

## RELIGIOUS MODERATION AS A MECHANISM OF SOCIAL STABILITY IN A MULTICULTURAL CONTEXT: STUDY OF THE SASAK COMMUNITY

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### Abstract

Religious moderation is an important element in maintaining social harmony amidst the plurality of Indonesian society. This article aims to analyze the application of religious moderation in the Sasak community, Lombok, using Pierre Bourdieu's habitus theory as an analytical framework. This study uses a qualitative method based on literature review to explore the interaction between local traditions and religious values in shaping the practice of religious moderation. The results of the study indicate that the Sasak community has succeeded in internalizing the values of religious moderation through habitus formed from collective social experiences. Values such as tolerance, inclusiveness, and mutual cooperation are the main mechanisms in creating social stability amidst the challenges of globalization. In addition, the role of religious leaders, local traditions, and moderation-based education are key factors supporting the success of religious moderation. However, this study also notes obstacles in the form of the influence of globalization, radicalism, and economic inequality that can disrupt social harmony. Thus, religious moderation is not only relevant as a strategy to face global challenges, but also as a foundation for multicultural societies in maintaining social cohesion.

**Keywords:** *Religious Moderation, Habitus, Sasak Society, Social Harmony, Globalization*

### Abstrak

Moderasi beragama menjadi elemen penting dalam menjaga harmoni sosial di tengah pluralitas masyarakat Indonesia. Artikel ini bertujuan untuk menganalisis penerapan moderasi beragama dalam masyarakat Sasak, Lombok, dengan menggunakan teori habitus Pierre Bourdieu sebagai kerangka analisis. Penelitian ini menggunakan metode kualitatif berbasis kajian literatur untuk mengeksplorasi interaksi antara tradisi lokal dan nilai-nilai agama dalam membentuk praktik moderasi beragama. Hasil penelitian menunjukkan bahwa masyarakat Sasak berhasil menginternalisasi nilai-nilai moderasi beragama melalui habitus

yang terbentuk dari pengalaman sosial kolektif. Nilai-nilai seperti toleransi, inklusivitas, dan gotong royong menjadi mekanisme utama dalam menciptakan stabilitas sosial di tengah tantangan globalisasi. Selain itu, peran tokoh agama, tradisi lokal, dan pendidikan berbasis moderasi menjadi faktor kunci yang mendukung keberhasilan moderasi beragama. Namun, penelitian ini juga mencatat adanya hambatan berupa pengaruh globalisasi, radikalisme, dan ketimpangan ekonomi yang dapat mengganggu harmoni sosial. Dengan demikian, moderasi beragama tidak hanya relevan sebagai strategi untuk menghadapi tantangan global, tetapi juga menjadi landasan bagi masyarakat multikultural dalam menjaga kohesi sosial.

**Kata Kunci:** *Moderasi Beragama, Habitus, Masyarakat Sasak, Harmoni Sosial, Globalisasi*

## INTRODUCTION

Indonesia is a country with extraordinary diversity, both in terms of religion, culture, ethnicity, and language. Among the various challenges faced by this nation, one of the most significant is maintaining social harmony amidst plurality. In this context, religious moderation is an important concept that continues to be promoted by various parties, both by the government, religious organizations, and civil society. Religious moderation emphasizes the importance of a balanced attitude in practicing religious teachings, respecting differences, and rejecting extremism. According to the Ministry of Religion of the Republic of Indonesia (2019), religious moderation is a way of viewing, attitude, and practicing religion in life together by emphasizing the essence of religious practice which includes justice, balance, tolerance, and respect for human values.<sup>1</sup>

Ahmad Syafii Maarif, an Indonesian Islamic thinker, explains in Ridho Putra<sup>2</sup> that religious moderation is the ability to understand and practice religion in a non-extreme way, either towards liberal or conservative. In the context of Indonesia, religious moderation is very relevant to maintaining the integrity of the nation amidst the various differences that exist. In addition, religious moderation is not only about tolerance of differences, but also how each individual or group tries to build harmony without having to sacrifice their religious identity.<sup>3</sup> Thus it can be said that religious moderation is a manifestation of the principle of *wasathiyah* in Islam, which is to be in the middle and not excessive in anything. This principle reflects the teachings of Islam

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<sup>1</sup>Ministry of Religion of the Republic of Indonesia, *Religious Moderation Amidst Contemporary Issues* (Research and Development and Training Agency, 2023).

