



Fostering Tolerance and Cultural Preservation Through Community Empowerment: The Role of Islamic Values in Kampung Tahu Educational Tourism

Fachrial Lailatul Maghfiroh^{1*}, Arif Zunaidi², Moh. Asror Yusuf³, Ahmad Syakur⁴

¹ Institut Agama Islam Negeri Kediri, Indonesia, fachriallailatul@gmail.com

² Institut Agama Islam Negeri Kediri, Indonesia, arifzunaidi@iainkediri.ac.id

³ Institut Agama Islam Negeri Kediri, Indonesia, asroryusuf@iainkediri.ac.id

⁴ Institut Agama Islam Negeri Kediri, Indonesia, ahmadsyakur@iainkediri.ac.id

Article Info

Article history:

Received September 12, 2024

Revised October 15, 2024

Accepted November 10, 2024

Available Online November 17, 2024

*Corresponding author email:
fachriallailatul@gmail.com

Keywords: Islamic values, Cultural preservation, Community empowerment, Tolerance, Educational tourism

Abstract

Introduction: This paper explores the role of Islamic values in promoting tolerance and preserving cultural heritage through community empowerment in Kampung Tahu Educational Tourism. The study provides a background on how integrating Islamic principles with local wisdom contributes to sustainable development and strengthens social cohesion. **Research Methods:** Using a qualitative approach, data were collected through in-depth interviews, participant observation, and document analysis to examine the management strategies employed in empowering the Kampung Tahu community. **Results:** The findings reveal that the combination of religious values and cultural practices has positively impacted the community's social and economic dynamics, enhancing unity and cultural preservation. The Kampung Tahu model demonstrates how educational tourism can drive economic growth while maintaining cultural identity. This research offers insights for other regions looking to implement similar strategies, emphasizing the significance of Islamic teachings in fostering harmony and sustainable

development. **Conclusion:** The study concludes that religious and cultural integration is essential for community resilience and prosperity.

DOI: 10.21154/joie.v2i2.3968
Page: 164-181

JoIE with CC BY license. Copyright © 2024, the author(s)

INTRODUCTION

Educational tourism has grown rapidly in recent decades as an effort to combine educational aspects with interesting recreational activities. This concept focuses on providing educational experiences for tourists, both formally and informally, so that they can gain new knowledge while enjoying tourism activities (Attaalla, 2021). In Indonesia, educational tourism also aims to preserve local culture which is increasingly threatened by globalization and modernization (Siburian et al., 2021). Based on data from the Ministry of Tourism and Creative Economy, the educational tourism sector has grown by 7% per year since 2023, with more and more regions developing educational-based destinations (Baparekraf, 2023). This tourism model not only provides economic benefits for local communities but is also an effective tool in conveying local wisdom values and strengthening social relations in multicultural societies (Đuki & Voli, 2017).

As a country with very high cultural diversity, Indonesia has great potential to develop an educational tourism model that accommodates various important aspects such as community empowerment, cultural preservation, and strengthening religious values (Dunets et al., 2019; Purwani & Arvianti, 2020). Kampung Tahu in Kediri, East Java, is one successful example of the application of this concept. Kampung Tahu not only promotes the tofu production process as part of the local cultural heritage but also integrates Islamic values into its management. This kind of tourism refers to the provision of tourism products and services designed to cater to the needs of muslim travelers in accordance with Islamic principles (Adinugraha et al., 2023). According to data from the Kediri City Tourism Office, since it was opened as an educational tourism destination, Kampung Tahu has attracted more than 500 visitors per year and provided training to more than 300 local tourists on production techniques and community-based tourism management. This shows that educational tourism not only supports economic growth but also plays an important role in maintaining a balance between economic development and the preservation of culture and religious values.

Several previous studies have shown that the integration of religious values in tourism can have a significant impact on the formation of tolerance and cultural preservation (Akmal et al., 2023). For example, the results of a study by Mustaqim found that Islamic values applied in tourism management not only promote economic sustainability but also play a role in strengthening social relations between communities (Mustaqim, 2023). Similar research by

Wibowo and Khoiruddin (2020) in West Sumatra also stated that Islamic values integrated into tourism activities help minimize social conflict, especially in areas inhabited by people with diverse cultural backgrounds (Wibowo & Khoiruddin, 2020). However, this study has not fully elaborated on how the concept of community empowerment plays a role in strengthening aspects of tolerance in multicultural communities.

Furthermore, a study by Made & Rahmaniah highlighted the importance of educational tourism in preserving local culture in Bali (Ni Made & Rahmaniah, 2021). study revealed that community empowerment through educational tourism not only has an impact on economic growth but also becomes a means of preserving local culture and identity that has begun to be eroded by modernization. However, Hasanah's research focuses more on the cultural aspect without considering how religious values can be a foundation for maintaining social harmony. Therefore, this study tries to fill the literature gap by examining the role of Islamic values combined with local wisdom in educational tourism in Kampung Tahu as a strategy to build tolerance and preserve culture.

Although there have been several studies related to educational tourism and Islamic values, this study is unique because it specifically examines Kampung Tahu, an educational tourism area that focuses on processing tofu as a local cultural heritage in Kediri. This study not only discusses the economic aspect but also looks at how community empowerment through Islamic values can strengthen social cohesion amidst diversity. The novelty of this study lies in the holistic approach that combines religious, cultural, and economic aspects in the context of educational tourism, which is rarely discussed in depth in previous literature.

The problems faced by Kampung Tahu are related to the sustainability of tourism management, especially in facing the challenges of globalization that can threaten the sustainability of local culture and social harmony. On the one hand, the economic potential generated by the tourism sector is increasing, but on the other hand, cultural and religious values are often marginalized in the commercialization process. Therefore, this study aims to identify sustainable community empowerment strategies by prioritizing the integration of Islamic values and local wisdom as an effort to maintain a balance between economic development, cultural preservation, and strengthening social tolerance.

