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## Communal Awareness of Diversity to Enforce Tolerance Tourism in Singkawang City

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### Abstract:

Indonesia is a large country that consists of various ethnicities, races, religions, social classes, and cultures, vulnerable to conflicts. It's necessary to maintaining the unity amid the diversity or 'Kebhinekaan'. The objectives of the research to: 1) explore the characteristics of diversity; 2) analyze communal awareness through the activities of tolerance tourism; and 3) analyze the values of diversity in supporting the concept of tolerance tourism. Qualitative methods are used in this study. Researchers used participatory observation and document study technique to collect the data from relevant archives and documents, to interviews with relevant parties to explore the characteristics of ethnicities, cultures, and tolerance tourism. The study revealed a number of facts, including: a) the characteristics of diversity among the people in Singkawang City that have a distinctive paradigm in assessing diversity that actually originates from the wisdom of Malay, Chinese, Dayak culture, and other nations that have lived in the city; b) a high communal awareness in the activities of tolerance tourism to promote the sense of caring among ethnicities; and c) the diversity of multiethnic communities in supporting tolerance tourism by promoting the values of tolerance, mutual respect, and solidarity.

**Keywords:** tolerance tourism; multiethnic; multicultural; characteristic of diversity.

**JEL Classification:** F64; O35; Z32.

### Introduction

The life of Indonesian people is reflected by the values of pluralism as the representation of diversity in races, ethnicities, and religions. Nowadays, diversity appears as a discourse due to the scenario that shows off the sectarianism and primordialism of socio-cultural backgrounds amid the political contestation. To tackle the threat of disintegration, Indonesian people should preserve diversity as their assets. The life of Indonesian people is reflected by the values of pluralism as the representation of diversity in races, ethnicities, and religions. Nowadays, diversity appears as a discourse due to the scenario that shows off the sectarianism and primordialism of socio-cultural backgrounds amid the political contestation. To tackle the threat of disintegration, Indonesian people should preserve diversity as their assets. The city of Singkawang was awarded as the most tolerant city in Indonesia in 2018. The Singkawang community is indeed very unique and plural, none of which is the most dominant, the target to be achieved is harmonization in religious, cultural and ethnic diversity. There are various tourist destinations in Singkawang City, the most famous in the world is the Cap Go Meh celebration,



which involves various tribes in this city. The communities local, national and even world witnessed this celebration. As players or spectators, they are very tolerant and respectful, known as tolerance tourism.

## 1. Literature Review

Diverse cultures must be integrated and nurtured as precious assets to support national development. To manage the increasing geographical mobility that will potentially worsen communal tensions amid the existing diversity, a certain policy is required. Alesina and Giuliano (2015) and Miguel, Satyanath and Sergenti (2004) stated that national development policies should be socialized to citizens to establish a national identity and minimize gaps in various groups. Another opinion stated that the exposure of new cultures could evoke negative sentiments towards outsiders and potentially trigger conflicts, especially as a short-term impact (Fearon and Laitin 2011). A longer integration process in diverse communities is normally unstable due to the potential segregation (Nugroho 2018) and the surviving diverse communities that tend to be threatened by geographical factors and endogenous sorting (Michalopoulos. 2012). As its assets to face the challenges, Indonesia has Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and the principle of *Bhinneka Tunggal Ika* (Unity in Diversity). Additionally, the slogan *Caring for Diversity and Promoting Youth towards the Golden Indonesia 2045* should be promoted.

Tourism destinations as the forms of diversity are increasingly developed to represent the relationship among ethnicities, religious groups, and ideologies (Supriyadi *et al.* 2018). The spirit of tolerance and acculturation is an interesting historical heritage of a tourism destination. The wealth of historical heritage that provides a trail of acculturation and tolerance can describe humans' relations through the concept of living tourism, namely a type of tourism by witnessing and experiencing the life of a society that represents the little Indonesia and exploring concrete implementation of the values of diversity.

Tourism continues to grow and introduces the concept of tolerance tourism, as a form of tourism development that promotes character education activities to observe, absorb, explore, and emulate the values of tolerance amid the people's daily life. The concept of living tourism will enable tourists to directly witness and explore the pattern of relationships among citizens from various socio-cultural groups in particular destinations. Hiariy (2013) even stated that tourism could boost local economic growth. At present, tourism is one of the most important socio-economic sectors for the development of the global economy (Zhukov *et al.* 2020). According to Shcherbakova (2018), tourism is a multicomponent industry that brings not only income from tourists' expenses but also investments. Tourism is a strategic way to deal with two big problems, namely the economy and development of diversity.

