

Religious Moderation of Diaspora Hindus in West Jakarta

I Ketut Sukadana¹, I Ketut Suda², I Gusti Agung Paramita³
Universitas Hindu Indonesia¹²³
sukadana@gmail.com, suda.unhidps@yahoo.com, paramita@unhi.ac.id

ABSTRACT

This study examines the moderation of Hindu diaspora in West Jakarta amidst the majority of Muslims. This study is a qualitative research type, because this study is presented in a descriptive analytical interpretative manner. Data collection methods are participant observation, interviews, and document studies. Field data were analyzed using interpretive analysis techniques. The results of the study indicate that religious moderation of Hindu diaspora in West Jakarta can be implemented and well understood by Hindu diaspora and other communities as a balance in religion through attitudes and actions that respect each other, respect, and are open in carrying out religious activities. This implementation is manifested in the form of strengthening tolerance, anti-violence and radicalism, commitment to devotion and accommodating local culture.

Keywords: religious moderation, Hindu diaspora

I. INTRODUCTION

Religious life in Indonesia has recently received attention from various parties. This is due to social and religious conflicts that continue to emerge in various regions in Indonesia. Seeing the rampant conflicts that are based on religious and ethnic issues in Indonesia lately, religious moderation is considered a very important factor in strengthening unity and integrity, as well as maintaining peace in the Indonesian nation amidst the increasing political turmoil in the world. To maintain the integrity of the unitary state of the Republic of Indonesia which consists of various ethnicities, races, tribes, religions, and cultures, religious moderation is very much needed as an effort to maintain the diversity of interpretations and understanding of religion according to the corridor so that it does not give rise to extreme ways of practicing religion (Faizin, 2020:1). The manifestation of religious moderation is carried out through behavior in carrying out religious teachings by prioritizing justice and balance. Religious

moderation can be realized if someone understands the teachings of their religion in their entirety, especially with the lives of Hindu diaspora in West Jakarta. As Hindu diaspora, they should be able to bring a breath of fresh air of plurality and diversity. What Hinduism actually teaches is religious pluralism, practicing religion in a moderate way, not practicing religion in an extreme way and being intolerant of differences in religious rituals or events.

Hindu teachings have a number of basic principles that encourage tolerance, dialogue, and respect for diversity as follows. (1) Religious plurality, namely Hinduism recognizes and respects the existence of other religions on this earth. Thus it can be said that Hinduism is an inclusive religion, namely recognizing the existence of other religions. As stated in the Bhagawadgita which says the following. Whatever path humans take towards Me, I accept all of them, from everywhere all of them are heading towards My path, oh Parta (Bhagawadgita Chapter 4.Sloka 11.103). (2) Ahimsa (non-violence), the

principle of ahimsa is one of the most famous principles in Hinduism. Ahimsa is a principle of non-violence that encourages individuals not to harm other living beings, either physically, psychologically, or verbally. In addition to the above, not hurting, free from anger, without attachment, calm, not slandering, compassion for fellow beings, not being confused by desires, gentle, polite, and determined (Bhagawadgita sloka 16.2) are also part of the Hindu teachings that teach about moderation in religious life.

Judging from the current situation, there are still many problems related to disharmony between religions

in the West Jakarta area because it does not only consist of Hindus, but also in West Jakarta live various other religions, such as Muslims, Christians, Catholics, Confucians, and Buddhists. In addition, the population in West Jakarta is very dense and heterogeneous, so it has the potential to give rise to various dynamics caused by issues of identity and religion. To find out the composition of the population in DKI Jakarta and the West Jakarta City Area, as well as data on its people in DKI Jakarta, the data can be presented as shown in the table below.

