

Integrating the Spirit of *Kakan Dike Arin Sare* to Promote Religious Moderation in East Flores, Indonesia

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Abstract

Living together in different beliefs is sometimes the cause of religious conflicts in Indonesia. These conditions require the attitude of religious moderation as the foundation of living together through local culture or local wisdom. This study aims to describe, explore, and analyze the local wisdom of Lamaholot in the spirit of *kakan dike arin sare* to build an attitude of religious moderation and make this expression a way to create an attitude of religious moderation in the land of Lamaholot. This qualitative study was carried out in Horinara Village, Adonara Island, East Flores Regency. The implementation of this research was carried out from January-April 2025. The data was obtained through in-depth interviews with six key informants, namely: traditional leaders, religious leaders, and community leaders. In addition, observation and documentation are carried out to collect data and then analyzed using Huberman and Miles' theory, namely through data collection, data reduction, and conclusion drawn. The result of this research is that the spirit of Lamaholot *kakan dike arin sare* contains educational values that can be used as a guideline to build a peaceful life in different beliefs. The integration of the spirit of *kakan dike arin sare* is a solution in realizing religious moderation in Horinara Village, East Flores Regency. The contribution of this research is that it can increase community insight, strengthen the concept of religious moderation and can also be implemented in common life in the midst of differences in beliefs in building religious moderation through local wisdom *kakan dike arin sare*. In addition, this research can also be used as a foundation for the ministry of religion and local governments in integrating cultural practices as a guide to the house of moderation in religion.

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INTRODUCTION

The discourse on religious life is still intensively carried out because various conflicts in the name of religion are still occurring in the world and especially in the Indonesian homeland. Religion, which should serve as a unifying force among believers, is now often trapped in attitudes of intolerance between religious communities, sometimes leading to social conflict. This attitude clearly tarnishes the beauty of Indonesia's diversity or plurality. Various religious conflicts in the country such as the rejection of certain religious worship (Saputra, 2025), the hate speech cases (Saruroh et al., 2022), the blasphemy and religious defamation cases (D. et al., 2023), the wars between religions cases (Halim & Mubarak, 2021), the burning houses of worship cases (E. S. Saragih, 2022), the destruction of houses of worship and dissolution of religious ceremonies (Sukestiyarno et al., 2022), the terrorism cases (Lestari & Nopiana, 2024; Prakosa, 2022), the existence of stereotypical forms of certain religions, discrimination and racism (Pancaningsih et al., 2024; A, 2019), prohibiting the existence of a certain religion in an area or region and also rejecting certain religious worship (Ulya, 2023), dissolution of the Rosario prayer in the house of the congregation. Violations of freedom of religion and belief in the country are still occurring and have increased significantly in the previous year. Based on the results of the Setara Institute's research, it is known that in 2023 there were 217 incidents with 329 acts of violations of freedom of religion and belief (Setara Institute for Democracy and Peace, 2024). The findings clearly state that there are still three (3) main problems that hurt religious moderation in Indonesia, namely related to cases of

disturbance of places of worship, the use of blasphemy offenses and also the issue of intolerance (M. Saragih, 2024).

The description of religious problems above is a major problem in building harmony in living together and of course this is contrary to the essence of religion itself, which is to spread love and peace. The government through the Minister of Religion is present and seeks to campaign for religious moderation or in the current term called '*beragama maslahat*' (Sholehuddin, 2025) as stated in Law System number 5 of 2024. This is one of the visions of the 2024-2025 National Long-Term Development Plan (RPJPN), which is to build a harmonious, inclusive, and sustainable society (Abadi et al., 2025). Although the two terms are different, they have the same vision, which is to create peace and joy in religious life. Religious moderation can be interpreted as an effort to control oneself so as not to make or show excessive attitudes or shortcomings (Rohman, 2021). Religious moderation is a behavior and attitude of a person who is in the middle, which prioritizes an attitude of justice and not extremes in religious life (Kementerian Agama RI, 2019).

The phenomenon of conflict of tolerance in the name of religion as described above is of course caused by many factors, especially the lack of knowledge of religious moderation education, weak awareness and practice of religious moderation during This means that local culture can form harmony in coexistence during differences in beliefs. The existence of rituals or expressions in local culture can be a space for interfaith encounters, can manage religious conflicts and can also form a kinship system in living together a plural society. The low awareness and practice of religious moderation in the country is a serious concern for every citizen. Self-awareness to accept, be open or inclusive, and be willing to live together with others of different beliefs or religions is a necessity. The awareness and practice of religious moderation in every culture in the country must exist and be wrapped in local cultural expressions. The local wisdom that is lived by each region is a manifestation of the expression of religion. Religion can accommodate a culture and a good transition in a society that does not deviate from religious teachings (Putra, 2023). Local culture can foster harmony among diverse beliefs. The presence of rituals and expressions within local culture can create opportunities for interfaith dialogue, help to manage religious conflicts, and establish a sense of kinship among people living together (Leu, 2025).

Lamaholot culture, especially the people in East Flores-East Nusa Tenggara district, also has a distinctive slogan which is considered as an expression to bind the bond of unity and brotherhood wrapped in the local language as *Kakan diken arin sare*. *Kakan dike arin sare* is a folklore owned by the Lamaholot people and is always echoed in traditional events that involve many people to realize unity in social reality. This social reality has been constructed in the Lamaholot culture so that the Lamaholot people generally always strive to live this expression to become *atadiken* or good human beings. The spirit of *Kakan diken arin sare* is an ancient adagium lived by the Lamaholot cultural community which symbolically depicts that the Lamaholot people are brothers (brothers and sisters) so that there is no need for hostility or conflict in existing together. In the Lamaholot dictionary, Pampus, (2008) elaborates */kakan/* means 'brother', */dike/ (diken)* means 'good', 'beautiful', */arin/* means 'sister' (younger family member), and */sare/ (saren)* means 'healthy'. This term was then understood to literally mean good brothers and sisters. Meanwhile, according to Hurint the expression of *kaka dike arin sare* can be interpreted as true brotherhood (Hurint, 2022).

