



**Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan**  
issn 2354-6174 eissn 2476-9649  
Tersedia online di: [journal.iainkudus.ac.id/index.php/fikrah](http://journal.iainkudus.ac.id/index.php/fikrah)  
Volume 12 Nomor 2 2024, (271-290)  
DOI: 10.21043/fikrah.v12i2.27903

## **Practicing Religious Moderation Among Muslims, Buddhists, and Hindus in North Lombok**

**Suparman Jayadi**

*Universitas Islam Negeri Mataram, Indonesia*  
[suparmanjayadi@uinmataram.ac.id](mailto:suparmanjayadi@uinmataram.ac.id)

**Abdul Rasyid Ridho**

*Universitas Islam Negeri Mataram, Indonesia*  
[rasyidalridho@uinmataram.ac.id](mailto:rasyidalridho@uinmataram.ac.id)

### **Abstract**

Diversity in recent times has its challenges, especially maintaining social harmony in the midst of potential religious conflicts. The practice of religious moderation is very important in fostering tolerance and peace between religions. This article aims to explore and implement the practice of religious moderation among the Muslim, Buddhist and Hindu communities in Juara Timur Village, North Lombok, Indonesia, with a focus on Pujawali rituals as a case study. This article uses qualitative methods to present field data, by conducting observations, then in-depth interviews with informants related to values and norms in religious moderation practices, and conducting documentation. The findings of this study show that community adherence to local traditions and mutual respect for different religious practices can make a significant contribution to maintaining social cohesion. The practice of Pujawali Ritual is an example of how interfaith interaction based on local wisdom and cultural practices can increase social solidarity and religious comfort and security to date. This study contributes to the importance of values and norms in the practice of religious moderation to realize peace and prevent social conflicts and can be used as a role model in various regions in Indonesia.

**Keywords:** Local wisdom, local communities religious moderation, tolerance

## Abstrak

Keberagaman pada belakangan ini memiliki tantangan, terutama menjaga kerukunan sosial di tengah potensi konflik agama. Praktik moderasi beragama menjadi sangat penting dalam menumbuhkan toleransi dan perdamaian antar agama. Artikel ini bertujuan untuk mengeksplorasi dan mengimplementasikan praktik moderasi beragama di kalangan komunitas Muslim, Budha dan Hindu di Desa Pemenang Timur, Lombok Utara, Indonesia, dengan fokus pada ritual Pujawali sebagai studi kasus. Artikel ini menggunakan metode kualitatif untuk menyajikan data lapangan, dengan melakukan observasi, kemudian wawancara mendalam dengan informan terkait nilai dan norma dalam praktik moderasi beragama, serta melakukan dokumentasi. Temuan kajian ini menunjukkan bahwa kepatuhan masyarakat terhadap tradisi lokal dan saling menghormati praktik keagamaan yang berbeda dapat memberikan kontribusi yang signifikan untuk menjaga kohesi sosial. Praktik Ritual Pujawali adalah contoh bagaimana interaksi antaragama berdasarkan kearifan lokal dan praktik budaya dapat meningkatkan solidaritas sosial dan kenyamanan dan keamanan beragama hingga saat ini. Studi ini berkontribusi pada pentingnya nilai dan norma dalam praktik moderasi beragama untuk mewujudkan perdamaian dan mencegah konflik sosial serta dapat dijadikan panutan di berbagai daerah di Indonesia.

Katakunci: moderasi agama, kearifan lokal, komunitas lokal, toleransi

## Introduction

Indonesia is a nation characterized by high heterogeneity, encompassing around 13,000 islands, both large and small. This diversity extends to its socio-cultural fabric, with numerous tribal groups and regional languages. Religious diversity is equally prominent, with six major religions: Islam, Protestantism, Catholicism, Confucianism, Hinduism, and Buddhism (Jayadi 2022). These diverse elements are unified under the five principles of Pancasila: belief in one God, a just and civilized humanity, Indonesian unity, democracy led by the wisdom of representative deliberation, and social justice for all Indonesians (Darfin dan Evawati 2022).

Indonesia's historical reality showcases a deep-seated religious plurality. The nation has embraced this plurality as an intrinsic characteristic, forming the backbone of its statehood (Jayadi dan Rahmawati 2020). According to the Central Statistics Agency (BPS) data from 2010, Indonesia had a population of 237,641,326, with a religious composition of 87.2% Muslim, 6.9% Protestant, 2.9% Catholic, 1.7% Hindu, 0.7% Buddhist, and 0.5% Confucian (BPS, 2010). Indonesia's cultural richness, reflected in its myriad customs and regional traditions, is a testament to its multicultural society (Jayadi dan Rahmawati 2020). However, this diversity can also threaten social harmony, leading to potential conflicts (Harnish 2016). The country has experienced prolonged cycles of conflicts rooted in ethnicity,

race, and religion (SARA). These conflicts have resulted in restrictions on religious freedom, human rights violations, and inadequate facilities for religious minorities, exemplified by conflicts in Ambon, Poso, and Tolikara, Papua (Ngwoke dan Ituma 2020).

With this case that continues to develop, it can happen at any time, like a time bomb or, in other terms, a fire in the husk. So far, conflict management is still normative and conceptual, which leads to positive policies or laws. For example, it has been explained in the 1945 Constitution, but it is still dominated by the majority group. We argue that local wisdom practices such as *pujawali* rituals in the community are relevant alternatives as an appropriate approach to realizing religious moderation, promoting togetherness, openness, and respect for differences without discrimination and violence against religious minorities.

