

Living Tourism and Tolerance Tourism of a Multicultural Society in Lasem, Rembang, Central Java

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Tolerance tourism can be defined as the activities of character education to observe, to explore, and to learn the tolerance value in Lasem's daily life. The object is living tourism, which is where the tourists can see and directly experience the historical relationships in the society of Lasem, Rembang. Historical tourism occurs through sightseeing and this is now promoted in Lasem, which then becomes one of the main elements of tourism in Rembang. The cultural heritages that can be found here include small Chinese buildings, old Chinese houses, a batik village, and Islamic boarding schools, which mostly have Chinese architecture, altogether reflecting the diversity of this area. Possible issues which frequently emerge in relation to this sort of tourism are 1) How does the life of diversity based on cultural values in a multicultural society play out in Rembang?; and 2) What sort of role does the concept of living tourism in Lasem plays as an aspect of tolerance tourism? A qualitative and cultural research method was used to investigate these issues. The result of this research is, firstly, that the life of diversity in Lasem develops harmoniously with the local cultural values, as reflected in the variety of social activities, economic activity, and the interactions that take place between Javanese, Chinese, and Arab ethnic peoples. Second, there is a strong community of cultural heritage guards who care deeply about the problem of cultural values and the life of diversity in Lasem. Third, the concept of living tourism in Lasem is obvious in the batik industry of Lasem, the life in "Little China", and in the daily social interactions and informal meetings, which illustrate the harmonious life and attractive tolerance of Lasem. In this respect daily life in Lasem can be seen as a model of living tourism, and used to promote a multicultural society and lifestyle diversity, suggesting that the concept of living tourism deserves to be supported and preserved through a variety of means, including government policies.

Key words: *Living Tourism, Harmony, Multiculture, diversity.*

Introduction

Indonesia has a slogan, “*Bhineka Tunggal Ika*”, which means that Indonesia always prides itself for being a tolerant nation in which many different people interact with one another. The diversity of ethnicities, races, religions, and ideologies are harmoniously integrated by the spirit of "unity in diversity". This source of pride is borne out by the existence of diversity that co-exists naturally and does not seek to harm one another. Every time there is friction, it can always be resolved within this spirit of diversity, even though in the development of post-reform national interactions in 1998, we frequently felt and saw many conflicts which were triggered by egotism. The chaos that happened at that time included fights between groups of citizens, inter-village/urban village fights, fights between citizens and police officers, fights between students and fights between inter-ethnic groups.

The pervasiveness of fighting that occurred at that time showed there was little awareness of multiculturalism in Indonesia and in the world during that period. This problem was not only triggered by internal friction between elements of the nation, but also by globalisation, because the ease of information access that was taking place opened Indonesia up to many detrimental points of view. In this regard there were many ideological networks which advocated intolerant attitudes. This needs to be seen as a serious problem, because Indonesia has a strong foundation of tolerance through historical experience in acculturation and ethnic diversity.

In a number of regions, a life of diversity is supported by an atmosphere of tolerance between diverse national elements that is clear to see, and this supports the idea that diversity can play a role in dynamic interactions and attitudes. One of the areas which can be a model for this lifestyle is Lasem, Rembang, an area which is located in the north coast of Central Java. The religion of most of the residents here is Islam. These people live peacefully and get along with each other. Sociologically, it is difficult to determine who the natives of Lasem are, whether they are Javanese ethnic or Chinese ethnic, or both, but this is due to the fact that the Chinese ethnic population has integrated and merged to become part of the native population for this area. In trading activities, the most popular business is Batik Lasem, which provides the main source of economy for this area. The cooperation between entrepreneurs, traders, artisans, and all elements of batik businesses in Lasem, such as workers who do various types of tasks in batik shops, illustrates the power of a tolerant society without discrimination.

Besides the dynamic of daily life in Lasem, tolerance has a track record in the history of the archipelago through heritage inheritance, which includes mosques, temples, churches and settlements of ancient Chinese houses (Wulanningrum, 2017). These heritages reflect tolerance

in that they are respected and maintained by everyone as a natural part of life across the archipelago of Rembang. Thus, although in some places the beauty of diversity can be marred by an intolerant attitude, that tendency does not happen in Lasem. The government of Rembang, including through the activities of historical groups and cultural activists in Lasem, encourage the potential of diversity as a local pride, which can also be touted as a model of tolerance for other areas in Indonesia. From this perspective, the Indonesian Journalists Association (PWI) of Central Java also cooperates with the government of Rembang, cooperating with the local tourism office to organise journalistic tours in Lasem. The main focus of this activity is to promote Lasem's heritage tourism potential, either as a physical or non physical detination, in such a way as to promote living tourism as representing the tolerant attitude of Lasem. In this manner the role of independent media helps to spread an attitude of tolerance through many media reports, as supported by the Indonesian Journalists Association (PWI) of Central Java in conjunction with the tourism office of Rembang.