The spirit of *Kakan dike arin sare* is a form of education that teaches any Lamaholot human to realize himself as a brother to others. Even though they are different in gender, ethnicity and religion. Thus, the existence of the spirit of Lamaholot in the Eastern part of Flores can be an emblem to build an attitude of religious moderation through the awareness in oneself to treat others as brothers. The typical slogan of Lamaholot *Kakan diken arin sare* is also the main principle that becomes the handle or foundation in building religious moderation in the land of Lamaholot, especially in the village of Horinara-Adonara. The spirit of *Kakan dike arin sare* can be integrated in religious moderation education to create a safe, harmonious, peaceful, and tolerant coexistence.

Studies on local culture and associated with religious moderation have been done by many previous studies and most of these studies have focused more on cultural traditions or rituals. Keban et al., in his research, he said that the expression of *local wisdom* in the East Flores Lamaholot Community, namely *koda kirin nulun walen melan senaren* can build religious tolerance in this region through speech and behavior patterns in existing with others in the midst of differences (Keban et al., 2024). Agung et al., said that the role of community leaders as charismatic, customary, and legal actors should not be underestimated in creating harmonious interactions through local cultural events (Gede Agung et al., 2024). Hamzah et al., said that the local wisdom of the community can be used as teachings, guidelines, identity, and customs that are in line with religion (Hamzah et al., 2023). Setinawati et al., in his research said that the residents of Tewang Darayu village effectively internalized and implemented religious moderation through a harmonious blend of cultural practices and religious teachings (Setinawati et al., 2025). Atasoge et al., in their research on the Lamaholot (Atadiken) people also touched on the local wisdom of *Kakan dike arin sare* (D. et al., 2023). This study found that the philosophy of Atadiken Lamaholot can serve as an epistemological basis to support and develop religious moderation in the country. Azka et al., also said that local religions and traditions can coexist, encouraging social cohesion in living together in differences (Azka et al., 2024). Pajariantanto et al., in their research also said that local cultural values can form religious moderation because these two elements play a central role in building harmonious relationships in people's lives (Pajariantanto et al., 2022).

The description above can be important to be developed into a joint education in building awareness and life practices, especially about religious moderation in religious life. This article invites the people of Lamaholot East Flores to prioritize the values of living together, religious moderation so that fraternal unity and harmony in social life are fulfilled. Harmony and tolerance will be created if the people of East Flores truly live and implement well the meaning of the spirit of *Kakan dike arin sare*.

However, along with the development of increasingly modern Science and Technology, it is not impossible that awareness and practice of living together in differences wrapped in the spirit of *Kakan dike arin sare* continue to exist and be maintained in the unity of Lamaholot culture. The entry of outside culture also has such a strong effect that it causes a rift in relationships. Such an attitude will certainly bring problems in social relations and then give birth to conflicts in life together in differences. Related to this, the researcher wants to prioritize the spirit in the Lamaholot culture as a new finding and elaborate it with religious moderation education in the land of Lamaholot, especially in the East Flores area.

The urgency of this study lies in the need for a deep understanding of how religious moderation can grow, live and be implemented in living together amid differences in beliefs through local wisdom in a region. This is important because through local culture, for example in the culture of Lamaholot-East Flores, Nusa Tenggara Timur, namely the expression *Kakan dike arin sare* can unite everyone in differences. With an understanding of this harmony, religious moderation can be realized. This local wisdom has been practiced or lived since long before religious moderation was echoed and the expression teaches the generation of the Lamaholot community and in general the Indonesian people to prioritize the spirit of true brotherhood as brothers and sisters or as brothers. This is important to do so that fraternal unity and harmony in religious social life are fulfilled even though they exist in different beliefs. Harmony, peace, and religious moderation will be created if the people of East Flores truly live and implement the meaning of the phrase well. However, this expression in the culture of Lamaholot, East Flores is beginning to be ignored or not integrated into the life of the Lamaholot people today. This is a serious challenge today because of the advancement of science and globalization which is slowly driving away and eroding the local culture which is a guideline in living together. This research describes, revitalizes, explores and analyzes the local culture of Lamaholot-East Flores in the local wisdom of *Kakan dike arin sare* to build an attitude of religious moderation and make this expression a way to create religious moderation in the land of Lamaholot during globalization.

METHODS

This research used a qualitative method with an ethnographic approach (Fatchan, 2015). The importance of using this research method is because it helps researchers to understand and get to know more about typical expressions in the culture of Lamaholot East Flores as local wisdom. The expression *Kakan dike arin sare* is a spirit in building the life practice of religious moderation in a pluralistic society. Horinara Village, Kelubagolit District is used as a research locus because this area is a multi-ethnic and also religious area.

The expression *Kakan dike arin sare* is used as the focus of research because it is an entity of the people of East Flores that contains various life values that can be used as guidelines in living together, including the practice of living in moderation. The location of the research is in Horinara Village, East Flores Regency-Nusa Tenggara Timur where the people in this village embrace two major religions, namely Catholicism and Islam and prioritize the Lamaholot culture in establishing brotherhood and friendship, especially found in the expression *Kakan dike arin sare* as a praxis of religious moderation in the midst of differences. The time for the implementation of this research is January-March 2025. The key informants in this research are 6 people from Horinara Village who are well acquainted with the Lamaholot tradition in relation to religious moderation. They are Islamic and Catholic religious leaders, community leaders, cultural leaders and local village governments.

