



## BRANDING STRATEGY FOR RELIGIOUS DIVERSITY TOURISM VILLAGES BASED ON LOCAL WISDOM

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### Abstract

*Religious diversity is an important social capital in the development of tourism villages based on social and cultural values. Pulo Geulis Village in Bogor City, West Java, is known as a multi-ethnic and multi-religious area with a long history of tolerance practices in the daily lives of its residents. This article aims to analyze the branding strategy of the Religious Diversity Tolerance Tourism Village in Pulo Geulis Village, based on local wisdom, as an effort to build an inclusive and sustainable tourism destination identity. This research uses a qualitative approach with a case study method. Data collection was conducted through in-depth interviews with tourism village managers, religious leaders, community leaders, and local residents, as well as participant observation and analysis of tourism promotion documents. The results show that the branding strategy of Pulo Geulis Village is built through strengthening local historical narratives, cross-ethnic cultural symbols, practices of social tolerance among diverse communities, and participatory communication that actively involves the community in the tourism planning and promotion process. Branding tolerance is not only represented by visual and verbal promotional messages, but is also manifested as a social practice that lives in public spaces, tourism activities, and daily community interactions. These findings demonstrate that local wisdom plays a key role in building authentic, inclusive, and competitive tourism village branding. This study contributes to the development of community-based tourism communication studies and the strengthening of tolerance values in sustainable tourism development in urban areas.*

**Keywords:** destination branding, tourist village, religious tolerance, local wisdom, Kampung Pulo Geulis

### Abstrak

Keberagaman beragama merupakan modal sosial penting dalam pengembangan kampung wisata berbasis nilai-nilai sosial dan budaya. Kampung Pulo Geulis di Kota Bogor, Jawa Barat, dikenal sebagai kawasan multietnis dan multireligius yang memiliki sejarah panjang praktik toleransi dalam kehidupan sehari-hari masyarakatnya. Artikel ini bertujuan untuk menganalisis strategi branding Kampung Wisata Toleransi Keberagaman Beragama di Kampung Pulo Geulis yang berbasis kearifan lokal sebagai upaya membangun identitas destinasi wisata yang inklusif dan berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Pengumpulan data dilakukan melalui wawancara mendalam dengan pengelola kampung wisata, tokoh agama, tokoh masyarakat, dan warga lokal, serta observasi partisipatif dan analisis dokumen promosi wisata. Hasil penelitian



menunjukkan bahwa strategi branding Kampung Pulo Geulis dibangun melalui penguatan narasi sejarah lokal, simbol-simbol budaya lintas etnis, praktik toleransi sosial antarumat beragama, serta komunikasi partisipan yang melibatkan komunitas secara aktif dalam proses perencanaan dan promosi wisata. Toleransi branding tidak hanya direpresentasikan sebagai pesan promosi visual dan verbal, tetapi diwujudkan sebagai praktik sosial yang hidup dalam ruang publik, aktivitas wisata, dan interaksi keseharian masyarakat. Temuan ini menunjukkan bahwa kearifan lokal berperan sebagai fondasi utama dalam membangun branding kampung wisata yang autentik, inklusif, dan berdaya saing. Studi ini berkontribusi pada pengembangan kajian komunikasi pariwisata berbasis komunitas dan penguatan nilai toleransi dalam pembangunan pariwisata berkelanjutan di kawasan perkotaan.

**Kata Kunci:** branding destinasi, kampung wisata, toleransi beragama, kearifan lokal, Kampung Pulo Geulis

## **I. INTRODUCTION**

Religious and cultural diversity is an inherent characteristic of Indonesian society, simultaneously presenting both challenges and potential for socio-cultural development. Amidst increasing social polarization, intolerance, and the commodification of religious identity in public spaces, the practice of tolerance rooted in local communities serves as strategic social capital for sustainable development (Yosarie et al., 2024). Amidst these dynamics, the practice of tolerance practiced and practiced within local communities serves not only as social capital but also as a source of collective identity with the potential to be developed in various development sectors, including tourism (Richards, 2021).

The discourse on sustainable tourism is shifting from merely creative experiences to the search for social meaning, ethical values, and authentic cultural identity. The UNWTO (UNWTO, 2023) states that future tourism destinations must be not only economically competitive but also contribute to social cohesion, inclusivity, and peace. Tolerance of religious diversity becomes a relevant symbolic and social capital to be developed as the identity of community-based tourism destinations.