Table 1.1 Population Composition of DKI Jakarta Region

Kelompok Umur	Jumlah Penduduk Provinsi DKI Jakarta Menurut Kelompok Umur dan Jenis Kelamin								
	Laki-laki			Perempuan			Jumlah		
	2020	2021	2022	2020	2021	2022	2020	2021	2022
0-4	341.196	409.299	409.361	319.822	389.749	388.746	661.018	799.048	798.107
5-9	461.099	409.708	403.671	432.664	391.131	384.802	893.762	800.839	788.473
10-14	450.271	416.558	407.784	424.594	396.706	389.405	874.865	813.264	797.189
15-19	424.040	425.852	421.727	401.788	408.996	409.108	825.828	834.848	830.835
20-24	417.744	432.874	434.095	400.325	421.508	428.395	818.069	854.382	862.490
25-29	418.669	435.503	432.458	416.968	423.712	422.522	835.638	859.215	854.980
30-34	434.102	445.591	431.768	427.007	437.712	424.379	861.109	883.303	856.147
35-39	490.160	440.327	435.443	484.197	433.312	429.914	974.357	873.639	865.357
40-44	458.286	431.464	424.465	455.099	425.462	422.649	913.386	856.926	847.114
45-49	406.222	396.281	401.285	393.122	391.664	400.759	799.344	787.945	802.044
50-54	344.192	342.251	353.772	326.379	338.140	351.290	670.571	680.391	705.062
55-59	261.019	280.483	294.139	265.384	280.101	293.707	526.403	560.584	587.846
60-64	182.138	208.315	225.304	195.498	213.962	230.377	377.636	422.277	455.681
65+	245.643	288.242	325.748	284.460	329.873	371.157	530.102	618.115	696.905
Jumlah	5.334.781	5.362.748	5.401.020	5.227.307	5.282.028	5.347.210	10.562.088	10.644.776	10.748.230
Jumlah Penduduk Provinsi DKI Jakarta Menurut Kelompok Umur dan Jenis Kelamin									
Source Url: https://jakarta.bps.go.id/indicator/12/111/1/jumlah-penduduk-provinsi-dki-jakarta-menurut-kelompok-umur-dan-jenis-kelamin.html									

Table 1.2 Population Composition of West Jakarta Region

Kelompok Umur	Jumlah Penduduk Jakarta Barat Kelompok Umur (Jiwa)								
	Laki-laki			Perempuan			Laki-laki dan Perempuan		
	2019	2020	2022	2019	2020	2022	2019	2020	2022
0-4	111.492	94.899	93.367	107.212	89.927	88.986	218.704	184.826	182.353
5-9	115.901	97.174	96.283	112.194	93.083	92.042	228.095	190.257	188.325
10-14	97.793	98.481	97.850	91.751	92.967	92.953	189.544	191.448	190.803
15-19	94.453	98.267	98.150	93.606	93.184	92.627	188.059	191.451	190.777
20-24	97.348	98.169	97.566	105.287	95.880	94.391	202.635	194.049	191.957
25-29	116.938	101.444	99.268	124.597	99.386	97.269	241.535	200.830	196.537
30-34	132.319	107.061	104.779	125.770	106.378	103.834	258.089	213.439	208.613
35-39	124.937	106.109	106.609	115.510	103.761	105.170	240.447	209.870	211.779
40-44	106.608	101.559	103.606	99.660	98.627	100.981	206.268	200.186	204.587
45-49	88.850	88.733	93.677	83.104	85.768	90.849	171.954	174.501	184.526
50-54	72.490	74.292	79.013	69.661	72.839	77.331	142.151	147.131	156.344
55-59	54.784	60.183	64.586	55.671	59.707	64.397	110.455	119.890	128.983
60-64	40.488	44.299	48.912	41.837	44.769	49.686	82.325	89.068	98.598
65-69	24.902	30.324	34.160	26.692	32.420	36.404	51.594	62.744	70.564
70-74	14.355	14.619	18.741	16.796	16.816	21.409	31.151	31.435	40.150
75+	11.562	13.822	14.758	15.365	19.564	20.764	26.927	33.386	35.522
Jumlah	1.305.220	1.229.435	1.251.325	1.284.713	1.205.076	1.229.093	2.589.933	2.434.511	2.480.418
Source Url: https://jakartabara.bps.go.id/indicator/12/48/1/jumlah-penduduk-jakarta-barat-kelompok-umur.html									