This research data was collected using observation and interview methods. Observations were carried out by the researcher to see the extent to which the people of Horinara-East Flores live the expression *kakan dike arin sare* as a praxis of religious moderation in the land of Lamaholot. Meanwhile, interviews were conducted to obtain data in the field related to the expression *Kakan dike arin sare* that are lived and its relation to the praxis of religious moderation lived by the Horinara community. The primary data sources in this study were obtained directly from the results of interviews and observations (Umar, 1998). Meanwhile, secondary data was obtained by researchers from literature studies in the form of books, scientific journals, magazines, proceedings and internet sources regarding the expression *Kakan dike arin sare* in the Lamaholot culture. Data validation in this study focuses on the process and interpretation of data using the method of extension observation and triangulation, both source triangulation and methods to ensure the consistency of information obtained from various parties. Meanwhile, the data analysis technique in this study is through the stage of data reduction, data presentation and conclusion drawn. The social theory of Peter L. Berger and Luckmann was used to analyze how these local cultural expressions were constructed and guided by the Lamaholot people (Berger & Luckmann, 1966).

RESULTS AND DISCUSSION

Horinara, Adonara-East Flores as a Village of Religious Moderation

The village (*Lewo*) Horowura Adonara Rieng Baka is the name of a village or village in ancient times which was previously named Lewo Horowura Adonara-Riang Serang. Due to the influence of the development of the times and population growth that increased from year to year, residential settlements were built around it so that in 1968 because it was required to become a new style village, the lewo Horowura Adonara Rieng Baka was renamed to Horinara Village which is an acronym for Horowura, Adonara and Rieng Baka. Horinara Village has five lewo bases or villages, namely Lein Lau (Northern Part), Weran Rae (Southern Part), Hikun Teti (Western Part), Wanan Lali (Eastern Part), and Uank Tukan Wai Matan (Central Part). Horinara Village has a total area of 245.33 Ha/m² consisting of residential areas, plantations, cemeteries, yards, public infrastructure and offices.



Figure 1. Documentation of a Communal Event in Horinara Village

The villagers are Muslim and Catholic and the majority of them earn a livelihood as farmers for men and weavers for Lamaholot Horinara women. The status of Horinara village is an independent village based on the calculation of the village index in 2024. Based on the spread of religion, the number of people who converted to Catholicism was 598 people and the population who converted to Islam was 789 people. Horinara-Kelubagolit Village, East Flores, judging from the number of people based on religion, is quite evenly distributed and it is almost in every hamlet in this village. This means that in neighboring life, villagers who embrace Islam and Catholicism mingle and coexist with each other despite their different beliefs.

Horinara Village is an icon of a religious moderation village located in Kelubagolit District, East Flores Regency. The declaration of Horinara as a village aware of harmony has been going on since 2019 after the government proposed a year of religious moderation. Responding to this through the ministry of religious affairs of East Flores Regency in 2020 declared Horinara village as a village aware of the harmony carried out. This aims to maintain and transmit the spirit of religious moderation in the community. As a result, this village has received an award from the government as a religious moderation village consecutively since 2023. The effort to unite the community in religious differences was initially triggered by Kasidir Kopong. When he served as the village head, he had a mission to foster religious harmony in order to create a peaceful and safe Horinara village as it is today. The foundation of harmony was really born from this mission and is evidenced by the implementation of community activities in this village, namely INATABA (*Idul Fitri, Natal, and Tahun Baru*) or Eid al-Fitr, Christmas, and New Year together and this is still done to this day. The spirit of unity in differences in this village is also tied in the spirit of culture and one of them is through the typical expression Lamaholot *Kakan dike arin sare*.

The Expression of *Kakan Dike Arin Sare* and its Implementation in Life Together

The spirit of *Kakan dike arin sare* which is lived by the Lamaholot people generally in East Flores, especially in the village of Horinara, Adonara, contains a literal meaning. The informants said that the expression *kakan dike arin sare* consists of four syllables in the Lamaholot language which is interpreted as such. Word /*Kakan*/ means 'brother', /*Diken*/ means 'good', /*Arin*/ means 'sister', and /*Sare*/ means 'good' too. This expression is then interpreted in general terms as brotherhood in living together because Lamaholot humans are brothers and sisters '*Pati no'o beda*'. According to informants A, B, C, and D, the Horinara Adonara community, in East Flores, is interpreted in general that "*the spirit of kakan dike arin sare as fellow brothers and sisters in living together in order to create harmony and brotherhood in living together*". Meanwhile, informants E and F said that this spirit describes the relationship between brother and sister as brothers and sisters

in a common existence that prioritizes mutual respect and love for each other so that there is no division in living together even though they differ in ethnicity and belief.

Kakan dike arin sare is one of the expressions in Lamaholot culture that is rich in life values. This local wisdom serves as a symbol of togetherness and deep solidarity among community or community members. In the context of the daily life of the people of Lamaholot East Flores, the expression *Kakan dike arin sare* reflects how the community supports each other, works together, and builds harmonious relationships amid differences. The statement of the informants above clearly wants to say that the spirit or expression typical of Lamaholot in the people of East Flores, especially in the people of Horinara, Adonara emphasizes the attitude of mutual respect, respect, mutual love and understanding in daily life so that there are no conflicts during differences. True brotherhood, like brothers and sisters, is described in this spirit.

