

# The Impact of Religious Tourism in the Formation of a Peaceful and Moderate Society

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**Abstract**—Religious Tourism is one of the important pillars in building a community without ethnic, racial, religious and inter-group boundaries. Besakih Temple in Bali is an example of a Hindu sacred place of worship that also provides a place of worship for adherents of other religions, such as mosques and churches. In this location, there is no religious fanaticism. The study aims to examine the positive impact of religious tourism in building harmony of life towards deradicalization and religious pluralism. The study method uses a multi-case qualitative approach to adjoining religious tourism places of worship in several regions. Studies find that multi-religious and multi-ethnic religious tourists mingle in tourism activities. Muslim tourists blend peacefully with other religious followers. They feel as one of God's people. Social insecurity in the plurality of religions and the cause of religious radicalism does not occur at all in religious tourism areas. This finding proves the solidity of religious harmony that leads to the process of the formation of deradicalization and pluralism, which actually leads to the formation of a society living peacefully in a religious life.

**Keywords**—religious tourism; deradicalization; religious pluralism

## I. INTRODUCTION

Religious tourism as a tourism industry has a wealth of religious cultural experiences throughout the history of mankind and throughout the world. It is evidenced by the results of religious studies of Jews, Christians and Muslims from Jerusalem resulting in a multi-faceted construction, which comprises mental involvement, the discovery of new things, interaction, spiritual and emotional connections, and relaxation to find the dimension of peace. Well-identified religious tourism experiences significantly affect tourist satisfaction in its implications in human life [1]. It influences the pattern of religious and state life so it can penetrate the bounds of ethnic, racial, religious and cultural boundaries to make human beings more civilized in the form of pluralism which becomes the basis for tolerance of religious life. This affects so many human changes across religions and nations because of the emergence of evidence of political, not religious relations, as in the example of Palestinian society in Israel, where Palestinians enjoy their religious tourism in the same place as Israel which is hostile. It is the growth of religious tourism that provides tolerance for both mutually beneficial [2]. An interesting thing that happened in cultural cultivation different in spiritual

understanding in Mexico made diversity in pluralism between Catholics as a new religion accommodating local culture having a local scope limited to the Maya peninsula because of historical processes related to Mayan culture. Believers who make religious trips to Izamal are driven by the belief that Mary is their protector of the peninsula region. Religious tourists motivated by their faith is an example of tourism as a manifestation of human motivation for pluralism in abandoning radicalism [3]. Politics and interests will not influence religious differences in any nation in the world religiously in inner and spiritual experience, but will be a force that proves tolerance and pluralism in this world society [4]. Although religious tourism is not as popular as it is in Romania, here the religious tourism market in North Moldova and its presence online and can be turned on how modern media supports its marketing approach and portrays a life of tolerance so dynamic in tourism [5]. The experience of religious tourism visits does not moderate the strength of the structural relationship of the model except for the perception of risk towards loyalty. This finding provides insights into the different perceptions of risk planners can use that to adjust this business strategy to meet the expectations of the quality of the next worship trip. Therefore, tourism requires a lot of alternatives, especially for deradicalization qualities, which must always be supported by formulating strategy [6].

This study from Indonesia aims at religious tourism, in which I intend to find out more places of worship with different religions in a nearby place make the followers of that religion increasingly understand and need tolerance. Religious pluralism in a multi-religious region triggers deradicalization.

## II. LITERATURE REVIEW

### A. Islamic and Halal Tourism

The results of research indicates that most tourist travel behavior had a tendency for long vacation periods among Muslim tourists who everywhere always bring positive activities to tolerate tourism destinations that are of different religions such as Bali Indonesia or including Malaysia, who can form marketing appropriate strategies, build a decent market segment, and design a practical marketing strategy to attract prospective Muslim tourists [7].