Table 1.3 Composition of Religious Communities in DKI Jakarta

	Jumlah Penduduk Menurut Agama dan Kabupaten/Kota di Provinsi DKI Jakarta (Jiwa)											
	Islam			Kristen			Katholik					
Kab/Kota	2020	2021	2022	2020	2021	2022	2020	2021	2022			
Kep Seribu	29.085	29.395	29.696	8	14	14	-	3	4			
Jakarta Selatan	2.156.001	2.176.578	2.187.066	120.774	121.080	121.355	59.905	59.903	60.168			
Jakarta Timur	2.831.170	2.890.699	2.905.907	258.426	262.463	263.415	83.616	84.286	84.302			
Jakarta Pusat	943.452	932.370	908.184	112.608	110.825	107.540	51.801	50.845	49.411			
Jakarta Barat	1.924.301	1.958.839	1.961.296	266.689	269.687	271.537	148.645	149.786	150.235			
Jakarta Utara	1.405.482	1.437.694	1.439.170	196.294	199.121	193.471	91.878	93.305	93.847			
DKI Jakarta	9.289.491	9.425.575	9.431.319	954.799	963.190	957.332	435.845	438.128	437.967			

	Jumlah Penduduk Menurut Agama dan Kabupaten/Kota di Provinsi DKI Jakarta (Jiwa)												
	Hindu			Budha			Konghucu			Aliran Kepercayaan			
Kab/Kota	2020	2021	2022	2020	2021	2022	2020	2021	2022	2020	2021	2022	
Kep Seribu	-	-	-	7	5	4	-	-	-	-	-	1	
Jakarta Selatan	3.812	3.831	3.831	11.806	11.671	11.597	101	104	101	53	52	65	
Jakarta Timur	5.521	5.557	5.571	15.450	15.333	15.123	229	230	232	121	123	166	
Jakarta Pusat	3.889	3.816	3.714	39.772	37.999	36.706	121	133	127	44	41	49	
Jakarta Barat	2.785	2.807	2.780	203.850	203.142	202.123	804	847	912	33	36	76	
Jakarta Utara	4.288	4.332	4.366	127.781	128.756	128.366	321	351	367	6	8	60	
DKI Jakarta	20.295	20.343	20.262	398.666	396.906	393.919	1.576	1.665	1.739	257	260	417	

Source: <https://gis.dukcapil.kemendagri.go.id> ; Data per Juni 2022

Source Url: <https://jakarta.bps.go.id/indicator/12/844/1/jumlah-penduduk-menurut-agama-dan-kabupaten-kota-di-provinsi-dki-jakarta.html>

Access Time: April 21, 2024, 8:40 pm

In addition, cases that can tarnish harmony between religious communities also often surface. This can be seen from cases of intolerance or discrimination such as those that occurred in several schools, such as SMPN 75 and SMAN 101 West Jakarta where one of the students was forced to wear attributes from a particular religion (Untari, 2022:1). Likewise, there has been vandalism of the Tien En Tang Temple in West Jakarta (Damarjati, 2022:1). It is important for the PHDI Institution to be an intermediary between religious communities, especially in maintaining relations between Hindus and other communities in the West Jakarta area. Because this can be the initial foundation for maintaining harmony in the religious life of the Hindu diaspora in West Jakarta.

In the West Jakarta city area, especially for Hindu diaspora, the organizational form is called Banjar. The Banjar is divided into 4 parts called Tempek, the four Tempek consist of: a. Tempek Petamburan, b. Tempek Tanjung Duren, c. Tempek Palmerah, d.

Tempek Cengkareng. Of the four Tempek, the number of Hindus varies, but the total number is listed in the table above.