The Lamaholot dictionary (Pampus, 2008) explain this expression separately and interpret each syllable as such. Word /*Kakan*/ means 'brother', /*diken*/ means 'good' and 'beautiful', /*arin*/ means 'sister' and 'younger family member'. and /*saren*/ means 'healthy', 'good'. This term was then understood to literally mean good brothers and sisters. Kebinigin et al., (Kebinigin et al., 2024) define the expression or spirit of *Kakan dike arin sare* with the meaning of brother or brotherhood. This is of course in line with what was conveyed by the informants in the interview. This meaning is then understood in general as an attitude of mutual respect and helping others in living together in a life together as a child born from the womb of Lamaholot. As a child of Lamaholot, it is very important to uphold the cultural values of Lamaholot and prioritize the spirit of *Kakan diken arin sare* in being together even in the midst of differences. Hurint, (Hurint, 2022) stating that *kaka dike arin sare* can be interpreted as brotherhood. He explained that the Lamaholot culture has local wisdom values that are relevant to the spirit of religious moderation, namely *Kaka-Dike, Arin-Sare* 'we are brothers'. Because we are brothers, there needs to be an attitude of *Tonga Belola-Hunge in Baat* 'mutual respect', *Mari Pali Pete Bau* 'conveying something without having to hurt others', *Lage Ae Niku Kola* 'words contain blessings and risks because they must be considered carefully and wisely'.

The above opinion clearly wants to say that the spirit or expression *kakan dike arin sare* in the Lamaholot community has a connection with other expressions in the culture of Lamaholot-East Flores which have the meaning of being a fellow brother. Because as brothers, it is important to be with each other and live peacefully in accordance with the customs of Lamaholot. Lamaholot's local wisdom is a local wisdom that has the strength of relational aspects as a family, as virtuous brothers and sisters.

The implementation of this expression in this area shown in various activities, both on the Holidays of the two religions which are carried out at the Catholic Head and the Mosque in the village and at the Horinara Village Hall. Events like INATABA, which combines Eid and Christmas and New Year celebrations, show how people can come together amid differences. The involvement of the two religions in the celebration encourages the birth of mutual respect and reduces the tendency for conflict in diverse societies. In addition, on life events such as weddings, *sambut baru*, *slametan*, *permandian*, and funeral ceremony as well as in daily life together. The people in Horinara village are always present to support and help to make the event a success. The implementation of this expression in the Horinara Adonara Community is also seen in joint activities such as *Gemohing*. Activities that involve all elements in society, be it cleaning the village, building residents' houses, building houses of worship, both Catholic and Islamic, together are concrete manifestations of this spirit.

This is clearly seen in the daily relationship of Lamaholot humans with the typical greeting of each individual which shows the identity or identity of Lamaholot humans (Wissang, 2024). This spirit is understood as an expression of the Lamaholot human in appreciating, respecting others in true unity or brotherhood full of familiarity like siblings or blood relatives. *Kakan diken ari sare* is a spirit that embraces all Lamaholot residents to prioritize the spirit of true brotherhood even though they are not of close blood but have the unity of Lamaholot culture as all of us brothers (*tite wahan*

kae kakan noo arik). This means that this local wisdom can unite all Lamaholot people in East Flores, especially in the village of Horinara-Adonara.

Thus, the spirit of *Kakan dike arin sare* in the Lamaholot culture is an expression that is rich in life values where it describes all Lamaholot humans as good brothers (*kakan dike arin sare*). The form of this spirit is implemented in existing together even though they are together in societies with different beliefs but still show an attitude of mutual respect and appreciation, loving in the midst of differences. This spirit is the legacy of Lamaholot's ancestors that is still lived to this day because this spirit is so strong that it binds the Lamaholot human brotherhood.

The *Kakan Dike Arin Sare* Tradition Incorporating to Foster Religious Tolerance in East Flores

The reality that exists in the Lamaholot community, especially in the village of Horinara, Adonara needs to be studied more deeply using the social theory of Peter Berger and Luckmann (Berger & Luckmann, 1966), namely social construction (Dharma, 2018; Pramono et al., 2024). Both are prominent sociologists who strongly reject the school of positivism and use a phenomenological approach. According to him, social construction is formed through the reality of reality-knowledge and subjective-objective reality. Social reality is something that exists and is found in social relations which is then expressed through language communication, organizational cooperation and so on. This means that social reality can be found in intersubjective experiences. Knowledge of social reality includes cognitive, psychomotor, emotional and intuitive aspects. Meanwhile, as an objective reality, human beings are structurally influenced by the social reality or environment in which they live. There is a reciprocal relationship between humans and social reality so that it forms their identity until it becomes a habit in the human being. As a subjective reality, humans are organisms that have certain tendencies in society or society. This means that individuals and society should not be seen separately but are a single entity that has a mutual relationship. Thus, the individual is the shaper of society and society is the shaper of the individual. Departing from the explanation above, it can be said that in this theory of social construction there is a dialectical process between subjective (individual) and objective (socio-cultural) reality so that from this process several social constructions are born. Dialectics in the *life world* include three things that are interrelated with each other, namely externalization, objectification and internalization. These three elements create social phenomena that affect each other to form social reality.

