



COMMUNICATION AND RELIGIOUS MODERATION IN THE DEVELOPMENT OF BILEBANTE GREEN TOURISM VILLAGE, PRINGGARATA DISTRICT, CENTRAL LOMBOK REGENCY

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Abstract

This study aims to analyze and explain how religious communication and moderation in supporting the Development of Bilebante Green Tourism Village, Pringgarata District, Central Lombok Regency and to identify and analyze what are the challenges faced in maintaining religious harmony and moderation in Bilebante Green Tourism Village, Pringgarata District, Central Lombok Regency. The research methodology used in this study is qualitative research with a case study type. To obtain the results and objectives of the research, data collection procedures used in the field are observed, interviews, and documentation. The results of this study show that communication and religious moderation in supporting the development of the Bilebante green tourism village, that the values of religious moderation have been implemented in the life of the Bilebante people through four main indicators; commitment to nationality, tolerance, non-violence, and friendliness to local culture. The challenges in maintaining religious harmony and moderation in the Bilebante green tourism village include internal challenges that occur in the community, such as differences in perceptions, prejudices between residents, and different cultural backgrounds. Therefore, inclusive and participatory communication is the key to maintaining the harmony and sustainability of green tourism villages and religious moderation.

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A. INTRODUCTION

Community-based tourism has developed into one of the main strategies in improving the village economy while strengthening local identity (Jubaedah & Fajarianto, 2021). The development of the tourism sector in Indonesia has experienced significant growth in the last two decades. One form of tourism development that is now increasingly popular is the concept of green tourism villages or green tourism village, which is a form of community-based tourism that combines environmental conservation, local cultural preservation, and sustainable economic development (Jayadi, 2025; Kemenparekraf, 2020). Green tourism villages are not just natural tourist destinations, but also social and cultural spaces where local values meet with tourism globalization. In this context, there is a need to integrate aspects of communication and social values, including religious moderation, as an important element in the sustainability of the tourism village.

Communication is the main instrument in the process of social and cultural development. In the context of green tourism villages, communication not only functions for tourism promotion and marketing, but more than that, it becomes a strategic tool to build collective awareness, manage differences, and internalize the values of religious moderation into the social practices of local communities (Rachmat Kriyantono, 2019). Cross-cultural and interfaith communication is an absolute necessity because tourist villages are an open space for interaction between local communities and tourists (Deddy Mulyana, 2012).

In Indonesia, many villages have begun to develop their tourism potential by prioritizing the concept of sustainability, local wisdom, and community participation. One of the real examples of the development of community-based tourism villages is the Bilebante Green Tourism Village located in Pringgarata District, Central Lombok Regency. The village has succeeded in becoming a model for sustainable tourism development by combining natural beauty, local culture, and inclusive socio-religious values. On the other hand, communication plays an important role in building understanding between community groups with different backgrounds, especially in the context of community-based development such as the development of tourist villages (Pantiyasa, 2018).

The village of Bilebante is known for its green landscape, including rice paddies and herb gardens that are collectively managed by the local community.

Not only presenting natural beauty, this village also features various tourist activities such as cycling, learning to cook traditional food, and participating in agricultural activities. One of the main strengths of this village is its ability to manage effective tourism communication.

The uniqueness of the Bilebante green tourism village lies not only in its green tourism concept, but also in the diversity of religions and cultures that exist in it. The community of this village consists of adherents of Islam and Hinduism who have long coexisted harmoniously. This diversity is evident in the various types of cultures developed in this village, such as traditional dances, baleganjur music, handicrafts, and traditional ceremonies that reflect the richness of local culture. One of the symbols of religious moderation in this village is the existence of Lingsar Klod temple which is used as a tourist destination and can be visited by tourists from various backgrounds. This shows the openness of the community in sharing cultural and religious heritage as part of the tourist attraction and every tourist who comes to Bilabante Village, not only presents natural beauty but also cultural diversity that is very well combined between the Islamic and Hindu communities.