The purpose of this article is to explore the role of Islamic values in promoting tolerance and cultural preservation through community empowerment in Kampung Tahu. This research is expected to provide theoretical contributions to the literature related to educational tourism as well as offer practical guidance for tourism managers in other areas who wish to adopt similar strategies in building social harmony and promoting local culture.

RESEARCH METHOD

This study employs a qualitative approach using a case study method in Kampung Tahu, where data collection techniques include in-depth interviews, participant observation, and

document analysis. By adopting this approach, the research aims to gain a comprehensive understanding of the implementation of Islamic values in tourism management practices within the community. The qualitative methods facilitate an in-depth exploration of the ways these values influence tourism activities, highlighting the role of local cultural norms and religious principles in shaping the operations and decision-making processes. The focus on Kampung Tahu allows for a closer examination of specific practices, providing insights into how religious values are integrated into the daily life of tourism management.

Furthermore, this study will analyze the management strategies employed to empower the local community and ensure the sustainability of education-based tourism in Kampung Tahu. Emphasis is placed on community-driven initiatives that support economic development while preserving cultural heritage. The analysis will explore how these strategies contribute to social and economic dynamics, including the enhancement of local livelihoods, the promotion of Islamic educational values, and the strengthening of social cohesion. The research will provide recommendations for sustainable tourism development by leveraging local assets and ensuring that tourism growth aligns with community values and aspirations.

RESULT AND DISCUSSION

Kediri Kampung Tahu Educational Tour: Preserving Local Culinary Heritage

Kampung Tahu in Tinalan Village, Kediri City, is a unique educational tourism destination where visitors can witness firsthand the process of making yellow tofu, or better known as tahu takwa, a typical food of Kediri City (Srikalimah et al., 2020). This village is known as a tofu production center, with around 34 producers spread along the small alleys in Tinalan Village. Most of the tofu producers in Kampung Tahu are local residents who have run the business for generations; some have even been operating for decades. This makes Kampung Tahu a symbol of cultural richness and local culinary heritage that still survives today (Srikalimah et al., 2021).

The uniqueness of Kampung Tahu lies in the opportunity given to visitors to witness firsthand the process of making tofu takwa at the factory location. Visitors can see how tofu is processed from the beginning until it is ready to be consumed, starting from the selection of soybean raw materials to the frying process that gives tofu takwa its distinctive yellow color. This experience provides in-depth insight into the local tofu industry that has become an integral part of the lives of the Kediri people. In addition, visitors can also interact directly with tofu makers, asking questions about traditional techniques and recipes that have been passed down from generation to generation (Srikalimah et al., 2020).

Not only is it a tofu production center, Kampung Tahu has also collaborated with several hotels in Kediri City, allowing hotel guests to visit the tofu takwa factory and witness the production process. This is a special attraction for tourists who want to experience an authentic experience while in Tofu City. As a typical souvenir, tofu takwa is in great demand by tourists. Many stop by Kampung Tahu to buy processed tofu-based foods before returning to their

hometowns. With the nickname Tofu City, it feels incomplete if you visit Kediri without bringing this typical souvenir. (Srikalimah et al., 2021).

Kampung Tahu is not only a culinary tourism destination but also plays a role in preserving local cultural heritage. In recent years, this educational tourism has become increasingly popular and in demand by domestic and foreign tourists who are interested in learning more about the tofu-making industry. Community empowerment through the tofu industry also has a significant economic impact on local residents. Many local residents have started their own businesses as tofu producers, and this further enriches the product diversification and quality produced (Rafikhein, 2023).

With all its potential, the Tahu Village Educational Tour in Kediri has become an example of how local industry and traditional culinary culture can be combined with tourism to provide a positive impact on the community and local economy. This is a real form of cultural preservation through a modern approach, which not only keeps the culinary heritage alive but also provides economic benefits to the local community. Tahu Village is one of the tourist destinations that provides an educational experience and offers the uniqueness of local culture that is difficult to find elsewhere.

Islamic Values in Kampung Tahu Educational Tourism

The Tofu Village Educational Tour in Tinalan Village, Kediri, is a form of community-based thematic tourism that not only offers a learning experience about the tofu-making process but also aligns Islamic values in every aspect of its management. In Indonesia, the concept of community-based educational tourism is increasingly popular because it is able to integrate social, economic, and educational aspects into tourism activities (Suharta et al., 2021). This educational tour, according to the Community-Based Tourism (CBT) theory, is a tourism model that prioritizes the role of local communities in maintaining economic and environmental sustainability while maintaining the cultural identity and values that exist in the community (Astawa et al., 2024).

In the context of Kampung Tahu, the principles of Islamic teachings are strongly applied in the daily lives of the tofu-making community. For example, the concept of *thaharah*, or maintaining cleanliness, is not only applied to the tofu production process but also to the cleanliness of the surrounding environment. In Islam, cleanliness is part of faith (Arafah, 2022), and in Kampung Tahu, this is realized by maintaining the hygiene of the tofu-making process, starting from selecting clean raw materials to a hygienic production process. This is in line with the halal standards set by the Indonesian Ulema Council (MUI), which requires cleanliness and halalness in every food product produced (Indonesia, 2021).

In addition, honesty in trade (*al-shidq fi al-tijarah*) is an important value in the management of Kampung Tahu. The community in Kampung Tahu applies the principles of honesty in buying and selling transactions, ensuring that the tofu products sold are of high quality and in accordance with what is promised to consumers. In Islamic teachings, honesty is one of the main

values in muamalah (social and economic interactions), where traders are required to be honest and fair in running their businesses (Maghfiroh & Sari, 2022). This is also reflected in the hadith of the Prophet Muhammad SAW, which says, "*Honest and trustworthy traders will be with the prophets, honest people, and martyrs on the Day of Resurrection.*"

Furthermore, solidarity and mutual cooperation between residents are also real implementations of the concept of ukhuwah Islamiyah (brotherhood in Islam) (Nisa et al., 2024). In the context of Kampung Tahu, the community works together in carrying out tofu production activities, from processing to product distribution. This mutual cooperation value is a form of real practice of the principle of cooperation in Islam, where each individual is expected to help each other in goodness (*ta'awun alal birr*). With this solidarity, not only does tofu production run smoothly, but also social relations between residents are getting stronger, which has a positive impact on local economic stability.