As a religiously diverse country, tolerance is part of the Indonesian people's philosophy of life, as embodied in the motto "Bhinneka Tunggal Ika" (Unity in Diversity). However, within this diversity, issues of interfaith intolerance persist (Setiabudi et al., 2022), so introducing a culture of interfaith tolerance can be incorporated into tourism packages (Aini et al., 2023).

Tolerance as a tourism package is still limited, but it has the potential to become a tourist destination (Ministry of Religious Affairs, 2022). Urban tourism is no longer solely

focused on physical attractions, but is evolving as a space for the production of social meaning, identity negotiation, and cross-cultural learning. Tourism villages based on religious tolerance are becoming relevant not only as recreational destinations but also as social communication spaces that represent the lived practice of diversity at the grassroots level (UNTWN, 2023).

One village that serves as a social space representing the practice of tolerance is Kampung Pulo Geulis in Bogor City, a multicultural residential area inhabited by people of various religions and ethnicities who live side by side harmoniously (Setara-Institute, 2023). Kampung Pulo Geulis is not only visually appealing (murals, art, culinary delights), but also socially appealing, representing a pluralistic society comprised of various ethnicities and religions living harmoniously side by side, including Muslim and Chinese communities who respect each other's religious practices. Kampung Pulo Geulis was designated by the Bogor City Government as a thematic tourism village developed to introduce the history, cultural values, and lifestyle of the local community as a tourist attraction in downtown Bogor. This village boasts potential in the form of murals, traditional culinary delights, and distinctive cultural activities, but its management is still in its infancy (Handari & Bella, 2022). Although Pulo Geulis has tourist appeal, it still faces various challenges, including destination branding.

Destination branding is no longer understood simply as creating a logo, slogan, or promotional material, but rather as a strategic process to affirm a place's identity, build shared meaning, and orchestrate a consistent experience across various touchpoints (spaces, services, stories, and communication channels). Destination branding emphasizes a destination identity that emphasizes values of coexistence, interfaith dialogue, security, and openness. This experiential tourism and cultural exchange encourages return travelers and serves as destination guides (Escobar-Farfán et al., 2024).

As the concept of community-based tourism develops, tourist villages are no longer positioned solely as recreational destinations based on physical features or spatial aesthetics, but rather as a medium for representing the values, identity, and social practices of local communities. In destination branding studies, brands are positioned as expressions of identity that must be managed sustainably, involving policies, communication practices, and stakeholder participation to ensure a destination has a clear position amidst competing

destinations (Puyraz & Ümit, 2026). Destination branding is a strategic instrument for building a sustainable image, differentiation, and tourist appeal (Alhaddar, 2025), but many tourist village branding practices in Indonesia remain superficial, visually oriented, and poorly articulate the socio-cultural values entrenched within the community (Lestari et al., 2025).

Pulo Geulis Village in Bogor City, West Java, is an example of a multi-ethnic and multi-religious residential area with a long history of interfaith coexistence. The presence of interfaith places of worship within the same area, the practice of mutual cooperation, and relatively harmonious social relations have made Pulo Geulis known as a "village of tolerance." Pulo Geulis has a unique characteristic that distinguishes it from other tourist villages (Handari & Bella, 2022): the practice of tolerance for religious diversity manifested in daily social relations, spatial symbols, local traditions, and community communication mechanisms. These values have the potential to become the core branding identity of a tolerance tourism village (Saputra, 2023).

In recent years, this area has been developed as a tourism village based on culture and tolerance. Although Kampung Pulo Geulis has been recognized as an area with a relatively high level of religious tolerance, the development of the tolerance tourism village branding still faces several challenges. The branding tends to be fragmented, emphasizing visual aspects and event-based promotions, and has not fully explored and represented the practice of tolerance as an authentic social experience. Furthermore, community involvement in the branding process remains limited and has not been structured in a participatory manner. These issues raise fundamental questions about how a branding strategy for tolerance tourism villages should be developed to align with the values of local wisdom and the social practices of multireligious communities.

Studies on destination branding over the past five years have shown a significant shift from visual and symbolic promotional approaches to branding based on values, social experiences, and community engagement. Alhaddar (2025) examines tourism destinations through sustainability values and interactions with environmentally conscious tourists. Arsyia Rianda Mukti (2024) examines a community-based tourism destination branding model with a focus on local values and community engagement. Parenthen (2025) examines the relationship between destination branding and tourist loyalty, a recent research trend.