The form of religious moderation that occurs in the Bilebante Green Tourism Village is so diverse because of the involvement of all groups of people, both Hindu and Islamic, in building and developing the Tourism Village. Starting from mutual cooperation, social service and all circles of society, both Islamic and Hindu, are involved in the management of the tourist village. The communication used by tourism actors in Bilebante pays great attention to local norms, religious values, and the principle of inclusivity, so as to create a dialogue atmosphere between tourists and hosts Azani, A. N., Supardi, S., & Rumba, R. (2023).

As for the communication that occurs such as when decisions related to the Tourism Village policy in Bilebante are taken through a deliberative forum involving the entire community, religious leaders, and tourism managers, this deliberation ensures that every voice is heard and every decision reflects the common interest. And at every cultural event, all hamlet representatives are invited to deliberate. Through a joint meeting, they design and agree on the implementation of the event, so that each activity becomes a mirror of the cultural wealth and togetherness of the community (Bilebante Ema, Interview, 2025).

With the potential that exists in the Bilebante green tourism village, it is expected to be an example of harmonizing religious and cultural diversity through the implementation of communication based on religious moderation, by regularly holding interfaith training and discussions to increase public understanding of values such as tolerance, justice, and cooperation. Activities like this are able to strengthen inter-religious relations as the basis for the management of an inclusive tourism village. This Tourism Village is also expected to develop into one of the leading tourist destinations known to foreign countries, and all people or tourists at home and abroad at large.

B. METHODS

This research uses a qualitative approach with a case study type because the purpose of the research is to gain a deeper understanding of the practices of communication and religious moderation that occurred during the development of the Bilebante Green Tourism Village. Qualitative research is suitable for exploring complex social and cultural phenomena in the context of real life (Creswell, J. W. (2013). Bilebante Green Tourism Village, an ecotourism destination that focuses on community participation and local values in West Nusa Tenggara, is the research site. This location was chosen based on the uniqueness of the community, cultural diversity, and community participation in sustainable tourism development (Ministry of Tourism and Creative Economy, 2023).

The research subjects include various elements of society that have direct relevance to the focus of the research, such as: religious leaders, local community leaders, tourism village managers/actors, village officials, implementers of local government programs, and tourists who have direct experience in this village. The selection of informants was carried out using purposive sampling techniques, which are deliberate selection based on the experience, knowledge, and strategic role of informants in the context of the study (MHuberman, & Saldaña, 2014).

The data collection techniques in this study are through three techniques such as: Observation, In-Depth Interviews, and Documentation. Participatory observation, in this context, the researcher is directly involved in the activities of the tourism village community to record the social interaction and forms of communication that take place between tourism actors and tourists, including in

ritual, cultural, and religious activities (Fitrisna Widyasari et al., 2022) The interview in this case uses a semi-structured interview guide to obtain exploratory data on perceptions, experiences, and communication strategies as well as religious values applied in tourism practices (Azani, et al., 2024). Documentation Study: Secondary data were obtained through the analysis of village documents, reports on pokdarwis activities, tourism promotion media, and local government policies related to tourism and strengthening religious moderation. The analysis was carried out iteratively by considering the relationship between field data, communication theory, and the principles of religious moderation.

C. RESULTS AND DISCUSSION

Communication and Religious Moderation in Supporting the Development of Bilebante Green Tourism Village, Pringgarata District, Central Lombok Regency

Etymologically, the word "communication" comes from the Latin *communicare*, which means "to make the same" or "to share" (Frank E.X. Dance & Carl E. Larson, 1976). Communication is the process of conveying messages from one party to another with the aim of creating mutual understanding. In this context, communication does not only involve the delivery of information, but can also be about understanding, interpreting, and responding to the content of the message. This process can occur verbally or non-verbal, through various media and in various contexts, such as interpersonal, group, organizational, and mass (Harold D. Lasswell, 1986).

Communication can include other aspects, depending on the context of a certain goal to achieve something aspired to, for example, communication in the aspect of religious moderation to achieve a social, cultural, and religious order. Religious moderation communication between Islam and Hinduism is a process of interaction that aims to create tolerance, maturity of thought, and harmony between the two communities. This communication focuses on the basic principles of moderation such as tolerance, egalitarianism, and cooperation in community life (M. Quraish Shihab, 2000). In practice, communication will be realized if it is carried out through dialogue between people, participation in joint social activities,

and respect for the religious symbols and practices of each party (Nur Rofiah, 2020).

