

## THE CHARACTER VALUES OF THE BEJI ANTABOGA SITE COMPLEX AS A RELIGIOUS TOURISM DESTINATION IN BANYUWANGI REGENCY

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### ABSTRACT

This research aims to identify the history of the Beji Antaboga site complex, the architecture of the Beji Antaboga site complex and the character values in the Beji Antaboga site complex that can be applied in everyday life. The method used is a qualitative approach and type of case study research using data collection techniques in the form of observation, interviews and documentation studies. The results showed the history of the Beji Antaboga site complex which is believed to be the temple of Maha Rsi Markandeya and the discovery of a spring in 1991 which is referred to as Tirta Tri Murti. There are symbols or buildings from six religions and one belief, namely, Hinduism, Islam, Christianity, Catholicism, Buddhism, Confucianism and Kejawen that coexist in one area with architectural characteristics of buildings that reflect each religion and belief. Character values such as tolerance, spirituality, mutual cooperation, harmony can be found in the Beji Antaboga site complex, these values need to be applied early in everyday life in order to minimize intolerant behavior that can divide the Indonesian Nation.

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## INTRODUCTION

Indonesia is a country rich in cultural diversity, regional languages, races, ethnic groups, and religions, as well as other abundant elements. The differences that exist in Indonesian society can be united under the Indonesian national motto of Bhineka Tunggal Ika (Unity in Diversity), but on the other hand, this diversity also has the potential to cause major conflicts due to intolerant attitudes (Heriawati & Manik, 2023). Intolerant behavior is rampant among the public and students, causing divisions among religious communities. The intolerance prevalent in Indonesian society is deeply concerning because it does not only affect certain religious groups but has also become a virus

infecting the younger generation in Indonesia (Subagyo, 2020). Intolerant behavior and unwillingness to accept differences, especially those related to other beliefs or religious practices, are characteristics of intolerance that manifest in various forms, such as racism, religious discrimination, and hate speech against minority groups, which continue to occur repeatedly in Indonesia (Nurhakim et al., 2024).

Banyuwangi Regency is one of the regional governments in Indonesia that has a diverse population in terms of ethnicity, race, culture, and religion. The population includes 1,737,425 Muslims, 18,233 Protestant Christians, 4,713 Catholics, 27,314 Hindus, 3,846 Buddhists, and 258 followers of other beliefs (Banyuwangi Regency Statistics Agency, 2024). This diversity inevitably leads to conflicts in the form of discrimination arising from intolerant behavior, such as the rejection of a non-Muslim student from attending SMP Negeri 3 in Genteng District. The student's non-Muslim religion was the reason for her rejection, as the requirement for enrollment was the obligation to participate in all religious activities at the school and wear a hijab (Sari & Wibowo, 2019). The construction of the Masjid al-Furqon mosque owned by the Muhammadiyah organization faced rejection from the local community, leading to acts of vandalism carried out by teenagers in Cluring District (Rahman, 2024). These examples illustrate instances of intolerant behavior found in Banyuwangi Regency.

Previous research has been conducted at historical sites in Indonesia, including the Beji Antaboga site. However, this research still has gaps in exploring the character values that are related to the Beji Antaboga site complex. Research conducted by (Rosidi et al., 2023) shows that the Beji Antaboga site symbolizes diversity and embodies tolerance that can be used for social studies learning, but this research only relates the Beji Antaboga site complex to its implementation in social studies learning at the elementary school level. Research conducted by (Widianto et al., 2023) shows that the Beji Antaboga site as a religious tourist destination is a welcoming place for people of all religions with different backgrounds, where interfaith religious activities can be conducted in the same location. However, this study has not yet thoroughly examined the practices at the Beji Antaboga site complex that reflect character values applicable to daily community life.

This study aims to fill this gap with innovative research linking the Beji Antaboga site complex to history lessons that can be applied not only at the elementary school level but also at the junior high and high school levels through existing media or technology. This research also links the Beji Antaboga site complex with character values reflected in the practices at the Beji Antaboga site complex, so that these values can be applied in everyday life. In response to the recent phenomenon of intolerance, which has become a national issue, activities that promote tolerance among religious communities are an important point in realizing a peaceful nation free from intolerance (Hero, 2021).

