widely recognized [5]. Some experts state that tourism can play a role in peacemaking. For example, Higgins-Desbiolles et al. (2021) stated that tourism has been essential in influencing international relations, political policy, and world peace. Tourism can even be a force to improve and restore human relations so that the world is peaceful [6].

Furthermore, Devi & Firmansyah explained that tourism could increase understanding and trust among people from different backgrounds and economic growth [7]. In this context, tourism indirectly acts as an international understanding and peace ambassador. Despite certain drawbacks, tourism can significantly contribute to a more peaceful world [8]. Pearce states that traveling between politically divided countries can help reduce tensions and promote greater political understanding. Although the two countries' conflict, tourism activities are suspected to be able to foster empathy between Palestinians and Israelis. Tourism has proven to be a medium for reducing prejudice, changing political views, and inspiring commitment to peace and justice activists [9]. Therefore, proposes more collaboration and dialogue between policymakers, industry representatives, and scholars to facilitate peace through tourism and peace in tourism. Devi & Firmansyah emphasizes the importance of creating more friendly tourist destinations and promoting peace [7]. Ariana gave the example of the Ground Zero Bali Monument as a peaceful tourist destination that aims to commemorate the human tragedy and restore harmony to people's lives over the Bali Bombing tragedy [10]. According to D'Amore [7], six dimensions of peace need to be developed in tourism, namely

- making peace with oneself;
- making peace with others;
- making peace with nature;
- making peace with the older generation by respecting the culture, heritage, and achievements of previous generations;
- making peace with future generations realized through sustainable lifestyles and practices;

Make peace with the Creator by practicing the universal principles of all religions and humanism. In the context of a pluralistic Indonesia, building a peaceful tourism village destination occupies a critical position in building peace and harmony in the community. The diversity of

religions, ethnicities, and cultures owned by the Indonesian people, besides being a source of national wealth, also has excellent potential to become a source of conflict. According to data from the Central Statistics Agency (BPS), Indonesia has 1,340 ethnic groups. The percentage of the population by religion is as follows: Islam (98.98%), Confucianism (0.00%), Hindu (0.01%), Buddhist (0.07%), Catholic (0.23%), Christian (0.71%) and belief (0.01%). This diversity, on the one hand, is a wealth for the Indonesian people, but on the other hand, it can be a source of conflict.

2.2 Tourism Villages in Indonesia

In the last few decades, there has been a shift in the interest of tourists in Indonesia from conventional tourism to rural tourism with an original and beautiful environment. The concept of rural tourism, with its unique, distinctive, and environmentally friendly product characteristics, has become a characteristic that is starting to attract tourists. The shift in tourist interest is a new direction for tourism development in Indonesia. It is in line with the government's program in tourism development as conveyed by the Coordinating Minister for Economic Affairs Airlangga Hartarto in his remarks at the "Indonesian Tourism Village Award Night (ADWI) 2021" organized by the Ministry of Tourism and Creative Economy/Tourism and Creative Economy Agency:

In line with the goals of tourism development, the government develops tourist villages that aim to increase economic growth and people's welfare, eradicate poverty, overcome unemployment, preserve nature, the environment, and resources, and promote culture. The development of tourist villages is also a form of accelerating village development in an integrated manner to encourage the village's social, cultural, and economic transformation. Therefore, each region and village needs to pay attention to its potential to be appointed and developed to provide added value and benefits and produce high productivity to improve welfare. a local community.

According to Susyanti, a tourist village is a form of residential environment with unique characteristics, both natural and cultural, to the demands of tourists where they can enjoy, recognize, appreciate and learn the uniqueness of the village and all its attractions [11]. In practice, tourists live in the tourist village, enjoy the traditional atmosphere, and learn about village life and its environment so that there is a learning process from the community regarding the local wisdom of the tourist village. The development of tourist villages is not only beneficial for the emergence of alternative tourism to meet the shift in tourist interest. However, it can also be used as a solution to the problems of poverty, cultural preservation, and environmental preservation [11]. This article examines the development of the creative peace tourism village of Srumbung Gunung, a tourism village that emphasizes the peace aspect as its trademark. This study will study how the concept of developing the peace tourism village of Srumbung Gunung and what packages are offered.

