

Received: October 2023 Accepted: December 2023

DOI: <https://doi.org/10.58262/ks.v12i1.297>

Multicultural-based Education to Improve Harmony in Religious Tourism Village Communities

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Abstract

This study aims to determine multicultural-based education to improve community harmony in religious tourism villages. The method in this study is qualitative. Data collection techniques include observation, interviews, and documentation. Data triangulation techniques are used to test the validity of this data. Multicultural-based education in religious tourism villages is becoming increasingly important. With multicultural-based education, the village becomes a place to erase prejudice while also training and developing the character of the community and visitors to be democratic, humanist, and pluralist. Rama Agung Village has an interesting concept of religious harmony and is one of the educational tourism villages in the city of Bengkulu. There are five different places of worship in one village, one for Islam, one for Christianity, one for Catholicism, one for Hinduism, and one for Buddhism. The existence of this religious tourism village can maintain and improve the attitude of harmony among religious people, so that this religious tourism village can become a pilot village to preserve the harmony of religious people in the area around us. In developing its tourist interest, which is the main focus of the Rama Agung Village Government, three important components must be considered in tourism development: extraction, accessibility, and amenity. Furthermore, the three components must be sustainable so that tourist attractions can have high competitiveness.

Keywords: Multicultural Education, Community Harmony, Religious Tourism Village

Introduction

The concept of a tourist village is quite popular in Indonesia, with different characteristics in each region. From nature tourism to culinary to socio-cultural, there is something for everyone. This variety of regional characteristics is commonly referred to as multiculturalism. This intriguing feature is a feature of Rama Agung Village, which is multicultural. Multiculturalism is a force that incorporates ethnicity, religion, culture, race, and language. Civil rights are granted to all groups, both minorities and majorities. Multiculturalism is the understanding of cultural gaps and the equality of local cultures without denying the existence of existing cultures. Attitudes that regard their culture as superior to other cultures are attitudes that

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disregard diversity ⁶.

The presentation of multicultural factual data in Rama Agung Village, followed by the designation of Rama Agung Village as a Pilot Village for Religious Harmony, strengthens this village and gives it the potential to become a Religious Tourism Village ⁷. Rama Agung Village, on the other hand, contains the following elements that are necessary for tourism: The first is the main component, which refers to the attraction that drives tourism, as well as residents who act as tourism actors and hosts. The second element is prerequisites, which refers to transportation for tourism's long-term viability. The third element is supports, which include information and promotions designed to generate and maintain tourist interest. The fourth element includes services such as hotels or inns that make the process of participating in tourism activities simple, safe, comfortable, and enjoyable.

This study provides multicultural education to increase harmony in religious tourism village communities ⁸. Thus, multicultural education has the potential to shape the identity of a plural society ⁹. The goal is to discover the increase in harmony in the religious tourism village community based on ethnic, ethnic, cultural, linguistic, and religious diversity ¹⁰. This, however, does not rule out the culinary variety, customs, and arts that are deeply rooted in Rama Agung Village. The rise of religious tourism villages is particularly intriguing because it reflects a shift in the domestic and international movement trend away from mass tourism and toward alternative tourism ¹¹. Rural tourism is one of these alternatives. This concept appears to be growing in accordance with the tourism themes developed by tourism destination villages, one of which is religious village tourism ¹².

Therefore, in a multicultural society, religious harmony must be maintained and improved in social interaction ¹³. Harmony entails agreeing on existing differences and using those differences to foster a social life of mutual understanding and acceptance. Harmony can also be defined as the conditions and processes for developing and sustaining patterns of interaction that differ among autonomous units. Harmony is the result of a reciprocal relationship marked by mutual acceptance, respect, and understanding of one another. Harmony in everyday life refers to a state of peace and tranquillity. The word harmony is frequently used in conjunction with the word religion, which we commonly refer to as religious harmony. Religion, according to the Big Indonesian Dictionary, is a system of faith (belief) and worship of Almighty God, as well as a set of rules governing human and human associations and their environment ¹⁴. Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Kong Hu Cu are the six recognized religions in Indonesia. Religion, in general, is a belief or belief that society has embraced into norms and values that are believed and believed. As a result, religion is

⁶ Vitaliy Popov et al., "Effects of an interculturally enriched collaboration script on student attitudes, behavior, and learning performance in a CSCI environment," *Learning, Culture and Social Interaction*, 21.February (2019), 100–123 <<https://doi.org/10.1016/j.lcsi.2019.02.004>>.