The novelty of this research focuses on an in-depth analysis to examine the relationship between the Beji Antaboga site complex and the character values that can be found through the practices at the Beji Antaboga site complex. Thus, these values can be implemented in everyday life and can be applied in history education not only at the elementary school level but also at the junior high school and high school levels.

The significance of this study lies in highlighting the relationship between character values and the Beji Antaboga site complex. By linking character values to the Beji Antaboga site complex, the community can learn about the character values found in the Beji Antaboga site complex so that these values can be applied amid the challenges of pluralism today. The importance of preserving cultural diversity and the values contained within it (Anatasya et al., 2024). These values need to be studied and applied to reduce intolerant behavior that still frequently occurs, so that society can appreciate and respect differences that coexist in daily life. This research can also serve as a learning recommendation linking cultural sites with character values.

This study aims to analyze the history and architecture of the Beji Antaboga site complex as a religious tourist attraction in Banyuwangi Regency and to identify the character values associated with the Beji Antaboga site complex.

This study also analyzes how the community applies these character values in their daily lives. This study fills the gap in previous research, which has not yet thoroughly explored the character values that can be associated with the Beji Antaboga site complex.

## RESEARCH METHOD

The research method used is a qualitative method and type of case study research. Qualitative research is a research method used to examine the conditions of natural objects, where the researcher is the key instrument (Sugiyono, 2022). Case study is a series of scientific activities carried out in depth about a program, event and activity, both at the individual, group, institution, or organization level to gain in-depth knowledge about the event (Rahardjo, 2017). Data collection techniques are an important step in the research process that aims to collect the necessary information to answer research questions. Some data collection techniques include interviews, observations and documentation studies. Data collection was carried out through observation, interviews and documentation. Observation was carried out by directly observing the interactions carried out by stakeholders, managers, communities and tourists at the Beji Antaboga site complex and observing ongoing religious events. Interviews were conducted through direct question and answer between researchers and informants. Informants in this research include site stakeholders, site managers, community leaders and tourists. Document study is one of the data collection techniques used in research to collect information from various types of documents related to the research topic. Researchers used visual documentation in the form of photos or videos showing the condition of the Beji Antaboga site complex, articles, journals, or documents related to the Beji Antaboga site complex to obtain various information related to the research. Data analysis techniques according to Miles and Huberman (in Abdul, 2020), the context of qualitative research is a systematic process involving data collection, data reduction, data presentation and drawing conclusions from the data collected. The results of data analysis that have been obtained can then be presented in narrative form to provide an overview of the topic under study. After the data is obtained through observation, interview and documentation techniques, data checking is then carried out and data presentation is based on the data obtained in the field.

## RESEARCH RESULTS AND DISCUSSION

### History of the Beji Antaboga Site Complex

Banyuwangi Regency has cultural sites and places of worship for various religions. It is surrounded by pine forests within the Perhutani Glenmore Forest Management Unit (KPH), located in Gunungsari Hamlet, Sumbergondo Village, Glenmore District. The Beji Antaboga site is a religious tourism area in Banyuwangi Regency, East Java, situated on the slopes of Mount Raung at an elevation of 400 meters above sea level. It is one of the sites associated with Rsi Markandeya, stretching from Gumuk Payung, Antaboga, to Gumuk Kancil (Safarani et al., 2023).

According to one of the custodians of the Beji Antaboga site complex, Mr. Gimin (Interview on June 9, 2025) explained that:

“As Hindus, every ceremony requires water or tirta. On the night before the ceremony is held the next morning, Mr. Wagimin, a custodian from Selorejo Village, performs a ritual at the Beji site in Selorejo. From this ritual, the custodian receives a whisper or guidance to go to Antaboga, where the three-pronged spring or Tirta Tri Murti was discovered in 1991. The water was then taken for the Tumpek Landep ceremony at the Sandya Dharma Temple in Selorejo Village.”

Tirta is known as holy water used as a means of practice in Hinduism, where tirta originates from water and it cannot be denied that the use of water outside the context of tirta is indeed very necessary for all of God's creations, whether plants, animals, or humans, because water is the nutrient of life for the universe and its contents (Paramita, 2021). According to Ruspawati (2023), in Hinduism, water is extensively used in ritual ceremonies for spiritual purposes, such as purification, making offerings, and honoring divine power.