The 1945 Constitution, particularly Chapter X on Human Rights and Chapter XI on Religion, underscores every citizen's right to freedom of religion and the state's obligation to guarantee this right. Articles 28 E and 29 emphasize freedom of religion, belief and worship as fundamental rights of every citizen and the state's commitment to safeguarding these rights. To overcome religious exclusivity and prevent violence in the name of religion, it is not enough with this law alone. However, the concept of religious moderation is very important here. This concept means a balanced and fair approach (positioned in the middle), not one-sided or dominating. The principle of religious moderation is to foster harmony, security, and peace in society (Abdullah dan Nento 2021).

In addition, this concept prioritizes national interests and commitments, tolerance, non-violence, and respect for religious rituals and local traditions without distinguishing and not justifying the diversity. The principles in Islamic moderation mentioned, such as *Tawasuth* (middle way), *Tawazun* (balance), *I'tidal* (honesty), *Tasamuh* (tolerance), and *Musawah* (egalitarianism), are very important in encouraging moderation (Budiwanti 2022; Akhmadi 2019).

Developing religious moderation is vital for constructing national culture and character. According to the Ministry of Religious Affairs' 2020-2024 National Medium-Term Development Plan (RPJMN), religious moderation is a top priority. Recognizing and respecting differences, mutual cooperation, and working towards common goals are foundational to building

religious harmony (Kurnia dkk. 2022). In addition to the principles, religious moderation primarily involves three core attitudes. First, the attitude of acknowledgment: religious harmony is built on the recognition of others who are different from us, as this acknowledgment respects others' beliefs without interference. Second, respecting differences: building harmony requires not just recognizing differences but also respecting them without imposing one's beliefs. Third, cooperation: working together to address societal problems is essential. As religious people living in the Unitary State of the Republic of Indonesia (NKRI), it is our duty to collaborate, transcending existing differences.

Every region has local wisdom that resolves conflicts related to ethnicity, religion, race, and inter-group relations (SARA). For instance, the Muslim and Christian conflicts on Pantar Island, East Nusa Tenggara (NTT), were mitigated through the Bela Baja tradition, which upholds interfaith peace values and restores harmony (Maćkowiak 2015). Similarly, the Pela Gandong tradition in Central Maluku fosters inter-religious relations, bringing people together despite differences. In Fakfak, West Papua, the "One Furnace, Three Stones" philosophy promotes peaceful coexistence (Pranata, Wijoyo, and Suharyanto 2021). These traditions demonstrate how local wisdom can maintain peace through values and norms inherent in the community's social practices (Kubro and Ali 2021).

According to Bourdieu, social practice results from the dynamic interplay between external internalization and internal externalization. The exterior refers to objective structures outside social actors, while the interior encompasses all that concerns social actors. Bourdieu's generative formula for Social Practice is  $Habitus \times Capital + Field = Practice$  (Bourdieu, 2018). Habitus represents values or habits ingrained in society and developed over an extended period (Carlson & Schneickert, 2021). Habitus can be understood as habits inherent in individuals or groups, formed through the internalizing of specific activities within the social world (Radogna 2022). These habituations manifest as practical actions, developed into skills that naturally evolve within the social environment (Heidenstrøm, 2022).

Bourdieu's concept of social capital encompasses a collection of potential and actual resources linked to owning a network at a given time. It includes institutionalized relationships where individuals know and recognize each other. Bourdieu identifies four types of social capital: Economic Capital: Resources that provide individuals with life opportunities, such as money and

assets. Social Capital: A set of resources vital for individuals and groups, including networks and long-lasting institutional relationships based on mutual respect. Cultural Capital: Resources that allow individuals to form subjectivities in opposition to dominant values. Symbolic Capital: Arising from other capital types, symbolic capital manifests in choices like living spaces and hobbies, representing symbolic power through socially embedded classification schemes.

Referring to Bourdieu's concept of 'field', the practice of religious moderation in North Lombok can be seen as a social arena where power relations and resources are determined. This arena is not only a place of competition but also collaboration that generates positive social capital. The relationships formed among Muslim, Buddhist, and Hindu communities in the region reflect a strong and mutually supportive network, where the values of mutual respect are maintained. Religious life in North Lombok is a reflection of how religious moderation can be realized practically, prioritizing unity without compromising the identity of each group.

Research on religious moderation in North Lombok focuses on the practice of peaceful living between Muslims, Buddhists, and Hindus. The North Lombok region, which consists of various religious groups, is a clear example of how religious pluralism can be revived in a multicultural society through the practice of religious rituals and local culture. In context, various religions not only coexist but also interact and collaborate with each other in various aspects of social, economic, and cultural life.

In this context, the community in Pemenang Timur Village, North Lombok, is an example of harmonious coexistence between three different religions: Islam, Buddhism, and Hinduism. It is evident that the three religions still carry out local cultural practices and religious ceremonies, and the relationship between these religious groups remains harmonious and cooperative. Thus, it is interesting to conduct research to reveal the values and norms embedded in local wisdom that can be used as social capital to encourage inter-religious social cohesion.