The Hindu diaspora in West Jakarta, in addition to carrying out activities in the spiritual or religious field, often also carry out activities in the social field, for example: carrying out community service together with all people of different religions, tribes, races, cultures, customs, holding regular meetings related to programs to increase religious harmony, providing donations in the form of free mass medical treatment at the Jaba Pura

Candra Prabha in order to welcome the holy day of Nyepi. Attending meetings of all religions in the West Jakarta Mayor's area held by the Mayor, attending meetings held by the FKUB of the West Jakarta city area. During the fasting month we also provide food and drinks for other people who celebrate the holiday, and also applies to other religious communities. The purpose of this activity is to foster a sense of brotherhood among fellow religious

communities in order to create peace and harmony for the sake of upholding the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution.

This researcher chose West Jakarta as the research location because West Jakarta is a very heterogeneous city, consisting of various religions, tribes, races, and cultures. If the coaching and approach process is not carried out properly, it is not impossible that it can cause major problems, for example, giving rise to an intolerant attitude towards other religions. So far in West Jakarta, no one has ever conducted research related to religious moderation among Hindu diaspora. Departing from the background of the problem above, the author is interested in raising this issue into a dissertation research.

II. RESEARCH METHOD

This study adopts a descriptive qualitative approach with data collection carried out through observation, in-depth interviews and comprehensive literature studies of related documents. Field observations were carried out in West Jakarta, especially on socio-religious activities carried out by the community. All data collected were then analyzed using interpretive analysis techniques and data triangulation to ensure the validity and reliability of the research findings, referring to the theoretical framework as the basis for analysis (Windia & Dewi, 2018; Ariana et al., 2022).

III. RESULT AND DISCUSSION

The results of the study show that religious moderation of Hindu diaspora in West Jakarta can be implemented and understood well by Hindu diaspora and other communities as a balance in religion through attitudes and actions that respect each other, respect, and are open in carrying out religious activities according to their respective beliefs and

convictions. This implementation is manifested in the form of strengthening tolerance, anti-violence and radicalism, national commitment and accommodating local culture, both by Hindu diaspora and other communities.

Tolerance with all apparatus in the West Jakarta City Area through government policies. Moderation is taken from the word moderate, which is an adjective, which comes from the word moderation (English) which means not excessive, moderate, or middle. This word is an absorption of the word "moderate", which means an attitude of always avoiding extreme behavior or expressions, and a tendency towards the middle path. If the word moderation is juxtaposed with the word religion, it becomes religious moderation, this term defines the attitude of avoiding and reducing extremism or violence in religious practices.

In developing an attitude of religious moderation, Hindus strive to build a number of awarenesses, including: (1) Building awareness to accept differences because this diversity has implications for the birth of differences. The more heterogeneous the society, the more differences. Therefore, it is necessary to form an understanding that differences are inevitable or a gift from Ida Sang Hyang Widhi Wasa. (2) Building mutual trust with adherents of other religions, by visiting each other, getting to know each other as one of the keys to building healthy relationships between adherents of religions. (3) Prioritizing similarities over differences by building communication and harmony between religious communities, and prioritizing aspects of similarities rather than exploring differences. (4) Teaching religious moderation. Namely a moderate, non-extreme, peaceful, polite way of practicing religion by respecting differences. In the digital world, it is currently necessary to build awareness among people not to be easily incited by

information through social media, and to always be wise in using social media. The implementation of religious moderation in social life provides feedback or response from the way of behaving and habits that appear in the Hindu diaspora community in West Jakarta. The instillation of moderate values will have a major impact on the process of interaction and foster good social attitudes. Social attitudes in general can be interpreted as the relationship between humans and other humans, interdependence with other humans in various aspects of community life.

Viewed from a psychosocial perspective (social psychology), social attitudes are efforts to develop human resources through interpersonal relationships (relationships between individuals) that take place in an organized community environment (Sujanto, 2004). Social attitudes are the awareness of an individual that determines real changes to behave in a certain way towards others and prioritize social goals over personal goals in community life.

Religious moderation of Hindu diaspora in West Jakarta is determined by internal and external factors, both of which have a very vital role in everyday life. Internal factors refer to within oneself such as mental, emotional, and physical, experience, background. While external factors are outside oneself, involving the environment, situations, and external influences. For example, support from friends and family, conditions of the residential environment, and opportunities that arise from outside. These external factors can also influence the behavior and decisions we make.