Communication of religious moderation in this case has long occurred among the people of Bilabante Village in supporting the development of the Bilebante Green Tourism Village as stated in the indicators or characteristics of religious moderation to determine whether a certain religious way of view, attitude and behavior is classified as moderate or vice versa. The Islamic and Hindu religious communities have the same goal in moving towards tourism development, because these two communities have a directed vision and mission and a balance that does not contain elements of social conflict between religious people. The attitude of openness or inclusivity has manifested in attitudes and desires even in behaviors that reflect religious moderation. The form of religious moderation is also part of the fair attitude in religious moderation does not mean dividing everything in half equally, however, moderation is an attitude that is able to position religion above the religious law (Hidayat, 2020). The ideal of realizing a tourist village is designed by the two of them. Therefore, there are four characteristics of religious moderation, namely national commitment, tolerance, non-violence, and accommodating to local culture.

Breagama moderation communication is one of the most appropriate mediums to maintain social harmony between religious communities. For example, in the community of Medan City, they strengthen religious moderation by involving FKUB Medan (Pratama & Harahap, 2024). The management of communication between Hindu-Muslim religions is also carried out in Bali through the willingness to dialogue and openness between religious believers as the key to maintaining differences into harmony between people. The spirit of mutual cooperation, and the culture of mutual harmony as social capital are actualized in daily life, so that a peaceful and coexistence is created (Daulay et al., 2024) This effort shows that religious moderation communication is able to create social stability.

Religious moderation communication carried out by the people of Bilebante Tourism Village has been going on for a long time to realize what they aspire to collectively. Based on the data conducted by the researcher, it can be explained that communication and religious moderation in supporting the development of

Bilebante green tourism village, Pringgarata District, Central Lombok Regency, namely.

National Commitment, National commitment itself means that a person's religious views, attitudes, and practices have an impact on loyalty to the basic national consensus, especially related to the acceptance of Pancasila as the ideology of the State. The ideology of Pancasila is not only limited to a concept that has no meaning, but has implications that greatly contribute to different aspects of society in religion, ethnicity, ethnicity, and community customs. The people of Bilebante Village, which are classified as people who coexist with different beliefs, have a high and strong commitment to national commitment in society. This national commitment is reflected when the two carry out the habit of mutual cooperation. This mutual cooperation is one of the habits rooted in all elements and layers of society, so that the two religious communities make these activities an activity that should be habituated. This activity is usually carried out on Friday for Muslims and Sunday for Hindus.

This participation shows the involvement of citizens in maintaining national integrity through cooperation that reflects national values. Community-based tourism development is an important approach in the development of rural areas, especially in Indonesia, which is rich in cultural and religious diversity. Bilebante Green Tourism Village is a tangible example of the application of national commitment values through an inclusive communication approach and religious moderation. The national commitment includes a sense of love for the homeland, tolerance, and responsibility for diversity. These values are reflected in the active participation of cross-group communities in building ecotourism-based and cultural-based tourism villages. The local community is directly involved in the planning and management of tourism activities, from the provision of homestays to environmental conservation activities (Mustakim dkk., 2020).

This concept not only emphasizes on environmental conservation, but also strengthens social cohesion and national identity through moderate and communicative religious practices. The projection of this effort uses an informative, persuasive, and humanist communication approach, as developed by Onong Uchjana Effendy. This technique is able to build understanding and empathy between citizens and tourists, as well as strengthen the narrative of

nationalism through cross-cultural interaction (Zahira Athiya Ramadhani et al., 2024).

In addition, the Muslim community received an invitation from them to participate in clean-up activities, and the Muslim community continued to attend invitations from the Hindu community, and vice versa they also participated in clean Friday activities. In addition, the gotong royong route is also arranged in rotation between hamlets so that each region gets a fair and equitable turn. This pattern shows that there is harmonious interfaith and regional cooperation in maintaining the cleanliness and comfort of the tourist village.