This research was conducted on interfaith Muslim, Buddhist, and Hindu communities who participated in the Pujawali Ritual activities in Pemenang Timur Village, Tanjung District, North Lombok Regency, West Nusa Tenggara (NTB). using qualitative research methods with a case study approach to find meaning in practices or phenomena in the pujawali ritual

(such as this) (Yin, 2009). The informants in this study consisted of (IK), Pemangku Sasak, Pemangku Pura Karang Petak (IN), and Pemangku Wihara (monastery) Jeliman Ireng (AS) and (RY) as key informants, while (MN, LW, WJ, AH, GW, and YK) were the main informants, and (IW, CN, KI, and HS) were the supporting informants from the Muslim, Buddhist, and Hindu communities. The technique in collecting data is done by direct observation in the field and interacting with Muslim, Buddhist, and Hindu community groups during the Pujawali Ritual. Then conduct in-depth interviews with predetermined informants to obtain accurate and detailed data. In addition, documentation related to the Pujawali Ritual, published in books and journals (Creswell, 2007).

Data validity was tested using the multi-source evidence method, where the use of isolated sources is a function of the way in which sources are understood, and the researcher selects the most appropriate or most relevant one (Hollweck, 2015). In some instances, the researcher identified both the issue under investigation and the selection of a single source of evidence, such as an interview, as the focus of the data collection effort. After the data was collected through these techniques, the data was analyzed using an interactive model, where data or facts were collected for the purpose of the research. Furthermore, data reduction involves the process of selecting and organizing data before in-depth analysis, classifying, directing, and finally drawing conclusions from the results and findings of the data (Miles et al., 2014).

### **The Interrelationship between the three Religions in Pemenang Timur Village**

East Pemenang Village is one of the four villages in the Pemenang Sub-district, alongside Malacca, Gili Indah, and West Pemenang Villages. This village is known for its religious diversity, where adherents of Islam, Buddhism, and Hinduism coexist harmoniously (Syukur 2022). Although the majority of residents are Muslims, this religious diversity is embraced by the community. Mutual understanding and respect for each other's beliefs are fundamental principles. The following map shows the geographical boundaries of Pemenang Timur village.

Geographically, this village has unique boundaries and places that reflect cultural and religious diversity in each area, such as the hamlets of Jeliman Ireng, Tebango, and Karang Petak. Based on 2021 data, the majority of the village population is Muslim, with a total of 7,671 people or (74.38%).

Buddhists account for 1,233 people (11.96%), Hindus account for 460 people (4.46%), and a small number of Christians (3 people or 0.03%) and Catholics (12 people or 0.12%). Although the Muslim community is the dominant religion, the Hindu and Buddhist communities remain significant, especially in the two hamlets of Tebango and Jeliman Ireng. This diversity is not only evident in the demographics but also in the existence of houses of worship, such as mosques, temples, and shrines, which stand side by side and live in harmony by respecting each other and maintaining religious traditions and rituals together.

The majority of the village follows Islamic teachings, which poses no issues for the Buddhist and Hindu communities because the community prioritizes practicing customary values and norms in daily life (Idham 2021). Islam, as a religion, also promotes harmonious living and the building of a civilized society through openness, tolerance, and peace. Therefore, in social life, we should uphold the principle of brotherhood and eliminate all forms of fanaticism or sectarianism. Essentially, every religion aims to create social unity, ensuring that humanity remains united under the spirit of divinity (Maćkowiak 2015).

Appreciating, respecting, and protecting fellow community members are shared principles in East Pemenang Village. The people of East Pemenang do not view differences in belief as divisive but rather as enriching. This philosophy is exemplified by the slogan "Polong Renten," symbolized by an ancient mosque jointly owned by Muslims, Buddhists, and Hindus in Karang Petak Hamlet. Islam was introduced to Karang Petak Hamlet by a Wali Songo who spread the faith in East Pemenang Village. Hinduism and Buddhism spread to Karang Petak Hamlet following a volcanic eruption in Bali, which led the Balinese community to flee and settle there. High levels of tolerance and mutual respect characterize the inter-religious relations in Karang Petak.

Montong Lauk Hamlet exemplifies the long-standing harmonious relationship between Muslims and Hindus. Various social and religious activities are carried out together. Although Hindus make up 85% of the population, the community works together in economic, cultural, and educational development (Adi, Sudarsana, and Kusuma 2021). Hindus moved to East Pemenang during the village's expansion in 1976, particularly to Karang Montong Lauk Hamlet. This hamlet prohibits land sales to Muslims, ensuring it remains predominantly Hindu.

Buddhism spread to the hamlets of Jeliman Ireng and Tebaggo due to the breakup of the Srivijaya-Majapahit kingdom in Central Java, as recorded in inscriptions from around 1303. After the Majapahit kingdom's collapse, two figures, Mas Nemedung Sari and Sang Aji Demen, travelled to Lombok via the Kungkung Kingdom in Bali, escorted by Pati Gajah Mada. Initially, they practiced Hinduism. Before the formal establishment of Buddhism, a practice known as Buddhapaksa, which did not include sacred verses (paritha), was prevalent. Rituals such as Galungan and Kuningan were conducted similarly to Hindu practices.

In the 1970s, there was a transformation as paritha became known, leading to changes in ritual practices (Chia 2021). In the Jeliman Ireng area, customs and traditions are maintained as tributes to the gods and ancestors. The Buddhist community forms the majority in the Tebango and Jeliman Ireng hamlets, with 99% adherence. These hamlets are located on plateaus in the hills, where local traditions and values are strongly preserved. One such tradition is the Pujawali ritual, organized by Buddhists and involving Muslim and Hindu communities (Chia, 2021). This ritual is held simultaneously in a sacred place on the hills of Jeliman Ireng Hamlet.