Islamic tourism, as one of the religious tourism, is analyzed by SWOT analysis, and plurality and radicalization did not show how to achieve an Islamic competitive advantage but rather the result of an environment that dynamic and practical implications because it serves as a guide for industry holders to have a better understanding in their plurality business environment. Originality/value to integrate an analysis of SWOT results and the Islamic medical tourism industry. Here, these discoveries can broaden the knowledge of the Islamic medical tourism industry and facilitate companies in utilizing growing tourism market [8]. However different things are for “other people” to get exposed to religious and cultural motives. It was found that intolerance in Hindu sects and with non-Hindus from other religions was a function of his dedication to cultural performance and participation in the economy of religious tourism at a pilgrimage site. This research recognizes tolerance in the social and cultural sphere helping in a better understanding of tolerance and identifying areas in religious tourism where it can be promoted. With conscious efforts to promote tolerance through religious tourism, it will add value to religious tourism and help it develop [9].

It is only one thing that in Islamic destination countries, female tourists face additional challenges to negotiate through local norms built by men. This paper fills the gaps in gender and tourism research with a focus on the experience of female tourists in Egypt as a goal of Islam. In the view of feminists, gender is an analytical tool to be able to open up pluralism to build tolerance, and then by exploring strategies for handling women with the male sexist gaze they met during their holidays in Egypt. Someone considered it necessary to adapt to the norms of local women’s behavior to protect themselves to avoid radicalization against them [10]. More current research is on halal tourism studies that attract the interest of most religious human beings, especially Muslims and Judaism. Scholars and practitioners desire to know more about religion (like Islam) and religiosity. However, little is known about religious tourism in many developed and developing countries. Meanwhile, Islamic tourism (or Halal tourism) is rooted in Islamic law because every Muslim, including Judaism must travel for various reasons, some of which are directly related to Islamic law itself (e.g. Hajj and Umrah in Islam in Mecca and to Jerusalem to Judaism and Christianity). The importance of research is whether halal tourism is truly halal. The result found that indeed not all halal tourism in question was halal because religious tourism was still very under-represented in the literature. In fact, it is troubling to find that little is known about religious tourism in many developed and developing countries [11].

### *B. Hajj and Umrah*

The World’s Greatest Religious Tourism Travel and tourism is one of the largest industries in the world and is a major contributor to greenhouse gas (GHG) emissions. Religious tourism is a fast-growing sector in the tourism industry. Pilgrimage to Mecca, Hajj, is one of the oldest and largest religious events in the world. The Saudi government through the International Communication Center released data on implementing the 2018 Hajj. A total of 2,371,675 pilgrims from all over the world came to the Holy Land. The figure

consisted of 612,953 Saudi worshipers and 1,758,711 non-Saudi worshipers. For the sex category, there were 1,327,127 male worshipers and 1,044,548 female worshipers [12]. In managing an event on a scale like this raises many challenges in various fields. In 2013 research on the consumption of natural resources, each contribution of kilograms of 60.5 kg CO<sub>2</sub>-eq per day is a result of transportation, staying at hotels, eating and managing waste. Long-distance air travel is the largest contributor to greenhouse gases, followed by lodging then food with 60%, 18% and 13% respectively. Provision of infrastructure, upstream emissions and flights that have the effect of higher altitude emissions reaches over 50% of the total GWP of the event. It is astounding to the world [13]. The research above can be replicated to study the marketing of other religions in other geographical locations. Farooq Haq’s and Ho Yin Wong [14] concluded that a new strategy of spiritual tourism was truly new that could be used more effectively to market Islam, so that spiritual tourism was recently accepted as a growing tourism segment in business and research circles. Finally, universally religious tourism results in a broader range of research and tourism businesses.

Observing religious tourism from a worldly material point of view that provides various business benefits, has made this world more harmonious in the happiness and comfort of its tourism while fostering tolerance and eliminating radicalization, which is exposed to exclusive religious fanaticism in its heterogeneous adherents and ethnic groups. The higher the touch of differences that cross each other while in one region even in the narrowest places such as the place of worship, the higher the mutual recognition and respect for each other. There was a process of forming pluralism and the emergence of deradicalization. This kind of social growth is a growth in tourism harmony all humanity needs that precisely in religious tourism.