From an economic perspective, this approach also supports the concept of Islamic economics, where economic activities are not only oriented towards profit alone but also towards common welfare (Hidayah, 2021). In the theory of maqasid al-shariah, one of the main objectives of sharia is to safeguard wealth (*hifz al-mal*), which includes the protection and development of the community's economic resources (Maulana et al., 2024). By implementing Islamic values in tofu production and trading activities, Kampung Tahu has succeeded in creating a fair and sustainable business model where all members of society can feel the economic benefits together.

One of the applications of Islamic values that is clearly visible is the halal principle in the process of making tofu *takwa*. This process begins with the selection of quality and halal soybean raw materials, then continues with a clean and hygienic production process. Tofu producers in Kampung Tahu pay close attention to the cleanliness of the tools and materials used, in accordance with Islamic teachings that emphasize the importance of maintaining cleanliness and health. In addition, in the production process, there is no use of hazardous chemicals that can damage the health of consumers, in line with the principle of halal products.

On the other hand, the value of social justice is also reflected in the management of businesses in Kampung Tahu. Most of the tofu-making businesses are managed by families and provide employment opportunities for local residents. Local people are taught to help each other and work together in running the business, reflecting the spirit of mutual assistance (*ta'awun*) taught in Islam. Based on data from the Cooperatives and UMKM Service of Kediri City, around 34 tofu producers in Kampung Tahu involve hundreds of local workers, most of whom are from their own families. This creates sustainable employment and contributes to the economic welfare of the local community.

In addition to the economic aspect, the Islamic values applied in Kampung Tahu also include efforts to protect the environment. In Islamic teachings, humans are taught to preserve nature as a mandate from Allah (Maulana et al., 2024). In Kampung Tahu, this is implemented by

managing tofu production waste so that it does not pollute the environment. Some of the solid waste from the tofu-making process is processed into animal feed or organic fertilizer, while liquid waste is processed before being disposed of so that it does not pollute groundwater or the surrounding environment. This approach is in accordance with the concept of the caliph in Islam, where humans are responsible for maintaining environmental sustainability.

In addition to the economic aspect, the Islamic values applied in Kampung Tahu also include efforts to protect the environment. In Islamic teachings, humans are taught to preserve nature as a mandate from Allah. In Kampung Tahu, this is implemented by managing tofu production waste so as not to pollute the environment. Some of the solid waste from the tofu-making process is processed into animal feed or organic fertilizer, while liquid waste is processed before being disposed of so as not to pollute groundwater or the surrounding environment. This approach is in accordance with the concept of the caliph in Islam, where humans are responsible for maintaining environmental sustainability.

Other Islamic values that play a role in the development of Kampung Tahu are honesty and transparency in trade (Tohari et al., 2024). Tofu producers in Kampung Tahu uphold the principle of honesty (shiddiq) in doing business, where they are always open about the quality of the products offered to consumers. This honesty creates trust between producers and buyers, so that tourists who visit feel confident about the quality of the tofu they buy.

By combining Islamic values in the management of educational tourism, Kampung Tahu has become an example of how religious teachings can play a role in creating a harmonious, just, and environmentally conscious society. This educational tourism model not only provides economic benefits but also serves as a medium to spread the values of goodness in everyday life, which can be emulated by other regions.

The role of Islamic values in encouraging tolerance and cultural preservation through community empowerment in Kampung Tahu

Islamic values play an important role in encouraging tolerance and cultural preservation, especially through community empowerment efforts. In Kampung Tahu, Kediri, these values are not only applied in the daily lives of residents but also become the foundation for developing the potential for community-based educational tourism. The application of Islamic values, such as justice, cleanliness, honesty, mutual cooperation, and mutual respect, plays a crucial role in building social harmony and preserving local traditions. Kampung Tahu is a real example of how Islamic teachings can encourage communities to unite in maintaining their cultural identity while creating a tolerant and harmonious environment in a diverse society.

One of the main aspects that supports tolerance in Kampung Tahu is the spirit of mutual cooperation that comes from Islamic teachings. The principle of mutual assistance (ta'awun) taught in the Qur'an, especially in the letter Al-Maidah verse 2, "*Help one another in goodness and piety, and do not help one another in sin and transgression,*" is applied in community life (Madjid, 2021). The residents of Kampung Tahu help each other in running the tofu-making

business, regardless of ethnicity, religion, or social background. This creates an inclusive and tolerant social climate, where every member of the community is valued and empowered.

In addition to mutual cooperation, honesty (shiddiq) in trade is an Islamic value that is consistently applied by tofu producers in Kampung Tahu. Honesty in business is not only a moral obligation but also one of the important factors that maintain consumer trust (Fauzan & Nuryana, 2014), including visiting tourists. The Qur'an also emphasizes the importance of honesty in transactions, as written in the letter Al-Baqarah verse 282, "And let not the witnesses be reluctant (to give information) when they are called, and do not tire of writing down the debt, whether small or large, until the specified time limit. That is fairer in the sight of Allah." Tofu producers ensure that the quality of the products sold is in accordance with that advertised, so that it can foster a sense of trust and consumer satisfaction.

The value of cleanliness (thaharah) is also highly respected in the tofu production process in Kampung Tahu, which is very important in ensuring that the products produced are halal and of high quality. Cleanliness is one of the core values in Islamic teachings, as stated in the hadith, "Cleanliness is part of faith" (Wakhid, 2022). The producers in Kampung Tahu pay great attention to cleanliness, from the raw materials used to the processing and packaging of the product. By maintaining cleanliness, the tofu products produced are not only safe for consumption but also in accordance with the halal standards set out in Islamic law.