The relationship between the three religions—Islam, Hinduism, and Buddhism—in Pemenang Timur Village, North Lombok Regency, exemplifies religious moderation and interfaith harmony. Here are some key points illustrating this relationship: first, Pujawali Ritual: The Pujawali ritual, an ancestral tradition still collectively practiced today, involves the participation of Muslims, Hindus, and Buddhists. This ritual strengthens values of togetherness, mutual cooperation, brotherhood, and friendship. Through this practice, the community demonstrates mutual respect and collaboration among different faiths. The researcher interviewed with the following information:

*Pujawali or Muja Wali.... is a tradition of indigenous peoples that has been done since ancient times. The purpose is to honor and thank the ancestors for providing a harmonious life, as well as abundant natural products, making God (the ancestors), so nature and humans synergize well and create a harmonious life in the Sasak gumi paer (region) (interview with AS, Pemangku Wihara Jeliman Ireng, June 10, 2023).*

Etymologically, the word Muja Wali comes from two words, namely Muja (respect) and Wali (ancestor), literally meaning respect for ancestors. This tradition is a form of expression of gratitude, respect, and devotion to the



ancestors for the blessings of a harmonious life, natural products, and community welfare. Pujawali is held during the activities or celebrations of Kathina Day, which is a Buddhist holiday. The implementation process begins with community deliberations or the term the Sasak people called it (gudem) to determine the time and procedure of the ritual. The initial stage is called pemarekan, where prayers are chanted as a form of asking permission from the ancestors. Then the ritual procession ends with the sorak siu ceremony, a celebration involving dance, music, and the presentation of symbolic offerings. The researcher interviewed with the following information:

*Muja Wali is an indigenous tradition that is always carried out once a year in the Tebango Bolot and Jiliman Ireng Hamlets. Actually, this tradition was born from Buddhist culture, which was passed down from generation to generation until now it is still practiced. This ritual is attended by various groups, yes, they intend to worship and seek blessings as well as for tourism ... (interview with IN, Pemangku Pura Karang Petak, June 10, 2023).*

Apart from being a form of local cultural practice, this tradition also functions as a means of strengthening spiritual values and interfaith community solidarity. It appears that various cultural elements participate, such as the traditional Sireh dance, and then the location of Suradipati Temple becomes the place for Pujawali; this emphasizes that local identity can work together in carrying out rituals together. This ritual, in addition to having a religious dimension but also cultural, strengthens the relationship between humans and nature and their ancestors. Here is a picture of Vihara Vanna Sabha Loka Jeliman Ireng–Tebango Bolot.

Figure 1. Vihara Vanna Sabha Loka where the pujawali ritual is held.



Second, the Ancient Mosque in East Pemenang, North Lombok, has a history that is closely related to three religious communities, namely Muslim, Hindu, and Buddhist, which later became a symbol of tolerance and interfaith harmony. In Tebango and Jeliman Ireng Hamlets, Pemenang Village, Buddhist and Hindu communities are the majority religions, while the other hamlets are Muslim communities. Despite this, the three communities coexist without conflict to this day. Here's a picture of the current ancient mosque after renovation due to the 2018 Lombok earthquake.

Figure 2 & 3. Images of Ancient Mosques built by three religions in East Pemenang

**Mengunjungi Masjid Tertua, Unik dan Bersejarah di Pulau Lombok (bagian-9)**

### Dibangun oleh Tiga Agama, Simbol Kekuatan dan Kerukunan

Ratusan tempat ibadah berdiri di Lombok Utara terdiri dari masjid dan musala. Dari sekian itu Masjid Jam'ul Jamaah salah satunya menyimpan sejarah unik dalam pembangunannya.

**AHMAD ROHADI**  
LOMBOK UTARA

USIA awal mula pembangunan Masjid Jami'ul



IST/RAJAR MANDAIKA

GOTONG ROYONG: Proses pembangunan ulang pasca gempa bumi 2018 yang meluluhlantakkan bangunan Masjid Jam'ul Jamaah.

Jamaah terbilang cukup lama. Masjid yang berlokasi di Dusun Karang Pangsor, Desa Pemenang

nya dimulai sejak tahun 1675 Masehi. Masjid yang berdiri di jalan kawasan wisata Pelabuhan Bangsal itu pun mencatat sejarah yang menarik dalam pembangunan. Dimana masjid ini dibangun oleh masyarakat dari tiga kelompok yakni masyarakat Islam, Hindu dan Budha.

Kabaranya masjid ini dibangun pada masa Anak Agung Nengah Subagan (Raja Hindu).

● **Baca: Dibangun Sekitar 1675 Masehi di Hal 8**



This is found in the daily activities of the three religious communities, showing that mutual respect for differences and helping each other to work together. This practice of tolerance was clearly seen when there was an earthquake in Lombok in 2018; there was damage to public facilities and roads including houses of worship were badly damaged. This disaster befell the community, and then the cooperation of various religious communities worked together to renovate mosques, temples, and monasteries damaged by the earthquake. The researcher interviewed with the following information:

*For example, when brothers from the Muslim community build or renovate a mosque, Hindus and Buddhists also help, as well as other communities working together. Our awareness to help each other is a form of solidarity between brothers and sisters of different religions. Once, when one of the religions held a religious event such as Nyepi, the Hindu community, or fasting, the activities of other communities were temporarily stopped so as not to interfere with the worship of other brothers (interview with MN, Muslim Community, June 19, 2023).*

Third, Ranah (Arena): The ranah, or arena, is crucial for continuing religious activities and conveying messages of goodness, values, and norms that guide community life. In this space, interfaith relationships are built and maintained through socialization and education about the importance of moderate behaviors in religious understanding. Fourth, Social Awareness: There is a high level of awareness regarding the importance of togetherness and diversity in upholding traditional values and social norms. This is evident in various social and religious activities involving all religious groups, such as community cooperation and joint celebrations. Fifth, Community Leadership: Religious and traditional leaders from the three faiths often collaborate in leading and guiding religious and social activities in the village. This fosters mutual trust and respect among all religious communities.