Similarly, Wayan Utama (2025) examines community involvement in strengthening destination branding in various rural destinations in Indonesia. Studies on tourism villages typically focus on the creative economy, community-based tourism management (Salim, 2025), and the use of digital media for destination promotion (Kinasih & Primasari, 2024). Meanwhile, research on religious tolerance in the tourism context is still relatively limited and tends to discuss tolerance as a social impact of tourism, rather than as a core destination branding strategy (Richards, 2021). Several studies on local wisdom emphasize its role in maintaining social harmony and cultural sustainability, but few have explicitly integrated it into a tolerance-based tourism village branding framework (Bilal et al., 2024).

Based on this review, a research gap exists. Normatively (*das sollen*), the development of a tolerance tourism village is expected to apply the principles of community-based branding that is participatory, inclusive, and rooted in local wisdom. Branding should represent tolerance as a living social identity, built through the active involvement of residents across religions, and consistently communicated through narratives, symbols, and tourism experiences. However, empirically (*das sein*), the branding practices of Kampung Pulo Geulis demonstrate a gap between ideals and reality. Tolerance branding is still positioned primarily as a destination label and promotional message, while the daily communication practices of interfaith communities have not been fully articulated as a key branding force. Furthermore, community participation in the process of formulating identity and branding strategies is still suboptimal, resulting in the potential of local wisdom being underutilized. This gap presents a research gap requiring further in-depth study. Unlike previous research that positions tolerance as a social impact of tourism, this study places tolerance at the heart of a community-based destination branding strategy. It not only captures how branding is implemented but also explores how the value of tolerance is constructed, communicated, and negotiated within the social practices of the Pulo Geulis community.

Based on this description, this study aims to analyze the branding strategy of the Religious Diversity Tolerance Tourism Village in Pulo Geulis Village, Bogor City, based on local wisdom, and examines the role of community participatory communication in building an inclusive, authentic, and sustainable tourism destination identity.

## **II. THEORETICAL STUDIES**

This research is based on several theories.

### **1. Place Branding**

Place branding emphasizes that place identity is constructed through the interaction of historical narratives, cultural symbols, and social experiences shared by visitors and local residents (Anholt, 2010). Tourism villages, as branding, are inseparable from the social life of the community as producers of meaning. Place branding theory views place branding as a social communication process that shapes a region's identity through the interaction of social practices, cultural narratives, symbols, and experiences shared by the public. Kavaratzis (2008) explains that place branding works through three layers of communication. First, primary communication, which is the actual practices that take place in a place, such as patterns of social interaction, daily community activities, spatial planning, and local policies. Second, secondary communication, which consists of promotional messages delivered through official media, such as tourism promotional materials and communication campaigns. Third, tertiary communication, which is the perception and image formed through direct visitor experiences and word-of-mouth communication in public spaces.

The concept of place branding extends beyond promotional messages, but also involves image construction, social experiences, and the involvement of various stakeholders in the process. Place branding implementation must be managed through a comprehensive communication strategy involving integrated marketing (Mutma & Dyanasari, 2025), and must consider the legitimacy and inclusiveness of stakeholders in its implementation (Bisani et al., 2024). Furthermore, brand identification and tourist loyalty reflect the role of digital content, and destination image also plays a crucial role as a predictor of tourist behavior (Jimenez-García et al., 2025). In this context, a tolerant tourism village reflects the lived practices of a multireligious community, such as interfaith interaction, mutual cooperation, and the use of shared public spaces as primary forms of communication that serve as the main foundation of a destination's identity. Therefore, a credible branding strategy rests on consistency between these social practices and the narrative communicated to the public.

### **2. Community-Based Tourism and Community Participation**

The Community-Based Tourism (CBT) approach emphasizes that local communities are the primary actors in the planning, management, and communication of tourist

destinations (Goodwin & Santilli, 2009). CBT is based on the principles of participation, social ownership, and the utilization of local values as the foundation for sustainable tourism development. Arnstein (1969), through his concept of the ladder of participation, emphasized that meaningful participation occurs when communities are involved in the decision-making process, not merely symbolically.

The Community-Based Tourism (CBT) approach positions local communities as key actors in tourism destination management, involving them in the planning, implementation, and evaluation of tourism activities (Mukti & Rofiah, 2024). Community empowerment and cross-stakeholder collaboration increase community participation in tourism activities and impact local well-being (Handayani et al., 2025). Furthermore, bibliometric studies indicate that community involvement is not only socially important but also a core element in sustainable tourism development (Novianty & Rahmanita, 2025). Meanwhile, active community involvement in communication and marketing also strengthens the destination's image and branding, particularly in the context of integrating culture and nature (Sutama et al., 2025).

