

# Golo Koe Festival: Implementation of Holistic Tourism and Religious Moderation in Labuan Bajo

Gregorius Antariksa Berybe<sup>1</sup>, Roseven Rudianto<sup>2</sup>

<sup>1</sup>Pengelolaan Perhotelan, Politeknik eLBajo Commodus, Labuan Bajo, Indonesia

<sup>2</sup>Ekowisata, Politeknik eLBajo Commodus, Labuan Bajo, Indonesia  
e-mail: [gregberybe@gmail.com](mailto:gregberybe@gmail.com)

## Abstract

*The Golo Koe Festival in Labuan Bajo City has become an integral part of efforts to expand the introduction of Labuan Bajo as an inclusive tourism destination. The festival not only highlights the beauty of marine nature, but also showcases the rich cultural heritage and religious diversity that emerges in people's lives. This study aims to explore the implementation of the concept of religious moderation in the Golo Koe Festival as a form of holistic tourism. Through a descriptive qualitative approach, this study highlights national commitment, tolerance, rejection of violence, and accommodation to local culture as indicators of religious moderation in the Golo Koe Festival. Primary data collection is carried out through observation and structured interviews with respondents who are parties involved as committees, visitors, tenants and talents. Determination of samples using non-random sampling with purposive sampling techniques where researchers can directly select parties who at the time of the Golo Koe Festival became respondents, while secondary data were obtained from various related literature. The collected data is analyzed through stages: reducing data, presenting data and verifying data to draw conclusions. Data validation is done by source triangulation. The results showed that the festival plays an important role in raising awareness of tolerance, interfaith involvement, and promotion of local culture. Golo Koe Festival is not only a tourism event, but also a vehicle to promote religious moderation and strengthen diversity as an asset in promoting the values of religious moderation in strengthening Labuan Bajo's positive image as a friendly and inclusive tourist destination.*

**Keywords:** *Golo Koe Festival, Religious Moderation, Implementation of Holistic*

## 1. Introduction

The presence of the Golo Koe festival in Labuan Bajo City has become an inseparable part of the promotion of Labuan Bajo as a tourism destination. Festival activities carried out annually are intended to provide another color of Labuan Bajo's existence as a tourism destination. So far, Labuan Bajo destinations are more dominated by marine natural attractions, so that other tourist attractions on the mainland of Flores have not grown, especially cultural attractions. The Labuan Bajo Festival event is a treasure to increase the choice of tourists to visit Labuan Bajo which not only focuses on marine tourism but also on cultural tourism on the mainland.

Golo Koe Festival was initiated by Ruteng Diocese and involves various components of the community in its implementation, differences in ethnic background, race, religion, work, gender are challenges in organizing an activity. This Festival involving all levels of society, including local government, interfaith, prayer groups, academics, and other communities aims to foster dignified super premium tourism in Labuan Bajo. In addition, this activity also has another aspect, namely strengthening faith as Catholics (<https://parokirohkuduslabuanbajo.org/>).

Different structures of involved parties can be a symbol of religious tolerance in people's lives. This research is expected to be able to provide an overview of the existence of an event (festival) whether it can be a tools religious moderation in Labuan Bajo. it is not only solely based on the addition of tourist attractions, but there is a multiplier effect that is built during this Golo Koe Festival. Next. How about the implications of the implementation of the Golo Koe festival on various perspectives of people's lives is described as follows.

Indonesia is a country that has diversity in its society. This diversity is reflected in various ethnicities, cultures, races, and religions. The diversity found in Indonesian society is

one of the values that must be maintained. One of the efforts that can maintain the religious diversity of the Indonesian people is through religious moderation. Akhmadi (2019) argues that moderation is closely related to maintaining togetherness. Moreover, Darmayanti & Maudin (2021) explained that the concept of religious moderation does not cause extreme and intolerant religious methods.