Overall, the relationship between Islam, Hinduism, and Buddhism in Pemenang Timur Village demonstrates how religious moderation and interfaith cooperation can create a harmonious and tolerant society. Inclusive religious practices and a shared appreciation of local cultural heritage play an important role in maintaining this harmony. Communities in Pemenang Timur not only coexist but also actively participate in interfaith traditions and activities that strengthen social cohesion. This participation involves religious leaders and youth, demonstrating how each generation plays a role in maintaining peace and unity.

Through joint religious activities, such as the Pujawali ritual, the community puts aside differences in beliefs for the common goal of living in harmony. The values of moderation held by this community show that religious differences do not have to be divisive but instead can be the foundation for creating a solid and inclusive society. This practice of moderation serves as an inspiring example of how a religiously diverse society can create an environment of peace, respect, and tolerance.

### **Forms of Religious Moderation Practice**

Religious moderation is our perspective on religion in a balanced way, which involves understanding and practicing religious teachings without being extreme or excessive and without denigrating or demonizing other religions. Therefore, promoting moderate diversity among religious people is crucial. Spreading this movement ensures that Indonesia does not become a land filled with hatred and hostility but becomes a harmonious nation. Both within and between religious communities, this harmony serves as the foundation for a conducive and advanced society.

Religious moderation is essential for maintaining religious harmony and influencing how we see, behave, and practice our faith daily. In common life, it means manifesting the essence of religious teachings that protect human dignity and promote benefits based on fairness, balance, and adherence to the constitution as agreed upon (Wahid, 2022). In a multicultural society, a moderate religious understanding is necessary. The principle of religious moderation entails a perspective of moderate religious behavior, tolerance, and respect for differences (Suprpto 2017).

The practice of religious moderation in North Lombok is not only implemented through understanding the values of moderation but also through daily behaviors that reflect tolerance and harmony (Huber et al., 2022; Kawangung, 2019). Practical behavior plays an important role in moderation, showing a real commitment to peaceful coexistence in a multicultural society. In Pemenang Timur Village, each religious group tries to create a sense of security for other communities so that justice and openness can be achieved. The safety of each community member is seen as the foundation for harmony. A prime example of religious moderation in this area is the Pujawali ritual, which involves Muslims, Buddhists, and Hindus collectively. The ritual is led by Buddhist leaders from Tebango Hamlet and traditional leaders from Jeliman Ireng Hamlet. Youth and interfaith

communities from neighboring hamlets, such as Karang Petak and Karang Montong Lauk, also participate, emphasizing the spirit of togetherness and collective awareness of the importance of customary values. Participation in this ritual reflects respect for diversity, showing how the community endeavours to maintain traditional values that apply across different religious groups (Harnish, 2014; Saehu et al., 2023).

More than just a ceremony, interfaith involvement in Pujawali strengthens social cohesion and a shared commitment to maintaining harmony (Saehu et al., 2023; Zuo'an, 2013). This is a tangible form of religious moderation, where differences in beliefs do not prevent the community from maintaining peace and mutual respect. This tradition is a model of harmony that prioritizes tolerance, creating a peaceful and united society amidst religious and cultural diversity.

The Pujawali ritual begins at noon and continues until dawn, concluding when the sun rises. During the ritual, Muslims, Buddhists, Hindus, and the community or visitors must adhere to all the rules and abstinences. Violating these abstinences results in sanctions, including expulsion from the activity. There have been cases where those ignoring the abstinences experienced trance-like states and lost consciousness (Maćkowiak 2021).

For the Muslim, Buddhist, and Hindu communities, the Pujawali ritual has become a habitus, an ingrained identity for both individuals and groups. Performing the Pujawali rituals, customs, and local traditions thus becomes a mark of their identity as a local community. This encouragement is driven by both material and immaterial capital. Immaterial encouragement includes knowledge of the values, norms, and meanings embedded in ritual practices and customs. Material encouragement involves economic and cultural capital. All forms of ritual practices and traditions require sufficient funds and an understanding of cultural values (Wiradharma dkk. 2023).

Furthermore, the practice space or arena is crucial for the continuity of the activity, serving as a medium to demonstrate to the community the message of goodness, values, and norms that guide life, as well as the meanings of togetherness, diversity, and peace (Wolff 2018). This space is a place to convey messages through the Pujawali ritual to the next generation, particularly followers of Islam, Buddhism, and Hinduism in Pemenang Timur Village.

The ranah is a place to socialize and educate the community about the importance of moderate behavior in religious understanding. It is where interreligious relationships are built and maintained, and it cannot be separated from social life. During the Pujawali rituals, which are filled with praise, prayers, and community hopes, horizontal religious harmony and vertical relationships with the Almighty God are emphasized (Calderon Gomez 2021).

Religious moderation is part of the nation's strategy for maintaining Indonesia. As a highly diverse nation, the founding fathers succeeded in bequeathing a form of agreement in the nation and state, namely the Unitary State of the Republic of Indonesia (NKRI), which has successfully united all religions, ethnic groups, linguistic communities, and cultures. Every component of the nation must believe that Indonesia has the social capital to strengthen religious moderation. This social capital includes local cultural values, the rich diversity of customs, the tradition of deliberation, and the culture of cooperation that has been passed down through generations. To create an ideal society full of tolerance, an ideal prototype of behavior regarding relationships with God and fellow humans is necessary.