The PWI provides news and technical models as part of the agenda to establish tourism tolerance as part of the educational element concerning diversity in Indonesia. The idea is to create an innovative synergy using historical tourism, which is promoted at the moment in Lasem because this is one of the main elements of tourism in that area. Cultural reserves include small Chinese buildings, ancient Chinese houses located in the neighbourhood of batik in Karangturi village, OmahLawangOmbo (Opium houses), Gie Yong Bio temple, the oldest temple in Lasem, OmahIjo which is culturally ornamental, Islamic boarding schools (*pesantren*), which have Chinatown architecture, Jami'Lasem Mosque and MbahSambu's place of pilgrimage, as well as many other heritage objects (as per an initial observation at Lasem in 2016). These popular and developed destinations say a lot about the relationship between ethnicity, religion and ideology, and capture the spirit of tolerance and acculturation that resides in the historical heritage of Lasem. These historical heritages, which represent the spirit of acculturation and tolerance, can be a good model for people's relationship with living tourism (Tourism by seeing and directly experiencing a society's life), because they accentuate the underlying commonality of Indonesia and the real practice of diversity in light of this.

Based on this understanding, "tolerance tourism" can be defined as a character education activity designed to observe, to absorb, to explore, and to learn the value of tolerance in Lasem's daily life. The object is living tourism, that is the tourists can see and directly experience the relationships between the residents from various sociaties and cultures in Lasem. The questions that emerge in a multicultural society which has these various understandings are: 1) How is the life of diversity based on cultural values in a multicultural society in Rembang? 2) How is the society constructed in accordance with the character of diversity in Rembang?

Literature Review

Multicultural Society

Multicultural society is realised through concepts and principles based on multiculturalism. Multiculturalism is an ideology that embraces differences and equality (Bennett, 1995; Irhandayaningsih, 2008; Jary and Kary, 1991; Nieto, 1992; Watson, 2000). Both individual differences and group differences are seen as cultural differences. Equality is primarily emphasised according to ascertained differences, such as differences in ethnicity and culture, physical characteristics or race, religious beliefs, gender, and age. Multiculturalism is a term used to describe various world views of life, or cultural policies that emphasise the acceptance of diversity and plurality as the main reality in people's lives concerning the values, socio-cultural systems and politics they hold. Multiculturalism is not only about ethnic equality, race, gender, and age, but also about social classes. In other words, multiculturalism is a concept involving values, systems, cultures, habits, ideologies, and politics (Azzuhri, 2012; Pageh, 2016; Sulistyono, 2015; Suparlan, 2002; Willett, 1998).

Capital in Social Interaction

Capital conception refers to Pierre Bourdieu's theory. In the study of Bourdieu (1984) it is stated that capital refers to a device to utilise resources and power. As an analytical tool in Bourdieu's theory this term refers to economic capital, social capital, and cultural capital. This concept is appropriate for analysing contestation and harmony between Chinese, Arabs, and Javanese for the current study.

When the crisis situation occurred in Lasem in 1998, a negotiation pattern was seen in the efforts of Chinese, Arabs, and Javanese to make a peace agreement. Chinese and Javanese figures declared "LasemMilikBersama" as an effort to prevent social violence. So, there was a social compromise between the figures who become agents of their respective groups to voice their aspirations and forge social bonds in support of harmony. The position and influence of Chinese figures, Arabs, and Javanese in trying to maintain social brotherhood to prevent violence and strengthen harmony is an action designed to utilise their strengths and resources, namely social capital, cultural capital, symbolic capital, and economic capital, each of which has a different portion of capital.

To analyse the social conditions in Lasem, with the key questions used in this study, the concept of social capital is used as a guideline to perform an analytical test. The concept of Social Capital by Robert Putnam (2002) was used as the basis of the analysis in this study, especially to see social relations, social networks, and patterns in the communication of multi-ethnic and multi-religious communities. Putnam argues that "social capital is a social partnership and norms of interrelated two-way relationships" (Putnam, 2002, p.3). From Putnam's analysis of

social capital, to see the formation of harmony in social relations between communities in Lasem, two stages are used so that the analysis of social phenomena that occur can be more clearly (1) at the elite level and the lower level of society; (2) at formal and informal levels.