Theory of social phenomena makes an important contribution, in which his thoughts underline the importance of cultural context, social interaction and historical perspective in understanding social phenomena. (Soekanto's, 2009)

Community participation support is also considered necessary because it has a relationship with each other to increase self-awareness towards the success of tourism in the village (Nugraha et al., 2022).

Religion and tourism have become two things that have a close relationship. Religion and tourism are popular themes to be studied. Collin-Kreiner & Wall (2014) argue that currently religion and tourism are an inseparable whole. Kim et al (2019) argue that religion and tourism are not separate entities, but are interconnected. It was further explained that religion has an influence on tourism. Battour., et, al (2017) identified that religion on the motivation and level of tourist satisfaction. However, not many have studied religious moderation in a tourism destination. One of them, Jelantik & Astraguna (2023) examines the process of tourism communication based on religious moderation in Sade Tourism Village, Central Lombok.

One of the regions in Indonesia that has people with religious diversity is West Manggarai Regency. The Central Bureau of Statistics of West Manggarai (2022) shows that the people of West Manggarai Regency who are Catholic reached 217,308 people, Islam – 57,332 people, Protestants – 2,206 people, Hindus – 217 people, Buddhists – 18 people, and others – 2 people. In addition, Labuan Bajo has become the center of tourism activities in West Manggarai Regency and has been designated as a priority tourism destination in Indonesia. One of the efforts made to support the status of priority tourism destinations by creating an event. Viana (2022) explained that the aims of Golo Koe Festival to develop tourism in Labuan Bajo Flores. Golo Koe Festival was first held from August 8 to August 15, 2022. The core event of the Golo Koe Festival is the procession of the Statue of Our Lady Assumpta Nusantara, which is rooted in the tradition of Catholics in Flores (Taris, 2023).

Interestingly, ethnic, cultural and religious diversity is reflected in the implementation of the Golo Koe Festival (Widodo, 2023). Further explained, the inclusiveness of the festival can be seen from the organizing committee and series of events, such as the involvement of Madrasah Aliyah Negeri (MAN) West Manggarai school students, performers both Master of Ceremony, as well as talent performers, MSME bazaar participants from various religious backgrounds. Moderation of diversity is a challenge in some places in fostering inter-religious harmony. Diversity should be a binder between people because according to Syed, et al (2018) In an increasingly diverse global world and pluralistic organizational contexts, it is very important to make room for religious diversity, and it is possible to do so while at the same time preserving shared values.

The value of tolerance reflected in the holding of the Golo Koe Festival as a tourist attraction is in line with religious moderation. Triandafyllidou (2011) explains tolerance as a flexible concept that allows space for different responses and policies to individual and group claims while not asking the parties involved in the conflict to agree with each other. Therefore, this study aims to describe the Golo Koe Festival as an effort to implement religious moderation in Labuan Bajo from the tourism sector.

### **Religious Moderation**

Bandur (2021) explains that the word "Moderation" comes from the Latin word moderation which means mediumness, self-mastery. In addition, in English the word "Moderation" has the meaning of standard, standard, impartial. In the Big Dictionary Indonesian, the word moderation can be interpreted as a reduction in violence; avoidance of extremes.

The Ministry of Religious Affairs of the Republic of Indonesia (2019) explained that there are two basic principles in moderation, namely 1) fair and 2) balanced. It is further explained that fair means not being biased or partial to one, siding with the truth, and not arbitrary. Balanced means perspectives, attitudes, and commitments to always side with justice, humanity, and equality.

### **Indicators of Religious Moderation**

There are four things that are indicators in religion moderation, namely: 1) National commitment; 2) Tolerance; 3) Non-violence; and 4) Accommodating to local culture (Ministry of Religious Affairs of the Republic of Indonesia, 2019). The role of national commitment in religious moderation is important because it is a religious perspective, attitude, and practice that has an influence on loyalty to the basic consensus of nationality (Rahayu & Lesmana, 2020). It was further explained that national commitment can be seen as acceptance of Pancasila as a state ideology, attitude towards ideology that is contrary to Pancasila, and a sense of nationalism.