⁷ Widhianthini, "A dynamic model for sustainable tourism village planning based on local institutions," *Journal of Regional and City Planning*, 28.1 (2017), 1–15 <<https://doi.org/10.5614/jrcp.2017.28.1.1>>.

⁸ Baburhan Uzum et al., "Preservice teachers' discursive constructions of cultural practices in a multicultural telecollaboration," *International Journal of Multicultural Education*, 21.1 (2019), 82–104 <<https://doi.org/10.18251/IJME.V21I1.1777>>.

⁹ Oyuuna Dorzhigushaeva, Bato Dondukov, dan Galina Dondukova, "Buddhist religious education in the context of modern Russian policy of multicultural education: A case of the Republic of Buryatia," *Journal of Social Studies Education Research*, 8.2 (2017), 80–99 <<https://doi.org/10.17499/jsser.360866>>.

¹⁰ R Widodo Djati Sasongko, "Pengembangan Desa Wisata Tengger," 9.2 (2022), 111.

¹¹ Chunliu Gao et al., "An integrated rural development mode based on a tourism-oriented approach: Exploring the beautiful village project in China," *Sustainability (Switzerland)*, 11.14 (2019) <<https://doi.org/10.3390/su11143890>>.

¹² Hongxia Zhang et al., "Local–migrant interaction in everyday life in an ancient tourism town," *International Journal of Environmental Research and Public Health*, 17.1 (2020) <<https://doi.org/10.3390/ijerph17010266>>.

¹³ Sarah Neal et al., "Community and Conviviality? Informal Social Life in Multicultural Places," *Sociology*, 53.1 (2019), 69–86 <<https://doi.org/10.1177/0038038518763518>>.

¹⁴ Minh Hoang Nguyen et al., "Internationalization and its discontents: Help-seeking behaviors of students in a multicultural environment regarding acculturative stress and depression," *Sustainability (Switzerland)*, 11.7 (2019), 1–20 <<https://doi.org/10.3390/su11071865>>.

recognized as a set of rules governing human existence. Thus, religious harmony can be defined as a social condition in which all religious groups can coexist without jeopardizing their respective basic rights to carry out their religious obligations. Interfaith harmony is intended to create a situation in which there is no internal conflict within each religious group, between religious groups that are different from each other, between religious believers of one religion and followers of another, and between religious people and the government.

Recognizing that a country or society is diverse and plural can be defined as multiculturalism¹⁵. It can also mean "trust" in normalcy and acceptance of difference. Multiculturalism has two complex meanings: multiculturalism and multiculturalism. Multi means many, and culturalism encompasses the concept of culture¹⁶. The term plural has multiple meanings because pluralism does not simply acknowledge the existence of various things, but also acknowledges that they have political, social, and economic implications. Pluralism is therefore concerned with democratic principles¹⁷. Multiculturalism is linked to epistemology, and scientific advancement is linked to social life. In social reality, multiculturalist strategies necessitate a positive image but do not include assimilation requirements¹⁸. Ethnic groups, on the other hand, are thought to have equal status, with the right to preserve their cultural heritage. Multiculturalism aims to "celebrate differences". Multi-religious teaching, ritual performances, and ethnic food promotion, for example, become aspects of education policy¹⁹.

Furthermore, multicultural education is not new in democratic countries such as the United States and Canada²⁰. They carried it out in order to eliminate racial discrimination between whites and blacks, with the goal of advancing and preserving national integrity. Multicultural education acknowledges a country's ethnic and cultural diversity. Multicultural education is a concept, a framework, a way of thinking, a philosophical viewpoint, a value orientation, and the educational needs of culturally diverse student populations²¹. Multicultural education is defined as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping the lifestyles, social experiences, personal identities, and educational opportunities of individuals, groups, and countries.