The social reality in Horinara village as a religious moderation village is undeniable. The way of coexistence, both Muslim and Catholic communities, is of course wrapped in the Lamaholot culture which binds unity tightly. One of them is through the typical expression of Lamaholot *Kakan dike arin sare*. The spirit of realizing the attitude of religious moderation in coexistence in the midst of diversity in the Lamaholot tribe in East Flores district, NTT is a necessity that needs to be lived and must be prioritized by every individual. This is done because the attitude of religious moderation is not a finished product but an attitude that needs to be built on the basis of human values. This is important for the creation of harmony in living together, tolerance in coexistence in the midst of differences. The typical expression of Lamaholot as local wisdom, namely *kakan dike arin sare* has been practiced or lived since long ago by the ancestors of Lamaholot long before the spirit of religious moderation was echoed in the country. This expression containing life values has a meaning in building religious moderation. This is evident from the way the Lamaholot community is plural in ethnicity and religion that always prioritizes peace and harmony in living together. As is known, the terminology of religious moderation comes from the Latin word */moderatio/* which means satiety (not excessive and lacking) or can also mean as a form of self-control of an individual not to do excessive or deficient attitudes (Rohman, 2021). In the context of religion, religious moderation means that the way of view, attitude and behavior always takes a position in the middle, always acts fairly and not extreme in religion (Saifuddin, 2019). The description of the definition of religious moderation has been lived by the people of Horinara Adonara in East Flores, NTT.

The local expression Lamaholot *Kakan dike arin sare* is not just an expression but has become a habitus in living together in the midst of differences and it is a product of social construction. The existence of Lamaholot people who prioritize this spirit has a common knowledge that has been constructed that other individuals (*the other/Lyan*) are brothers (*kakan noo arik*), so in being together in society it is very important to put forward the spirit of true brotherhood, tolerance and peace in living together so that Lamaholot people can become *atadiken* or good human beings (D. et al., 2023; Keban et al., 2024). This social construction theory is used as a guide to see the social reality lived by the Lamaholot community in East Flores, especially in Horinara Village, which is in religious pluralism in three important elements as conveyed by Berger, namely externalization, objectification and internalization.

First, externalization or adaptation to the socio-cultural world as a human product. Lamaholot people in general and the people of Horinara village in particular, Adonara have carried out or internalized the spirit of *Kakan dike arin sare* since ancient times as an expression that unites differences including religion. The local community coexisted with different religions, namely Islam and Catholicism, peacefully and got along. According to the informants that:

Horinara Village is a religious moderation village with the lives of people in Horinara Village helping each other, working together and having a very high tolerance value. Since time immemorial, the ancestors of this village have thought and lived a good heritage to understand each other and understand each other in differences (A, 2024).

The above statement would say that under the people of Horinara village, Adonara has built an attitude of acceptance for differences in beliefs. Even though they are in such a social reality, each individual understands his religious teachings well and has the ability to adapt to the environment in which he lives. The relationship in religious life in this village is well seen in a number of activities that have been carried out. There are two important things that can be used as a guideline in living together in the midst of differences in this village in building synergy and religious moderation. *First*, joint social development. At this point, it emphasizes how to carry out a joint activity that involves all communities, both Muslim and Catholic. For example, *gotong royong* or *Gemohing* activities are carried out to clean the village (*lewo*), build houses of worship, rehabilitate houses of worship, and also religious events for Christmas, New Year and Eid al-Fitr together. In this village, the celebration of religious holidays is carried out jointly by the coordination of the INATABA activity committee. *Second*, interfaith dialogue. Hold regular meetings between religious communities in Horinara Village, where residents can share experiences on how they practice religious teachings, and find commonalities in existing moral values. This will strengthen the awareness that despite different beliefs, the principle of brotherhood (*Kakan dike arin sare*) remains the same.

The dialogues carried out are dialogues of faith or theological views, dialogue of works, dialogues of life, and dialogues of religious experiences (Riyanto, 2010). These four types of dialogue are also found in the life of the people of Horinara village. In the daily life of the people of Horinara village, friendship and brotherhood are always prioritized in interacting even in the midst of differences. This is the concrete form of the dialogue of life. This dialogue is a characteristic that is inherent in the Lamaholot community in general, and particularly the people of Horinara village. This dialogue is more driven by the attitude of solidarity and togetherness inherent as *Kakan dike arin sare*. In addition, it is also found that there is cooperation in building villages in an organization, for example as village officials, activity committees and in schools is also a model of dialogue work. This means that Lamaholot people, especially in Horinara village, can work together in working despite different beliefs to realize common goals. Dialogue of religious experiences is also seen in this village where people in this village in their daily lives can tell their experiences and practices of religious life to other religious communities and this does not give birth to conflicts. The tangible manifestation of this dialogue is the celebration of INATABA in this village.

Meanwhile, dialogue of theological views also often occurs in this village and from this dialogue can unite all in differences without discrimination and religious conflicts. This dialogue asks all people of different beliefs to understand each other and accept differences. These activities are a social reality lived by the people of Horinara village, Adonara and this is the result of social construction that seeks to build and form a religious moderation village. The people of Horinara-Adonara village certainly have a subjective interpretation of the subjective reality of the local cultural expression of *Kakan dike arin sare*. The subjective meaning of the expression through the internalization process believes in the existence of a moderate way of life or the value of religious moderation lived by Islam and Catholicism in this village. From this process, the local community tries to form an organization to maintain this meaning, namely through the INATABA organization which is carried out every year peacefully and safely in the spirit of brotherhood. This is of course in line with the concept of externalization by Berger and Luckmann, namely as an attempt to project the meaning of human beings in reality through real actions (Pramono et al., 2024).