Singkawang City is located in West Kalimantan. The region has at least 20 tourism destinations, ranging from beaches, flower gardens and horticulture, restaurants and fishing grounds, mountains and clean water sources, rocky rivers, and playgrounds. A number of the destinations are completed with accommodations, such as lodgings and restaurants. Regarding tourism destinations, according to Ong, Ormond and Sulianti (2017) the number of foreign tourist visits to Singkawang is an important factor to observe. There is a variation in the composition of domestic and international tourists visiting the city from 2001 to 2014. In 2014, the city recorded 328,541 domestic tourist visits in 2014 that marked a declining number by 13.18% compared to the previous year. Meanwhile, the number of foreign tourist visits was 436 people or decreased by 77.03% compared to the previous year.

Basically, Singkawang City experienced an issue of violent conflicts among various groups due to the backgrounds of ethnicities. However, in fact, the conflicts could be mitigated through the promotion of tolerance, equality, and solidarity among the people in Singkawang and encouragement to establish good relations amid the disparity of ethnicities, races, and religious beliefs. Various attempts were pursued to unite the people in Singkawang City. In December 2018, the city even secured an award as the City of Tolerance in Indonesia.

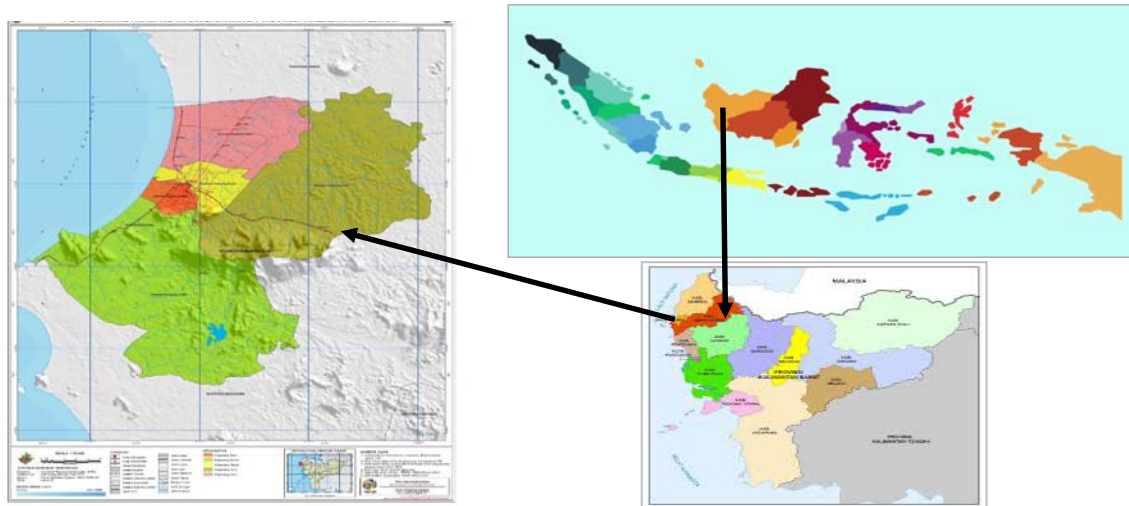
The study has objectives: 1) to explore the characteristics of society; 2) analyze communal awareness through the activities of tolerance tourism; and 3) to explore the values of diversity from multiethnic communities in supporting the concept of tolerance tourism.

## 2. Methodology

Singkawang City has an area of 504 km<sup>2</sup> with the topographies of mountains, hills, rivers, and seas. The city is in the coordinates between 0°44'55.85" – 1°01'21.51" of South Latitude and 108°051'47.6" – 109°010'19" of East Longitude. The city is bordered by Bangkayang City in the east, Sambas Regency in the north, Bengkayang Regency in the south, as well as the South China Sea and Natuna Sea in the west (Figure 1).

This investigation applied a qualitative approach by orienting to the natural phenomena. Qualitative research is a descriptive study that relies on analysis and refers to data. The data collection techniques included observation, documentation, interviews, and focus group discussion (FGD). The documents that were considered relevant as the data source included the archives of magazines, newspapers, research, articles, and other related books. The interview aimed to evaluate oral information through face-to-face conversations with informants, in addition to explore the information on tolerance tourism in Singkawang City by interviewing multiethnic tourists, tourism managers, tourism actors, and participants at the tourism events in Singkawang City.