To maintain and improve this attitude of social harmony, many provide solutions ranging from government socialization to educational questions in research. However, it requires concrete evidence that can be used as an example of word harmony. This religious tourism village has an intriguing concept of religious harmony. In one park, there are places of worship for five different religions: Islam, Christianity, Catholicism, Hinduism, and Buddhism. This religious tourism village has the potential to maintain and improve religious harmony in this area²². The existence of this religious tourism village should be used as a concrete example of how to preserve religious harmony in the surrounding area²³. The community surrounding this village is extremely harmonious²⁴; for example, visitors and the community have held mass hygiene

¹⁵ Zakiyuddin Baidhaw, Pendidikan Agama Berwawasan Multikultural, ed. oleh Sayed Mahdi (Jakarta: Erlangga, 2005).

¹⁶ Uzum et al.

¹⁷ H.A.R Tilaar, Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia (Jakarta: Grasindo, 2002).

¹⁸ Manjit Ubhi, An Introduction to Multicultural Counselling, Mental Health Practice, 2000, III <<https://doi.org/10.7748/mhp.3.5.37.s20>>.

¹⁹ Chris Barker, Cultural Studies (Yogyakarta: Kreasi Wacana, 2002).

²⁰ Bhikhu Parekh et al., Democracy , Nationalism and.

²¹ Ubhi, III.

²² Ngainun Naim dan Mujamil Qomar, "The actualization of liberal indonesian multicultural thought in developing community harmonization," Qudus International Journal of Islamic Studies, 9.1 (2021), 141–74 <<https://doi.org/10.21043/QIJS.V9I1.7908>>.

²³ Asnawi Manaf et al., "Community-based rural tourism in inter-organizational collaboration: How does it work sustainably? Lessons learned from Nglangeran Tourism Village, Gunungkidul Regency, Yogyakarta, Indonesia," Sustainability (Switzerland), 10.7 (2018) <<https://doi.org/10.3390/su10072142>>.

²⁴ Spyros Schismenos et al., "Humanitarian engineering at the sustainability-development nexus: mapping vulnerability and capability factors for communities at risk of water-based disasters," Sustainability Science, 16.4 (2021), 1185–99 <<https://doi.org/10.1007/s11625-020-00890-y>>.

events. They cleaned every location, regardless of whether it was a church, mosque, or monastery, and they all worked together to complete their tasks. This is expected to continue and improve in religious tourism villages²⁵. The harmony of the people reflects a strong sense of security and peace.

Research Methodology

This This descriptive qualitative study focuses on multicultural-based education to improve the harmony of religious tourism village communities ²⁶. In this study, researchers spent approximately one month looking directly in the field for data on religious tourism villages in Rama Agung village. Researchers are interested about the potential of religious tourism and multicultural education, particularly tourism education and religious sites.

The source of data for this study is religious figures. There are representatives from Catholic, Protestant, Hindu, Buddhist, Islam, and Christianity, as well as community organizations such as FKUB, Muhammadiyah, Nahdatul Ulama (N.U.), Indonesian Ulema Council (MUI), and the Indonesian Mosque Council (DMI), the Indonesian Church Association (PGI), the Indonesian Convention of Church Guardians (KWI), the Parisade Hindhu Dharma Indonesia (PHDI), the Representative of Indonesian Buddhists (WALUBI), the local government, in this case, the Tourism Office, the Ministry of Religion, Kesbangpol.

For primary data, researchers use observation, interviews, and documentation. To improve the harmony of the religious tourism village community, the observation technique focuses on multicultural-based education. Researchers observed the surroundings of tourist attractions as well as the local community's social activities. There are two types of interviews: structured and unstructured. Researchers had the opportunity to interview religious leaders and village officials at the time. Researchers use secondary data, which is information obtained from journals and books, in addition to primary data. Following the establishment of the research focus, the researcher supplements the writing with a variety of reference sources, particularly supporting journals.