In the mutual cooperation activities carried out in Bilebante Village, all elements of society, both Islamic and Hindu, are also involved in carrying out these activities. In its implementation, all residents ranging from hamlet heads, cadres, tourism managers, to the general public actively participated. This also shows the high spirit of togetherness and solidarity between religious communities which is reflected in an inclusive and harmonious culture of mutual cooperation so that communication between residents is also well established. So that the researcher can conclude that in the community of Bilabante Village there is a national commitment reflected in Pancasila and Bhinneka Tunggal Ika which has the meaning of unity in carrying out mutual cooperation in order to advance the Bilabante tourism village in order to provide problems and community prosperity.

Tolerance, The term 'Tolerance comes from the Latin word "tolere" which means patience with something. So tolerance is an attitude or human behavior that follows rules, where a person can respect and respect the behavior of others. The term tolerance in the socio-cultural and religious context means attitudes and actions that prohibit discrimination against different groups or groups in a society, such as tolerance in religion where religious groups are the majority in a society, providing a place for other religious groups to live in their environment (Abu Bakar, 2015). Bilebante Village is inhabited by people who adhere to two faiths, namely Islam and Hinduism. In the process of developing the tourism village, these two communities play an active role and cooperate with each other harmoniously. Development is carried out in an inclusive manner, involving all elements of society regardless of religious differences. Tolerance between religions is an important value that continues to be maintained by the Bilebane people, thereby creating a

harmonious and harmonious social life. This value of tolerance is one of the uniqueness in the development of the Bilebante green tourism village. Tolerance as a social practice cannot be separated from communication between individuals and between groups. Ideal communication in a democratic society must create a discursive space where each individual can express his or her views rationally and equally, including in matters of religious beliefs (Harnowo, 2020). Due to the large number of ethnic and religious groups living in this village, it is important to communicate between communities. Communication between citizens is a means to build social trust, which is important to prevent conflict and strengthen social cohesion (Putnam, 2000).

Religious tolerance in Bilebante Village has also been built very well, people coexist without distinguishing from each other. The attitude of mutual respect is evident in various aspects of life, including in welcoming guests who come to the tourist village. One of the places that is also a tourist destination is the Lingsar Klod temple in Bilebante Village. When there are guests who visit the temple, the secretariat of the Bilebante Green Tourism Village always directs visitors to wear shawls as a form of respect for Hindu holy places. In addition, there is a customary rule that prohibits women who are menstruating from entering the temple area and this rule is understood and respected by all parties without any rejection. This shows that the values of tolerance and mutual respect have become an inherent part of the life of the Bilebante people, as well as a real mirror and practice of religious moderation at the local level.

Religious moderation is present as a strategy to balance religious fervor and the demands of peaceful coexistence. This moderation is shown in the attitude of avoiding extremism, opening up space for interreligious dialogue, and placing human values as the center of religion (Alfian, 2021). Tolerance in Bilebante Village is also not only reflected in the context of the management and development of the tourism village, but also seen in the daily social life of the community. The values of mutual respect and appreciation between religious communities have long grown and are well maintained. In a study conducted by the Ministry of Religion of the Republic of Indonesia, religious moderation has been proven to play a major role in maintaining the harmony of village communities with diverse backgrounds (Ministry of Religion of the Republic of

Indonesia. 2019). In Bilebante, this moderation practice is seen in the form of regular deliberations between religious and traditional leaders, as well as joint participation in tourism activities such as cultural festivals and environmental mutual cooperation, this is a form of religious tolerance.

The ecotourism approach that emphasizes environmental and social sustainability is also in line with strengthening the value of tolerance in the context of tourism villages. Ecotourism requires the active involvement of local communities in tourism management, which means they must be able to communicate effectively and openly with outsiders, including tourists who come from various cultural and religious backgrounds (Honey, M. 2008. To promote local values, village tourism actors must have important intercultural communication skills. (Nurhidayati, R. & Sulaiman, M. 2020).

The manifestation of tolerance between religions can be seen when the celebration of the Prophet's Birthday the Muslim community also invites Hindus to attend the event. On the other hand, when there is a death ceremony (kepaten) carried out by Hindus, the Muslim community is also present to pay their respects. This kind of harmony is proof that the people of Bilebante Village live in a spirit of high tolerance, take care of each other, and support each other regardless of differences in beliefs. This effort is an important part of realizing religious moderation by involving communication with a model of tolerance or respect for differences in beliefs.