Figure 1. Location of Singkawang City on Map



The data analysis consisted of data categorization, classification, and percentage calculation that were displayed in tables and graphs. The data were analyzed based on the three-step analysis of Milles (1992), namely data reduction, data display, and conclusion. The data interpretation explained the existing phenomena and revealed the relationship of the existing symptoms. The analysis of social conditions in Singkawang utilized the key questions related to the concept of *social capital* as a perspective in an analytical test. The concept of *social capital* as proposed by Robert Putnam was considered as the basis of analysis in this study, especially to investigate the social relations, social networks, and communication patterns of the multiethnic and multireligion citizens. According to Putnam, *social capital* covers the social networking and norms of two-way interconnected relations (2000). Putnam's analysis of *social capital* revealed the formation of harmony in social relations among citizens in Singkawang through a two-layer analysis of the existing social phenomena, including: (1) at the elite and lower class society; and (2) at the formal and informal level.

The relations at the elite level occurred in the context of agreements between Chinese, Dayak, and Malay public figures. Meanwhile, the communal harmony occurred through daily communication. The formal relations occurred in the organizational dimension that brought together work programs and the impacts of Chinese religious organizations, Chinese temples, Dayak and Malay community forums, and Islamic organizations in Singkawang. Meanwhile, the informal relations occurred in the dimension of cultural races, such as *Cap Go Meh*, *Ramadan Festival*, and *Tidayu (Tionghoa, Dayak, Melayu) Festival*.

Analysis conducted to strengthen tolerance tourism in Singkawang City, refers to indicators to measure the performance of cultural development. The Cultural Development Index is based on the concept of UNESCO's Culture Development Indicators (CDIs). The UNESCO CDIs have a series of dimensions and indicators that highlight the contribution of culture to development, encourage economic growth, and help individuals and communities expand life choices, and adapt to change.

The cultural development index provides a more holistic picture containing 7 (seven) dimensions, namely: 1) the dimensions of cultural economy, 2) the dimensions of education 3), the dimensions of national resilience 4) the dimensions of cultural heritage 5) the dimensions of cultural expression, 6) literacy culture dimension, 7) gender equality dimension (Ayuningtyas *et al.* 2018). However, the indicators used and applied to measure the strengthening of tolerance tourism are only four, including: tourism economy, social resilience of tourism, heritage of tourism; and travel expressions. The four indicators of the strengthening of tolerance tourism index indicate that strengthening tourism has a fairly broad scope and is cross-sectoral in nature.

### 3. Result and Discussion

#### 3.1. Characteristics of Diversity in Singkawang City Communities

Singkawang City is located in West Kalimantan and ethnically heterogeneous. The signature characteristic of social life in Singkawang is the unity of its ethnicities. They hand-in-hand celebrate any cultural festivals (Ong, Ormond and Sulianti 2017). Singkawang appears as a more distinct city compared to other cities in Indonesia due to the values of tolerance upheld by its people. The population in Singkawang is relatively dense and evenly distributed in five districts, including South Singkawang, East Singkawang, North Singkawang, West Singkawang, and Central Singkawang. The number of population in Singkawang City reached 215,296 people, consisting of 109,902 males and 105,394 females. The professions of the residents were dominated as teachers and farmers, respectively 37.03% and 21.32% of the total working residents (Singkawang City Tourism Office 2018, Ministry of Education and Culture 2018). The highest number of workers were concentrated in South Singkawang, including farm and plantation laborers as well as industrial and livestock workers. Meanwhile, most farmers lived in East Singkawang. The majority of the population that resided in South Singkawang and West Singkawang worked as fishermen.

The life of Singkawang City is embellished by diversity, in which mutual respect among its people becomes the signature characteristic of their social life. Mutual respect among tribes, religious groups, and social communities become the basis of the communal life, which is likened as *enjoying spicy porridge*, as the people's life signify various shapes and tastes in a single medium of Singkawang City. Singkawang has a distinctive paradigm in assessing diversity that actually originates from the wisdom of Malay, Chinese, Dayak, and other nations that once lived in the city. Singkawang is not only a gift but an ideal for those that love the beauty of future. The life of Singkawang community that prioritizes mutual respect among ethnicities, cultures, and religious groups has created a peaceful and harmonious condition, thus the people are accustomed to live hand-in-hand.

The population of Singkawang City is dominated by Muslims (55.68%), followed by Catholics, Protestant Christians, Buddhists, Hindus, and Confucians. The people of Singkawang City relatively adhere to Islam, which is mostly embraced by the Javanese, Madurese, and Bugis people that reside there. A large Chinese ethnic group that embraces Buddha also resides there (Table 1).