Observational persistence techniques can be used to test the validity of these data ²⁷. Triangulation is the method used. Triangulation is the process of reexamining data after it has been presented in order to account for its source, form, and content validity. Source triangulation is the process of thoroughly investigating the sources used in the study to ensure their veracity. The second method is time triangulation, in which the researcher makes more than one observation or study at a time. The third method is content triangulation, in which the researcher refers to the information presented in this study.

Results and Discussion

Improving the Harmony of Religious Tourism Villages

Religious tourism village communities are relatively safe and tolerant and have lived in harmony since the village was formed ²⁸. Rural society is a type of society that is relatively stable,

²⁵ Andrea Giampiccoli, Sean Jugmohan, dan Oliver Mtapuri, "International cooperation, Community-based tourism and capacity building: Results from a mpondoland village in South Africa," *Mediterranean Journal of Social Sciences*, 5.23 (2014), 657–67 <<https://doi.org/10.5901/mjss.2014.v5n23p657>>.

²⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: PT Alfabet, 2016).

²⁷ M Djamil, *Paradigma Penelitian Kualitatif* (Yogyakarta: Mitra Pustaka, 2015).

²⁸ (Iskandar et al. 2020)

controlled, peaceful, certain, and closed. Nonetheless, people's lives are bound together by a unity of traditions that, by definition, binds both ethical and theological morals. The constraining forces bind rural communities in power relations and aspects of life, all of which are governed by natural parties ranging from feudal kingly power to supernatural powers passed down from generation to generation.

The development and demands of the times gave birth to a new concept of individuality in society, so that old ideas could no longer be used. The global community has undergone catastrophic change. Citizens are entitled to political rights. Desire to establish a prosperous society and cultural democracy. Changes in the fundamentals of stable family life in traditional culture, such as gender roles and interpersonal relationships within a family, have led to the cracking of the core family structure known in traditional societies. We have seen an increase in the incorporation of rural communities into modern societies, owing in part to advances in science and technology. Since the Enlightenment, the role of science in Western cultures has freed itself from the constraints of a traditional community bound by the traditions and power of the conservative Church.

Rama Agung village has been documented since 1963. The town has 2776 residents and 690 families and is located in the northern part of Bengkulu Province. It has a diverse range of ethnicities, tribes, and religions, including ethnic Javanese, Sundanese, Batak, and Balinese. Islam, Protestant Christianity, Catholicism, Hinduism, and Buddhism. There are 55 Buddhists, 739 Hindus, 136 Khatolic Religions, 884 Protestants, and 962 Muslims in the total population.

This potential for multicultural diversity appears to distinguish Rama Agung Village, which was then selected as a Pilot Village for Religious Harmony. As a result, the religious affairs ministry chose this pilot village for the provincial level. Another reason is that there have been no recorded cases of religious conflict in the village since 1963. (Rohimin, Community Leader, Islamic Religious Leader, Interview July 6, 2019). However, preliminary research indicates that post-launch and launching have not been carried out with a significant follow-up.

In terms of harmony, living in harmony with one another, loving one another, and nurturing one another has been practiced in Rama Agung Village for a long time. People live in unconditional harmony, possibly because they have the same needs and life expectancy (Putu Suriade, Head of Rama Agung Village, Interview, August 7, 2019). This harmony is inextricably linked to the roles of the village figures. There are 44 prominent figures in this well-mannered village, including 12 community leaders, 4 Islamic religious leaders, 7 Christian religious leaders, 1 Buddhist religious figure, 1 Hindu religious figure, nine traditional leaders, one youth leader, and 9 BPD members. There are six catholic churches and one protestant church in the area. Then there are eight mosques, monasteries, and purees, each with one piece (Profile of Rama Agung Village, Arga Makmur City District, North Bengkulu Regency. 2018).