Second, objectification. Objectification is a moment of individual interaction with the socio-cultural world or institutionalized intersubjective interaction. Berger and Luckmann argue that objectification is the consistent repetition of actions (Pramono et al., 2024). After the expression *Kakan dike arin sare* is externalized in coexistence in the Horinara Adonara community through various activities including INATABA, these activities are still carried out in a sustainable manner or in Berger and Luckmann term called the objectification stage. Talking about religious moderation, this is part of religious institutions and this is clearly different from socio-cultural institutions. This difference creates the possibility of dialectic between the two institutions to create a new experience. Religious individuals, whether Muslim or Catholic, in Horinara village can deal with socio-cultural institutions to dialectic to create religious moderation. Institutions or institutions are present to create public awareness to carry out acts of religious moderation both through words (*koda kirin*) and deeds (*nulun walen*). Like the annual INATABA event in Horinara village, Adonara which involves two religions in this village is not carried out formally because this is an ancestral heritage but this event is carried out consciously by every community in this village because the local community is aware of the benefits and goals of the activity. In addition to this activity, at the Easter Celebration in 2025 in April, a Way of the Living Cross was held which was initiated by the Catholic Youth (*Orang Muda Katolik* or OMK) of Hinga Parish in Horinara village. The Way of the Cross activity goes around the village and crosses the mosque in this village. The people in this village began to open up and welcome the differences that existed. This is the manifestation of the true spirit of *Kakan dike arin sare* that differences are not a problem, but bring benefits to true peace and brotherhood. The awareness of the Lamaholot people, especially the people of Horinara village, of the meaning of the local expression leads to the transformation of themselves into moderate human beings and this then becomes a habitus or habit in daily life to act moderately in social reality in the midst of differences in beliefs. The people of Horinara village, Adonara, strongly believe that religious differences cannot be denied and for that it is necessary to build relationships to create peace in living together. The process of objectification from subjective reality to objective reality can also be seen from the various activities carried out in this village related to realizing the spirit of religious moderation, especially INATABA activities which have become an annual agenda.

Third, internalization. Internalization is a moment in which an individual identifies with the cultural social institution of which the individual is a member. At this stage society is recognized as a subjective reality. The goal of internalization is to restore human social reality to an objective consciousness that is formed subjectively by institutions or organization. Berger and Luckmann argue that the internalization stage is a process of interpreting existing social reality (Pramono et al., 2024; Dharma, 2018). This internalization stage can be carried out through socialization which can be done through socialization in the family (primary socialization) or secondary socialization in certain organizations or institutions.

The value of local wisdom *Kakan dike arin sare* lived by the Lamaholot community can be integrated to build religious moderation in Horinara Village through socialization. Several things can be done so that this spirit can be internalized. *First*, the principle of *Kakan dike arin sare* to build social solidity. The spirit of *Kakan dike arin sare* which is lived by the Lamaholot people, especially in Horinara, Adonara, is a local wisdom that should be maintained and cared for so that it continues to exist. This is important because this distinctive expression is a guideline for the life of the Lamaholot human in building integrity and unity in differences. As the literal meaning is good brothers and sisters or brothers, in socializing the community in this village prioritizes mutual respect and support in order to strengthen social solidarity between religious communities. This is a form of social construction that has existed since the time of the ancestors in this village to realize religious moderation. This value teaches that despite differences, each individual is part of a big family that must maintain harmony, unity and togetherness in the spirit of true brotherhood or *Kakan diken ari sare*. In order for this to be realized, the family becomes the main role, the first place for the individual to build his consciousness, given socialization related to religious moderation.

Second, the integration of the spirit of *Kakan dike arin sare* in building religious moderation in Horinara village can be constructed through education. Integrating the expression Lamaholot, namely *Kakan dike arin sare* in education, is a very strategic step to form a moderate and tolerant generation. Education based on local wisdom can introduce students in Horinara Village to the values of brotherhood and solidarity taught in the Lamaholot culture. In the process of religious and cultural education, the value of *Kakan dike arin sare* can be taught as part of local subjects, both in public schools and in religious educational institutions. Children are taught to respect and support their friends of different faiths, while instilling a spirit of brotherhood. Social construction from an early age in education to introduce this expression of local culture can shape students' personalities to be moderate, tolerant and concerned about the social realities that exist in this village.

In addition to education, social construction to realize a religious moderation village can also be carried out through interfaith joint activities and through the role of religious and traditional leaders. The integration of the spirit of *Kakan dike arin sare* in the Lamaholot culture in Horinara village can also be found in interfaith joint activities. This can clearly build religious moderation which has been discussed since 2019 by the Minister of Religion (Saifuddin, 2019). Cross-faith joint activities such as dialogue, celebrating Eid al-Fitr, Christmas and New Year which are referred to by the local community as INATABA are concrete manifestations of the spirit of *Kakan dike arin sare*. In addition, the people of Horinara also always celebrate religious activities together, for example, there is a death in one of the religions, so they are involved in prayers, and also deliveries, wedding events, *slametan*, thanksgiving for a new house, baths, and so on they always celebrate together by paying attention to taboos such as not killing animals that are prohibited by certain religions. This is clearly to strengthen social ties and togetherness between religious communities. This can strengthen the values of solidarity and togetherness that are characteristic of the Lamaholot community. This social reality has been constructed by Berger since the beginning in the Lamaholot community. Berger argues that religious life without social interaction as described or lived by the Lamaholot community, Horinara is an impossibility (Boettke, 2010). Religion constructed from local customs and culture can give birth to or realize a peaceful and tolerant life as found in the social life in this village.