The residents of Singkawang City are heterogeneous and consist of five main ethnic groups that have lived together for years, including Malay, Chinese, Javanese, Bugis, and Dayak ethnicity. Other ethnicities, such as Minang, Batak, and Sundanese also live there. The biggest ethnicity in the city is Chinese that shares almost 40% of the total population of the city and spread over five sub-districts, especially in West Singkawang and South Singkawang. Malay is the second largest ethnic group that spreads in West Singkawang, Central Singkawang, and North Singkawang. The following table shows the concentration of the population in Singkawang in 2007 based on ethnicities.

Table 1. Number of Population Based on Races in Singkawang City in 2007

No	Districts	Number of Population Based on Ethnicities							Total
		Malay	Chinese	Dayak	Madurese	Bugis	Javanese	Others	
1.	South Singkawang	3,967	22,814	0	2,579	1,140	2,714	5,996	39,210
2.	East Singkawang	2,907	4,693	7,550	0	0	0	3,445	18,595
3.	North Singkawang	3,690	2,880	20	0	0	193	146	6,929
4.	West Singkawang	0	30,403	0	0	0	0	5,996	36,399
5.	Central Singkawang	17,420	18,631	0	7,815	0	0	8,752	52,618
	Singkawang City	27,984	79,421	7,570	10,394	1,140	2,907	24,335	153,751

Source: Labpm2.ipdn.ac.id

In total, there are 16 ethnic groups in Singkawang, in which the large association of the groups is renowned as *Tidayu*. *Tidayu* consists of Chinese (*Ti – Tionghoa*), Dayak (*Da – Dayak*), and Malay (*Yu – Melayu*) ethnicity, in addition to other ethnicities, such as Central Java, East Java, West Java, East Nusa Tenggara, Makassar (Bugis), Maluku (Ambon), Manado (Kawanoa), Aceh, Banjar, and Palembang. According to Lubis (2014) the diversity of tribes and languages is a unique thing as long as the communicating parties feel comfortable and understand the message delivered.



### 3.2. Singkawang People Awareness of Tolerance Tourism

Singkawang is a city that upholds the value of tolerance, as represented through the mutual respect among ethnicities and religious beliefs. The city even has no record of conflicts despite the development of side-by-side worship places. The people in Singkawang have a high sense of caring and helping. The differences in ethnicities and religious beliefs do not hinder the principle of mutual cooperation among the people. Varanida (2016) said that *Tatung* parade attraction (at the *Cap Go Meh* celebration) is a Chinese tradition that blends with Dayak culture that can only be seen in Singkawang, West Kalimantan. Along with the development of ideas and ideas from religious leaders and cultural figures, there was a fusion of two large ethnic Singkawang communities and even other cultures joined together.

Table 2. Kinds of Tolerance and Religious Tourism in Singkawang City

No.	Tourism	Location	Contents
1.	<i>Cap Go Meh</i>	Singkawang City	A ceremonial tourism destination that involves thousands of people paraded around the city. <i>Tatung</i> or <i>louya</i> is carried around the city. It is called <i>Road Cleansing</i> ritual which intends to cleanse the city from the influence of evil spirits. <i>Pak Khung</i> or the gods that are believed residing in the temples are paraded around the city.
2.	Ramadan Fair at Singkawang Grand Mosque	Merdeka Street next to Tri Dharma Bumi Raya Vihara	A religious tourism destination that symbolizes the implementation of tolerance. In the month of <i>Ramadan</i> , Chinese ethnicity involves themselves to provide fast-breaking meals. The mosque is strategically located in the middle of the city. It saves a historical value and enchanting construction as its attraction.
3.	Tri Dharma Bumi Raya Vihara	Sejahtera Street 28 next to Singkawang Grand Mosque	A religious tourism destination which is loaded by the Chinese people that worship every morning and tourists that watch their activities. During the celebration of Chinese New Year, the vihara will be embellished with colorful lampions.
4.	Saint Fr. Assisi Catholic Church	Diponegoro Street, Singkawang City	A tourism destination that saves religious and historical values. Besides the church, visitors can also explore the historical tracks of the Capuchin Order. This church has a compass in the shape of a rooster. The building is normally utilized as a venue for social services.
5.	<i>Bakar Naga</i> Ritual	Buddhayana Maha Karunia Vihara on KS Tubun Street, Singkawang City	An attraction of lion dance that presents a dancing dragon after a <i>tatung</i> put a spell on it.
6.	<i>Ngabayotn Dayak Salako</i> Ritual	Betang House on Baru Street, Sijangkung, South Singkawang	A cultural tourism activity that is held from 1 June for three to four days. <i>Ngabayotn</i> is a sacrificial ceremony to the <i>Jubato</i> (God) and <i>Awo Pamo</i> (ancestral spirits) by presenting animals and various traditional meals to mark the end of paddy harvest time and the beginning of farm cultivation.
7.	Lampion Parade	Diponegoro Street and Firdaus Street	A series of <i>Cap Go Meh</i> festival that presents ornamental vehicles with colorful lamps at the 13 <sup>th</sup> night of the Chinese New Year celebration.
8.	<i>Gawai Dayak</i>	Betang House on Baru Street, Sijangkung, South Singkawang	A cultural tourism activity in the form of an annual traditional ceremony held by Dayak people to represent their gratitude to The Almighty God after the paddy harvest time. This ceremony is usually held in May.