Tolerance is an attitude that appears in social interactions. Abror (2020) argues that tolerance is the result of close social interaction in society. Tolerance can also be seen as an airy attitude towards the principles of others, and does not sacrifice the principles adopted (Khotimah, 2013). In other words, tolerance is an attitude of respect for the religious principles of others arising from social interaction in society.

Nonviolence is an attitude that is contrary to all actions that have elements of violence. In the Big Dictionary Indonesian, violence means the act of a person or group of people that causes injury or death to another person or that causes physical damage or other goods. This indicator of nonviolence in the context of religious moderation is understood as an ideology or idea that wants to make changes to the social and political system by using extreme means of violence in the name of religion, both verbal, physical and mental violence. Violence or acts of radicalism are essentially the attitudes and actions of a person or certain group who use violent means in bringing about the desired change. Rahayu & Lesmana (2020) argue that violence in religious moderation is the attitudes and actions of individuals or groups who use violent methods with the aim of desired change. Based on this explanation, nonviolence is an indicator of religious moderation that rejects any kind of forced change that is desired by violent means that can harm others.

Indicators accommodating to the local culture means a willingness to accept religious practices that accommodate local and traditional practices (Muhammad, 2021). Rahayu & Lesmana (2020) argue that moderate individuals have a tendency to be friendly in accepting local traditions and culture in religious behavior, as long as they do not conflict with the main teachings of their religion. In other words, an accommodating indicator of culture is an attitude of acceptance of local wisdom or culture in religious activities.

Based on the explanation in the previous section, the framework in this study is to describe the application of religious moderation in Labuan Bajo through the implementation of the Golo Koe Festival. The research focuses on indicators of religious moderation felt by stakeholders organizing the Golo Koe Festival, such as visitors, MSME actors involved, and the committee. The frame of mind of this research can be seen in the following figure.

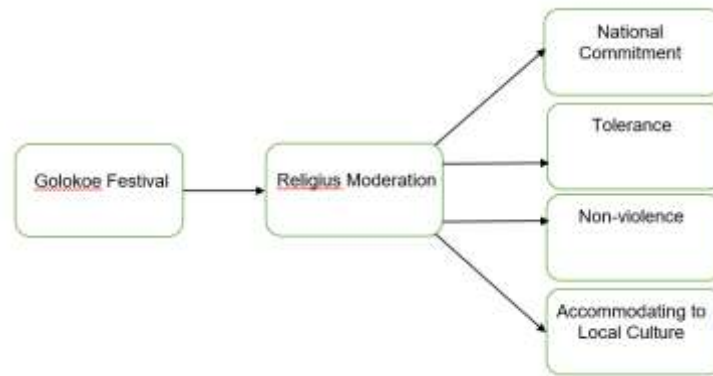


Figure 1. Research Thinking Framework  
 Source: *Data Processing*

## 2. Method

This study was conducted to determine the application of religious moderation that occurred in Labuan Bajo. As a melting pot, Labuan Bajo is a gathering place for people with different backgrounds both religion, ethnicity, race, gender, profession and so on. This can potentially not run religious moderation in people's lives. Through the Golo Koe Festival which involves various backgrounds, this study aims to find out the application of religious moderation in an event (festival), whether the indicators of religious moderation such as: 1); National commitment; 2) Tolerance; 3) Non-violence; and 4) Accommodating to local culture can be fulfilled. The results of this study are expected to provide an overview of whether an event (festival) can be a medium in strengthening community relations between others. Design This research is like the following picture:



Figure 2. Research Design Framework  
 Source: *Data Processing*

Figure 2 above describes the flow of this research where this research uses qualitative descriptive methods that aim to interpret and dive into social conditions that occur in society. These social conditions were examined during the implementation of the 2023 Golo Koe Festival which was held from August 10-15, 2023.