Community empowerment in Kampung Tahu is also a strategic effort in preserving local culture. Most of the tofu producers in Kampung Tahu are the third or fourth generation of tofu-making families. This tradition has been passed down from generation to generation as part of the cultural identity of the Tinalan Village residents. Islamic values that emphasize the importance of preserving good traditions motivate residents to continue to maintain the sustainability of their tofu business (Ariansyah & Zuwardi, 2024). In the letter An-Nisa verse 9, Allah SWT says, *"And let those who should leave behind them weak children, fearing for their welfare, be afraid of Allah. Therefore, let them fear Allah and let them speak the truth."* This verse teaches the importance of preserving heritage that can provide benefits to future generations, including in terms of economy and culture.

Moreover, Islamic values also encourage tolerance by strengthening relationships between members of communities of different religions (Hall, 2017). Kampung Tahu is known as a multicultural community, where Islam is the majority religion, but tolerance between religious communities is well maintained. In this context, Islamic teachings that emphasize the importance of respecting differences and maintaining peace are the foundation for maintaining harmony between residents. Surah Al-Hujurat verse 13 reminds us that differences are something natural and must be respected: *"O mankind! Indeed, we have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble among you in the sight of Allah is the most pious."*

Cultural preservation in Kampung Tahu is closely linked to the role of education, where educational tourism serves not only as a recreational activity but also as a vital tool for cultural transmission and social learning. The educational programs developed in this village aim to introduce and instill Islamic values and local traditions to younger generations. This type of tourism offers experiential learning opportunities, allowing visitors to engage directly with the tofu-making process that has been an integral part of the daily lives of the Kediri people for decades. This hands-on approach helps bridge the gap between generations by passing down knowledge of traditional crafts and cultural practices. It aligns with the principles of cultural sustainability theory, which emphasizes the importance of maintaining cultural heritage through education and intergenerational transfer of knowledge. The involvement of local craftsmen as guides and educators not only enhances the learning experience but also empowers the community economically, as it creates job opportunities and supports local livelihoods.

Moreover, the educational aspect of tourism in Kampung Tahu is enriched by the integration of Islamic values into the experience. Visitors are exposed to practical demonstrations of values such as honesty, cleanliness, and social responsibility, which are embedded in the daily activities of the residents. For instance, the tofu-making process emphasizes cleanliness in accordance with Islamic principles, ensuring that the production meets halal standards. Additionally, the community emphasizes the importance of honesty in business practices, such as fair pricing and transparent transactions, which strengthens trust between locals and visitors. This approach is consistent with the concept of 'edutourism,' where tourism is used as a platform for education, not only to enhance cultural awareness but also to promote ethical and moral values (Alipour et al., 2020). By blending tourism, education, and religion, Kampung Tahu creates a unique model for sustainable community development that fosters cultural pride and social cohesion while enhancing economic resilience.

Economic empowerment in Kampung Tahu plays a crucial role in enhancing the welfare of local residents, especially those involved in the tofu-making industry. The development of educational tourism has significantly improved the quality of life for many, as it opens new avenues for income and economic stability. By providing tourists with access to visit production sites and purchase tofu products directly from the makers, the community has created a sustainable economic model that goes beyond traditional sales channels. This direct interaction not only boosts the income of tofu producers but also supports the local economy by generating additional revenue from tourism-related activities, such as guided tours, food stalls, and local crafts. The multiplier effect extends to other sectors, including transportation and accommodation, benefiting a broader range of residents.

This model aligns with the Islamic economic principle of zakat, which encourages the redistribution of wealth and the sharing of resources to benefit the community. In this context, the income generated from educational tourism is not solely for personal gain but also contributes to the collective welfare. The spirit of zakat is reflected in the way residents reinvest

a portion of their earnings into community development projects, such as improving local infrastructure, supporting educational programs, and providing social assistance to those in need. This approach helps foster social equity and reduces economic disparities within the village. Additionally, by adhering to these values, Kampung Tahu demonstrates how Islamic teachings can be effectively integrated into modern economic practices, creating a model of community-based tourism that is both economically viable and spiritually meaningful (Moayerian et al., 2022).

The implementation of Islamic values in Kampung Tahu goes beyond individual practices, fostering a culture of tolerance and social solidarity that strengthens the bonds among community members. These values encourage peaceful coexistence and mutual respect between people of different religious backgrounds, promoting a harmonious social environment. For example, regular communal activities, such as collaborative efforts to clean the environment and assist each other in the tofu production process, serve as practical expressions of the values of cooperation and compassion. These activities help to reinforce a sense of unity and shared responsibility, as residents work together toward common goals that benefit the entire community. This approach reflects the Islamic teaching of *ukhuwah* (brotherhood), where social bonds are nurtured through mutual support and caring for others, creating a resilient and close-knit society (Bakri et al., 2024).

The social solidarity seen in Kampung Tahu extends into everyday life, where collective responsibility is a fundamental aspect of community well-being. Residents not only participate in maintaining public spaces but also offer support to neighbors in times of need, such as during illness or economic hardship. This collective ethic ensures that no one is left behind and that the community remains strong and cohesive. The concept of *gotong royong* (mutual cooperation), which is deeply rooted in Indonesian culture, aligns with Islamic principles of social justice and the obligation to help others, especially the less fortunate (Anwar et al., 2023). By integrating these values into their daily interactions, Kampung Tahu residents demonstrate how religious teachings can shape social behavior, contributing to a sustainable model of community life where harmony and collective welfare are prioritized (Dimiyati et al., 2021). This strong foundation of social solidarity not only enhances the quality of life but also supports the sustainability of local initiatives, such as educational tourism and community-based economic empowerment.

In the realm of tourism, Kampung Tahu serves as a prime example of how Islamic values can be woven into the development of tourist destinations, creating a distinctive model of community-based tourism. This approach goes beyond offering a unique cultural experience for visitors; it actively incorporates religious and cultural values into the everyday life of the community and the tourism experience itself. Tourists visiting Kampung Tahu are not only exposed to the traditional process of tofu-making but also to the ethical and moral principles that guide the community's way of life, such as honesty, cleanliness, and respect for others. These values are visibly integrated into various aspects of the tourism experience, from the transparent

business practices of local vendors to the emphasis on environmental cleanliness during communal activities. This ensures that tourism development aligns with the community's cultural identity and religious teachings, rather than compromising them for economic gain.