Source: Tourism Agency of Singkawang City (2018)

Singkawang City saves plurality in terms of religious beliefs and ethnicities, yet never records physical conflicts due to the differences in religious beliefs or ethnicities, unlike the riots in Sambas and Sampit that involved Dayak, Malay, and Madurese ethnicity. A lot of Madurese residents even received protection in Singkawang City. The people in Singkawang City that mostly are Chinese, Malay, and Dayak descent who embrace Islam, Buddha, and Catholic are able to maintain ethnoreligious harmony. Despite many worship places in Singkawang City that are developed side by side, such as churches next to temples or mosques next to churches, the city never experiences religious conflict among the adherents. The religious harmony in the city represents positive social interaction among the residents. Moreover, the plurality of Singkawang people, especially in religious beliefs and ethnic cultures do not pose a problem in religious harmony due to the

associative interaction pattern among the people. Even in terms of cultural and religious traditions, Singkawang people can manifest a social cohesion.

There is an adjustment of Chinese ethnicity with other ethnicities, such as Dayak, Malay, and Madura in the form of residence mixing. In fact, most of the Chinese have already fluent in speaking the Malay language. The strategies of adjustment made by the Chinese in communicating with other ethnicities and their environment are classified into three categories, including: 1) middle to upper class Chinese that are not responsive enough to adapt with other ethnic groups due to their business activities; 2) middle to lower class Chinese that are more transparent and easy to blend in with other communities; and 3) the adaptation of Chinese with Dayak, Madurese, and Malay ethnicity that only exists in social relations, such as daily communication.

Malay is one of the dominant ethnicities in West Kalimantan that is often distinguished as the local population due to a long time of occupancy on the island. Malay culture tends to orient to the waters, either sea or river since they usually live in coastal areas. Regarding the infrastructure development, such as roads and social interaction, their dwellings began to shift, from living in the shores to be closer to the road access. The shift of dwellings eventually facilitates the transportation access that relies on land routes.

Malay is identical to Islam. The people of West Kalimantan still tend to consider their religion as a determinant factor of their ethnic identity. In daily life, there is an assumption that *a Malay must be a Muslim and a Muslim must be a Malay*. Therefore, the Muslims in West Kalimantan are considered Malays, even though they are Javanese, Sundanese, or even Dayaks. This assumption arises due to the integration of Islam in Malay culture for a long time (Hasanuddin 2014).

The interaction among people in terms of Sociology is renowned as a *relation*. A social relation represents a reciprocal relationship among individuals that affects each other. Social relationship will exist, if every individual can precisely predict the actions from other parties against them (Spradley dan McCurdy 1975). The cross-ethnic social relations are the interactions that happen among individuals or groups from different ethnicities or cultures. The social relation of Malays with other ethnic groups is considered based on several indicators, namely contact or communication, reciprocal relations, and adjustment or adaptation to other ethnic groups.

One of the attractions of Singkawang City is the *tolerance tourism* that involves many ethnic groups in developing cultural and religious tourism. A number of tolerance tourisms in Singkawang City are *Cap Go Meh*, Singkawang Grand Mosque, Tri Dharma Bumi Raya Vihara, Saint Fr. Assisi Catholic Church, *Bakar Naga* Ritual, and *Ngabayotn Dayak Salako* Ritual. The details of those tolerance tourisms are explained in Table 2.

The *Cap Go Meh* festival saves a large tourism attraction, as it presents a procession that represents the values of brotherhood among Dayak, Malay, and Chinese people (Chan 2013). The *Cap Go Meh* festival is the biggest celebration in Singkawang City, Indonesia. The uniqueness of the festival is the involvement of *tatung* or *louya* that are carried around the city. The ritual begins on the 14<sup>th</sup> day of *road cleansing* procession that aims to cleanse the city from the influence of evil spirits. *Pak Khung* or the gods that are believed dwelling in the temples are paraded around the city and followed by the *tatung* that come to the temples to ask the blessing. Tri Dharma Bumi Raya Vihara becomes the center destination for every *tatung*.