In branding a tolerant tourism village, interfaith community participation is a crucial prerequisite so that the tolerant identity is not merely a promotional label but is internalized as a sustainable social practice. The CBT approach in this study was used to assess the extent to which the tolerant tourism village branding strategy involves local communities in building, managing, and communicating a destination identity based on local wisdom.

### **3. Branding Strategy**

Strategy is a company's long-term goals, as well as the utilization and allocation of resources essential to achieving them. According to Kotler (2016), branding is part of a marketing strategy that aims to build brand identity, image, and differentiated value in the minds of audiences. Destination branding demonstrates a shift in focus from mere visual promotion to more holistic and contextual strategies, such as the role of visual identity in increasing destination visibility (Putri et al., 2025) and the contribution of digitalization and communication to enhancing the image of modern destinations (Hasan et al., 2025). Furthermore, studies on local wisdom-based destination branding report that synergy between tourism programs and local community involvement can sustainably enhance a destination's image and competitiveness (Lestari et al., 2025). Tourism experiences have also been shown

to strengthen destination brand identity through visitor emotional engagement (Yuda et al., 2024), while other research confirms that destination branding has a positive correlation with tourist loyalty (Pareniden & Junaidin, 2025). In terms of destination branding, the Pulo Geulis tourist village is the uniqueness (value proposition) of a place and distinguishes it from other destinations.

### **III. RESEARCH METHODS**

This research uses a qualitative approach with a case study design in Kampung Pulo Geulis, Bogor City. Data collection was conducted through in-depth interviews with community leaders, tourism village managers, and interfaith residents, participant observation of social activities and symbolic spaces within the village, and analysis of documents and promotional communication materials. Data were analyzed thematically to identify narrative patterns, symbols, and communication practices that shape the branding strategy of the tolerance tourism village.

### **IV. RESEARCH RESULTS**

#### **1. Social Practices of Tolerance as Primary Communication Branding**

Research results show that religious tolerance in Kampung Pulo Geulis is manifested in the community's daily social practices. Interfaith interactions occur openly through mutual cooperation activities, community service, and the use of shared public spaces without segregation based on religious identity. The presence of places of worship representing different religions within the same village also serves as a physical element that represents multireligious life. These practices are not organized as artificial tourist attractions, but rather are part of the residents' social routines that have been passed down through generations. Tourists generally witness and experience these patterns of social relations directly through informal interactions with residents.

The findings regarding the social practices of tolerance in Kampung Pulo Geulis reinforce the concept of primary communication in place branding theory, where destination identity is formed primarily through concrete practices directly experienced by the public (Kavaratzis & Ashworth, 2005). The vibrant and recurring practices of tolerance in the community's daily lives make the identity of a tolerance tourism village authentic, not symbolic. This situation aligns with Anholt's view (Anholt, 2010), which emphasizes that a



strong place reputation cannot be built solely through promotion but must be rooted in consistent social realities.

## **2. Narratives and Symbols of Tolerance in Secondary Communication**

At the promotional communication level, Kampung Pulo Geulis has developed a narrative of tolerance through various media, including murals themed around diversity, social media content within the tourism village, and tourism activities based on local history and culture. The narrative emphasizes interfaith harmony, ethnic diversity, and the value of togetherness as the village's identity. However, research also indicates that the development of the branding narrative is not yet standardized and still depends on the momentum of activities or the initiatives of specific actors. There are no guidelines for the branding narrative that are mutually agreed upon by all village stakeholders.

Based on interviews with visitors, perceptions of Kampung Pulo Geulis are generally positive. Visitors view the village as a friendly, inclusive social space with an atmosphere of tolerance that is felt in daily interactions. The experience of interacting directly with residents is the primary factor shaping this impression, more so than the promotional materials they accessed before visiting. These experiences are then shared by visitors through personal stories, recommendations to others, and social media posts, shaping public perceptions that develop organically.

However, findings also show that this branding narrative is not yet fully structured and remains sporadic, dependent on specific events or the initiatives of specific actors. From a place branding perspective, this situation demonstrates the need to strengthen consistency between primary and secondary communication to create a more cohesive destination identity (Pike, 2009).

From Kotler's perspective, this narrative of tolerance serves as a brand identity and value proposition that differentiates Pulo Geulis from other destinations (Kotler, 2016). However, unlike commercial branding, this differentiation is symbolic and social, not merely competitive.