Tumpek Landep is one of the ceremonies performed by Hindus every 210 days, celebrated on Saniscara Kliwon Wuku Landep. Tumpek Landep is celebrated in order to purify human tools made of metal or iron. The philosophical meaning of the Tumpek Landep celebration in Hinduism is “pinaka landeping idep,” which means that Tumpek Landep serves as a medium to sharpen the mind (Puger, 2022). Tumpek Landep is a ceremony to commemorate the descent of the power of Sang Hyang Widhi's manifestation into the universe, while also expressing gratitude and thanks to the Creator for granting ease, grace, and sharpness of thought, carried out through the purification of sacred objects and items made of steel and metallic materials such as iron, gold, silver, and bronze (Saraswati et al., 2019).

Mr. Gimin added that:

"The discovery of the spring was made by a Balinese ritual leader named Jro Mangku Tiste, who performed a ritual at Antaboga and received guidance that there was indeed a sacred spring where we could all pray and worship. Jro Mangku Tiste, along with his followers, including local officials and Hindu devotees from the Selorejo area, returned to Antaboga in 2011 to begin constructing sacred structures. These structures are not intended for a single religious group but for all religious communities."

The Beji Antaboga site began construction and became an icon for religious communities in 2011, specifically after the Hindu community around the Antaboga area received guidance to designate Antaboga as a place for interfaith harmony. From there, the Antaboga site was established as a religious tourist destination. The naming of this site as the Beji Antaboga site or Ontobugo (in Javanese) derives its meaning from “anta,” meaning water, and “boga,” meaning food. Thus, Antaboga or Ontobugo signifies the sources of life and happiness for all of us (Wahyuni et al., 2019).

Mr. Nyoman Swasa, as a traditional leader, explained (in an interview on June 9, 2025) that:

“Beji Antaboga is believed to be the resting place of Maha Rsi Markandeya, a religious figure who spread Hinduism. Maha Rsi Markandeya came to Antaboga to perform a ritual before continuing his journey to open up land or settlements in Bali.”

Maha Rsi Markandeya's sacred journey to spread Hinduism across the archipelago began in the 8th century. This journey began in the regions of Mount Salak, Dieng, Blitar, Kediri, Bromo, Lumajang, Mojokerto, Bondowoso, and the Raung region (Pageh & Rai, 2014). Maha Rsi Markandeya traveled to Mount Raung to meditate. Maha Rsi Markandeya received a divine revelation or guidance to establish settlements or settlements in Bali, then Maha Rsi Markandeya traveled directly to Mount Toh Langkir or Mount Agung to open up land, but Maha Rsi Markandeya failed, so he returned to meditate at Mount Raung, where Maha Rsi Markandeya received guidance that the condition for his success was to plant Panca Datu, consisting of five metals: gold, silver, copper, bronze, iron. Finally, the place where Maha Rsi Markandeya performed the ceremony by planting the Panca Datu became a temple known as Pura Basukian or Pura Besakih (Pageh & Yasa, 2020).

The Beji Antaboga site complex as a religious tourist destination is inseparable from spiritual and cultural journeys. The diversity that coexists in one area reflects the symbol of harmony among religious communities, which is clear evidence that differences are not a barrier to living in harmony and coexistence.

### **Architecture of the Beji Antaboga Site Complex**

The Beji Antaboga site complex is not just a place of worship, but also showcases an architectural masterpiece or building that reflects the diversity and tolerance among religious communities in Indonesia. As one of the religious tourism sites in Banyuwangi Regency, the Beji Antaboga site complex has a unique feature as a religious tourism destination that unites six places of worship from various religions within one area, with architecture that blends traditional elements characteristic of Bali and Java. Visitors are advised to fill out their information first before entering further into the site area. Visitors wishing to rest are provided with a resting area in the form of a long pavilion located west of the Ratu Gede Dalem Ped shrine.

The buildings and shrines for Hindu worship have the distinctive traditional Balinese architectural style, featuring distinct sections such as shrines and mandalas. Regarding the architecture of buildings for Hindus, Mr. Gimin explained (in an interview on June 9) that:

“Regarding the architecture, each shrine has its own symbol. Upon entering, there are two small shrines at the entrance, akin to security guards or gatekeepers in our daily lives. Further inside, there is the Ratu Gede



Dalem Ped shrine, which serves as a guardian before entering the more sacred main area, with the shrine's architecture featuring the Penataran style of Ratu Gede Dalem Ped. To the north of the long hall is the Petirtaan Dewi Uma for purification, and after that, entering the main area under the banyan tree, there is a temple for us to pray, and inside the temple is the Siwa Buddha shrine. For Hindus, Ida Ratu Gede Mas Macaling is a spiritual figure who is considered a protective figure with magical powers, especially in maintaining the balance of nature and protecting people from evil spirits (Made & Kurnia, 2025).