Table 3. Number of *Cap Go Meh* Visitors in Singkawang City

Year	Number of Visitors	Number of Parade Participants	Activities
2019	76,964	1,900	1. Road cleansing
2018	70,000	1,700	2. Lampion Parade
2017	53,987	612	3. <i>Tatung</i> Parade
2016	33,433	600	

Source: Tourism Agency of Singkawang City (2018)

The concept of *tolerance tourism* involves not only the Chinese community but also other ethnic groups, including Dayak and Malay. The *Cap Go Meh* celebration in Singkawang appears as an interesting mixture of Chinese tradition/religion and local culture which is participated by various ethnic groups, such as Chinese, Malay, and Dayak. Regardless the origin of the celebration, Singkawang people from various ethnicities and religions participate at the celebration by performing their respective roles, including the Chinese community that serves as *tatung*; the Dayak people that serve as mediators for the Dayak spirit called *Datuk Sungung*; and Malay people that play their roles as *toa khio*, music accompanists, and lion dancers, *liong*, and dragons.

*Cap Go Meh* messages are communicated through communication symbols, such as using native attributes (Malay and Dayak) at the time of attraction. As a cultural feast, the *Tatung* parade has a religious side that is quite thick, reflecting the intermingling of ancient Taoist beliefs with local animism that only exists in

Singkawang City (Zhukov *et al.* 2020). The involvement of domestic tourists in the *Cap Go Meh* Festival enlivens the event as a tourism attraction. Additionally, the local community also makes the festival as a source of livelihood by selling foods, souvenirs, and clothes, as well as offering hospitality services. Tourism Agency of Singkawang City even takes its role in preparing the *Cap Go Meh* festival as an opportunity to develop tourism facilities and infrastructures. The main tourism facilities and infrastructures include hotels, restaurants, and travel agents.

Another institution that also plays an important role in the *Cap Go Meh* preparation is the Police agency that assures the security system during the event by operating a patrol car to inspect goods and people at the festival. The private sector is also responsible for giving financial donations to meet all the needs at the festival.

The relationship between Chinese and other ethnic groups runs well despite the lower number of Chinese people compared to other ethnic groups. The conducive situation, for instance, was represented by the celebration of Chinese New Year from 16 February 2018 to 2 March 2018 through the procurement of *Cap Go Meh*. *Cap Go Meh* symbolizes the last day of the Chinese New Year celebration for Chinese communities around the world including in Siantan, North Pontianak. During the Chinese New Year, people from different ethnic groups also visit the Chinese people's homes. Other reciprocal relationship between Chinese and other ethnic groups also exists in the moment of *Eid ul-Fitr*, where the Chinese communities also visit the Muslims' homes.

The assimilation process of Chinese ethnicity in Singkawang relates to the partiality towards the values of pluralism. According to Susanti (2015), the assimilation between Chinese and Malay ran smoothly due to the interaction patterns that they developed in daily life, intimacy, and harmonious interactions in avoiding bad prejudice among ethnicities. Assimilation can occur with a dominant justification to the Indonesian culture.

Table 4. Role and Concern of Society in Tolerance Tourism

Activities of Tolerance Tourism	Roles of Society	Concerns of Society
1. <i>Cap Go Meh</i> - <i>Gawai Dayak</i> - Lampion Parade - Lion Dance - <i>Bakar Naga</i> Ritual	The local community is responsible to enliven the event by involving themselves in a series of events, such as being the event committee, preparing the equipment, playing music, and initiating a fair during the event.	The concern between religious communities in the <i>Cap Go Meh</i> event exists not only among the non-Muslims but also all residents that hand-in-hand hold the event.
2. <i>Ramadan Fair</i> - Singkawang Grand Mosque	The surrounding communities play their roles in enlivening the event, such as by selling goods and contributing ideas to achieve the success of the event procurement.	The concern between the local communities is represented through the participation of non-Muslim communities at the event.

Various forms of annual celebrations in Singkawang involve all ethnic groups as the manifestation of tolerance that can be emulated by other regions. Even though the majority of the people are Chinese, Singkawang City Government even always appoints all ethnics, tribes, and religious groups to facilitate the *Cap Go Meh* celebration. Through caring for tolerance tourism, will be able to build the nation's character by instilling a love of the motherland and reinternalising national ideology, reducing tribal, religious fanaticism, and regionalism in community and state life.

#### 4. Diversity Values of Multiethnic Society in Supporting Tolerance Tourism

##### 4.1. Faming Diversity Values in Tolerance Tourism

Singkawang is famous as a multicultural city that is inseparable from the roles of its communities. The city emphasizes the participation of all levels of society from various age ranges in the celebration of local customs to preserve the culture over time.