Anti-Violence, In the current context, violence is better known as radicalism or extremism which can be understood as an ideology or understanding that wants to make a change in the political and social system, namely by using violent methods in the name of religion. This can be done verbally, physically or mentally. The essence of violence in this case is in the form of attitudes and actions of a certain person/group who use various forms of violence in bringing about a change desired by a certain group (Rahmad Hidayat et al., 2021). In communication, it is important to avoid hate speech, stereotypes, or narratives that can trigger conflicts between religions or cultures. Bilebante Village must maintain a conducive, peaceful, fair, and friendly atmosphere to everyone. For example, in a citizens' forum or when receiving

tourists, communication should be gentle, respectful, and avoid confrontational or violent language that desecrates a particular religion or religious beliefs.

Social tensions that are not managed communicatively often lead to violence, whether symbolic, verbal, or physical. Therefore, healthy, open, and value-based communication is essential to prevent conflict and violence in public spaces (Littlejohn, S. W., & Foss, K. A. 2009). Communication across identities, religions, cultures, and interests is important in multicultural societies like Bilebante to build trust and reduce the likelihood of horizontal conflict. The people of Bilebante also live in harmony despite being made up of two different religions. Since before the formation of the Green Tourism Village program, the relationship between Muslims and Hindus has been very well established. This can be seen from the very conducive security conditions, where there have never been conflicts with nuances or conflicts between religions. In addition, deliberation is also the main principle in resolving various problems mediated by the community. The theory of nonviolent communication, coined by Marshall Rosenberg, states that empathetic and needs-focused communication can reduce the likelihood of conflict and social violence Rosenberg, M. B. (2003). According to an empirical study conducted by the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, areas that implement religious moderation in their local policies tend to have a high level of harmony and low conflicts (Agency for Research and Development and Training of the Ministry of Religion of the Republic of Indonesia. 2019).

In the development of tourism villages, communication also often occurs and interfaith collaboration is also very strong. Some of the tourist destinations in this village even come from the contribution of the Hindu community, such as traditional dance performances. When there is a tourist visit to the Bilebante Tourist Village, the welcome in the form of dance is often performed by Hindus, and this is part of the attraction of the tourist village. Strengthening the value of anti-violence in the development of tourism villages also has implications for the image of the village nationally and globally. Tourists, especially from abroad, will feel safe and valued if the social atmosphere they encounter is free from violence and discrimination (Kadek

Jelantik, 2024). Thus, policy makers such as local governments, religious leaders, pokdarwis, and tourism actors must be the main actors in voicing peaceful narratives and queuing violence in public communication spaces, including social media and local cultural events.

This reflects that there is no discrimination or difference in roles based on religion, both Muslims and Hindus contributing together in advancing tourism in Bilebante Village. In addition, in training activities or programs organized by the Village, all hamlets and community groups regardless of religion are always involved. The principles of togetherness, justice and inclusivity are the basis for the development and development of the Bilebante Green Tourism Village. The threat of violence in the name of religion is indeed something that needs to be guarded so that it does not become a horizontal conflict between differences in beliefs. Violence in the name of religion is often triggered by a spirit of religious exclusivism, ignorance, and communication patterns that close the space for dialogue. Symbolic and verbal violence in the form of religious discrimination often occurs in homogeneous societies due to the lack of healthy interracial interaction (Anshari, M, 020). Tourist villages such as Bilebante that open cross-identity meeting spaces must anticipate potential religious conflicts by building a dialogical and civilized communication system (Sulaiman, M. & Rahman, A, 2021).

In addition, the people of Bilebante Village are known to have a very friendly attitude towards guests or tourists who come to visit. This hospitality is manifested in the form of polite and open communication to every visitor who comes, both domestic and foreign tourists. The interaction between residents and tourists reflects the cultural values of the community that uphold ethics in welcoming guests. For example, when tourists pass in front of their residents' houses, they are often greeted, even invited to stop by to just talk or enjoy a cup of coffee. No treatment is differentiated based on the origin of the guest, all tourists are treated equally with warmth and a sense of family. These values of hospitality help strengthen the image of Bilebante Village as a tourist destination that not only offers natural beauty, but also the uniqueness of excellent and friendly social interaction.