Kampung Tahu has thus become more than just a well-known tofu production center; it is a living representation of social harmony, tolerance, and cultural preservation rooted in Islamic teachings. The integration of these values in tourism development fosters a deeper understanding among visitors of the significance of maintaining spiritual and cultural integrity. By promoting tolerance and peaceful coexistence, the community showcases how Islamic principles can help bridge cultural differences and create a welcoming environment for diverse groups of people (Idris et al., 2024). This approach not only preserves the cultural heritage of the Kediri people but also serves as a model for sustainable tourism that prioritizes social and ethical values. Kampung Tahu stands as a testament to how local traditions and religious beliefs can coexist with modern tourism, creating a space where economic development, cultural preservation, and social cohesion mutually reinforce one another (Macbeth et al., 2004).

The tolerance that flourishes in Kampung Tahu is strongly reinforced by the inclusive teachings of Islam, which emphasize understanding and respect for differences. Islamic teachings advocate that humanity was created to recognize and appreciate one another's diversity, fostering a spirit of mutual respect rather than division or hostility (Karimullah et al., 2023). This principle is highly relevant to the social dynamics in Kampung Tahu, where people from various backgrounds coexist peacefully. The diverse community engages in shared activities and traditions, guided by the belief that differences should be viewed as an opportunity for enrichment rather than a cause for conflict (Kymlicka & Norman, 2005). This inclusive outlook not only contributes to the harmonious atmosphere but also serves as a foundation for a community that thrives on social cohesion and collective growth.

The educational tourism initiatives in Kampung Tahu further promote these values of tolerance by providing a platform where they are not merely discussed but actively demonstrated in daily life. Through interactions with locals, tourists witness how the community embodies Islamic teachings on tolerance and respect. These values are evident in practices such as collaborative environmental efforts and fair business dealings that include people of all backgrounds. The educational tours offer practical lessons on living in harmony, as residents model respectful behavior and a welcoming attitude toward visitors and neighbors alike (Abu Nawas et al., 2022). This real-life application of tolerance as taught in Islam enriches the experience for tourists and reinforces the community's commitment to social unity. As a result, Kampung Tahu becomes not just a destination for learning about traditional tofu-making, but also a living classroom where the values of inclusivity and harmony are brought to life.

The integration of religious values and local cultural practices in Kampung Tahu has significantly influenced the social and economic dynamics of the community, creating a unique synergy that supports both cultural preservation and economic growth. By positioning itself as

an educational tourism destination, Kampung Tahu showcases how Islamic values can be harmoniously combined with local wisdom to achieve community development goals. This approach aligns with the theory of cultural resilience, which suggests that communities can maintain their cultural identity and traditional practices even as they adapt to new economic opportunities (Gocer et al., 2024). In Kampung Tahu, the preservation of tofu-making traditions is not just about maintaining a craft but also about embedding cultural values such as mutual cooperation (*gotong royong*) and ethical business practices rooted in Islamic teachings. The economic benefits are evident, as local tofu producers and small businesses experience increased income from direct sales to tourists, coupled with new job opportunities in tourism services such as guiding and local product sales.

Moreover, this model of community-based tourism demonstrates how combining religious teachings with local traditions can strengthen social cohesion while enhancing economic well-being through community empowerment. The principles of Islamic economics, which emphasize fairness, social justice, and shared prosperity, are reflected in Kampung Tahu's development strategies. The community's inclusive approach ensures that the economic benefits are distributed equitably, supporting not only business owners but also other residents who contribute to tourism activities. This is consistent with the concept of social capital, where trust, reciprocity, and networks within a community are leveraged to achieve common goals. The educational tours do not merely serve as a source of income but also as a platform for cultural transmission, where younger generations learn the values of integrity, sustainability, and mutual respect (Hua et al., 2021). Through this holistic approach, Kampung Tahu becomes a sustainable model of development that can inspire other communities seeking to balance economic growth with cultural preservation and social unity.

The incorporation of religious values in Kampung Tahu's economic activities has greatly contributed to fostering trust between tofu producers and consumers. Values such as honesty (*shiddiq*), responsibility (*amanah*), and justice (*adl*) are central to Islamic ethics and guide daily trading practices in the community. The commitment to honesty in transactions aligns with Islamic teachings that view truthful conduct as essential to a prosperous and ethical business environment. When tofu producers in Kampung Tahu are transparent about the quality, pricing, and production processes, it builds consumer confidence, which not only enhances customer satisfaction but also promotes repeat business and long-term economic sustainability. This adherence to ethical principles serves as a practical embodiment of Islamic economic theory, which emphasizes that economic activities should not solely focus on profit but also on fostering social welfare and spiritual well-being (Deif & Logan, 2022).

The practice of honest and ethical transactions in Kampung Tahu resonates with the teachings in Surah Al-Baqarah, verse 282 of the Qur'an, which underscores the importance of honesty and transparency in all business dealings. The verse advises that contracts should be clearly documented, and fairness should be maintained to prevent disputes and ensure the rights

of all parties involved. By applying these principles, Kampung Tahu's trading practices create a healthy business environment where mutual respect and trust prevail, ultimately strengthening social relations within the community. This ethical foundation contributes to a sustainable economic model where social and spiritual dimensions are integrated into business practices, ensuring that economic growth is accompanied by moral and social development (Hariram et al., 2023). In this way, Kampung Tahu exemplifies how religious teachings can positively influence local economies, making them more resilient and ethically grounded while benefiting the broader community.