Buildings and shrines for Hindu worship have distinctive features of traditional Balinese architecture, which includes different parts such as shrines and mandalas. The main building that serves as the center for Hindu ceremonies and religious activities is Pura Beji Antaboga, located under a banyan tree or apak tree, with an architectural concept divided into three areas, known as Tri Mandala. According to (Agung & Suryada, 2012), within the temple complex in Bali, there is a concept of dividing the area into three zones, known locally as the Tri Mandala concept (the concept of three areas). This concept essentially serves as a guideline for dividing the temple complex into three areas or zones based on their level of sanctity. The three areas are respectively known as nista mandala or jaba sisi as the outer area, madya mandala or jaba tengah as the transitional or central area, and utama mandala or jeroan as the innermost area.

Mr. Gimin added that:

"There is a shrine to Mother Earth with a temple-style architecture, a shrine to Lord Vishnu with a Garuda bird-style architecture, and a shrine to Lembu Nandini with a Lembu Nandini-style architecture alongside a Padmasana with a turtle and dragon-style architecture. In addition to these shrines, there are three main sacred springs that are used, namely the sacred spring of Dewi Uma, which is used as a place for purification, where the mistakes made by humans cannot be erased but can be melted away, so this place is used for purification rituals, the sacred spring of Dewi Gangga, which is used as a place for cleansing humans of their sins, and the sacred spring of Bedawang Nala, which is used as a place for prayer."

The Pelinggih Ibu Pertiwi is located north of the temple. Ibu Pertiwi in Balinese Hinduism is manifested in various forms, such as the pelinggih saptapatala. Mother Earth is worshipped and revered as the manifestation of the earth that sustains all living creatures within it, inhabited by humans, animals, plants, and objects of the universe (Penawati et al., 2019). The shrine of Nandini the Cow is located on a hill north of the Petirtaan Dewi Gangga. The white cow known as Nandini is the vehicle of Lord Shiva, symbolizing loyalty and devotion (Astrid et al., 2025), while the shrine of Lord Vishnu is located north of the Pieta statue. Garuda serves as the vehicle of Lord Vishnu in the teachings of Hinduism (Musfiroh et al., 2021).

The Dewi Uma bathing place is located north of the long hall and is divided into two sections used for bathing women and men. In the middle of the Dewi Uma bathing place is a Ganesha shrine with an architectural design in the form of an elephant statue. The Ganesha statue is depicted as an elephant imagined in the form of a human body with an elephant's head (Indrayasa, 2020). The Dewi Gangga bathing pool is located north of the Buddha statue and the Dewi Kwan Im altar, while the Bedawang Nala bathing pool is located east of the Southern Sea Queen statue.

The buildings or symbols for Buddhists and Confucians are statues of Buddha sitting or meditating, reflecting tranquility, and an altar to the goddess Kwan Im with an architectural design featuring a statue of the goddess Kwan Im standing on a lotus flower in the middle of a pond. Both buildings are located side by side to the north of the temple. The lotus flower in Confucianism symbolizes purity, as it remains clean and beautiful even though it grows in mud. Kwan Im herself symbolizes metta and karuna. Metta is interpreted as a form of selfless love without expectation of reward, while karuna is the quality of compassion that arises from feelings of pity. Thus, the Goddess Kwan Im is symbolized as a goddess embodying empathy, sympathy, and love for all humanity on Earth (Utari et al., 2024).

The buildings or symbols for Christians include a statue of Jesus, located on a rocky hill next to a statue of the Virgin Mary as a symbol for Catholics. In addition, there is a Pieta statue depicting Jesus lying in the lap of the Virgin Mary. These three structures are aligned and situated side by side to the east of the temple. The Virgin Mary is depicted in two ways through her statues: if she is shown wearing a crown, it signifies that she is the daughter of heaven, and one statue depicts Jesus after his crucifixion in the Virgin Mary's lap. This statue by Michelangelo is placed in a special location with the purpose of serving as a place of lamentation for Catholics facing trials, so they

are not overwhelmed by anxiety. Just as Muslims pray to have their sorrows lifted, Catholics pray before the Pieta statue (Nuriz et al., 2023).