Rama Agung Village's appeal stems from its diversity of religions, ethnicities, and tribes. At the very least, Rama Agung Village observes the major religious holidays. Eid al-Fitr, Eid al-Adha, Christmas, Nyepi, Galungan, and numerous other religious rituals are celebrated. Until now, Rama Agung Village has served as a tourist destination for religious harmony organizations from around the world, such as the Religious Harmony Forum (FKUB). Even from provinces other than Bengkulu, such as Jambi. It was later transformed into a research center for academics and cultural observers. It means that Rama Agung Village is already known as a religious tourism village tourist destination.

On August 3, 2018, a historic moment occurred for the residents of Rama Agung Village,

Argamakmur City District, North Bengkulu Regency. This 342-acre village serves as a Pilot Village for Religious Harmony. Rama Agung village was chosen as a pilot village among the 1513 villages in Bengkulu province to be etched into history. The Rama Agung Village Head stated that the people of Rama Agung welcomed this program. The people of Rama Agung were proud because their village was used as a model for religious harmony (Putu Suriade, Head of Rama Agung Village, Interview, August 7, 2019). This program is a driving force in the community to keep the values of harmony alive in Rama Agung Village. However, because this program requires the cooperation of all parties, it is implemented on an ongoing basis (Rev. Noverianus Hotman, Christian Religious Leader, Interview August 7, 2019).

Religious Tourism Villages in Multicultural Education

Rama Agung Village is home to a diverse range of tribes and religions, lending to the village's strength in preserving Bhineka Tunggal Ika and the noble value of Pancasila, as well as coexistence and harmony in the face of tribal and religious diversity.

Furthermore, this gave rise to such a diverse culture and art, Dance—traditional procession dances and diverse building forms from the Batak Tribe, Javanese Tribe, Balinese Tribe, and Rejang Tribe. Its color represents Rama Agung Village, and seeing this potential, the Governor of Bengkulu Province designated Rama Agung Village as a Miniature Village of Religious Harmony through a decree issued by the Governor of Bengkulu Province in 2020.

Rama Agung Village distinguishes itself through the presence of houses of worship. There are five places of worship: mosques, two Islamic places of prayer, Protestant Christian Churches, and six churches: GEKISIA, HKBP, GKII, GKPS, GMI, and GPDI, as well as Catholic Churches with one. There are also three houses of worship: Pura Dharma Yatra, Pura Dalem, and the last one for Hindus: the Vihara Karuna Phala. Some of the houses of worship mentioned above are built next to each other, demonstrating a harmonious community life and harmony.

The community and local leaders are motivated by this great potential to fight for Rama Agung Village to become a Religious Tourism Village with the status of a miniature village for religious harmony. A tourism awareness group has been formed in Rama Agung Village, which gathers people who are aware of and willing to process and develop Rama Agung Village into a tourist destination village. "PAPIDA," which stands for Pemuda Pemudi Sadar Wisata, is the tourism awareness group. PAPIDA is a community organization concerned with the advancement of the region through tourism.

The development of Rama Agung Village has four destinations that are used as tourist attractions, namely:

1. Begenda Gutter Valley
2. Funeral with Religious Harmony
3. Monument to Religious Harmony
4. Panca Bhineka House of Worship

In developing its tourist interest, which is the main focus of the Rama Agung Village Government, three important components must be considered in tourism development: extraction, accessibility, and amenity. Furthermore, the three components must be long-term in order for tourist attractions to be competitive.

1. Attractions

Rama Agung Village is a tourist attraction because it has three tourist attractions. Natural and cultural attractions, as well as special types of attractions, are available.

1. Natural Attraction is a natural attraction based on the formation of the natural environment, which can be seen from its main attraction, namely the Talang Baginda Valley, which is located at Jl. TPA RT. 1 Rama Agung Village. Talang Baginda Valley is a site for the disposal of corpse ashes as well as a source of holy water for Hindus. The Talang Baginda Valley is used as a meeting point for water tubing activities, which is the main attraction for its supporters.
2. Cultural Attraction is a human-centered cultural attraction. History, archaeology, religion, and traditional life are a few examples. Cultural Attraction is one of its main draws.