External factors can also affect us negatively. For example, if we are trapped in a negative environment and are badly influenced, this can hinder the development of Moderation. Therefore, it is very important to manage external factors wisely and maintain control over

yourself. Internal factors shape personal characteristics and external factors affect daily life.

External religious moderation may not be realized because it is influenced by several factors: politics, economy, social, culture, religion, government, development of science and technology. Religious moderation of Hindus in West Jakarta always adheres to the moderation ecosystem in order to realize harmony and peace among religious adherents as a whole for the sake of upholding the Unitary State of the Republic of Indonesia. In addition, there are several factors that cause religious moderation to be important for the Hindu diaspora community in West Jakarta, namely as follows. (1) Multicultural life factor, meaning that West Jakarta is a very multicultural and multireligious area with various ethnic and religious groups living side by side. Religious moderation helps maintain harmonious relations between various communities.

In addition, it also prevents tension and conflict that may arise due to differences in beliefs. (2) Social integration factor, namely for Hindu diaspora, moderation can facilitate the process of social integration with the local community. By practicing moderate values, they can be more easily accepted and adapt in a heterogeneous society without having to sacrifice their identity and beliefs. (3) Historical factors (Indonesia as a pluralistic country, a country that carries the slogan *Bhinneka Tunggal Ika*, as an archipelagic country. From ideological factors (the Indonesian state is based on the one and only God, a country based on Pancasila). Sociological factors (Indonesian society is pluralistic, Hindus know the jargon *wasudewam kutumbhakam*, motive *karna* / because motive, motive *agar* / in order to motive), subjective meanings formed in the social world by actors in the form of similarities and togetherness between actors.

The process of implementing religious moderation in the lives of Hindu diaspora in West Jakarta through various religious activities, moderation through mutual cooperation, moderation between social units, religious moderation in the life of the pasraman (pasraman as a social unit in the continuation of Hindu religious values, instilling religious values in the pasraman in West Jakarta, and implementing religious moderation in the pasraman. Instilling the value of moderation in the family life of Hindu diaspora in West Jakarta (transformation of moderation values in the family environment, internalization of moderation values by the younger generation of Hindus, and the attitude of the Hindu diaspora community towards moderation in life. Through the forum for harmony, religious communities have a very strategic role in managing diversity and maintaining harmony in Indonesia.

Therefore, FKUB needs to continue to socialize and promote the value of religious moderation that can encourage harmony and tolerance among various elements of society. Some of the implications of implementing moderation in the religious life of Hindu diaspora in West Jakarta are as follows. Implications for social, cultural, religious, and economic life. In the social aspect, a harmonious relationship is created between the community Hindu and other communities, reduce the potential for conflict and inter-religious tension, and strengthen social integration. Then, inter-religious dialogue and cooperation can strengthen social ties, increase mutual understanding across ethnic and religious groups. Implications for religious life include tolerance, mutual cooperation, and preservation of cultural identity. Moderation allows Hindus to maintain cultural elements and adapt to local norms. Involvement in various cultural and social activities across communities aims to enrich local cultural life.

Implications for religious life include tolerance and openness in communicating with other communities in West Jakarta.

Moderation allows Hindus to live peacefully with adherents of other religions. In addition, harmony in religious practices, Hindus in West Jakarta are more assured, especially in carrying out religious practices and ceremonies. Then the implications for economic life can be seen as follows. Economic partnerships by participating in social and community activities, Hindus can build mutually beneficial economic networks with local communities. Likewise, economic stability for the lives of Hindus becomes somewhat stable so that it can contribute to the environment.

IV. CONCLUSION

Research on religious moderation of Hindu diaspora in West Jakarta shows several findings, both factual and theoretical. Based on the analysis of objective conditions in the field related to religious moderation, several factual findings were found as follows; The process of religious moderation has not fully involved the ecosystem, especially the media and political elements, while the government, religious figures, and educational institutions have supported it. The life of religious moderation in West Jakarta is only at the level of understanding other religions. Religious moderation in West Jakarta has not fully recognized other groups, as a result there is still the potential for friction due to religious differences. Therefore, the role of various parties is needed to build a moderation ecosystem in West Jakarta.