The practice of religious moderation in Pemenang Timur Village offers a rich context for exploring Pierre Bourdieu's theory of social practice, particularly through his concepts of habitus, field, and capital (Bourdieu, 2018). In this diverse village, the interactions among Muslims, Buddhists, and Hindus provide a compelling illustration of how different religious identities coexist and engage with one another.

Habitus refers to the mindset, attitudes, and actions shaped by an individual's social and historical experiences. In Pemenang Timur Village, the habitus of the Muslim, Hindu, and Buddhist communities reflects a legacy of mutual respect and cooperation passed down through generations. Ritual practices such as Pujawali embody this habitus, with all religious communities participating together in activities that reinforce the values of mutual aid (gotong royong), brotherhood, and harmony. This habitus encourages the communities to behave moderately, avoiding extremism and respecting religious differences.

Field (or arena) is the social space where interactions between individuals and groups occur and where social capital is employed. In Pemenang Timur Village, this field can include places of worship, public

spaces, and interfaith events such as the Pujawali ritual. These spaces provide opportunities for interreligious interactions, where messages about goodness, social norms, and the importance of togetherness and peace are conveyed and learned. The field also serves as a place to build interfaith relationships, promote education about religious moderation, and create space for dialogue and cooperation.

Capital, according to Bourdieu, is divided into economic capital, cultural capital, and social capital. In Pemenang Timur Village, the most prominent form of capital is social capital, which consists of the networks of relationships and trust between the religious communities. Cultural capital includes the knowledge of moderate religious values and norms, as well as the skills to perform shared religious rituals. While economic capital is important, it is more focused on supporting joint activities that require financial resources.

**Social Capital:** The trust and relationships between the Muslim, Hindu, and Buddhist communities enable cooperation in activities such as the Pujawali ritual. These social networks strengthen solidarity and a sense of community. Cultural capital, the knowledge and understanding of each religion's traditions, along with an appreciation for shared values, facilitate moderate religious practices. This includes recognizing the importance of tolerance and respect for other beliefs. Economic capital, the resources needed to organize joint rituals and support community activities, are also crucial for maintaining social harmony (Buchli, 2004).

The analysis of religious moderation practices in Pemenang Timur Village can be done through Pierre Bourdieu's social practice theory, particularly the concepts of habitus, field, and capital. Habitus in this village reflects the openness and respect for diversity built from historical interactions between Muslims, Hindus, and Buddhists. In the field that creates social space, religious groups negotiate with each other to affirm their identities while trying to create harmony. Local leaders play an important role in promoting moderation, encouraging people to understand each other and avoid extremism. In addition, the social capital built up from interfaith relationships promotes collaboration and mutual respect. Through these harmonious interactions, Desa Pemenang Timur demonstrates that religious diversity is not a barrier but a source of strength to create a peaceful and respectful society.

In practice, religious moderation in Pemenang Timur Village is evident in how the Muslim, Hindu, and Buddhist communities participate together in the Pujawali ritual, respecting the rules and abstinences associated with the event. Violations of these rules can result in social sanctions, such as being expelled from the activity, indicating the presence of social mechanisms to enforce norms of moderation. The collective awareness of the importance of togetherness and interfaith cooperation, supported by a deeply ingrained habitus and bolstered by strong social and cultural capital, creates an environment where religious moderation can thrive. Thus, the practice of religious moderation in Pemenang Timur Village can be seen as a manifestation of Bourdieu's theory of social practice, where habits, fields, and capital work together to shape and maintain social and religious harmony.

The result and discussion seem like a generation of Literature Review instead of field results. The result and discussion supposedly confirming the existing studies or discoveries of new stuff from the field research. This section fits as a Literature Review Section instead of Results and Findings sections. The authors just comparing the theory with the existing practices. Eg–Explaining how Pierre Bourdieu's theory fits into Pemenang Timur Village.

## **Conclusion**

The study of religious moderation among Muslim, Buddhist, and Hindu communities in Pemenang Timur Village, North Lombok, shows the important role local traditions can play in fostering a sense of togetherness, brotherhood, and mutual respect in fostering interfaith harmony. Indonesia's diverse cultural and religious landscape is a source of wealth, as well as a potential for religious conflict, making religious moderation a role model or an important component in maintaining social stability. The Pujawali ritual functions as an arena (space) for cooperation among the three religious communities in implementing respect for local cultural practices that can build a cohesive and peaceful society. With social practices in joint rituals and mutual respect for each other's beliefs, the community in Pemenang Timur Village can realize religious moderation in daily life. This approach is in line with Indonesia's national principles, as outlined in the 1945 Constitution, which emphasize freedom of religion and mutual respect.

To ensure the continued success of such practices, it is essential to support and promote local traditions that foster interfaith dialogue and



cooperation. Educational initiatives should emphasize the values of tolerance, respect, and cooperation across different religious groups. Additionally, policies that protect religious freedom and promote interfaith activities are crucial in maintaining social harmony. By embracing religious moderation and integrating it into both policy and practice, Indonesia can continue to build a unified and peaceful society despite its diverse religious landscape. The findings of this study underscore the importance of religious moderation in achieving social cohesion and highlight the positive impact of local cultural practices in mitigating religious conflict.