3. Findings

3.1 Building a Peaceful Creative Tourism Village Srumbung Gunung

There are several steps needed to develop a tourist village, one of which is first to explore the potential of the village that will be developed as a tourist village. Ariana divides tourism potential into tangible and intangible potential. The real potential is a natural beauty, historical sites, beaches, etc. At the same time, the intangible potential is in the form of local wisdom (harmony, cooperation, culture, tradition, and traditional ceremonies). The village's potential can be explored and developed as a characteristic of a tourist village. The village describes several regional wealth that can be developed as a potential for village tourism [12]:

- 1) Adventure tourism is usually in the Gunung. The idea is that there are towering trees, a beautiful environment, and still save natural structures that human hands have not touched;

- 2) Agro-tourism, one of the potentials for education, such as how to plant and harvest crops;
- 3) Marine tourism with various water adventures such as sky boats and driving. If maintaining the biodiversity that lives in the sea, such as mangroves, can also bring double benefits;
- 4) Culinary tours to introduce regional specialties in their place of residence;
- 5) Cultural tourism, to preserve and introduce local culture to tourists;
- 6) Creative tourism and the local community crafts. The unique potential of each village can be developed as a unique village tourism destination and foster an attraction for tourists to visit it.

3.2 Srumbung Gunung and its Tourism Potential

Srumbung Gunung Hamlet, Poncoruso Village, Kec. Bawen, Semarang Regency, Central Java Province, has the potential to be developed into a peaceful tourism village. Srumbung Gunung Hamlet has an area of $\pm 127,010$ Ha with a total population of $\pm 2,340$. In particular, this hamlet has an area of $\pm$ half of the village area. It consists of 4 RT (Rukun Tetangga) and 1 RW (Rukun Warga), with a population of around 754 people consisting of 239 KK (Kartu Keluarga) with details of 368 males and 386 females.

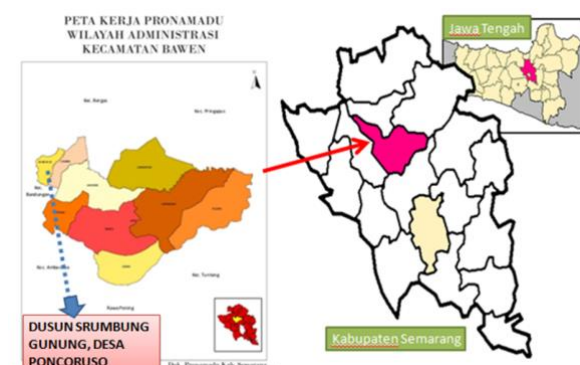


Figure 1. Population Gunung Hamlet

The development of Srumbung Gunung as a peaceful tourist village begins with exploring the potential, both tangible and intangible, which have the potential to be an attraction for tourists. First, the residents of the Srumbung Gunung hamlet, Poncoruso Village, Bawen District, live in harmony despite having different religious backgrounds and beliefs. There are followers of Islam, Christianity, Catholicism, and Believers in their respective places of worship. In this village, the diversity of religions and beliefs can coexist harmoniously. The hamlet has a substantial social capital, which maintains the values of harmony and cooperation among people of various religions. The values of local wisdom can be developed to become values of peace that inspire tourists. The following is statistical data on the number of religious adherents [13].

Second, local arts and culture. Dusun Srumbung Gunung, Poncoruso, has a wealth of art and culture that can be developed to be part of the development of a creative tourism village for peace. Some cultures that can be developed and promoted are nyadran, dawuhan (cleaning village springs), merti Dusun (harvest celebration), and gotong royong. At the same time, the traditional arts still preserved are jaran kepang (kuda lumping), karawitan, qasidah, and shadow puppet shows.

Lyz Crane, Director of Artplace America, argues that in community development, art and culture are critical assets. Art can add value to community development. Many communities worldwide have proved that art and culture can play an essential role in forming society.



Figure 1. Saujana

Third, heirloom Saujana. Saujana, this unfamiliar word, is an Indonesian word that means "as far as the eye can see." The word Saujana was later agreed in the 2003 Indonesian Heritage Preservation Charter to be used as a translation of 'cultural landscape.' Saujana reflects the relationship between humans, their culture, and their natural environment in a broad unity of space and time. Nature can be in the form of Gunung, forests, deserts, and rivers. At the same time, culture results from creativity and taste: human initiative and work, such as traditions, beliefs, and ways of life. Nature is the community's partner, and both are in dynamic conditions to form a Saujana [14]. Views of Mount Ungaran, agricultural areas, rivers, and hot springs are found in Srumbung Gunung. Various tourism potentials in the Srumbung Gunung hamlet can be developed into various tour packages that promote the concept of peace based on local wisdom.

4. Discussion

4.1 Srumbung Gunung Peace Creative Tourism Village Concept

Peace Creative Tourism Village (from now on, DWKP) is a tourism village built by empowering local communities. The development of DWKP involves all stakeholders, is environmentally friendly, sensitive to local cultural and religious traditions, respects human rights, and distributes economic benefits to residents.