References

- Abidin, A. Z. (2021). Nilai-Nilai Moderasi Beragama dalam Permendikbud No. 37 Tahun 2018. *Jurnal Inovasi dan Riset Akademik*, 2. pp. 729--736.
- Abror, M. (2020). Moderasi Beragama Dalam Bingkai Toleransi: Moderasi Beragama Dalam Bingkai Toleransi. *RUSYDIAH: Jurnal Pemikiran Islam*, 1(2), 143--155.
- Adiputra, I Gede Rudia. (2003). *Pengetahuan Dasar Agama Hindu*. Jakarta: Sekolah Tinggi Agama Hindu Dharma Nusantara.
- Adiputra, I Gede Rudia. 2003. *Pengetahuan Dasar Agama Hindu*. Jakarta: Sekolah Tinggi Agama Hindu Dharma Nusantara. Ageng, Made. 1974. *Silakrama*. Surabaya: Paramita.
- Ageng, Made. 1974. (*Silakrama*). Surabaya: Paramita.
- Agung, A.A.G Putra. (1974). *Perubahan Sosial dan PerTentangan Kasta di Bali Utara 1924-1928*. YogyakartaRTa: UGM.
- Ahmad, Rivai Harahap. Multikulturalisme dan Penerapannya dalam Pemeliharaan Kerukunan Umat Beragama, Dikutip dalam Khoiriyah, *Metodologi Studi Islam* YogyakartaRTa: Teras, 215.
- Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia. *Inovasi - Jurnal Diklat Keagamaan*, 1-11.
- Apriani, NW., & Aryani, N. K. (2022, Maret). Analisis Nilai Moderasi Beragama Dalam Geguritan Dharma Sunyata. *Jurnal Pendidikan Agama, Bahasa Dan Sastra*, 12, 34--45.
- Arry, Bainus & Junita Budi Rahman. 2022. Diaspora Dalam Hubungan International. *Intermestic: Journal of International Studies*. Volume 6, No. 2, Mei 2022.
- Atmaja, N.B., (2004). *Kearipan Lokal dan Agama Pasar*. Denpasar: Bahan Matrikulasi S-2 Kajian Budaya.
- Barker, Chris. (2008). *Culture Studies: Teori dan Praktik*. YogyakartaRTa: Kreasi Wacana.
- Candrawan, I.B. (2020). Praktik Moderasi Hindu dalam Tri Kerangka Agama Hindu di Bali. Prosiding Seminar Nasional Moderasi Beragama Sekolah Tinggi Hindu Dharma Klaten Jawa Tengah, 1, 130 - 140.
- Damarjati, D. (2022, Oktober 08). Metta Karuna Maitreya: Vihara Tien En Tang Jadi Tempat Ibadah Sejak 2002 Baca aRTikel detiknews, "Metta Karuna Maitreya: Vihara Tien En Tang Jadi Tempat Ibadah Sejak 2002" selengkapnya <https://news.detik.com/berita/d-6336313/metta-karuna-maitreya-vihar>. Retrieved from news.detik.com: <https://news.detik.com/berita/d-6336313/metta-karuna-maitreya-vihara-tien-en-tang-jadi-tempat-ibadah-sejak-2002>
- Di PTKIN Menggunakan Konsep Problem Basic Learning," JIPIS 29, no. 1 (2020): 27--35.
- Faizin, M. (2020, Desember 16). Moderasi Beragama dan Urgensinya. Retrieved from nu.or.id: https://www.nu.or.id/opini/moderasi-beragama-dan-urgensinya-sRGwl#google_vignette
- Gavrov, Sergey; Klyukanov, Igor (2015). "Modernization, Sociological Theories of". Wright, James D. International Encyclopedia of the Social & Behavioral Sciences.
- Graham, C. Kinloch. (2009). *Perkembangan dan Paradigma Utama Teori Sosiologi*. Bandung: Pustaka Setia.