In the context of religious moderation, the approach to nonviolence is conceptually in line with the idea that religion functions as a unifying force, not a divisor. (Zuhdi, M, 2021). Basically, the world's largest religions carry a message of peace, and violence occurs because of changing religious texts and teachings. (Qodri, 2020). Therefore, the role of religious leaders at the local level such as villages is very strategic in reinterpreting religious messages so that they are contextual and adaptive to the challenges of the times (Amalia, 2022). Thus, anti-violence against religion in religious moderation is an important part of the design of social development of green tourism villages that is based on humanist and inclusive values, not just a way to prevent disputes. The consistent application of this principle will make Bilebante Tourism Village a model for the development of a harmonious, tolerant, and violence-free green tourism village.

A Tribute to the Local Culture, Bilebante also has local wealth that is a tourist attraction. In the development of green tourism villages, religious moderation emphasizes the importance of respecting local culture such as art traditions, and customs as long as they do not conflict with religious teachings. Communication should elevate local values as a strength, not as something to be changed or judged narrowly. In the discourse of religious moderation, a friendly attitude towards local culture is part of an effort to combine religious principles with the principles of local wisdom. Religious moderation opposes extremism and puritanism, which often reject local culture for "heresy" or sharia. In Azyumardi Azra's view, religion in Indonesia has historically been closely intertwined with local culture (Azyumardi. A, 2019). A friendly attitude towards local culture is part of a moderation that is contextual and responsive to the social realities of society.

The people of Bilebante Village not only show hospitality to tourists, but also uphold local cultural values through various activities packaged in tour packages based on local wisdom. One of the tangible forms of appreciation for local culture is through a tour package called (Betemoe), this term symbolically accompanies guests present in the region by presenting various dishes that have been prepared. In this activity, tourists are directly introduced to sasak culture through various activities that are participatory and educational. Male tourists are dressed in traditional sasak clothing complete with sapuk (headband), while

female tourists wear hull clothes as a symbol of respect for local customs. After dinner together at the secretariat of the Bilebante green tourism village, the activity continued with a procession of torches to Jenggale Hamlet (Hindu Hamlet), creating a solemn and intimate evening atmosphere. Arriving in Jenggale Hamlet, tourists were greeted with baleganjur (traditional music) performances, welcoming processions with flowers and traditional dance performances by local residents. The event then continued with the reading or explanation of palm leaves which contained philosophical values about tolerance and diversity in Bilebante Village in particular, as well as in a broader context.

Tourists are invited to learn to dance with the residents as part of an immersive cultural experience. This entire series of activities is carried out at night to create a more sacred and memorable atmosphere. Local culture can also be a revitalization in the framework of religious moderation, which can strengthen social harmony and prevent conflicts between religious communities (Mubarak, et al., 2024). Similarly, emphasizing the importance of instilling local wisdom values as a model of wise da'wah in the perspective of the Qur'an (Musriadi and Jauhari, 2023).

It can be concluded that Bilebante Village has a variety of cultures and is used as an icon of Bilebante green tourism such as dance, baleganjur music, betemoe and so on, so the people of Bilebante also accept this, for example when there are tourists who visit are greeted with music and dances there. It also helps to develop and introduce the tourism village to the wider community in proposing development. In development communication theory, appreciating local culture helps convey messages of social change. When communication is done in this way, community participation increases, resistance decreases, and the values of change are more readily accepted (Melkote, S. R., & Steeves, H. L. 2001).

Challenges Faced in Maintaining Religious Harmony and Moderation in Bilebante Green Tourism Village

Bilebante Village is known as a green tourism village that prioritizes the values of local wisdom and cultural diversity. However, in an effort to maintain

religious harmony and moderation, this village faces various complex challenges, both from internal and external aspects. Understanding these challenges is essential for formulating effective strategies for maintaining social and religious harmony. Local wisdom such as "ajinin", "reme", and "rapah" that teach mutual respect and coexistence is often poorly understood by the younger generation (Aditi, 2023).