The city upholds the values of tolerance tourism, such as through the organization of the *Cap Go Meh* festival that presents not only *lion dance* as the typical attraction of Chinese culture but also various regional attractions, such as *reog* and *tatung*. *Reog* originates from East Java, while *tatung* derives from Dayak. The festival also presents Muslim children that play tambourines. Uniquely, Chinese and Dayak are not the only parties that fully be involved in the *Cap Go Meh* celebration, as many young Muslims also take part in playing traditional music in the sideline of *lion dance* and *tatung* performance. To strengthen social relations among ethnicities, the cultural event also invites social organizations from various ethnic groups in Singkawang, including Malay Cultural Customary Council (*Majelis Adat Budaya Melayu – MABM*) and Dayak Customary

Council (*Dewan Adat Dayak – DAD*). The event presents creative dance performances, such as *Tidayu* dance as a symbol of unity and tolerance of multiculturalism in Singkawang City through the *Cap Go Meh* celebration.

Besides the *Cap Go Meh* festival, the harmonization of social relations among the people of Singkawang City is also reflected by the potential ceramic industry in the city. The ceramics industry limits the social relations in terms of economic interests, such as the recruitment of Madurese as workers, as an attempt to grow pride among Singkawang people for having their signature ceramic products despite the production by other ethnic.

The establishment of good interaction among the people in Singkawang represents social peace and harmony. To achieve the ideal, Singkawang City has several traditions that prioritize collaboration, such as the celebration of the *Cap Go Meh* festival by involving *tatung* from Chinese and natives that illustrate the public awareness in maintaining the values of unity in diversity.

The effort in reaching agreement throughout differences will involve the exchange of contacts and cultures with different people (Amin 2002). According to Parekh (2001), a multicultural society is formed by a strong sense of unity and respect by considering individual rights, freedoms, and cultural group identification. The multiethnic values contained in tolerance tourism in Singkawang City (Bambang 2018) include: a) tolerance, as an attitude to acknowledge and respect the activities of tolerance tourism; b) equality, as an attitude that emphasizes equality and equity in tolerance tourism; c) democracy, as a representation of equal rights and responsibilities in managing tolerance tourism through diversity; and d). justice, as an act that represents equal rights. Tolerance tourism in Singkawang contains a number of values as explained in Table 5.

Table 5. Values of Tolerance Tourism in Singkawang City

Tolerance Tourism	Values of Tolerance	Appreciation	Solidarity
1. <i>Cap Go Meh</i>	Other ethnicities are involved in the procurement of the event	Harmonious life, respect	Hand-in-hand to hold the event
2. <i>Ramadan Fair</i>	Other religious groups are involved in the preparation of the event	Harmonious life, respect among religion adherents	Putting respect to the Muslims that fast and assist the procurement of Islamic events

Source: Observation Result (2019)

Agencies and institutions play important roles to monitor the dynamics of social relations among ethnic groups. The relationship among people and agents will determine the asset distribution to form a particular configuration of space and reaction within the developing issues. The formation of communication spaces in Singkawang City is supported by the distribution of symbolic assets from Chinese, Dayak, and Malay, as the appreciation to the cultural expressions of the Chinese people through the celebration of the *Cap Go Meh* festival. On the other hand, Chinese people will require permission from other ethnic leaders, such as Dayak and Malay to hold their rituals by requesting their involvement (Bourdieu 1989). The process of requesting permission is a compromise that considers the distribution of symbolic cultural assets from other ethnic figures as well as the economic assets owned by the Chinese people (Susilowati 2018).

#### 4.2. Strengthening Tolerance Tourism

Indonesia is a superpower in the field of culture. As a pluralistic country with diverse social backgrounds: ethnicity, race, customs, culture, language and religion, Indonesia has a rich and abundant cultural treasure. The cultural treasures spread throughout the archipelago, from Sabang to Merauke, from Miangas to Rote. The cultural treasury not only shows the civilization of a nation, but can also be a driving force and basic capital for development (Ayuningtyas *et al.* 2018). One aspect of supporting culture is tourism. Tourism in Indonesia is very diverse and has a unique tour in each region in Indonesia. Indonesia is rich in natural and non-natural tourism (cultural tourism, religious tourism, educational tourism, agricultural tourism, historical tourism, shopping tourism, culinary tourism).