In addition, the involvement of local communities in educational tourism activities helps strengthen the value of mutual cooperation, which is also an important part of Islamic teachings. This spirit of mutual cooperation not only reflects social solidarity but also becomes an effective means of maintaining social harmony in a multicultural society. The participatory approach in managing educational tourism in Kampung Tahu allows every member of the community to be actively involved, both in the aspect of tofu production and in serving tourists. This shows that community empowerment can run optimally when based on religious values that encourage cooperation and togetherness.

From a cultural perspective, Kampung Tahu is an example of preserving local culture combined with Islamic values. As a city synonymous with the production of yellow tofu (tahu takwa), the tradition of making tofu in Kediri has been passed down from generation to generation. This educational tourism approach is a strategic effort to maintain the continuity of this tradition while introducing it to the younger generation and tourists. Preserving culture through educational tourism also has a positive impact on local identity, where residents of Kampung Tahu can feel proud of their cultural heritage and are more motivated to preserve it. From a sociological perspective, cultural preservation is one way to maintain community solidarity and maintain social stability (Arif & Lessy, 2022).

From the perspective of empowerment theory, the concept of educational tourism in Kampung Tahu reflects the asset-based empowerment model (Asset-Based Community Development, ABCD). This approach emphasizes the importance of utilizing local potential, whether in the form of human resources, local wisdom, or religious values, as the main capital in community development. Through this model, Kampung Tahu has succeeded in empowering local residents, not only as workers in the tofu industry but also as active agents of change in tourism management. This is in line with the principles of Paulo Freire's empowerment theory, which emphasizes the importance of critical awareness and active community participation in development efforts and social change (Hayvon, 2024).

From an economic perspective, the development of Kampung Tahu as an educational tourism destination has significantly expanded job opportunities for local residents, particularly within the tourism sector. The influx of tourists has increased demand for various services and products, providing economic benefits beyond the tofu-making industry itself. Many residents

have found new avenues for income generation, not only through tofu production but also by opening food stalls, selling traditional snacks, and operating souvenir shops that cater to visitors. This diversification of economic activities has helped create a more resilient local economy, reducing dependence on a single industry and providing a buffer against economic downturns. The tourism boom also enables local entrepreneurs to showcase Kediri's cultural heritage, with products like getuk pisang (banana cake) and traditional batik gaining wider recognition. This aligns with the theory of cultural economy, where local traditions are used as assets for economic development (Cerisola & Panzera, 2021).

The economic impact of educational tourism in Kampung Tahu also illustrates how the strategic integration of religious values and local culture can be a powerful driver for community economic growth. The combination of religion and cultural heritage as a tourism attraction resonates with both domestic and international visitors, who seek authentic experiences rooted in local traditions (Thouki, 2022). Islamic values not only enhance the ethical standards of business practices in Kampung Tahu but also contribute to creating a tourism model that emphasizes sustainability and social equity. The benefits from increased tourist visits extend to various sectors, fostering an environment where economic growth is shared broadly within the community. This approach demonstrates how leveraging cultural and religious assets can transform a community's economic landscape, turning traditional practices into valuable resources for sustainable development and prosperity (Labadi et al., 2021).

As a successful model, Kampung Tahu provides many lessons for other regions that want to adopt similar strategies in developing local potential. Kampung Tahu has proven that educational tourism can not only be a means to promote local religious and cultural values but also as a driving force for an inclusive and sustainable economy. Other regions that have strong cultural richness and religious values can take inspiration from the Kampung Tahu model in their efforts to advance tourism and community empowerment.

In addition, the importance of tolerance and harmony between residents of different religions is also highlighted in the success of Kampung Tahu. The residents of Kampung Tahu, who are predominantly Muslim, are able to create a harmonious and open environment for tourists from various backgrounds. This shows that Islamic teachings on tolerance and respect for differences, as stated in the Qur'an, Surah Al-Hujurat verse 13, can be applied in everyday life, especially in the context of social and cultural relations. Kampung Tahu is an example of how religious teachings can encourage the creation of social harmony and positive diversity.

CONCLUSION

Kampung Tahu in Kediri is a successful example of how Islamic values and local cultural practices can synergize in supporting community empowerment, cultural preservation, and social tolerance through educational tourism. The combination of religious teachings that emphasize honesty, responsibility, and mutual cooperation with local cultural heritage, such as making tahu

takwa, not only creates significant economic impacts for the local community but also strengthens cultural identity and social harmony. This model provides valuable insights for other regions that want to promote economic and social growth by utilizing local potential and strengthening religious values in everyday life.