Preliminary study and relevance

Tourism was chosen as one way because research conducted by Winaryati (2012), Muchsin (2013) and Mukhlis (2015), showed that through tourism, learning would be easier to implement, and people would be actively involved in becoming subjects of learning. For this reason, tourism is one way to instil multiculturalism in all Indonesian people. The choice of tourism as a way to solve problems of intolerance as described above, is that tourism with all its aspects actually has great potential, especially in the economic field, because the tourism sector can be one solution to reduce unemployment, poverty, increase economic growth and public welfare (Budiyanto , 2014; Hiariyey, 2013; and Surwiyanto, 2003).

In this respect much research has been done on Chinese people. As HariPurwanto saw, the assimilation process that occurred among the Chinese in Singkawang was related to a sense of nationalism. Meanwhile, Donald E. Willmott examined the structural changes of the Chinese community in Semarang. Then, there was also Ahmad Atabik, who conducted research on harmonisation and acculturation between ethnic Javanese and Chinese in Lasem. In addition, there are also studies on Chinese and Javanese ethnicity in Lasem conducted by Hartono.

Based on these studies there are similarities and differences with this study of the character model of diversity based on tourism tolerance. The similarities are that subjects were Chinese and Javanese natives. The difference is in the location, time and focus or the problem of the research. In this research the focus is on making a multiculturalism model based on tourism tolerance in a multicultural society, which was not done in previous studies.

Research Method

The location of this research is Rembang, Central Java, especially in the Lasem city. Lasem is chosen because of the characteristics of its locations. In Lasem, there are practices of tolerance which encourage the harmony of Chinese ethnic, Arab descendants, and Javanese moslem students to live together peacefully. This harmony and tolerance are shown in form of a culture that promotes tolerance tourism. The character of diversity in Lasem is reflected in daily life, which becomes living tourism and attracts others to accept this lifestyle.

The subjects in this research are both individuals and groups, which are divided into 4 categories, as follows;

- (a) The residents of Lasem

- (b) Lasem culture guard community
- (c) Islam figures and Khong Hu Cu figures
- (d) Javanese, Chinese, and Arab leaders

The subjects of the research are heterogenous, with each group having its own characteristics, and also having sufficient knowledge about diversity and tolerance, so that the information can be easily taken from those subject categories.

Written Library Resources; Written data can be in the form of books, scientific magazines, sources from archives, personal documents, and official documents, such as documents, announcements, letters, banners, photographs, statistical data, tourism policy documents, ethnic documents, and popular scientific articles that already published in print.

The data obtained will be analysed using three processes from Milles (1992, pp.16-19), namely the process of data reduction, data presentation, and drawing conclusions. The interpretation is then carried out, namely by explaining the signs and looking for the linkages between those signs that have been found in the field. The analysis technique in the research is the interactive analysis of the three components above to produce data identifying the superiority of distinguishing factors, the role of mass media in developing history traces in Lasem, and facilitating the Central Java Provincial Government, especially the District Tourism Office in developing tourism. In this manner tolerance tourism development can be used to support the character of diversity in a multicultural society.

Dicussion

The Life of diversity based on The Cultural Values in Lasem

Diversity life in Lasem develops harmoniously with empathy based on local cultural values. This is reflected in a variety of social, economic and daily interactions between Javanese, Chinese and Arab ethnic groups that are very harmonious and show respect towards each other. This can even be seen in the area of the batik industry, where advantageous cooperation takes place between Chinese entrepreneurs and the workers, which are mostly from a Javanese ethnicity.

The life of diversity in Lasem is also reflected in its daily lifestyle. Social appreciation appears to be inter-ethnically inter-twined between different religious groups and beliefs. The social strata in Lasem are very clear, consisting of Chinese ethnic groups, who are generally high-strata merchants, and Javanese ethnic groups, who work for these Chinese merchants. Javanese ethnic groups were given financial capital by the Chinese to make batik, wherein Chinese merchants made deposits with other merchant groups, who then gave the financial capital. The



priest and moslem groups are highly respected by all ethnic groups. These interactions are very harmonious and reflected in daily life through various activities.