Traditional leaders and religious leaders in East Flores, especially in Horinara-Adonara village, can play a role as facilitators in maintaining religious moderation, teaching the principles of *Kakan dike arin sare* through lectures, seminars, or joint social activities that encourage a harmonious, safe and peaceful life. In Horinara Village, traditional leaders and religious leaders have an important role in guiding the community to coexist peacefully despite their different beliefs. *Kakan dike arin sare* as a highly respected cultural value can be used as a guideline to build an attitude of religious moderation. Religious leaders play the role of dialogue directors, so they can lead dialogue between religious communities. Religious leaders can discuss religious values that

support peaceful coexistence. This can avoid a narrow understanding of religion and lead society towards a more inclusive understanding. Meanwhile, traditional leaders play the role of mediators. Indigenous leaders have high authority in defusing social conflicts. Traditional leaders in Horinara Village can play a mediator role in solving problems related to religion, considering that they have fully appreciated the value of *Kakan dike arin sare* as the basis for living together. Based on the observation of the two religious leaders in this village, they have carried out their roles well so that religious moderation was really born in this village. Horinara Village is an icon of a religious moderation village located in Kelubagolit District, East Flores Regency which received an award as a tolerant village in NTT. Based on the above picture, the integration of this spirit can be carried out through education, both in the family, school and in the community so that a harmonious and peaceful society can be realized in living together in the midst of differences.

Regarding religious moderation, there are four important indicators that can be used as a reference in building or constructing a spirit of moderation life, namely tolerance, national insight, non-violence and adaptive to local culture. These four indicators have been well constructed in the common life in Horinara Adonara village. *First*, tolerance. The attitude of tolerance in existing with others with different religions as described in the way of life of the Lamaholot community in Horinara Village is very high. The informants said that the way of existing the people of Horinara Village really upholds the attitude of tolerance in living together such as mutual respect and respect in neighboring life. In Horinara village, people mingle in life with each other, both Catholic and Muslim. Living neighbors as usual without judgment, and seeing the difference is beauty. If there is a celebration of faith from a certain religion, other religions really appreciate it. There is community service or *Gemohing* either in cleaning the *lewo* or village or also building or rehabilitating houses of worship, both churches and mosques.

Religious tolerance is manifested through harmonious social interaction (dialectics). Horinara-Adonara Village, it can be seen how Muslims and Catholics work together in various social and religious activities. Joint activities such as the INATABA celebration, which includes the Eid al-Fitr celebrations, Christmas and New Year, show that despite differences in beliefs, people can be united in a spirit of brotherhood. This gives birth to strong bonds among the Community. The way of life of the people of Horinara village, Adonara in East Flores clearly reflects harmony in coexistence in the midst of differences through daily speech and attitudes. This is as described in the sense of tolerance which is an attitude of respect, accepting differences as brothers, and thinking positively (A.Khoirul Anam, 2020). Through the description of how the people of Horinara village exist above, it can be said that religious tolerance in this village is a tool of national development because it can encourage unity, harmony and peace (Talabi & Oyetoro, 2023; Kebinigin et al., 2024). This was also found in previous studies that said religious moderation with religious tolerance indicators had a close relationship with local culture. This means that local wisdom in this case the expression *Kakan dike arin sare* can build religious moderation.

Second, this expression is also closely related to religious moderation in the anti-violence indicator. This expression teaches the Lamaholot community in particular and Indonesian people in general to prioritize an attitude of peace in life, maintain harmony in differences so that they live peacefully and peacefully by prioritizing an attitude of communication and empathy. Anti-violence is a set of attitudes, views, and actions aimed at inviting people on the other side to change people's opinions, views, and actions. Anti-violence uses peaceful means to achieve peaceful outcomes. The view of religious moderation in this indicator also has relevance to the local wisdom of Lamaholot in the expression *Kakan dike arin sare* which teaches Lamaholot people to prioritize an attitude of peace, unity in existing with others in differences through speech (*koda kirin*) and deeds or *nulun walen* (Kebinigin et al., 2024; Keban et al., 2024).

Third, the expression or spirit of Lamaholot also has to do with the indicator of national commitment in religious moderation. This indicator is very important to be used as a guideline in attitudes, perspectives and practices of religious life, especially in accepting Pancasila as the basis and ideology of the state and how to behave in facing various ideological challenges that are

contrary to Pancasila and nationalism (Fitriyana, 2020). This means that by carrying out religious teachings, Indonesian people are carrying out their obligations as citizens. So that the obligation as a citizen is a form of practicing their religious teachings to create peace in coexistence in the midst of differences. One of the important points of this indicator of religious moderation is love for the homeland by preserving local culture because the values of Pancasila which are guidelines for living together are born from the local experience and culture of Indonesian people. In local culture, including the expression *Kakan dike arin sare*, which is lived in the culture of Lamaholot-East Flores, also has various universal values which are then used as a guideline for life. Thus, the Lamaholot people show a love for peace in being together as good brothers and sisters (*kakan dike arin sare*). The Lamaholot people are strongly committed to maintaining unity and upholding the spirit of nationalism in coexistence through this spirit. This expression is also an effort to educate Lamaholot children to grow up to be good children in speech and practice. It is the responsibility of parents or families to educate their children. Not only to children but this expression can be addressed to any Lamaholot human to improve his life to become a good and noble human being or *atadiken* (D. et al., 2023).

Fourth, the expression of local wisdom *Kakan dike arin sare* which is lived by the people of Lamaholot-East Flores, especially the Horinara Village Community, also has a relationship with adaptive indicators to local culture from religious moderation. This would illustrate that local culture can unite a multicultural society (Inviolata et al., 2023). This opinion is in line with that put forward by Lestari & Nopiana (Lestari & Nopiana, 2024) That religious moderation can also be introduced through local wisdom. Local wisdom found in cultures that Berger considers another institution can shape individuals for the better through a dialectical process.