- **Involving All Stakeholders**

The involvement of all stakeholders was carried out through focus group discussions (FGD) and the declaration of the establishment of the Srumbung Gunung DWKP. Various stakeholders: village heads, BPD, hamlet heads, RT/RW heads, youth organizations, PKK administrators, CPSS administrators, and villagers attended the FGD, which aimed to unify the Vision Mission and perceptions related to the formation of DWKP in Srumbung Gunung Hamlet. Meanwhile, the declaration is a form of commitment from all residents to support Dusun Srumbung Gunung to become DWKP. In addition to the FGD and the declaration of the formation of the DWKP, CPSS, in collaboration with the Satya Wacana Christian University community service team, held tourism management training for all stakeholders. The involvement of all stakeholders is one of the essential principles that must be carried out in developing community-based peace tourism.

- **Environmentally friendly**

Create and implement a village spatial plan that strongly expresses the symbolism of a creative and peaceful village by paying attention to ecological sustainability. It follows one of the IIPT definitions of peace: peace with nature.

Developing DWKP is to preserve the surrounding nature to maintain productive agricultural land. Construction of peace facilities and icons in the form of religious symbols and beliefs using unproductive village land. In addition, Karang Taruna Mudhatama Dusun Srumbung Gunung has planted trees in the central area of DWKP. The location is in the east of the Dusun Srumbung Gunung area. The tree planting is intended to make the village face more relaxed and beautiful. Planting trees is also expected to make arid areas a water catchment area. Thus, it can maintain soil moisture in the dry season. In addition, tree planting aims to be an attraction for tourists. So that when visiting DWKP, they will be more comfortable and enjoy the rural atmosphere in Srumbung Gunung Hamlet.

- **Be sensitive to local religious and cultural traditions.**

The values raised here apply sensitivity to local religious and cultural traditions and the values of harmony created through preserving local religious and cultural traditions. In designing the DWKP, the Creative Peace Srumbung Society (CPSS) team discussed how to package cultural traditions into an attraction for visitors to enjoy the rural atmosphere. Packages of arts and cultural attractions allow visitors to enjoy a celebratory experience and participate in Nyadran and Dawuhan. In addition, visitors can also learn art such as practicing dancing or playing gamelan (traditional music). The concept of this tour is to introduce, preserve, and even develop the religious and cultural traditions of the Srumbung Gunung community. The potential of arts and culture in the community is empowered to support the welfare of the local community.

- **Respecting Human Rights**

The design and implementation of the DWKP also pay attention to respect for human rights. The United Nations, in the 1948 Universal Declaration of Human Rights, stated: that recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the basis of freedom, justice, and peace in the world. One of the issues raised in the development of the Srumbung Gunung DWKP is respect for human rights shown by the lives of citizens who respect the right to freedom of religion by their respective religions and beliefs so that differences do not become a barrier to living in harmony and peace. Implementing respect for human rights is expressed through CPSS members with multi-religious backgrounds. Respect for human rights is a significant concern because DWKP carries the concept of being a village that cares for and promotes peace values locally, nationally, and globally. Let us look at the tour packages on the DWKP website. One is the interfaith peace education package with a curriculum of 12 fundamental values of peace. It aims to create a society that can live in harmony with the diversity of religions and beliefs, ethnicity, culture, gender, and social status.

- **Equitable Economic Benefits for Local Communities**

The principle of economic equity for local communities is one of the objectives of DWKP development. Welfare and equitable distribution of the population are essential for the sustainable development of tourism. It is also one of the unique features of DWKP's development. DWKP was developed not by investors but by the surrounding community, coordinated by the CPSS and the village government with all structural devices and units. CPSS and the Poncoruso Village Government also collaborated with the Satya Wacana Christian University Learning Service Team Academics to empower human resources for residents. They are empowered through training, including screen printing training to improve the skills of the Young Tama Karantaruna; training on culinary skills and making contemporary herbal medicine for mothers and residents; homestay management training for residents whose houses will function as homestays; and training on website management and online marketing. So that all agricultural, culinary, screen printing and other products can be marketed online through the market feature hamlet [15]. All training is conducted as part of implementing the principle of creating equity and improving the welfare of local communities. In addition to HR

development activities, procuring a set of screen printing tools, a toaster unit, and eight gazebo units was also carried out at the culinary center of the DWKP Nusantara area. All cooperation in developing human resources and providing facilities for developing DWKP is supported by funding from the Ministry of Research, Technology, and Higher Education [16]. The development of DWKP is a non-governmental effort of the local community in collaboration with various other non-binding institutions so that the distribution of economic benefits are fully allocated to the local community, the village government, and its citizens.