The Development of Islamic Boarding School (Pesantren)

The high level of social interaction between Chinese and Javanese, who are mostly moslem students, have also helped the development of tolerance among inter-religious people. Data obtained from the Office of the Ministry of Religion of Rembang Regency states that even though Lasem residents were dominated by Chinese, the number of Islamic boarding schools (*pesantren*) continued to grow. Until 2011, there were 23 boarding schools which can accomodate up to thousands of moslem students (Aziz, 2014).

The history of Lasem's Islamic boarding schools cannot be separated from the role of Kiai Ma'shum. He is a pioneer who built Al-Hidayat Islamic Boarding School in Soditan Village. Besides teaching moslem students, he also fostered a tolerant relationship between all residents of Lasem, not only Javanese but also Chinese. The neighbourhood is a Chinatown area, which in the previous century was the Lasem Chinese residential area. Because of this, KiaiMa'shum is known as a tolerant person to many people in Lasem, as can be seen in the way people interact around his residence, by providing religious studies and daily help. KiaiMa'shum is a firm person, if there is a provocation, for example, he rejects the establishment of Chinese boarding schools around Islamic boarding school in Lasem (Lombard, 2008).

Besides, there is also Kauman Islamic Boarding School. The Kauman Islamic Boarding School is behind the Lasem Mosque, in the middle of a group of Chinese houses in the Mahbongarea. This Islamic boarding school is a traditional educational institution for moslem students, which was established in 2003, in the village of Kauman, Lasem. This *pesantren* (Islamic boarding school) is located in the Kauman, Lasem, precisely behind the Great Mosque of Lasem, which lies in Chinatown and has been around for a long time. Thus, the Kauman boarding school is in the middle of the Lasem Chinatown area. This boarding school occupies an old house building, owned by a Chinese businessman, which was used as a Soda factory. This house was bought when the owner moved to Singapore. Therefore, this Kauman boarding school is in an old building full of Chinese ornaments.

Social Construction of Community and The Character of Diversity in Rembang

The concept of living tourism in Lasem is very obvious in the Batik Lasem industry, as life in a "small-scale China", and everyday social interactions can be seen, from informal meetings at coffee shops that are known as "hik", or places for selling food and coffee. In this way "hik", which ends up with various conversations between Javanese, Chinese, and Arabic ethnic groups, illustrates the harmonious and tolerant life. This is reflected in everyday life so this



example of everyday life of harmony and tolerance can be an example for other societies. Besides the Chinese cultural heritage and Islamic boarding schools that have Chinese architecture, everyday life in Lasem also becomes an example of tolerant living tourism. Therefore, everyday life in Lasem is an example of living tourism that is able to establish a multicultural society and cultural life and should be preserved through various ways and policies of the local government.

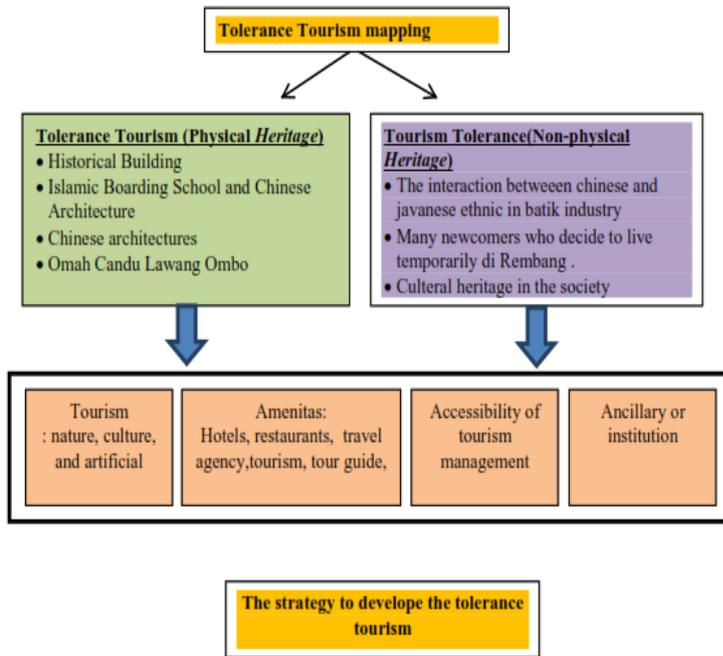
The research team of Universitas Negeri Semarang, who inventoried data from the Culture and Tourism office and from cultural conservation activists, found about 20 potential tourist destinations. For the category of heritage and living tourism, for example, Lasem has a Small China area, LawangOmbo (Opium House), OmahIjo, OmahLondo, Indies-Chinese Village, houses of batik artisans Lasem, Cu AngKiong Temple, Poo An BioTemple, and Gie Yong Bio Temple, Kauman Islamic Boarding School, and Selodiri Megalithic Site. For the marine / natural tourism category, it is now promoting Pasarbanggi Mangrove Forest, Majapahit Ship, LodanKulon Dam, Sumber Semen Tourism, ArgopuroGunungGede Peak, WatuCongol, Panohan Dam, DampoAwang Beach, KarangJahe Beach, Jatisari Beach, Caruban Beach, Gede Island, and Binangun Beach.