The building or symbol for Muslims is a mosque with architectural features typical of a mosque, including a dome at the top and facilities for performing ablutions. The mosque is located to the east of the temple, not far from the entrance. The mosque is equipped with prayer facilities for both men and women, so Muslim tourists who wish to worship can do so at the mosque.

The building or symbol for the community that follows the Kejawen belief system is a statue of the Queen of the Southern Sea, dressed in green-dominated attire, as a revered figure and spiritual object. The Queen of the Southern Sea plays a significant role in the Kejawen belief system and practices, believed to be the supernatural ruler of the southern seas of Java Island. The location of this building is adjacent to the Bedawang Nala spring and is situated on the western side, not far from the mosque.

The Beji Antaboga site complex is not only a place of worship but also a symbol reflecting tolerance, with its architecture comprising six religions and one belief system within a single area. Each building reflects different values and cultures.

### The Complex Character Values of the Beji Antaboga Site

The Beji Antaboga site has values that can be applied to everyday life. In addition to the Beji Antaboga Temple for those of the Hindu faith, the area also features a mosque for Muslim visitors, a Buddha statue and an altar dedicated to the Goddess Kwan Im for Buddhist and Confucian visitors, as well as other places of worship such as Mount Bunda Maria and Mount Jesus for Christian and Catholic visitors (Rosidi et al., 2023).

The Beji Antaboga Site Complex is a true reflection of how symbols and places of worship of each religion coexist side by side in one area. This diversity is not only a tourist attraction, but also an educational space that teaches character values. Visitors to the site are not only treated to the natural beauty and architectural splendor of the structures within the Beji Antaboga Site Complex they can also witness firsthand practices related to tolerance, spirituality, cooperation, and harmony, enabling these values to be studied and applied in daily life.

According to Mr. Gimin (Interview on June 25, 2025), he explained that:

"On the 15th day of the full moon in the Javanese calendar every seventh month, the Piodalan ceremony is held at the Beji Antaboga site complex, which takes place annually. Piodalan is a ceremony to commemorate the birth of a child, with the purpose of expressing gratitude and thanks to God for being born into this universe. In addition to Piodalan, the local community also holds a Tasyakuran ceremony every year in the month of Sura with the aim of expressing gratitude and thanks to the giver of the water source at Beji Antaboga, as the community takes water from Antaboga for their daily needs."



Figures 1 and 2. Piodalan ritual ceremony at the Beji Antaboga site complex  
(Source: Personal documentation, July 9, 2025)

The diversity of religious symbols and beliefs used as places of worship to show respect, gratitude, and thanks to God through religious activities such as ceremonies or rituals is a manifestation of spiritual character values. In its implementation, these rituals not only contain spiritual values but also social values such as mutual cooperation, togetherness, and harmony, which remain strong components in the performance of rituals (Mariana et al., 2025).

Religion, as a system of belief and practice related to the sacred, works to strengthen social solidarity. There are two main aspects of religion, namely the sacred and the profane. The sacred aspect includes things that are considered holy and respected, while the profane aspect includes everyday matters. Religious practices such as ceremonies and rituals can help strengthen social bonds and create a collective identity among members of society (Durkheim, 1912).

The value of mutual cooperation on this site is implemented through the unity among religious communities in maintaining and caring for the cleanliness of the environment. The application of this value can also be seen in the Hindu ceremonies, one of which is the Piodalan ceremony. Before performing the ceremony, Hindu devotees work together to assist in the preparations for the ceremony. However, members of the community or tourists who are not Hindu devotees are also permitted to participate in these activities.

In applying the value of mutual cooperation, Mr. Supeno (Interview on July 9, 2025) explained that:

“As the manager here, my responsibility is to manage and maintain this place. In doing so, I am not alone but work with other managers, so we must also cooperate. As a manager, I do not discriminate against tourists of different religions; we must respect each other’s differences. As for spirituality, it depends on each person’s beliefs.”

Mr. Dio (Interview on July 9, 2025) explained that:

“In applying the values of tolerance and mutual cooperation, as a Hindu surrounded by Muslims, I often help out at events at the mosque near my house, especially since tourists who come here are not only Hindus, but also people of other faiths who come here and carry out activities side by side.”