Primary data collection was carried out through observation and structured interviews with respondents who were parties involved as a committees, visitors, tenants and talents.

Determination of samples using non-random sampling with purposive sampling techniques where researchers can directly choose parties who are at the time of the Golo Koe Festival to be respondents, while secondary data is obtained from various related literature. The next stage is data analysis. Qualitative data analysis according to Miles & Huberman, (2002: 16) in (Haryoko et al., 2020) is an activity directed at reducing data, presenting data and verifying data to draw conclusions. The results of the study (Ferreira Nunes et al., 2019) found that using triangulation technic as a way to promote greater reliability to the inputs obtained from various sources of data collection, such as case studies, focus group research, systematic observations, bibliographic data comparison, and so on.

Data validation is done with a triangulasi approach. Menurut Denzin (p.301):5 (1) in (Noble & Heale, 2019), there are four types of data triangulation, which includes periods of time, space and people; (2) investigator triangulation, which includes the use of several researchers in a study; (3) theory triangulation, which encourages several theoretical schemes to enable interpretation of a phenomenon and (4) methodological triangulation, which promotes the use of several data collection methods such as interviews and observations. Triangulation is mainly focused on validating the results of a study such that stakeholders who make use of the research findings take informed decisions (Bans-Akutey & Tiimub, 2021). Source triangulation was used in this study where the collected data was described, categorized, which views were the same, which were different, and which were specific from the three data sources.

### **3. Results and Discussion**

#### **Golo Koe Festival**

Golo Koe Festival is an annual event held in Labuan Bajo. The 2023 Golo Koe Festival will be held from August 10 to 15, 2023. The initiator of the Golo Koe Festival is Ruteng Diocese in collaboration with the Regional Government of West Manggarai Regency and other tourism stakeholder in Labuan Bajo and supported by the Ministry of Indonesian Tourism and Creative Economy.

According to Ruteng Diocese, it is a form of holistic tourism application in the Ruteng Diocese area. Explained further, holistic tourism has a motto 3B, namely: 1) participating means involving and prospering local communities; 2) cultured means tourism that is rooted and grows in the uniqueness and richness of local culture and inclusive Christian spirituality, which wants to embrace all children of the nation from various tribes, languages, and religions to jointly glorify the Khalik, God the creator and mercy of mankind; and 3) sustainable means tourism that cares for and preserves the nature of creation.

The 2023 Golo Koe Festival has the theme "SAE Economy: Prosperous, Just and Ecological". The series of Golo Koe Festival consists of music concerts and ethnic dances, Nuca Lale performances, MSME exhibitions, social activities in the form of providing social assistance, environmental care activities in the form of planting mangrove saplings. In addition, the highlight of the Golo Koe Festival is the land and sea procession of the Statue of Our Lady of Asumpta Nusantara and the Great Eucharistic Celebration.

#### **Religious Moderation Through Golo Koe Festival**

##### **1. National Commitment**

The national commitment implemented through the Golo Koe Festival can be seen from the composition of the expertise and performers. Although the Golo Koe Festival was initiated by Ruteng Diocese, the individuals who became the organizers and performers were not only Catholics, but also other recognized religions. The speakers argued that the diversity of religious backgrounds in the performers and organizers of the Golo Koe Festival was able to bring out a sense of nationalism. In addition, the resource person argued that the diversity of visitors could show national commitment at the Golo Koe Festival.