1. Hindu feast

Cultural attractions in Rama Agung village include religious rituals from various religions. Hinduism, for example, observes at least six festivals: Nyepi, Galungan, Kuningan, Saraswati, Siwaratri, and Pagerwesi. There is also a process of Hindu marriage and the crematorium in Hindu religious rituals. Hindu marriage is based on the Hindu belief that marriage is a *yaja* (sacred obligation) because it is expected that by marriage, a child *suputra* will be born. Therefore, marriage is either human nature or a commitment that a man must live up to.

Cremation or enslavement refers to the practice of burning human remains after death. In Bali, this is typically done in a *pancaka* crematorium or a tomb known as *Setra* or *Pasetran*. The body of a *pancaka* is placed in a wooden crate and burned at temperatures ranging from 760 to 1150 degrees Celsius. The ash from the fire accounted for about 5% of the total weight of the remains.

2. The Great Day of Muslims

Every religious person will undoubtedly have important days commemorated on specific dates on a regular basis. Similarly, Muslims have a significant Islamic holiday with deep significance. Their followers always observe several major Islamic holidays in a single year. These days typically commemorate an important event in Islamic history related to a specific worship. The Islamic or Hijri calendar is used to calculate the big day. Here are some major Islamic holidays that Muslims must be aware of in order to participate in them:

1. Islamic New Year

The Islamic New Year, known as *Hijri*, begins on the 1st of *Muharram*. This calendar is based on the lunar cycle. Historically, the *Hijri* year marked the start of Prophet Muhammad SAW's *hijra* from Makkah to Medina. Muslims used to mark the occasion by increasing worship and holding recitation events in mosques and other public places.

2. Maulid of the Prophet Muhammad

Maulid Nabi is the birthday of Prophet Muhammad SAW, which falls on 12 *Rabiul Awal*. Muslims not only remember the Messenger of Allah, but they also emulate his character and way of life. Therefore, Muslims usually hold celebrations and multiply *shalawat*.

3. Isra Mi'raj

Isra Mi'raj is an important event in Islam because it is when Allah gave His people the order to pray five times a day. Every 27 *Rajab*, that special moment is commemorated. *Isra* refers to the journey of the Prophet Muhammad from *Masjid al-Haram* to *Masjid al-Aqsa*. At the same time,

Mi'raj is traveling from Masjid al-Aqsa to Sidrah al-Muntaha, a place in the sky that is Ghaib, impossible to reach by the five senses of man, and even by reason.

4. Eid al-Fitr

Eid al-Fitr is a well-known Muslim holiday because of the numerous worships and traditions that surround it. On the first of Shawwal, Muslims celebrate Eid al-Fitr after a month of fasting. Eid al-Fitr literally means "return to Fitrah" or "holy day," because Allah forgives His servants' sins on that day. During Eid al-Fitr, many traditions exist in Indonesia, such as returning home, forgiving one another, and cooking for special occasions. This is why Eid is such a memorable holiday.

5. Eid al-Adha

In addition to Eid al-Fitr, Eid al-Adha is observed on the 9th of Dzulhijjah. This holiday is also significant because Muslims perform many important activities during the month of Dzulhijjah, including Hajj and Qurban. Eid al-Adha is known as the sacrifice feast because it involves the slaughter of sacrificial animals for those who are able. The meat is then distributed to those who are entitled to it. Eid al-Adha is also known as Eid al-Hajj because Muslims perform Hajj during the month of Dzulhijjah. Muslims performed wukuf in Padang Arafah on the 9th of Dzulhijjah, which became one of the peaks of the Hajj.

Buddhism

In Buddhism, there are two activities: Pesamuhan and Vesak Celebration. Pesamuhan is frequently interpreted as a meeting. Vesak, also known as Waisaka, is a Buddhist holiday. Vesak Day is also known as Visakha Puja or Purnima Buddha (India), Saga and Dawa (Tibet), Vesak (Malaysia and Singapore), Visakha Bucha (Thailand), and Vesak (Sri Lanka). The name is derived from the Pali word "Wesakha," which is related to the Sanskrit word "Waishakha". It is also known as "Buddha's Day" in some places.