## **3. Visitor Perceptions and Tertiary Communication**

Based on interviews with visitors, perceptions of Kampung Pulo Geulis are generally positive. Visitors view the village as a friendly, inclusive social space with an atmosphere of tolerance that is felt in daily interactions. The experience of interacting directly with residents

is a primary factor in shaping this impression, more dominant than any promotional materials they accessed before visiting. These experiences are then shared by visitors through personal stories, recommendations to others, and posts on social media, thus shaping public perception that develops organically.

The positive visitor perceptions of Kampung Pulo Geulis demonstrate the important role of tertiary communication in strengthening a destination's image. Authentic social experiences generate credible and highly disseminated word-of-mouth narratives, as emphasized by Kavaratzis (Kavaratzis & Ashworth, 2005). This suggests that tourists' firsthand experiences are the most effective communication medium for branding tolerance tourism villages.

#### **4. Community Participation in Branding Strategy**

The research findings indicate that local communities are actively involved in social practices of tolerance and daily tourism activities. However, community involvement in the formal formulation of branding strategies remains limited. Decision-making regarding branding narratives and tourism village promotions tends to be dominated by managers and certain figures, while some residents play a role in implementing activities. Interfaith community participation occurs more at the operational and informal levels, rather than in the strategic branding planning stage.

From a community-based tourism perspective, the research findings indicate that local communities are actively involved in social practices of tolerance and tourism activities, but their involvement in the planning and formulation of branding strategies remains limited. The role of community leaders and tourism village managers is relatively dominant, while some residents participate informally through daily activities.

Referring to Arnstein's ladder of participation (Arnstein, 1969), this level of participation ranges from consultation to partnership, but has not yet fully achieved community control in strategic decision-making. This situation indicates a gap between the ideal of CBT, which places the community as the full subject of branding, and actual practice (Goodwin & Santilli, 2009).

#### **5. Branding a Tolerance Tourism Village**

According to Harish (Maulida, 2019), tourism branding is the process of establishing a unique or distinctive characteristic of a tourism destination and communicating it to tourists

or investors using a name, tagline, symbol, design, or a combination of these media to create a positive image.

The diversity of the Pulo Geulis population dates back hundreds of years, as evidenced by the Pan Kho Bio Temple (now known as the Maha Brahma Temple), which has existed since 1703 and was designated a cultural heritage site in 2011. This three-century-old temple is an icon of the Pulo Geulis Tourism Village. The temple serves as a place of worship for the Chinese community. Pulo Geulis also houses two mosques and three prayer rooms, and some Christians use their homes for services.

Furthermore, Pulo Geulis Village boasts megalithic sites and the story of the Pakuan Pajajaran Kingdom, which served as a resting place for the royal family and held various royal ceremonies. In the Bogor Pantun (Pantun Bogor), the island is often referred to by various names, such as in the story of Munding Laya Dikusuma, where it is called Pulo Putri, Nusa Larang (Island forbidden to the public), and Sipatahunan, meaning defense, due to its location on the steep and deep Ciliwung River, which served as an outer fortress to keep enemies from entering the kingdom's territory. While the history and cultural diversity that characterize Pulo Geulis as a tourist destination have not yet been able to support the development of the ethnic tourism village community.

Hermawan Kertajaya (Kertajaya, 2014) states that a tourism destination branding strategy can be developed through three basic strategies: positioning, differentiation, and branding. These three strategies are interrelated and serve as the foundation for building a competitive image and reputation for a tourism destination. First, positioning involves the process of cultivating a specific image and perception of the tourism destination in the minds of the public or potential tourists. Effective positioning requires destination managers to determine a core selling point (value proposition) that differentiates the destination from competitors. Tourism positioning is not only based on physical advantages but also on the symbolic value, social experiences, and cultural meaning offered to tourists. Kampung Pulo Geulis is positioned as a "tolerance tourism village" that emphasizes harmonious multi-religious life as the destination's primary identity. The value of tolerance is positioned as a unique and valuable social experience, thus gaining competitiveness compared to other tourism village destinations that tend to emphasize solely visual or cultural aspects.

Second, differentiation, the effort to differentiate a tourism destination product through three main elements: attractions, accessibility, and amenities. Attractions encompass the main attractions offered by the destination, whether cultural, historical, or social experiences. Accessibility relates to the ease of reaching the destination for tourists, while amenities encompass the available supporting facilities. Although the attractions offered by a destination may appear similar to those of competitors, differentiation can be created through variations in amenities and experiences experienced by tourists. In Kampung Pulo Geulis, differentiation lies not solely in physical attractions, but rather in the interfaith social interactions experienced directly by tourists. Thus, destination differentiation is built through a combination of social attractions, easy access to urban areas, and community-based amenities that support an inclusive tourism experience.