REFERENCES

- Abu Nawas, M. Z., Sulaiman, U., Darnanengsih, D., & Rusyaid, R. (2022). Harmony in The Frame of Local Wisdom “One Furnace-Three Stones” in Education. *Dinamika Ilmu*, 22(1), 109–130. <https://doi.org/10.21093/di.v22i1.4284>
- Adinugraha, H. H., Tamamudin, T., Abidin, R., Firdaus, M. I., & Syakirunni’am, L. (2023). Analysis of the Implementation of the DSN-MUI Fatwa and Maqashid Sharia in Sharia Hotels: A Study at the Lor In Sharia Solo Hotel. *Journal of Islamic Economics (JoIE)*, 3(2), 123–140. <https://doi.org/10.21154/joie.v3i2.7072>
- Akmal, I. S., Prasista, N. F., Nabila, S. J., Sari, Y. P., & Noor, A. M. (2023). Religion And Culture Relations In Islam: Exploring The Critical Role Of Culture In The Formation Of Religious Identity. *AL-AUFA : Jurnal Pendidikan Dan Kajian Keislaman*, 5(2).
- Alipour, H., Fatemi, H., & Malazizi, N. (2020). Is edu-tourism a sustainable option? A case study of residents’ perceptions. *Sustainability (Switzerland)*, 12(15). <https://doi.org/10.3390/SU12155937>
- Anwar, R. K., Khadijah, U. L. S., & Rizal, E. (2023). Harmony in Diversity: Social Capital and Social Cohesion in the Gintingan Tradition of the Subang Community. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 25(2), 244. <https://doi.org/10.25077/jantro.v25.n2.p244-251.2023>
- Arafah, M. (2022). *Etika Pelaku Bisnis Islam*. Wawasan Ilmu.
- Ariansyah, K., & Zuwardi. (2024). Analisis Manajemen Pengelolaan Objek Wisata Candi Pulau Sawah Menurut Etika Bisnis Islam. *JEBI: Jurnal Ekonomi Dan Bisnis*, 2(11), 1–23.
- Arif, M., & Lessy, Z. (2022). Another Side of Balinese Excoticism Local Wisdom of the Muslim Community in Gelgel Village, Klungkung Regency, for Preserving Harmony between Religious Communities in Bali. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 15(2), 185–216. <https://doi.org/10.18326/infsi3.v15i2.185-216>
- Astawa, I. P. M., Wardana, I. M., Sukaatmadj, I. P. G., Sukawati, T. G. R., & Suparna, G. (2024). *Pariwisata Inklusif Dalam Pariwisata Berkelanjutan*. Intelektual Manifes Media.
- Attaalla, F. (2021). Educational Tourism as a Tool to Increase the Competitiveness of Education in Egypt : A Critical Study. *Journal of Travel, Tourism and Recreation*, 2(2), 34–41. <https://doi.org/10.18510/ijthr.2020.717>
- Bakri, N., Hamid, A., Zukepli, I. S., Karim, H. H., & Hamid, A. (2024). The Arkan Al-Usrah Concept Aspires To Foster Unity Among Society. *Journal of Islamic, Social, Economics and Development (JISED)*, 9(63), 380–393. <https://doi.org/10.55573/JISED.096330>
- Baparekraf, K. (2023). *Expert Survey: Sektor Pariwisata dan Ekonomi Kreatif Tumbuh pada 2024*. <https://kemenparekraf.go.id/>.
- Cerisola, S., & Panzera, E. (2021). Cultural and creative cities and regional economic efficiency:

- Context conditions as catalyzers of cultural vibrancy and creative economy. *Sustainability (Switzerland)*, 13(13). <https://doi.org/10.3390/su13137150>
- Deif, A. M., & Logan, C. (2022). A Values-Based Approach for Development: An Islamic Perspective. *Journal of Islamic Ethics*, 9(9), 284–310. <https://doi.org/10.1163/24685542-12340082>
- Dimiyati, K., Nashir, H., Elviandri, E., Absori, A., Wardiono, K., & Budiono, A. (2021). Indonesia as a legal welfare state: A prophetic-transcendental basis. *Heliyon*, 7(8), e07865. <https://doi.org/10.1016/j.heliyon.2021.e07865>
- Đuki, V., & Voli, I. (2017). *The Importance of Documenting and Including Traditional Wisdom in Community-Based Ecotourism Planning : A Case Study of the Nature Park Ponjavica in the Village of Omoljica (Serbia)*. <https://doi.org/10.1177/2158244016681048>
- Dunets, A., Muhamedieva, A., Sycheva, I., Perepechkina, E., Vakhrushev, I., Kulchytskiy, A., Lysoivanenko, E. N., Meltsov, A. V., Rachmawati, T. S., Artamonova, M., Bredikhina, O., Gusev, V., Voskanyan, O., Kryukova, E., Khetagurova, V., Mosalev, A., Mukhomorova, I., & Egorova, E. (2019). Cultural Tourism and Ecotourism Empowerment in the Sustainable Tourism Development and Destination Competitiveness Enhancemen. *Journal of Environmental Management and Tourism*, VII(4).
- Fauzan, F., & Nuryana, I. (2014). Pengaruh Penerapan Etika Bisnis Terhadap Kepuasan Pelanggan Warung Bebek H. Slamet Di Kota Malang. *Jurnal Ekonomi MODERNISASI*, 10(1), 38. <https://doi.org/10.21067/jem.v10i1.774>
- Gocer, O., Boyacioglu, D., Karahan, E. E., & Shrestha, P. (2024). Cultural tourism and rural community resilience: A framework and its application. *Journal of Rural Studies*, 107, 103238. <https://doi.org/https://doi.org/10.1016/j.jrurstud.2024.103238>
- Hall, R. S. (2017). Exploring the Funeral Traditions of Southeast Asia - Contemporary Funeral Rituals of Sa'dan Toraja: From Aluk Todolo to "New" Religions. By Michaela Budiman . Prague: Karolinum Press, 2013. 170 pp. ISBN: 9788024622286 (paper). - Buddhist Funeral Cultures . *The Journal of Asian Studies*, 76(2), 562–565. <https://doi.org/10.1017/s0021911817000407>
- Hariram, N. P., Mekha, K. B., & Suganthan, V. (2023). Sustainalism : An Integrated Socio-Economic-Environmental Model to Address Sustainable Development and Sustainability. *Sustainability*, 15.
- Hayvon, J. C. (2024). Theories for social justice and reduction of inequalities: a review of freirean communications. *Atlantic Journal of Communication*, 0(0), 1–16. <https://doi.org/10.1080/15456870.2024.2385946>
- Hidayah, N. (2021). Makna Kesejahteraan dalam Ekonomi Islam. *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 6(2), 321–334.
- Hua, Y., Dong, F., & Goodman, J. (2021). How to leverage the role of social capital in pro-environmental behavior: A case study of residents' express waste recycling behavior in China. *Journal of Cleaner Production*, 280, 124376. <https://doi.org/https://doi.org/10.1016/j.jclepro.2020.124376>