The challenges that occur in maintaining harmony and the development of tourism villages are indeed inevitable, but so far they can be resolved with a deliberation and consensus approach. Challenges or problems that arise are usually related to differences of opinion or perception in the community, prejudices, such as the assumption that the role of youth is not paid attention to or they feel less involved in tourism village activities. Differences in perceptions of cultural and religious values can cause prejudice and negative stereotypes among citizens. Lack of interaction and dialogue between groups reinforces these prejudices, which ultimately hinders cooperation in the development of tourist villages, social prejudices are reinforced by the lack of interaction between groups and the lack of healthy dialogue (Hogg & Vaughan, 2020). Overcoming these social challenges requires an inclusive and participatory approach to communication. Inclusive communication takes into account the differences in citizens' backgrounds and provides space for all voices to be heard.

Arnstein (1969) stated that meaningful citizen participation is the key to just and sustainable development. In the context of Bilebante, this can be realized through interfaith village deliberations, cultural dialogue, and joint training for fair and equitable tourism development. These differences in perceptions and opinions have not become a long-term problem, but can be managed properly and wisely by the pokdarwis who directly follow up on them through discussion or deliberation. Through open and communicative explanations, the community and youth understand and accept the existing conditions. Because in this case, all elements of society are involved, both Muslims and Hindus. Until now, such problems can be overcome with an inclusive approach and open communication. Those are the challenges that have been occurring in the Bilebante green tourism village in maintaining harmony and joint participation in the Bilebante green tourism village.

A study by Rasyid et al. (2023) shows that participatory communication in tourism villages encourages increased social solidarity and forms a network of trust

between and between residents who have different backgrounds. This is an important foundation for preventing conflict and strengthening collective cooperation. Not only that, differences in cultural backgrounds are also one of the challenges that continue to be maintained and managed properly. Although until now in the Bilebante green tourism village there has never been a conflict between religious communities or between residents, efforts to maintain harmony remain a top priority. In this case, communication is a very important aspect, both verbal and non-verbal, in Bilebante open and inclusive communication is carried out through various deliberative forums with the community. Through this deliberation, all elements of society with different cultural backgrounds and beliefs, can understand each other and strengthen togetherness in maintaining harmony and building a harmonious and sustainable tourism village.

D. CONCLUSION

Based on the results of the research conducted by the researcher in the field, and the results of the analysis conducted by the researcher, it can be concluded as follows:

Bilabante Tourism Village is the name of a village located in Peringgarata District, Central Lombok Regency. Bilabante green tourism village presents a variety of tourist attractions, including enjoying the countryside panorama by bicycle, Fishing Market, Pure Lingsar klot, Gardena Valley, ATV Adventure, Herbal Garden, Bilabante culinary and so on. Bilebante Village, whose residents have different religious beliefs, where 2 of the 8 hamlets are inhabited by Hindu residents and the remaining 6 hamlets are Muslim. So far, this difference in beliefs has never been a conflict among the residents of Bilebante Village. The people of Bilebante Village are quite wise in responding to this difference, so that this difference becomes cultural wealth where the Hindu community with all its cultural riches such as dance, traditional music can become the cultural wealth of Bilebante Village.

The values of religious moderation have been implemented in the life of the Bilebante community through four main indicators; commitment to nationality, tolerance, non-violence, and friendliness to local culture. National commitment is seen in the practice of mutual cooperation between residents, while tolerance is

reflected in the harmony of people who coexist and actively collaborate in the development of tourist villages, regardless of religious differences. The value of anti-violence appears in safe and conducive social conditions. The community also shows openness to local culture through sharing tourism activities based on local wisdom, such as Betemoe tour packages, which come from the sasak language which means to be a guest or stay in touch. The challenges in maintaining religious harmony and moderation in the Bilebante green tourism village include internal challenges that occur in the community, such as differences in perceptions, prejudices between residents, and different cultural backgrounds. Thus, inclusive and participatory communication is the key in maintaining harmony and sustainability of green tourism villages and religious moderation.

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