Vesak Day is celebrated in May at the light of the moon (purnama sidhi) to commemorate 3 (three) important events, namely:

1. The birth of Prince Siddharta in Lumbini Park in 623 B.C.,
2. Prince Siddharta attained Great Illumination and became a Buddha in Buddha-Gaya (Bodhi Gaya) at age 35 in 588 B.C.
3. Gautama parinibbana Buddha (died) in Kusinara at 80 in 543 B.C.

Cultural Attraction on the main attractions of its supporters is seen in:

1. Temple Anniversary (Piodalan/Works)
2. Pasraman School (Hindu Special Education)
3. Buddhist Sunday School

Buddhist Sunday schools (SMB) are a supplement to, or part of, religious education in non-formal education units held every Sunday. Non-formal Buddhist Sunday school education is used as a form of Buddhist religious education, similar to religious education provided in formal schools.

The existence of Buddhist Sunday schools can facilitate formal school students who do not receive Buddhist education and ethics services in formal schools. In addition, the interdependence between formal and non-formal education is increasingly evident, where monasteries require children's education in schools and the home environment. Buddhist

Sunday school activities include learning scriptures, Dhamapada, singing Buddhist songs, and playing and learning activities together.

Christian Day

Christmas, Easter (Resurrection of Jesus Christ), Good Friday.

Catholic Christian Feast Day

Christmas, Easter (Resurrection of Jesus Christ), Devotional Worship on the Most Holy Sacrament.

1. Christian Sunday School
2. Catholic Sunday School

Bina Iman Anak (BIA St. Thomas Argamakmur) is an informal school that teaches children about faith, social society, and creativity. Bina Iman Anak is supported by her brothers and sisters. Romo, school teachers, and WKRI (Catholic Women of the Republic of Indonesia) are among those involved in promoting children's faith, which is supported by the stasi board and accompanying Fathers and is held every Sunday in the Church and sometimes outdoors. Faith-building activities were held virtually throughout the pandemic. It is a collaboration between The Child's Faith Development companions and Stasi-supported parents.

Bina Iman Anak Stasi St Thomas works with Bina Iman Anak from St. Augustine Purbalingga Parish in Central Java to build children's faith virtually. Children from several parishes in Lampung, Bali, Kalimantan, and Purbalingga's surrounding areas are involved here. Its implementation aims to foster children's creativity while also involving parents and caregivers in their children's education. As a result, children are taught to express themselves, explore their talents, socialize, and get to know one another through activities such as coloring, praying, singing, and reading scriptures.

The ultimate goal of Bina Iman Anak is the faith of the children. It is the responsibility of all parties, not just the school, companions, and Fathers, to cooperate, and it is the responsibility of all parties to strengthen the faith of children so that they are not easily affected by things that are not good.

1. Special types of attraction

This action has nothing to do with the two categories mentioned above, but it is an artificial attraction due to the presence of human intervention in its development. The main attractions are as follows:

Houses of worship in Rama Agung village are Pure Dharma Yatra, Karuna Phala Vihara, Al-Kautsar Mosque, St. Thomas Catholic Church, and Evangelical Christian Church in Indonesia (Gekisia). For the burial place, the villagers of Rama Agung have a common burial area consisting of a Pure Dalem, Crematorium, Catholic Cemetery, Protestant Christian Cemetery, Muslim Cemetery, and Buddhist Cemetery.

In Rama Agung, there is a Religious Harmony Monument that describes how religious harmony exists in the village. Furthermore, in its art development, Rama Agung village has an activity called Rama Agung Festival which contains Genjek Art Performances, Tor Tor, and Ogoh-Ogoh March.

In supporting the attraction of tourists coming to Rama Agung village, there is Serati Banten

Rama Agung, namely the Maker of Ceremonial Facilities, Background Murals of Religious Harmony, and Space photos of religious celebrations.