*"If it increases the sense of nationalism, I can get it, sir, because here I learn that the more diverse we are, the more united we are – resource person 2."*

*"I think definitely yes (increasing nationalism), because this activity, not only from the side of expertise who have done a lot, but from the participants as well – resource persons 5."*

*"That's right (cultivating a sense of nationalism). We are Pancasila with the one and only god, the unity of Indonesia, applied in this Golo Koe festival. We saw that there were many veiled, all united, this activity displayed the value of Pancasila – resource person 1."*

The fulfillment of Pancasila values, especially the third precept, namely the value of unity, is a manifestation of national commitment in maintaining national unity and integrity (Islamy, 2022). It was further explained that the third precept became the meeting point of Pancasila with the attitude of national commitment which became an indicator of religious moderation in Indonesia. Rijal et al (2022) in the study explained that the ideology of Pancasila is final and does not conflict with religion. Moreover, Sumarto (2021) argues that memorizing Pancasila grains is not a form of national commitment, but must be able to realize the values of Pancasila in the daily lives of individuals.

## 2. Tolerance

The Golo Koe Festival can be a reflection of tolerance in Labuan Bajo. Tolerance can be seen in the involvement of participants, who are not only Catholic, but also participants with diverse beliefs, such as Hinduism, Islam, and Protestant Christianity. Paguyuban Bali, which is dominated by Hindus, was involved as one of the performers. In addition, the Javanese Community, which is dominated by Muslims, displays the art of Reog Ponorogo in the Golo Koe Festival. Moreover, a drum band from Madrasah Aliyah Negeri (MAN) Labuan Bajo was involved in the opening series of the Golo Koe Festival.

*"Yes, I think it is possible (to show tolerance). Because it's not just from one religion that is involved. – Speaker 4."*

*"As you saw I was wearing an automatic hijab, people knew I was Muslim so but the nurse still greeted me. Yesterday I had an interesting experience, several times Father passed by, I honestly don't know which priest, but when greeted by some friends who are catholic "Good afternoon priest" "Oh that's the father" It turned out that when I greeted "Good afternoon romo" "Afternoon mom" Father also answered my greeting enthusiastically. So, I think, oh yes it turns out that there is no noticeable difference at all. – Speaker 2."*

Nisvilyah (2013) shows that religious tolerance in social activities can be done by involvement in events in the form of joint activities or cooperation involving Muslims and Christians such as gotong-royong, blood donation, celebration of religious holidays. Jannah et al (2022) argue that religious moderation is related to tolerance, because religious moderation is a process, and if successfully implemented, tolerance is the result.

## 3. Nonviolence

Interreligious violence is one of the threats to religious life. Religious life should uphold religion in all life activities. Radicalism or violence in the context of religious moderation Muhammad, R. (2021) is understood as an idea and understanding that wants to make changes to the social and political system by using violent / extreme means in the name of religion, both verbal, physical and mental violence. The Ministry of Religious Affairs of the Republic of Indonesia defines nonviolence as an attitude of opposing or rejecting an idea or ideology that uses violent means in the name of religion (Nusa & Theedens, 2022). Kemenag RI, 2019 define Violence is intended in the form of verbal violence, physical violence, and

mind terror against other parties so as to cause social and psychological disorders such as fear, discomfort, and anxiety (Ardhana, 2023).

Golo Koe Festival 2023 is a media to increase diversity in reducing acts of violence between religions.

*"Speaker 1 as one of the Muslim visitors argued that with the competition, the involvement of students in activities is certainly an effort to grow knowledge of religious tolerance"*

*"Speaker 2 emphasized the importance of the majority religion to involve other religions in its activities so that it becomes a shared responsibility in the success of Golo Koe Festival activities"*

Interfaith violence can be blamed on the lack of involvement of other religions.

*"Speaker 3 emphasized that faucets arise because of the lack of a sense of ownership or togetherness as citizens, so through the events made, one of which is the Golo Koe Festival, and all tribal religions, work is almost visible. This must be maintained and improved so that there is no gap between one religion and another as one of the causes of inter-religious violence".*

In its implementation, the Golo Koe Festival initiated by Ruteng Diocese and the West Manggarai Regency Government strongly emphasizes the involvement of all parties. Mgr Siprianus Horat in <https://kupang.tribunnews.com/2023/08/11> emphasizing that "Labuan Bajo is a meeting place for all who come to Labuan Bajo, both religions, be it ethnicities, Therefore the Catholic Church in the future gives space that this (Labuan Bajo) becomes our common place, as long as we unite in communion in the Communio to build West Manggarai.