### References

- Abdullah, A. H. dan Nento, S. (2021). "Constructing religious moderation in Islamic higher education." *Al-Ulum* 21(1):166–86.  
<https://doi.org/10.30603/au.v21i1.2084>
- Adi, A. Sudarsana, I. M. dan Kusuma, I. R. W. (2021). "Varian Identitas Hindu di Indonesia: Antara Multikulturalisme dan Bhinnêka Tunggal? Ka." Hlm. 32–42 dalam *Prosiding Seminar Nasional IAHN-TP Palangka Raya*.  
<https://doi.org/10.33363/sn.v0i2.75>
- Afwadzi, B., & Miski, M. (2021). Religious moderation in Indonesian higher educations: literature review. *Ulul Albab: Jurnal Studi Islam*, 22(2), 203–231.  
<https://doi.org/10.18860/ua.v22i2.13446>
- Akhmadi, A. (2019). "Moderasi beragama dalam keragaman indonesia religious moderation in Indonesia's diversity." *Jurnal Diklat Keagamaan* 13(2):45–55.  
<https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82>
- Arif, K. M. (2021). Concept and implementation of religious moderation in Indonesia. *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam*, 12(1), 90–106.  
<https://doi.org/10.34005/alrisalah.v12i1.1212>
- Bourdieu, P. (2018). "Structures, habitus, practices." Hlm. 31–45 dalam *Rethinking the subject*. Routledge.
- Bourdieu, P. (2018). *Structures, Habitus, Practices. Rethinking the Subject: An Anthology of Contemporary European Social Thought*, 31–45.  
<https://doi.org/10.4324/9780429497643-2/STRUCTURES-HABITUS-PRACTICES-PIERRE-BOURDIEU>
- Budiwanti, E. (2022). *When Local Meets Global: Religion, Ritual, And Contestation In Lombok*. CV Literasi Nusantara Abadi.
- Buchli, V. (2004). *Material Culture: Critical Concepts in the Social Sciences* (Victor Buchli, Ed.). Taylor & Francis.
- Calderon, G. D. (2021). "The third digital divide and Bourdieu: Bidirectional conversion of economic, cultural, and social capital to (and from) digital capital among young people in Madrid." *New Media & Society* 23(9):2534–53.  
<https://doi.org/10.1177/1461444820933252>

- Carlson, S, and Schneickert, C. (2021). Habitus in the context of transnationalization: From 'transnational habitus' to a configuration of dispositions and fields. *The Sociological Review*, 69(5), 1124-1140.  
<https://doi.org/10.1177/00380261211021778>
- Chia, J. Meng-Tat. (2021). "The Road Less Travelled: From Landways to Seaways in the Study of Theravāda Buddhism." *Journal of global buddhism* 22(1):211-18.
- Cresswell, J. W. (1998). "Qualitative inquiry and research design: Choosing among five traditions."
- Darfin, D. and Evawati, N. M. (2022). "INTRODUCING THE VALUES OF PANCASILA FOR THE TOPIC OF SPEAKING IN ENGLISH 1 SUBJECT AT STATE POLYTECHNIC OF SRIWIJAYA." *Holistics (Hospitality and Linguistics): Jurnal Ilmiah Bahasa Inggris* 14(1).
- Harnish, D. (2014). *Balinese and Sasak Religious Trajectories in Lombok: Interactions, Tensions, and Performing Arts at the Lingsar Temple Festival*. Brill.Com.
- Harnish, D. (2016). "Religious Processions in Indonesia: Cultural Identity and Politics on Bali and Lombok." *Yale Journal of Music & Religion* 2(2):9.
- Heidenstrøm, N. (2022). The utility of social practice theory in risk research. *Journal of Risk Research*, 25(2), 236-251.  
<https://doi.org/10.1080/13669877.2021.1936608>
- Helmy, M. I. Kubro, A. D. J. and Ali, M. (2021). The understanding of Islamic Moderation (wasatiyyah al-Islam) and the hadiths on inter-religious relations in the Javanese pesantrens. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 377-401. <http://10.18326/ijims.v11i2.377-401>
- Subchi, I. Zulkifli, Z. Latifa, R. and Sa'diyah, S. (2022). Religious moderation in Indonesian muslims. *Mdpi.Com*. <https://doi.org/10.3390/rel13050451>
- Idham, N. C. (2021). "Javanese islamic architecture: Adoption and adaptation of javanese and hindu-buddhist cultures in indonesia." *Journal of Architecture and Urbanism* 45(1):9-18. <https://doi.org/10.3846/jau.2021.13709>
- Jackson, J. (2022). "Qualifications, quality, and habitus: Using Bourdieu to investigate inequality in policies for early childhood educators." *British Journal of Sociology of Education* 43(5):737-53. <https://doi.org/10.1080/01425692.2022.2057926>
- Jayadi, S. (2022). "Local Wisdom As Social Cohesion Of 'Kebhinekaan' The Study Of Hindu-Islamic Relations In Eastern Indonesia." *Jurnal Penelitian Agama Hindu* 6(2):129-36. <https://doi.org/10.37329/jpah.v6i2.1572>
- Jayadi, S. dan Rahmawati, R. (2020). "Sasak Community's Communicative Act in Ngelukar and Ngilahan Kaoq Rite in Lombok." *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 5(2):295-312. <https://doi.org/10.37329/jpah.v6i2.1572>
- Kubro, A. Darajat, J. dan Ali, M. (2021). "The understanding of Islamic Moderation (wasatiyyah al-Islam) and the hadiths on inter-religious relations in the Javanese pesantrens." *Indonesian Journal of Islam and Muslim Societies* 11(2):377-401. <https://doi.org/10.18326/ijims.v11i2.351-376>
- Kurnia, G. I. Setiawan, A. C. Tridakusumah, G. J., Mahra A. H. dan Nugraha, A. (2022).