Accessibility

Accessibility is the ease of achieving a goal concerning comfort, safety, and travel time. It is important to note that the higher the accessibility, the easier it is to reach and the higher the level of comfort for tourists to come to visit.

The path to Rama Agung village can be seen from the zero point of the Bengkulu Province at Jl. Indra Cahaya Bengkulu km 57. It can be reached in 1.45 hours at a speed of 60 km/h in a four-wheeled vehicle. The road to Rama Agung Village is excellent, as is the road within the village, which has Rabat Beton, hotmix, and laven road conditions. There is also transportation of land routes between cities in the province, while transportation in the village is a motor rickshaw (Bentor).

The journey to Rama Agung village from the center of Bengkulu City takes approximately 1 hour 45 minutes; the journey from downtown Argamakmur takes approximately 5 to 10 minutes; and the journey from one destination to another takes approximately 5 to 10 minutes. There are signs indicating the location of the destination as well as directions to the village of Rama Agung. Although tourists can get to Rama Agung village on their own, there is a Travel Agency called PT Tour n Travel Service Bureau that can help them. North Bengkulu Bintang Karya Sukses (BKS) Tour Services. Jl. M. Hatta, No. 31, RT. 8 Rama Agung Village, Kota Agra Makmur Village, North Bengkulu.

The management of tourist attractions in Rama Agung village is part of the centralization system. Therefore, the overall responsibility for the management aspect on one party has both advantages and disadvantages. The first advantage that the Manager of Rama Agung has is easy coordination.

The presence of strong leadership is a second advantage. The supervision of the Village Head, who is very influential in every policy in the management of tourist attractions, was referred to as leadership. It's a good thing because the community believes in their village leaders' ability to move the village forward.

The third advantage that Rama Agung's village manager possesses is a clear division of tasks. The division of duties is intended to clarify the differences in the responsibilities of the leadership, staff, and implementers so that there is no overlap in the work of the tourist attraction manager's tasks.

Amenities

Rama Agung village's facilities and infrastructure include food stalls. There are six options. Each house of worship has its own bathrooms and toilets, as well as a source of clean water provided by PDAM. All tourist destinations in Rama Agung Village already have a power grid, parking spaces for each house of worship and goal, trash cans for each house of prayer and de Stinasi, and three souvenir shops. Rama Agung Village also has WiFi access, and the entire area is covered by the telecommunications network (telephone and internet). There are also banks and money changers. A post office, an entertainment stage, and other support facilities are available.

Many tourists who have visited Rama Agung village since it was designated as a pilot village for religious and cultural harmony have come from various regions in Bengkulu province, as well

as from provinces other than Bengkulu, such as Jambi and Padang. For agencies from the Ministry of Home Affairs that have visited Rama Agung village. Local government, pemcam, provincial and regency ministries, kesbangpol, FKUB, IAIN Bengkulu Research Team, religious leaders, and traditional leaders are among the stakeholders involved in the development of the Rama Agung tourism village.

Rama Agung Village is transforming into a tourist destination. However, there are fundamental issues that must be addressed by all parties, including the improvement of the road to the Talang Baginda Valley and the joint burial environment, land acquisition for the development of miniature diversity, funding for the growth and development of religious tourism villages, increasing the human resources of tourism managers, government support for MSMEs in Rama Agung village, and promotion of religious tourism destinations that are not currently operational. Furthermore, the lack of a location for religious ornamentation may pose a long-term issue in the development of this tourist village.

Conclusion

Multicultural education in religious tourism villages is becoming increasingly important. With multicultural education, the village becomes a place to eliminate prejudice while also training and developing the character of the community and visitors to be democratic, humanist, and pluralist.

There are two things that must be done to develop multicultural education based on religious tourism villages. The first step is to hold a discussion in which every civilization and culture is treated equally. The second step is to foster tolerance in order to provide opportunities for each culture to understand one another. Patience is required not only at the conceptual level, but also at the technical operational level.

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