- **DWKP Products**

The discussion of DWKP products refers to two aspects, namely: creativity and peace. Some of the tour packages offered by DWKP include peace education packages, live-in packages, tour, attraction packages, and arts and cultural attractions packages. These tour packages will be discussed in the following discussion.

- **Peace Education Package**

The peace education package is carried out as a peace camp at DWKP. Peace education uses PeaceGen's 12 fundamental peace values module, which include: (1) accepting yourself (proud of yourself), (2) prejudice (no suspicion, no prejudice); (3) ethnic differences (different ethnicities but still friendly); (4) religious differences (different beliefs but not hostile); (5) gender differences (men and women are both humans); (6) differences in economic status (rich but not arrogant, poor but not shy); (7) group or gang differences (no need to be a gangster); (8) diversity; (9) conflict (conflict can help you grow); (10) reject violence (use your brain, not your muscles); (11) admit fault; (12) forgive others [17]. The purpose of the module on the twelve fundamental values of peace is to change the perspectives and attitudes of students in life. Change starts from oneself, then is transmitted to their family, religious communities, and beliefs [17]. Peace education as a DWKP tour package has effectively changed the participant's perspective. In interviews with those who attended peace education at DWKP, most participants became more open to communicating with followers of different religions and beliefs. Sriyanto (participant from Catholic representatives) stated that peace education with the twelve values peace module deepens his insight in establishing relationships with other people of different religions and beliefs. He motivates himself to be more intense in building communication, expanding friendships, and establishing brotherhood among people of different religions and beliefs. Not only visiting them only on religious holidays but also in daily life situations (Interview with Sriyanto, 2020).

Meanwhile, participants from Buddhist representatives stated that the peace education they attended at DWKP had opened their horizons to enrich their religious teachings and be more open to the teachings of other religions. The existing differences do not become obstacles to communicating and establishing good relations (Interview with Rendrayani, 2021). The representative from the Hindu religion added that, as a small group, they are always worried because they feel that they will become the primary victims if there is a conflict. Without peace, the world's religions will be destroyed (Interview with Sandiman, 2021). The peace education he participated in fostered self-confidence to build relationships with all religions and beliefs. Not much different from the testimony of the three previous participants, Vicky (representative of Islam) is happy with this peace education (Interview with Vicky, 2020). He is increasingly convinced that Pancasila and the motto Bhineka Tunggal Ika are a blessing for the Indonesian people. They do not stop at just statements; from the peace education they take at DWKP, they build interfaith and belief communities and hold peace camps every year.

- **Live in Packages**

In this package, participants will be greeted with a traditional dance followed by the residence division. They live in people's houses that are used as homestays. The activities carried out during the live-in are taking part in the daily life of the Srumbung Gunung community to see firsthand the values of local wisdom such as tolerance and

inter-religious harmony, the friendliness of the population, and cooperation which is still lived by the Srumbung Gunung community. By seeing the harmony and cooperation of the people of Srumbung Gunung directly, tourists are expected to appreciate and apply the values of harmony and cooperation in their lives. Participants can also participate in village nature exploration activities such as village cruising, agricultural and plantation workshops, tracking, plowing rice fields, planting rice, catching fish, and harvesting rice. In addition, there are also cultural arts exploration activities. The purpose of this package is to invite tourists to learn to live in harmony with fellow human beings of different cultural, religious, and belief backgrounds and to love the artistic and cultural heritage and the rural natural environment.

- **Traditional Culinary and Culture Festival**

This annual event is held at the culinary center of DWKP, where rows of gazebos are lined up in the middle of rice fields surrounded by beautiful Gunung views. This annual event is part of preserving the traditional arts and cuisine of the archipelago. Traditional arts displayed in this festival include Jaran Kepang, Karawitan, Javanese dance, and various other traditional arts. Meanwhile, various forms and varieties of typical Srumbung Gunung cuisine are sold in the traditional culinary festival. This traditional cuisine is sold in a row of gazebos built with traditional Javanese constructions featuring a beautiful blend of rice fields and the surrounding Gunung.

5. Conclusion

After the collapse of the New Order in 1998, identity politics based on ethnicity and religion revived; its revival triggered various acts of intolerance and even triggered conflicts between ethnic and religious groups. Conflicts between the Dayak and Madurese occurred in Kalimantan in 2001, and conflicts with religious nuances in Poso and Ambon. Although the Indonesian government has developed the concept of tri-religious harmony, it has not been able to overcome intolerance and conflicts between ethnic and religious groups. This study found that the Perdaianan Creative Tourism Village (DWKP), with its tour packages, can be an alternative to building peace through tourist destinations. Therefore, the development of peaceful tourist village destinations is significant to be a local contribution to creating peace between religions and ethnic groups in Indonesia.

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