Aware of the strategic role of the tourism sector, the Indonesian government continues to improve tourism development. Strengthening tourism, especially tolerance tourism can be measured through instruments to determine the performance of tolerance tourism performance. Strengthening tolerance tourism more holistically includes four dimensions, namely: (1) tourism economy, (2) tourism social resilience, 3) tourism heritage, and 4) tourism expression. The four indicators of the strengthening of tolerance tourism index indicate that strengthening tourism has a fairly broad scope and is cross-sectoral in nature. Zhukov research (2020) found the

Model of Socio-Ecological and Economic System, about interrelationship between individual and integrated indicators of the functioning of complex socio-ecological and economic systems.

Strengthening tourism tolerance is not only able to contribute to an increase in the level of the economy and welfare, but it is able to provide its own investment in the nation's civilization. Realizing this, the strengthening of tourism began to become a special concern for each region to develop the unique potential of tourism in the region. One of them is through the index of strengthening tourism tolerance, is an instrument to measure the performance achievement of strengthening tourism in Singkawang City.

Table 6. Tolerance Tourism Development Index

No.	Dimension/Indicator	Values of Tolerance Tourism					
		Cap Go Meh			Ramadhan Fair		
		Data	Mark	Result	Data	Mark	Result
1.	<b>Cultural Economy</b>						
	Percentage of the population that earns income from art shows	60	20%	18	60	20%	12
2.	<b>Socio-Cultural Defense</b>						
	Percentage of managers that agree if a group of people from other religions carrying out activities surrounding the neighborhood	80	25%	20	10	25%	2.5
	Percentage of households that agree if other ethnicities that participate in the activities surrounding the neighborhood	80	25%	20	20	25%	5
	Percentage of households that agree if one of its members partners with other people from different ethnic groups	100	25%	25	60	25%	15
3.	<b>Cultural Heritage</b>						
	Preserved objects, buildings, structures, and cultural sites	70	30%	21	90	30%	27
	Utilization of local language in tourism destinations	100	30%	30	100	30%	30
	Percentage of residents that directly watch the art shows	80	30%	24	30	30%	9
4.	<b>Cultural Expression</b>						
	Percentage of residents that actively participate in organizational activities	40	25%	10	30	25%	7.5
	Percentage of residents that actively participate as the actors/supporters of art shows	90	25%	22.5	60	25%	15
	Innovation of traditional ceremonies	90	25%	22.5	40	25%	10
<b>Average =</b>				<b>21.3</b>			<b>13.3</b>

Overall the strengthening of tourism in Singkawang City is still low, the government needs to innovate to continue to spur tourism in the City of Singkawang. Strength the Cap Go Meh tolerance tourism activity (21.3) is higher than the tolerance tourism Ramadhan Fair (13.3) (Table 6). The tourism of Cap Go Meh is colossal in attracting visitors from abroad, especially Chinese people. Whereas the Ramadhan Fair tolerance tour only involves local people, especially from ethnic Malays, mostly Muslims, ethnic Chinese and Dayaks participating for the Mosque during the month of Ramadan.

The dimensions of cultural heritage and cultural expression in strengthening tourism tolerance have high numbers, because both tours are rituals that have been performed for a long time, and run from generation to generation, from year to year. Cultural expressions displayed in Cap Go Meh and Ramadhan Fair tourism activities are going well, even innovation is always done. The scores of the Cap Go Meh tolerance tourism reinforcement are sequentially the dimensions of cultural heritage, socio-cultural defense, cultural expression, and cultural economy. Score reinforcement value of the Ramadhan Fair tolerance tourism in sequential dimensions of cultural heritage, cultural expression, cultural economy, and. socio-cultural defense.

## Conclusion

Singkawang becomes the city of tolerance in Indonesia due to the diverse characteristics of its communities. The city promotes a distinctive paradigm in seeing diversity from the wisdom of Malay, Chinese, Dayak, Javanese, dan Bugis culture, also other ethnicities include Minang, Batak, and Sundanese. The communal awareness in



tolerance tourism emphasizes the sense of caring among ethnic groups. Ethnic and religious differences do not hinder mutual cooperation among the people in Singkawang. The values of diversity adhered by multiethnic communities in supporting tolerance tourism include the values of tolerance, mutual respect, and solidarity. Cap Go Meh event promotes the value of tolerance due to the participation of several ethnicities at the festival; the value of mutual respect due to the appreciation to each other; and the value of solidarity due to the social pattern of the people that live hand-in-hand. Meanwhile, the Ramadan Fair promotes the value of tolerance based on the involvement of several religious groups and ethnicities in supporting the event; the value of mutual respect in terms of social harmony among the adherents; and the value of solidarity by respecting the Muslims that fast and assisting them in holding Islamic events.

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