### III. METHOD

As in various countries in the world, it builds tolerance on the existence of pluralism in a country’s society and others. In Indonesia, I investigated this using a multi-case qualitative approach to religious tourism places of worship that co-existed with different religious places of worship in several regions. In the process it consists of: religious tourism locations - houses of worship that are adjacent to a religion close to other religious houses of worship are always available in the world, including in Indonesia. The reason is that humans always live side by side and actively hold social contacts, especially in the trade sector. Despite different religions and beliefs, religious people do not interrupt each other imposing their own will. The spread of religion and belief in Indonesia is carried out peacefully, without war. The spread of religions in Indonesia is carried out sympathetically and touches people’s minds. For example, the majority of Balinese people are Hindus. Some of them converted to Islam because of their interest in the good intentions of Muslims who came to Bali. This is a picture of the smooth inter-religious tolerance in Bali.

#### IV. FINDINGS AND DISCUSSION

##### A. Case in Jakarta

Some locations in Jakarta are religious pluralism tourism models that build religious pluralism and harmony as follows:

1. Istiqlal Mosque and Cathedral Church, situated on Jalan Medan Merdeka, Jakarta. Two magnificent buildings were the places of worship of two followers of different religions namely Islam and Christianity. The grand mosque of Istiqlal is the largest mosque in Southeast Asia, and is only separated to the cathedral by Jalan Wijaya Kusuma [15].
2. In the Tanjung Priok area, Jakarta, the Mahanaim Church and the Al-Muqarrabien Mosque stand side by side. In Tanjung Priok area, the Al-Muqarrabien Mosque and the Mahanaim Church have stood side by side. At 6 pm, the sound of church bells will be heard and shortly followed by the azan of the sunset prayer from the mosque. Muslim and Christian sailors who stopped at Tanjung Priok founded this mosque and church. Al Muqarrabien Mosque - Manahaim Church, Tanjung Priok are located on Jl. Enggano, Tanjung Priok North Jakarta. They founded the Manahaim Protestant Church in 1957 while the Al Muqarrabien Mosque was established two years later [16].
3. Wihara Satya Dharma and Nurul Falah Mosque, on Jalan Teluk Gong No. 1 Penjaringan Jakarta. They calls Satya Dharma Temple and Nurul Falah "brothers," because the monastery assisted the construction of the mosque. Likewise, when the Nurul Falah Mosque suffered a fire several years ago, the cost of repairs was fully borne by the temple. This help was also reciprocity of the monastery towards the mosque's management and congregation because when the riots erupted in May 1998, the organizers and worshipers of the mosque stood guard in front of the temple. Residents around the neighborhood are busy guarding and evicting the masses that want to damage the temple. This is a form of inter-religious tolerance that is not just stale, but truly manifested in a real action [17].
4. Pura Aditya Jaya and Al-Taqwa Mosque, situated on Jl. Daksinapati Raya, Rawamangun. It was the Balinese-style Pura Aditya Jaya, which was built in 1973, and is the first and largest temple in Jakarta. Every time a big celebration of Hinduism, such as Nyepi or Galungan, is held this temple is a gathering center for Hindus from various parts of Jakarta. While the Al-Taqwa Mosque next to the Temple is known as the UNJ Campus Mosque (Jakarta State University). The Pura Aditya Jaya and the adjoining At-Taqwa Mosque are one symbol of religious harmony in Indonesia [18].
5. Wihara Satya Dharma and Kuil Shiva Mandiri on Jl. Pluit Barat Raya. Shiva Mandiri Temple is the largest Hindu Temple in Jakarta, and it was founded in early 2000, while the Satya Dharma Temple was already established long before. Although it is a house of worship for Hindus, Shiva Mandiri Temple differs totally from the temples that are often found in Indonesia. The culture of Hinduism in Indonesia is quite unique and there are many differences

with the culture of Hinduism in India, including in the construction of houses of worship [19].