- Harahap, S. (2018). Konflik Etnis dan Agama di Indonesia. *Jurnal Ilmiah Sosiologi Agama*, 6.
- Haryanta, Agung Tri dan Eko Sujatmiko. (2012). *Kamus sosiologi*. (SurakaRTa: Aksarra Sinergi Media), 71.
- Hiqmatunnisa, Hani. (2020). Penerapan Nilai-Nilai Moderasi Islam dalam Pembelajaran Fiqih di PTKIN Menggunakan Konsep Problem Basic Learning, *JIPIS*, 29(1), pp 27 - 35.
- Kamus Besar Bahasa Indonesia (KBBI) online. 2023. Retrieved from kemendikbud.go.id: kbbi.kemendikbud.go.id
- Kementerian Agama RI. 2019. *Moderasi Beragama*, Jakarta Pusat: Badan Litbang dan Diklat Kementerian Agama RI.
- Kinloch, Graham C. (2009). *Perkembangan dan Paradigma Utama Teori Sosiologi*. Bandung: Pustaka Setia.
- Kominfo. (2021, Maret 10). Moderasi Beragama Kunci Menjaga Persatuan dan Kesatuan Bangsa. Retrieved from kominfo.go.id: <https://www.kominfo.go.id/content/detail/33204/moderasi-beragama-kunci-menjaga-persatuan-dan-kesatuan-bangsa/0/berita>
- Letek, L.S. & Keban, Y. B. (2021). Moderasi Beragama Berbasis Budaya Lokal Dalam Pembelajaran di SMP Negeri 1 Larantuka. *Jurnal Reinha*, 12(2), pp. 32 - 44.
- Muhibbin, H. (2019). *Hakekat Moderasi Beragama dalam Moderasi Beragama: Dari Indonesia untuk Dunia*. YogyakartaTa: LkiS. 105
- Musthofa. (2019). *Memperkuat Moderasi Islam di Indonesia*. Sejahtera Edisi 1, Tahun V.
- Narottama Nararya, A.A. Ayu Arun Suwi Arianty. (2017). Proses Pembentukan Identitas Budaya Nasional dan Promosi Pariwisata Indonesia di Eropa (Studi Kasus Diaspora Bali di Prancis).
- NaRWoko J. Dwi & Bagong Suyanto, 2004. *Sosiologi Teks Pengantar dan Terapan*, Jakarta: Prenada Media, hlm. 350.
- NaRWoko, J. Dwi & Bagong Suyanto. (2004). *Sosiologi Teks Pengantar dan Terapan*. Jakarta: Prenada Media.
- Nasrhorri, D. A. (1994). *Psikologi Islam*. YogyakartaTa: Pustaka Pelajar.
- Noviani, Dwi. (2021). Pendidikan Moderasi Beragama sebagai Perisai Radikalisme di Lembaga Pendidikan. *Jurnal Pendidikan Islam*, 14(1), pp. 59-77.
- Palindangan, L.K. (2012). Tinjauan Filosofis Tentang Hidup, Tujuan Hidup, Kejahatan, Takdir, dan Perjuangan. *Jurnal Ilmiah Widya*, 319(29), pp. 22 - 30.
- Poeger, Nyoman. *Sejarah Pura Candra Prabha* Jakarta Barat, Tahun 2009.
- Polloma, Margaret M. (2003). *Sosiologi Kontemporer (terjemahan)*. Jakarta: Raja Grafindo Persada.
- Pudja G. *Bhagawadgita (Pancama Weda)* Tahun 1981. 103. 180. 221. 290.
- PuRWanto, Yedi, Qowaid Qowaid, dan Ridwan Fauzi. (2019). Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum. *Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 17(2), pp. 110-124
- Ritzer, G. dan Goodman D.J. (2003). *Teori Sosiologi Modern*. Jakarta: Predana Media.
- Sutrisno Edy, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan", 325.