Akhmadi, A. (2019) research emphasizes the important role of the government, community leaders, and religious extension workers to socialize, grow and develop insight into religious moderation towards Indonesian society for the realization of harmony and peace. This involvement was also expressed by resource person 4,

As the Master of Ceremony in the Golo Koe Festival who is Muslim, explained that through this Golo Koe festival, the message raised for the Indonesian and international community is that West Manggarai has a very strong religious tolerance. The involvement of various religions is expected to be a bulwark in maintaining kinship ties to prevent violence arising from religious differences.

The opinion that an activity/program can be a way to reduce inter-religious violence was also expressed by Prakosa, P. (2022) in his research that the Kalimantan Evangelical Church (GKE) continues to improve dialogue/communication in inter-religious life, as well as GKE remains proactive in holding programs, joint programs between religious communities in order to realize peace. Golo Koe Festival is one of the activities that is able to increase tolerance through the involvement of various elements of society as an effort to reduce the level of interfaith violence that can be caused by interfaith gaps.

#### 4. Accommodating to local culture

Golo Koe Festival is a stage for cultural diversity in West Manggarai and its surroundings. Indicators accommodating to culture can mean a willingness to accept religious practices that accommodate local and traditional practices (Muhammad, 2021). Rahayu & Lesmana (2020) argue that moderate individuals have a tendency to be friendly in accepting local traditions and culture in religious behavior, as long as they do not conflict with the main teachings of their religion. In other words, an accommodating indicator of culture is an attitude of acceptance of local wisdom or culture in religious activities.

In its implementation, the Golo Koe Festival involves various groups (communities) in West Manggarai and other regional communities in the West Manggarai region as expected by the Chairman of the 2023 Golokoe Festival as the Vice Regent of West Manggarai that "We are targeting tens of thousands of Catholics and tourists to also attend this festival. In addition, the exhibition week in this year's festival will also be attended by 152 MSMEs from three districts in Ruteng Diocese, namely West Manggarai, Manggarai, and East Manggarai from various parishes, institutions, communities, ethnicities, and religions," (Pos-Kupang.com with the title Golo Koe Festival: A Form of Unity in Religious and Cultural Tourism Attractions).

A festival must be able to accommodate local culture or local wisdom in the application of sustainable tourism principles. Local wisdom (Widjono, 2016) in Isang, N., & Dalmasius, S. (2021) is defined as wisdom or noble values contained in local cultural assets such as traditions, petatah-petitih and life motto. So local wisdom is the ability to respond to and empower the potential of noble cultural values and is an entity that determines the dignity and dignity of humans who have been traditional in an area.

Golo Koe Festival according to <https://keuskupanruteng.org/> aims to foster dignified tourism in Labuan Bajo, West Manggarai as well as in Manggarai and East Manggarai, and Flores in general. That dignified tourism. This cultural religious festival also carries the motto 3B. Participating is defined as tourism that prospers and involves local communities; Being cultured means increasing tourism that is rooted and growing in local wisdom and spirituality; and sustainable signifies tourism that cares for and sustains the preservation of creation. This is specifically in the year of the Sustainable Economy Pastoral Year 2023, carrying the theme Ekonomi SAE: *Sejahtera* (Prosperous), *Adil* (Fair), dan *Ekologis* (ecological) so that it becomes the theme of the Golo Koe Festival in 2023, namely Ekonomi SAE (<https://keuskupanruteng.org/>).