6. Pasar Baru area has six houses of worship: Kuil Hare Kresna, Kuil Sai Baba, Pasar Baru Mosque, Kuil Sikh, Klenteng Sin Tek Bio, and Chicken Church. Likewise, in Cilincing stand side by side with the Klenteng and Wihara Lalitavistara, Kuil Segara, and Al-Alam Mosque. In fact, in TMII (Taman Mini Indonesia Indah) area there are six houses of worship from six official religions in Indonesia that were located side by side. This is intentionally created as symbols of tolerance and life of religious harmony in Indonesia [20].

##### B. Case in Bali

Some villages and locations in Bali are religious tourism models that build religious pluralism and harmony as follows:

1. Kampung (village) Lebulung Klungkung. A mosque called Al-Hikmah is located here, as Muslim houses of worship. The King of Klungkung is so tolerant that he has a big role in the construction of the mosque. Religious tolerance in this village can be seen on religious ceremonies. During the Hindu Day of Silent (Nyepi), Muslim communities guarded the security during the ceremony. In return, during the Eid-ul-Fitr ceremony, Hindus maintain security during the ceremony [21]–[23].
2. Kampung (village) Gelgel Klungkung. The history of Islam began when King of Gelgel, Ketut Dalem Plesir, traveled to Majapahit Kingdom (in Java). When King Klungkung returned, Majapahit soldiers escorted him to Bali. The King invited Majapahit soldiers to settle in Bali, marry local residents, and spread Islam, until now. Religious tolerance in the village of Gelgel is the same as in the village of Lebah. During Ramadan fasting month, there is a tradition of *ngaminang*, which is to eat together when breaking the fast. All layers of society deliver *sagi*, which is a large container containing rice, side dishes, crackers, fruit and bottled drinks. This tradition continues today. Harmony and tolerance reflected in *ngaminang* form a mindset that always prioritizes universal human values (*rahmatan lil alamin*) [21], [24]. The six cases above represent how tolerant the people of Bali are. The Diversity exists among six official religions recognized by the state. Although they are different to each other in their faith, they uphold tolerance. The following unique symbols further strengthen Balinese pluralism. Puja Mandala teaches best tolerance with five worship houses in the same area. Puja Mandala near the BTDC area of Nusa Dua. In this place they built five houses of worship side by side, namely: Pura Jagat Natha Nusa Dua, Maria Bunda All Nations Parish Catholic Church, Buddhist Temple, Protestant Church and Great Mosque of Ibn Batuthah. This location is visited by many domestic and foreign tourists. Even though it displays different worshiping places for varied adherents, this place also shows the harmony and tolerance of religious people in Bali. Certainly, this is in line with Indonesia's slogan: "Bhinneka Tunggal Ika," which literally means "unity in diversity" [25].

3. Kampung (village) Loloan Jemran. In this village there has long been a *Pesantren* (Islamic Boarding School) of Mambaul Ulum as the oldest *pesantren* in Bali, which has a large number of *santri* (*students attending Islamic boarding schools*). The Loloan village consists of three different regions, namely South Loloan, West Loloan and East Loloan. Each region has different beliefs. However, everyone has never shown his identity and weakens other religions. Establishing a mosque here is not complicated even though it is also close to the temple of the Hindu religion. In Loloan Bali village, there is a tradition of *ngeruwah* which means sending forgiveness prayers or sending pious charitable rewards with alms and sentences of *thayyibah* (choice prayers). This tradition has never been challenged by the people of Loloan because they give each other a place of worship for followers of each religion [23], [26].
4. Kampung (village) Pegayaman Buleleng. In this village, traditional Balinese symbols such as *Subak*, *banjar* and *seka* are still preserved by Muslims. Their daily lives are like Balinese. The difference is only in the house of worship. Giving names to Muslim children also combines Islamic names with Balinese names. By combining these two Muslim and Hindu elements, Balinese people expand their space. It is precisely this name which is considered as a fusion of love for culture without losing its Islamic identity [27]–[29].
5. Kampung (village) Kecicang Islam, Karangasem. The relationship between Islamic community in this village and the Balinese that embrace Hinduism has been very good. This harmony became a trigger for a sense of togetherness in the difference during religious holidays. During the Idul Fitri festivities, a number of *pecalang* (indigenous police officers that are Hindus) take part in securing the prayer. Whereas at the moment of the day of Nyepi, Muslims are also securing it so that the atmosphere of the community becomes calm. They know the food sharing program as the Ngejot tradition, which is sharing food with Muslims. When Hindus celebrate Nyepi, Muslims give a gift of food too. Bali is full of tolerance without abandoning its original culture. The *Bhinneka Tunggal Ika* continues to be upheld as long as people value diversity [30], [31].
6. Pura Langgar in Bangli Regency. Pura is a Hindu house of worship while Langgar is an Islamic house of worship. They named it Pura Langgar because Hindu people made a Langgar at Pura location. They did this to commemorate the services of Ida Mas Wilis Blambangan, the king's best friend. He is Muslim, even known as a guardian. So assuming his closeness to the king and his services in spreading Islam, the Balinese then established a Langgar near his tomb [32]–[34].