The Ministry of Religious Affairs of the Republic of Indonesia understands that the context of Indonesian society makes religious moderation necessary as a cultural strategy in caring for Indonesianness because the existence of Indonesia is a plural country. So that with religious moderation, it can maintain a perfect balance, where every Indonesian people, regardless of ethnicity, ethnicity, culture, and religion must be willing to listen to each other (Asrori, 2019). This is also clearly seen in the life of the Lamaholot community with its local wisdom in the expression *Kakan dike arin sare* is an education for the Lamaholot Community to implement in the social life of the community by paying attention to the ethics of living together which is a guideline for life. Thus, this spirit can unite differences in the multicultural society in Lamaholot through words (*koda kirin*) and deeds (*nulun walen*) in coexistence.

This expression of the local culture of East Flores-NTT can build an attitude of religious moderation from these four indicators. This is seen from the way of appreciating and respecting the differences between others in coexistence in a multicultural Lamaholot society by paying attention to the way of speaking words (*koda kirin*) and also the practice or deeds (*nulun walen*) in daily life (Keban et al., 2024). This local wisdom teaches the people of the Lamaholot tribe to become human beings with dignity and to be good human beings (*melan senaren*) by treating others as true brothers (*kakan noo arik*). Although they are different, they can interact well without seeing differences in this case beliefs or religion as barriers. This is also in line with the findings of the Sutrisna, (Sutrisna, 2021) that a pluralistic society will behave socially with the guidelines of social norms that are upheld and applied in daily life under the value of local wisdom.

According to the informants, the expression *Kakan dike arin sare* is not only pronounced in life but is practiced in living together in Horinara-Adonara village. This expression is a local wisdom that can form religious moderation as found in the practice of daily life in neighbors' lives. The people of Horinara village really appreciate the differences and have a strong desire to make this village a religious moderation village. The lives of the people in Horinara Village help each other, work together and have a very high value of tolerance. It is proven that this village has successively received awards as a religious moderation village. Of course, this award went through a long process. Based on this, it can be said that religious moderation in the social life lived by the Lamaholot community, especially in Horinara village, can be created because of a form of

awareness of the local community, a culture that is maintained and preserved for generations. This social reality has been constructed since the time of the ancestors of this village. This is certainly the same as the previous literature that religious moderation can live in the midst of local culture or wisdom and from that local wisdom can unite differences in order to create a peaceful and inclusive society (Setinawati et al., 2025; Hamid et al., 2024; Kebinigin et al., 2024; Inviolata et al., 2023).

Based on the above review, the integration of the spirit of Lamaholot's expression, namely *Kakan dike arin sare* in building religious moderation in Horinara village, East Flores, is very clear and relevant for the local community for the importance of maintaining harmony between religious communities in the midst of a multicultural society. As part of the Lamaholot community, Horinara village has great potential to apply local values that have long been inherent in the community, namely *Kakan dike arin sare*, as a basis for creating a harmonious life despite differences in beliefs. Integrating the spirit of *Kakan dike arin sare* in education can be a very effective way to instill the values of togetherness, solidarity, and religious moderation from an early age. This approach will help form a generation that is able to understand and appreciate religious differences, while prioritizing tolerance and mutual support in community life.

The theoretical implications of this study are expected to be used as learning materials and knowledge contributions for the community in adding insight to the people of East Flores that local wisdom in the Lamaholot culture can strengthen or build an attitude of religious moderation in living together in the midst of differences because in this local wisdom there are various life education values that are used as a guideline for life. For this reason, the local government must care, maintain and preserve this local culture as a local wisdom which contains various life values which can be used as a way of life in living together in the midst of differences. This must be maintained and revived so that this expression is truly appreciated by the Lamaholot people in East Flores and not lost by the times. In addition, this study can be used as an illustration and can also increase the understanding of the Lamaholot community, especially the younger generation, of the importance of this distinctive expression as a form to build religious moderation attitudes in existing together with others in the midst of differences in beliefs.

CONCLUSION

The resurgence of religious moderation among the residents of Horinara-Adonara Village, located in the Kelubagolit District of East Flores Regency, is significantly influenced by robust cultural factors that foster a sense of unity amidst diversity. This religious moderation manifests through core values such as fraternity, unity, ethical conduct, tolerance, and collaboration. The expression of local wisdom, encapsulated in the phrase *Kakan dike arin sare*, serves as a vital guideline for harmonious coexistence. It underscores the belief that the Lamaholot people are akin to siblings (referred to as *kakan noo arik*), thereby promoting careful communication (*koda kirin*) and thoughtful actions (*nulun walen*) among community members. This culturally rooted expression plays a pivotal role in enhancing religious moderation in East Flores, Nusa Tenggara Timur. Accordingly, several recommendations have been proposed: First, for the Village Government. It is imperative to sustain and build upon the accomplishments that have established the village as a model of tolerance within Nusa Tenggara Timur, with particular emphasis on the significance of the Lamaholot expression *Kakan dike arin sare*. Second, for customary and religious institutions. These organizations should formulate and implement policies that integrate local wisdom, notably the expression *Kakan dike arin sare*, into the daily lives of the community. Third, for the residents of Horinara Village. It is essential for community members to consistently prioritize moderation in their interactions by upholding the values represented in the expression *Kakan dike arin sare*.

The limitations of this study are evident in its focus on a singular expression from Lamaholot culture and its examination of only one village. Future research should consider a broader scope by incorporating a larger sample size, employing diverse research methodologies, exploring additional variables, and conducting studies across multiple locations or villages in East Flores.

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