- “Local wisdom for ensuring agriculture sustainability: A case from Indonesia.” *Sustainability* 14(14):8823. <https://doi.org/10.3390/su14148823>
- Kustati, M., Indra, R., Ritonga, M., & Karni, A. (2023). The Effect of National Insight and Religious Moderation on Radical Behavior of Secondary School Students. *Education Research International*, 2023. <https://doi.org/10.1155/2023/2919611>
- Maćkowiak, A. (2015). “International tourism and local religious traditions on two Indonesian islands.” *Folia Turistica* 37:85–98.
- Maćkowiak, A. (2021). “Between local communities and foreign visitors: social actors of two Indonesian rituals (Rambu Solo’ and Pujawali-Perang Topat).”
- Maćkowiak, A. (2022). Conceptual dilemmas from a fieldwork in Indonesia: ‘religious’ ‘unity in diversity’ at the Lingsar Temple festival. *Religion*, 52(1), 86–101. <https://doi.org/10.1080/0048721X.2021.2011083>
- Miles, H. dan Huberman, A. M. (2018). “Saldana.(2014).” *Qualitative data analysis: A methods sourcebook* 3.
- Muhtar, F. (2021). Religious Symbols and the Maintenance of Social Harmony in Lombok, West Nusa Tenggara. *FIKRAH*, 9(1), 85–104. <http://repository.uinmataram.ac.id/id/eprint/577>
- Ngwoke, Peace N., dan Ezichi A. Ituma. (2020). “Ethno-religious conflict and sustainable development in Nigeria.” *HTS Teologiese Studies/Theological Studies* 76(4). <https://doi.org/10.4102/hts.v76i4.6090>
- Pranata, J. H. W. dan Suharyanto, A. (2021). “Local Wisdom Values in the Pujawali Tradition.” <https://ssrn.com/abstract=3926920>
- Radogna, R. M. (2022). “The Concept of Habitus in Migration Studies. A Systematic Literature Review.” *Sociologie Românească* 20(1):108–25. doi: 10.33788/sr.20.1.5. <https://doi.org/10.33788/sr.20.1.5>
- Saeu, R., and, I. M.-J. of I. T., & 2023, undefined. (2023). Religious pluralism and harmony among Buddhist-Muslim communities living in East Lampung, Indonesia. *Journals.Umt.Edu.PkR Saeu, IH MuchtarJournal of Islamic Thought and Civilization*, 2023·journals.Umt.Edu.Pk, 13(1), 245–256. <https://doi.org/10.32350/jitc.131.17>
- Schlehe, J. and Sandkühler, E eds. (2014). *Popularisation of Religious Traditions in Indonesia–Historical Communication of a Chinese Indonesian Place of Worship. Religion, Tradition and the Popular*, 157. <https://doi.org/10.1515/transcript.9783839426135>
- Setia, P, and Rahman, M.T. (2022). Socializing religious moderation and peace in the Indonesian lanscape. *Jurnal Iman Dan Spiritualitas*, 2(3), 333–340. <http://dx.doi.org/10.15575/jis.v2i3.17916>
- Sumada, K. and Wirawan, I. W. A. (2023). The Implementation of Ritual Communication in the Perspective of Religious Tolerance at The Sarasuta Holy Place. *Widya Sandhi*, 14(1), 24–39. <https://doi.org/10.53977/ws.v14i1.868>
- Schoch, K. (2020). “Case study research.” *Research design and methods: An applied guide for the scholar-practitioner* 31(1):245–58.

- Suprpto, S. (2017). "Sasak Muslims and interreligious harmony: Ethnographic study of the Perang Topat festival in Lombok-Indonesia." *Journal of Indonesian Islam* 11(1):77–98. <http://10.15642/JIIS.2017.11.1.77-98>
- Syukur, A. (2022). "Theological debate among Buddhist sects in Indonesia." *HTS Teologiese Studies/Theological Studies* 78(4). <https://doi.org/10.4102/hts.v78i4.7054>
- Wahid, A. (2022). Transforming rituals: Creating cultural harmony among the Dou Mbawa of eastern Indonesia. *HTS Teologiese Studies/Theological Studies*, 78(1). <https://doi.org/10.4102/hts.v78i1.7748>
- Wiradharma, G, Sedyaningsih, S. Fahmi, Z. Prasetyo, M.A. dan Anggraini, C.C.D. (2023). "Welcoming Guests in Indonesian Traditions: Cultural Studies in Minang, Bugis, Palembang, and Surakarta Dance." *PERSPEKTIF* 12(2):422–33. <http://10.31289/perspektif.v12i2.8799>
- Wolff, J. U. (2018). *Formal Indonesian*. SEAP Publications.
- Yulianti, Y. (2022). The Birth of Buddhist Organizations in Modern Indonesia, 1900–1959. *Religions*, 13(3), 217. <https://doi.org/10.3390/rel13030217>
- Yin, R. K. (2009). *Applications of case study research*. Vol. 34. sage.
- Zuo'an, W. (2013). *Religious harmony: A fresh concept in the age of globalization*. Elsevier, 77. <https://doi.org/10.1016/j.sbspro.2013.03.080>