The six cases above represent how tolerant the people of Bali are as a model. Diversity of six official religions is recognized by the state. Although different, their citizens uphold tolerance. The following unique symbols further strengthen Balinese pluralism. Puja Mandala teaches best tolerance with five religious houses of worship in the same area. Puja Mandala near the BTDC area of Nusa Dua. In this

place they built five houses of worship side by side, namely: Pura Jagat Natha Nusa Dua, Maria Bunda All Nations Parish Catholic Church, Buddhist Temple, Protestant Church and Great Mosque of Ibn Batuthah. This location is visited by many domestic and foreign tourists. Even though it shows the difference that this place also shows the harmony and tolerance of religious people in Bali. Of course, this is in line with Indonesia's slogan: "Bhinneka Tunggal Ika," literally translated as "unity in diversity" [25].

#### C. Case in West Java

Some villages in Bandung, West Java, are religious tourism models that build religious pluralism and harmony as follows:

1. The Tolerance in Kampung (Village) of Gang Ruhana. In this place people from various religions live together. In this location three standing houses of worship stand side by side, namely the Al-Amanah Mosque, the Pentecostal Church, and the Wihara Girimerta. The surrounding residents live by upholding religious tolerance. The form of tolerance shown by its citizens includes holding Cap Gomeh (Chinese holiday) meeting at the mosque. During the Idul Fitri holiday, Muslims send yellow rice to non-Muslims. Non-Muslim residents contributed to the construction of the mosque. When there are people who passed away, all residents of the three religions help each other [35].
2. The Tolerance in a Kampung (Village) of RW 04 Jamika, Bojongloa Kaler. Here there are six churches, two mosques and two monasteries. Since long ago, people lived peacefully and harmoniously. There has never been friction due to religious differences. Every fasting month non-Muslims provide *takjil* (food for breaking the fast) for their brothers who are fasting. Idul Fitri is a happy moment for all citizens. Those from various religions came to Muslim homes to apologize to each other. Likewise, when other religions celebrate holidays, followers of Islam and other religions mutually citizens in this village live in harmony and tolerance [36].
3. The Tolerance in Kampung (Village) of Dian Permai RW 12, Kampung Babakan, Babakan Ciparay District. This village is inhabited by Sundanese and other ethnic groups like Chinese. Religion that grows in this village is Islam, Christianity, Buddhism, and Hinduism. However, they live side by side in peace and tolerance [37].

#### D. Case in Central Java

Some villages in Central Java are religious tourism models that build religious pluralism and harmony as follows:

1. The Tolerance in Kampung (Village) of Ngargoyoso at the foot of Mount Lawu. The local Village Head initiated the establishment of three houses of worship side by side, namely Al-Mumin Mosque, Sidang Jidang Allah Church, Pancaran Berkat Church, and Pura Agra Bhadra Darma. The construction of all three houses of worship uses village treasury. Even though the village had died, but the villagers still maintained harmony and tolerance among the people.