Third, branding. Branding strategies, according to Kertajaya (Kertajaya, 2014), emphasize the importance of managing a destination's image and reputation by fulfilling promises communicated to tourists. Branding goes beyond creating a logo or slogan, but rather focuses on the destination's ability to build trust through consistency between the message conveyed and the experience experienced by tourists. The branding of Kampung Pulo Geulis is understood as the process of maintaining consistency between the communicated narrative of tolerance and the social practices experienced by tourists. When the tourism experience aligns with the promised image, tourist trust is built and the destination's reputation is continuously strengthened.

## **6. Tolerance of Religious Diversity in the Pulo Geulis Community**

Research results indicate that tolerance of religious diversity is a vibrant social practice embedded in the lives of the people of Kampung Pulo Geulis. Residents understand tolerance as an attitude of mutual respect and appreciation for differences in beliefs in living together, without discrimination against any particular religious group. This practice of tolerance is reflected in daily interactions between residents, the shared use of public spaces, and the acceptance of places of worship belonging to different religions within the same residential area.

This tolerance for religious diversity is a characteristic recognized by tourists and perceived as unique to Kampung Pulo Geulis compared to other tourist villages. Interviews with Bogor City tour guides revealed that the harmonious relationships between residents,

despite their differing religious beliefs, are a key attraction for tourists. Tourists are drawn to Pulo Geulis not only to see the village's physical environment, but also to witness and experience firsthand the harmonious and inclusive social life.

This practice of tolerance has also given rise to a diversity of cultural expressions that have developed into tourism products. The Pulo Geulis community produces a variety of culinary products, such as bakpao (steamed buns), cungkkring (rice cakes), kue blok (block cakes), and other specialties that reflect cross-cultural encounters. Furthermore, residents maintain the traditional arts of calung and pencak silat (silat), as part of Sundanese tradition, as well as the skill of making lion dances, representing Chinese cultural influences. These various cultural products have then been developed into commercial products and cultural events for visitors to enjoy.

The findings of this study indicate that tolerance for religious diversity in Kampung Pulo Geulis serves as a primary positioning tool in the tourism village's branding. Referring to the concept of tourism destination branding strategy proposed by Kertajaya (Kertajaya, 2014), positioning is an effort to instill certain values and images in the public mind. Tolerance is not merely positioned as a normative value, but as a social identity that distinguishes Pulo Geulis from other tourist destinations.

This tolerance positioning is reinforced through tourism product differentiation born of the community's multicultural lifestyle. Differentiation is not only evident in physical attractions, but especially in the social and cultural experiences resulting from the practice of tolerance. The diverse culinary scene, traditional arts, and handicrafts that thrive in Pulo Geulis demonstrate that religious tolerance fosters productive and creative cultural encounters. Destination differentiation can be built through attractions, amenities, and experiences that provide added value compared to competitors.

The tolerance practiced by the Pulo Geulis community serves as primary communication, a tangible experience directly experienced by tourists (Kavaratzis et al., 2013). When tourists witness and interact directly with residents of various faiths in a harmonious atmosphere, the narrative of tolerance is not only communicated but also experienced empirically. This experience then strengthens tertiary communication through stories, recommendations, and positive perceptions that develop in the public sphere.

Furthermore, tolerance, as a consistent social practice, strengthens Kampung Pulo Geulis' image and reputation as a tourism village of tolerance. The consistency between the communicated values and the experiences experienced by tourists builds trust, which, in the concept of destination branding, is the foundation of a long-term reputation (Anholt, 2010). Thus, tolerance serves not merely as a branding slogan but as a substantive branding strategy rooted in the community's social life and contributing to the sustainability of the tourism village.

## V. CONCLUSION

Tolerance of religious diversity is the primary branding strategy of Pulo Geulis Tourism Village, rooted in the community's daily social practices. Tolerance serves not only as a normative value but also as a destination positioning that distinguishes Pulo Geulis from other tourism villages. Harmonious relationships between residents of different religions create differentiation in the form of diverse cultural products, such as culinary delights, arts, and handicrafts, which enrich the tourism experience. The consistency between the practice of tolerance practiced by the community and the narrative communicated to tourists authentically builds the image and reputation of the tourism village. Thus, the branding of Pulo Geulis Tourism Village proves effective when tolerance is positioned as a living and sustainable social identity, not simply a promotional slogan.

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