Rembang also has a special culinary culture. Popular places are LontongTuyuhan, KepalaManyung, Mangut, and Sate Srepeh. They all have their own characteristic delicacies, all of which are related to the philosophy of tolerance of Rembang. There are also places with potential for tolerance which have not been developed because these actually have strong culture and competitiveness. In addition, the Rembang Government still needs to do mapping to facilitate further infrastructure, in addition to maintaining tolerance in the form of living tourism, which is a model of social interaction that is exceptional.

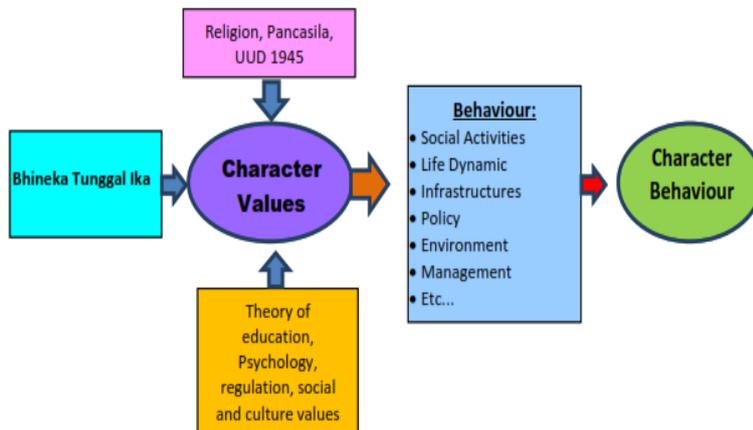
The Concept of Tolerance Tourism and Character Education Which will be Applied

This study established a concept of diversity based on tolerance tourism that will be applied in collaboration with the government of Rembang Regency, the tourism office. The character and tolerance tourism schemes can be seen as follows:

Picture 1. The Scheme of Tolerance Tourism



Picture 2. The Scheme of Character Education



Conclusion

Diversity life in Lasem develops harmoniously with empathy based on local cultural values. This is reflected in a variety of social, economic, and daily interactions between Javanese, Chinese and Arab ethnic groups that are very harmonious and show respect to each other. The life of diversity in Lasem is clearly reflected in its daily life. Social appreciation appears to involve inter-ethnic appreciation, intertwined between different religious groups and beliefs. The high level of social interaction between Chinese and Javanese, who are mostly moslem



students, have helped to develop these inter-religious interactions. The concept of living tourism in Lasem is also very obvious in the Batik Lasem industry, life in “small-scale China”, and everyday social interactions, which can be seen from informal meetings at coffee shops that are known as "hik" and are places for selling food and coffee. Therefore, everyday life in Lasem as an example of living tourism to establish a multicultural society and cultural life should be preserved through various ways and policies of the local government.

The research team of Universitas Negeri Semarang, who inventoried data from the Culture and Tourism office, and from cultural conservation activists, found about 20 potential tourist destinations that could be used to expand the concept of tolerance tourism. The Rembang Government still needs to facilitate the infrastructure for many of these destinations, in addition to maintaining the tolerant lifestyle of living tourism, a model of social interaction that is exceptional. This study found the concept of diversity based on tolerance tourism, that will be applied in collaboration with the government of Rembang Regency, the tourism office, to be a good strategy for inducing multicultural education based on Pancasila and Bhineka Tunggal Ika.

To implement this model, further research is needed to develop a plan or strategy in implementing the tolerance tourism model that has been prepared. The study of tourism policies and strategies to implement this model is very important, especially related to SWOT analysis and determination of specific implementation steps. This will also need to include a strategy for managing all tourism infrastructure and tourism management. The study of tourism promotion can also be very important for supporting the concept of living tourism, as defined here. In addition, the trial implementation of the tolerance tourism model is also very important to do in other areas that have multicultural communities.

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