Every religious celebration, people from various religions respected and helped each other's religious holidays [38].

2. On Jalan Gatot Subroto Number 222 Kratonan, Serengan, Solo stands Javanese Christian Church (GKJ) Joyodiningratan and Al-Hikmah Mosque, which are only separated by a two-meter high wall. At the mosque and the church there is an inscription which is a symbol of tolerance. They intend the inscription so that church and mosque residents always maintain harmony with each other. That was done in a real way. When the fasting month, for example, the church also prepares meals to break the fast for the coming mosque congregation [39].
3. At Armada Estate Housing, Magelang, there is a mosque with Chinese's ornaments. They call this semi-temple mosque as Al-Mahdi Mosque. They built this mosque from the waqf land of a Chinese ethnic community with the help of the local community. The building of the mosque seems to represent tolerance across ethnicities and religions because the building and the inner atmosphere of its shape are like a Kelenteng [40].
4. In Semarang Chinatown there are 11 houses of worship. Most of them are Vihara (seven building), Musala (three buildings), Mosque (one building), and Church (one building). However, now the church is gone because the contract period is over. The number of places of worship from various religions shows that local people uphold religious tolerance [41], [42].

#### E. Case in East Java

Some villages in East Java are religious tourism models that build religious pluralism and harmony as follows:

1. Royal Residence, Surabaya, established six houses of worship from six religions side by side: Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. They expect the existence of these six houses of worship to be a symbol of religious tolerance in Indonesia, especially in Surabaya. They base the construction of houses of worship on the harmony and tolerance between the citizens of Surabaya that have been entrenched since Majapahit Age. Strengthened by the existence of Tri Religious Harmony in Surabaya [43].
2. The Jami Raya Mosque and the Western Indonesian Protestant Church (GPIB) of Immanuel. Two houses of worship in the heart of Malang stand side by side. Both are old. They built Jami Raya Mosque in 1875 while the Church was constructed in 1861. The two houses of worship of different religions are a symbol of tolerance and harmony of religious life in the city of Malang [44].

#### F. The other cases outside Java

Some villages in the other outside Java Island are religious tourism models that build religious pluralism and harmony as follows:

1. In Kota Baru (Kupang) there are two different religious houses of worship, Al-Muttaqin Mosque and HKBP Church (Huria Christian Batak Protestant). During

Ramadan, they hear the voices of children who chant the holy verses of the Koran from within the church; and the church did not question it. Muslim and Christian communities here live harmoniously and are tolerant of each other [45], [46].

2. In the old city area of Kendari, Southeast Sulawesi, it has been around 50 years for the Bukit Zaitun Church to be separated by the wall from the Da'wah Mosque. For decades, the congregation of churches and mosques lived in harmony and maintained religious tolerancen [47].

## V. CONCLUSION

This study concludes that in a multi-religious, multi-ethnic diversity and differences in the interests of the community in an area can not only significantly benefit local communities and business, but it could make the world life more harmonious. This situation fosters awareness of tolerance and eliminates radicalization, which exposes ~~which to~~ exclusive religious fanaticism. The growth of the process of getting to know and respect each other in the tourist area causes the growth of pluralism, tolerance and gradually deradicalization efforts. The study indicates that multi-religious and multi-ethnic-religious tourism needs to be developed because it can distance radicalization and community intolerance. However high the religious awareness of a nation is homogeneous, because in this world, it is in fact living in heterogeneity; it is necessary to get a touch of recognition of the diversity of these circumstances. Human experience is different because it is social diversity that makes life harmonious. We recommend ~~for this, all~~ further, broader, and deeper research.

## DISCLOSURE STATEMENT

No potential conflict of interest was reported by the authors.

## ACKNOWLEDGMENT

We would like to thank Universitas Pendidikan Indonesia and the Ministry of Research, Technology, and Higher Education of Indonesia for supporting this research in 2018 (Funded by: Directorate of Research and Community Service Directorate General of Research and Development Reinforcement Ministry of Research, Technology and Higher Education).

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