The Beji Antaboga site complex, believed to be the resting place of Rsi Markandeya, and the presence of a sacred spring at the site are a true reflection of the cultural values upheld by the local community. The spirit of cooperation and harmony evident through religious practices, rituals, and traditions demonstrates how cultural and spiritual values are closely intertwined. Culture plays a significant role in shaping social and environmental awareness across various social levels. The values and norms embedded in cultural traditions teach the community to respect the environment and others (Amelia, 2023).

The practices at the Beji Antaboga site complex demonstrate the embodiment of the character values present at this site. By witnessing these practices, tourists, especially the younger generation, can understand and learn that differences are not an obstacle to living harmoniously side by side. The Beji Antaboga site complex can serve as an educational space that teaches the ability to understand, respect, and actively participate in society. These values need to be instilled through integration into lesson materials, habitual activities at school, and through a personal approach to students (Abdullah et al., 2025).

Modeling is an activity in daily behavior that is not programmed because it is done without boundaries and time constraints. This exemplary behavior involves setting a good example through positive actions, with the aim of becoming a role model for students (Zulhijrah, 2015). A strong character can foster peaceful coexistence among people and create a world filled with goodness, free from violence and immoral actions (Iqbal, 2020).

The Beji Antaboga Site Complex, as a symbol of unity and harmony in diversity, emphasizes the importance of mutual respect and appreciation for the diversity of ethnic groups, religions, races, and cultures in Indonesia. This reflects the principle of *Bhinneka Tunggal Ika*. *Bhinneka Tunggal Ika* is the motto of the Republic of Indonesia, meaning “unity in diversity.” *Bhinneka Tunggal Ika* serves as the foundation for achieving unity and solidarity. It also plays a crucial role in uniting the diverse communities of Indonesia (Rahman et al., 2020).

## CONCLUSION AND RECOMMENDATIONS

### Conclusion

The Beji Antaboga Site Complex is a manifestation of the diversity and harmony of religious communities in Indonesia, with various different religious symbols coexisting in one area, such as the Beji Antaboga Temple as a symbol for Hindus, the Altar of the Goddess Kwan Im and the Buddha Statue as symbols for Confucians and Buddhists, and the statues of Jesus and the Virgin Mary as symbols for Christians and Catholics, a mosque as a symbol for Muslims, and a statue of the Southern Sea Queen as a symbol for the Kejawan belief system. This uniqueness creates a peaceful and harmonious atmosphere among people of different faiths.



The history, architecture, and ceremonial and ritual activities held at the Beji Antaboga site complex reflect cultural, spiritual, tolerant, and cooperative values that can be applied in daily life. The values found at the Beji Antaboga site align with the principle of Bhinneka Tunggal Ika, which emphasizes unity in diversity. These values should be instilled from an early age to prevent the rise of intolerant behavior in society. Therefore, the Beji Antaboga site is not only a model for religious tourism focused on spiritual values but also on strengthening social values. The Beji Antaboga site complex can be a place that strengthens character values to be applied in daily life, creating a society that respects and values differences, thereby fostering a peaceful and harmonious environment among religious communities in Indonesia.

The presence of the Beji Antaboga Site complex can serve as a medium for building awareness that harmony can be created through active dialogue rather than just passive tolerance. This can be seen from the tourists and communities from various backgrounds engaging in conversation to build mutual understanding. Additionally, this site can be utilized as an educational tool applicable to all levels of education, from elementary school through high school, to observe how the values of Pancasila are directly applied in real-world examples.

## Recommendations

Cultural sites play an important role in shaping and strengthening character values in society. The Beji Antaboga site complex, with its history and architecture that symbolize diversity, can serve as religious tourism that not only reflects spiritual values but also reflects social values that can be applied in community life. By linking the Beji Antaboga site complex with character values, society can apply the character values found in the Beji Antaboga site complex to daily social life to create a peaceful environment despite coexisting with various diversities and differences. This site can serve as a medium and tool for schools to apply in education to strengthen character education, thereby creating students who are not only academically intelligent but also possess noble character. Additionally, linking character values with the Beji Antaboga site complex can be a recommendation for the development of religious tourism that not only emphasizes spiritual functions but can also be enriched with social values, so that visitors can absorb and apply the character values present within it.

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