- Idris, M., Willya, E., & Mokodenseho, S. (2024). Strengthening Religious Tolerance with Islamic Views in the Era of Diversity in Indonesia. *West Science Islamic Studies*, 2(02), 106–113. <https://doi.org/10.58812/wsiss.v2i02.839>
- Indonesia, M. U. (2021). *Air, Kebersihan, Sanitasi dan Kesehatan Lingkungan menurut Agama Islam*. Majelis Ulama Indonesia.
- Karimullah, S. S., Faizin, M., & Islami, A. (2023). Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance. *Al-Insiyroh: Jurnal Studi Keislaman*, 9(1), 94–125. <https://doi.org/10.35309/alinsiyroh.v9i1.6345>
- Kymlicka, W., & Norman, W. (2005). Citizenship in Culturally Diverse Societies: Issues, Contexts, Concepts. In *Citizenship in Diverse Societies* (Issue March 2000). <https://doi.org/10.1093/019829770x.003.0001>
- Labadi, Sophia, Giliberto, Francesca, Rosetti, Ilaria, Shetabi, Linda, & Yildirim. (2021). Heritage and the Sustainable Development Goals: Policy Guidance for Heritage and Development Actors. *ICOMOS*.
- Macbeth, J., Carson, D., & Northcote, J. (2004). Social capital, tourism and regional development: SPCC as a basis for innovation and sustainability. *Current Issues in Tourism*, 7(6), 502–522. <https://doi.org/10.1080/1368350050408668200>
- Madjid, M. N. (2021). Membangun Ekonomi Kreatif Warga Desa Lencoh Melalui Produksi Sistik Berbasis Ta'Awun. *Prosiding Seminar Nasional Program Pengabdian Masyarakat, 2019*, 139–145. <https://doi.org/10.18196/ppm.31.132>
- Maghfiroh, F. L., & Sari, N. A. N. (2022). Pembatalan Kontrak Jual Beli Bawang Merah Di Desa Pehserut Sukomoro Nganjuk Dalam Tinjauan Hukum Islam. *Al-Hikmah: Jurnal Kependidikan Dan Syariah*, 9(2).
- Maulana, M., Mastura, Nurmelisah, Wulandari, N., & Apriani, S. (2024). Analisis Alokasi Dana Desa Dalam Pembangunan Ekonomi Perspektif As-Syaitibi. *Jurnal PenKoMi : Kajian Pendidikan Dan Ekonomi*, 7(2), 224–231.
- Moayerian, N., McGehee, N. G., & Stephenson, M. O. (2022). Community cultural development: Exploring the connections between collective art making, capacity building and sustainable community-based tourism. *Annals of Tourism Research*, 93, 103355. <https://doi.org/https://doi.org/10.1016/j.annals.2022.103355>
- Mustaqim, D. Al. (2023). Strategi Pengembangan Pariwisata Halal Sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah. *AB-JOIEC : Al-Bahjah Journal Of Islamic Economics*, 1(1), 26–43. <https://doi.org/10.61553/abjoiec.v1i1.22>
- Ni Made, R. S. P. D., & Rahmaniah, N. U. (2021). Pengebangan Potensi Wisata Berbasis Pariwisata Pedesaan Di Desa Adat Bugbug Kabupaten Karangasem Bali. *Media Wisata*, 19(2), 245–255. <https://doi.org/10.36275/mws>
- Nisa, R., Fajri, H., & Zaini, M. (2024). Nilai-Nilai Religius, Solidaritas, Dan Kreativitas Dalam Tradisi Maulid Pada Masyarakat Gampong Dayah Keurako. *Education Enthusiast: Jurnal Pendidikan Dan Keguruan Volume*, 4(1), 219–227.
- Purwani, T., & Arvianti, I. (2020). The Economic Empowerment Model of Multicultural Society.

Proceedings of the 2nd Tarumanagara International Conference on the Applications of Social Sciences and Humanities (TICASH 2020), 478(Ticash), 171–178.

Rafikhein, N. A. (2023). Marketing Strategies To Create Competitiveness In MSMEs In Kampung Tahu Kediri. *Jurnal Riset Dan Inovasi Manajemen*, 1(4), 222–233.

<https://doi.org/10.59581/jrim-widyakarya.v1i4.1464>

Siburian, B. P., Nurhasanah, L., & Fitriana, J. A. (2021). Pengaruh Globalisasi Terhadap Minat Generasi Muda Dalam Melestarikan Kesenian Tradisional Indonesia. *Jurnal Global Citizen*, 2.

Srikalimah, Ambarwati, D., & Sholihin, U. (2021). *Model Pengembangan Kampung Tahu Menjadi Kawasan Wisata Edukasi*. NEM.

Srikalimah, WisnuWardhana, L., Ambarwati, D., & Sholihin, U. (2020). Preliminary Observation Study of Kampung Tahu in Tinalan Village, Kediri City, for Implementation of Educational Tourism Village Concept Based on Industrial Centers. *KnE Social Sciences*, 2020, 51–65.

<https://doi.org/10.18502/kss.v4i7.6842>

Suharta, R., Kusumawardani, E., & Hermawan, Y. (2021). Integrasi Program Sadar Wisata Dalam Membangun Kesadaran Literasi Di Desa Nglanggeran. *Jurnal Pendidikan Nonformal*, 16(1), 47. <https://doi.org/10.17977/um041v16i1p47-63>

Thouki, A. (2022). Heritagization of religious sites: in search of visitor agency and the dialectics underlying heritage planning assemblages. *International Journal of Heritage Studies*, 28(9), 1036–1065. <https://doi.org/10.1080/13527258.2022.2122535>

Tohari, M., Ariansyah, A. F., Rahmani, Z., Belitung, U. B., Islam, P. A., & Syariah, E. (2024). *Implementasi akhlak al karimah di dalam ekonomi islam*. 5(2), 1–12.

Wakhid, N. (2022). Implementasi Jogo Tonggo: Living Hadis di Lingkungan RW V Kedungwuluh Purwokerto Barat sebagai Solusi Profetik di Tengah Pandemi Covid-19. *Jurnal Penelitian Agama– Vol*, 23(2), 297–321.

Wibowo, M. G., & Khoiruddin, A. Y. (2020). Model of Halal Tourism Management in Bukittinggi City, West Sumatra Province, Indonesia. *International Journal of Publication and Social Studies*, 5(2), 115–130. <https://doi.org/10.18488/journal.135.2020.52.115.130>