This Golo Koe Festival showcases local culture through event content such as: Ethnic parade, cultural dance, orchestra and colossal dance, traditional musical instruments, modern traditional music of manggarai, cultural theater, musicality of poetry and choir. These attractions are displayed by parishes of the Diocese of Manggarai, kindergarten, elementary, junior high, high school / vocational school, colleges, seminaries, cultural centers and surrounding communities. The diversity of culture is the main attraction for visitors. This was revealed by one of the visitors who would attract an event seen from the content of the event. In addition to local culture, other attractions are also featured by other communities. One of them is the Javanese community. The attraction featured is Reog Ponorogo. As a group with the majority of its members are Muslim, it is very enthusiastic about the opportunity to be involved in the Golo Koe festival.

*Speaker 1: As the chairman, all of us members of the association are very enthusiastic to be involved in this Golo Koe Festival, where we can introduce our culture through reog ponorogo attractions, so that diversity is felt since being involved. So we the community prepared well for this opportunity.*

Local wisdom must be mandatory content in organizing an event, so that it can continue to be preserved by the younger generation and promotional media for tourists. Cultural diversity is an attraction for tourists as expressed by one tourist from Medan who explained his opinion regarding cultural attractions at the Golo Koe festival.

*Speaker 5: I have seen the Golo Koe Festival for the first time, but I am quite amazed that the event will be held, there are different cultural performances, including from other religions, so it looks rich or religious culture that can be used as an attraction. Especially for the colossal dance it looks great*

Religious moderation that is accommodating to local culture must be understood as a shared commitment without distinction of ethnicity, culture and religion. Religious moderation

should be understood as a shared commitment to maintain balance, so that community members, regardless of ethnicity, culture, and religion, must be willing to be compassionate to each other, and learn from each other to practice the ability to manage differences oriented to Dayak Bahau Bateq local wisdom, especially local customary values, norms and laws Isang, N., & Dalmasius, S. (2021).

#### 4. Conclusion and Suggestion

The Golo Koe Festival is an example of holistic tourism implementation involving various parties, including dioceses, local governments, and local communities, with the motto 3B: participating, cultured, and sustainable. Religious Moderation as the main pillar of this festival is a forum to implement religious moderation by showing national commitment, interfaith tolerance, rejection of interreligious violence, and accommodation to local culture. The involvement of various parties in this event shows a very strong attitude of tolerance between religions. Religion is not a differentiator in working together as an effort to prevent interfaith violence that threatens community life. The Golo Koe Festival is also a stage for performances of local wisdom. Various local wisdom emerges and becomes an attraction for tourists which is certainly a mirror of diversity accommodated through an event. The Golo Koe Festival shows the whole world the strong religious moderation of people's lives as a form of holistic and sustainable tourism implementation. This festival is expected to become an annual agenda as stated by the Regent of West Manggarai, Edistasius Endi in [portal.manggarai Baratkab.go.id](http://portal.manggarai Baratkab.go.id), "We make the Golo Koe festival moment a routine agenda that is held on the same date and month for years to come". An event, can be a tools to maintain harmony in community life with the involvement of all parties with different backgrounds as a form of implementation of religious moderation.

Suggestions based on the results of this study the author summarizes as follows:

1. Strengthening Interreligious Cooperation: More interfaith cooperation is needed in organizing cultural and religious events, to further strengthen tolerance and minimize inter-religious conflicts.
2. Increased Tolerance Education: There needs to be efforts to improve education and understanding of tolerance at all levels of society, including through events such as seminars, workshops, and inclusive religious education.
3. Strengthening Local Wisdom: Local governments and related institutions should better support activities that promote and preserve local wisdom, such as the Golo Koe Festival, so that cultural heritage can continue to be preserved and appreciated.
4. Youth Development: It is necessary to conduct coaching and training for the younger generation to be more active in preserving local culture and promoting the values of religious tolerance and moderation.
5. Sustainability: Golo Koe Festival is expected to become an annual agenda so that it becomes one of the destinations for tourists to visit to see a showcase of diversity and diversity through a tourism event.

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