<sup>2</sup>Rido Putra, *Islamic Moderation by Ahmad Syafii Maarif*, Thesis (Yogyakarta: UIN SUKA, 2019). Pp.13

<sup>3</sup>Baginda Sitompul and others, 'The Role of Contextual Christian Religious Education: Building Religious Tolerance in a Pluralistic Society', *Journal of Social Education and Humanities*, 3.2 (2024), pp. 1623–29.

which is rahmatan lil 'alamin, where religion is present to bring peace, justice, and prosperity to all mankind.

The concept of religious moderation is becoming increasingly important and popular in Indonesia, especially when faced with challenges such as radicalism, intolerance, and horizontal conflict. The phenomenon of religious extremism that has emerged in recent decades shows how important it is to strengthen religious moderation in society.<sup>4</sup> As the country with the largest Muslim population in the world, Indonesia has a great responsibility to be a model in practicing inclusive and moderate Islamic teachings.<sup>5</sup> On the other hand, globalization also brings new challenges to religious moderation where the rapid flow of information, social change, and the influx of foreign cultures often create tension between traditional values and modernity.<sup>6</sup> In this context, religious moderation can be a solution to maintain a balance between adaptation to change and preservation of local values.

Lombok Island, with the Sasak people as its majority ethnic group, offers an interesting portrait of the application of religious moderation in daily life. The Sasak are known for their distinctive local Islamic traditions, such as Wetu Telu and religious practices that integrate traditional values with Islamic teachings.<sup>7</sup> This tradition reflects the ability of the Sasak people to adapt religious teachings to their local culture, creating social harmony amidst diversity. However, modern challenges such as urbanization, globalization, and the emergence of new religious groups also affect the practice of religious moderation, including in Lombok. Inter-religious conflicts, although rare, can be a threat to social stability if not managed properly. Therefore, studying religious moderation in the Sasak community is important to understand how the values of inclusivity and tolerance can be maintained amidst changing times.

This study uses Pierre Bourdieu's social lens, especially the habitus theory. Religious moderation in this article is analyzed as a perspective, attitude, and religious practice that emphasizes balance, tolerance, and respect for human values. In the context of the Sasak community, religious moderation is relevant to understanding how local traditions and religious teachings can interact harmoniously. Bourdieu's habitus theory is used as an analytical framework to see how the values of religious

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<sup>4</sup>Khalid Rahman and Aditia Muhammad Noor, *Religious Moderation Amid the Struggle of Extremist Ideology* (Universitas Brawijaya Press, 2020).

<sup>5</sup>Muria Khusnun Nisa and others, 'Religious Moderation: The Foundation of Moderation in the Traditions of Various Religions and Implementation in the Era of Digital Disruption', *Journal of Religious Research*, 1.3 (2021), pp. 731–48.

<sup>6</sup>Dale F. Eickelman and Jon W. Anderson, 'Redefining Muslim Publics', *New Media in the Muslim World: The Emerging Public Sphere*, 2003, pp. 1–18; Greg and Sally White Fealy, *Expressing Islam: Religious Life and Politics in Indonesia*, 2002.

<sup>7</sup>Erni Budiwanti, *Sasak Islam; Wetu Telu versus Five Times* (Lkis pelangi aksara, 2000).

moderation are internalized through the social experiences of the Sasak community. In addition, Habitus explains behavioral patterns that are formed through interactions between social structures and individual or group agents. With this framework, the study seeks to understand how the Sasak community creates social practices that reflect religious moderation in facing the challenges of globalization and social change.<sup>8</sup>

Based on the background above, this article aims to analyze the concept of religious moderation based on the views of experts and relevant literature, and explore how it is applied in the lives of the Sasak people. This study also aims to identify factors that influence the success or failure of religious moderation, especially in the context of modern challenges such as globalization. Thus, this study is expected to provide theoretical contributions in enriching the discourse on religious moderation and offer practical insights that can be used by the government and society to maintain social harmony. There are several questions that will be answered in this article; First, how is the concept of religious moderation explained by experts, and to what extent is it relevant in the context of a multicultural society such as the Sasak? Second, how is the practice of religious moderation applied in the daily lives of the Sasak people? Third, what factors support or hinder the implementation of religious moderation in the Sasak people, both in terms of social, cultural, and economic? Finally, how can religious moderation be an effective strategy for maintaining social harmony amidst the challenges of globalization?

## METHODOLOGY

This article uses a qualitative method based on literature review.<sup>9</sup> This approach was chosen because this study aims to explore and analyze concepts related to religious moderation through literature studies, without involving field data collection. This study focuses on relevant literature, such as books, journal articles, and previous research reports, which discuss religious moderation, the Sasak community, and the application of religious moderation in the context of cultural and religious diversity. The technique used in this study is content analysis. In this method, researchers examine and analyze existing texts to identify key themes, thought patterns, and concepts relevant to the research topic. This analysis aims to reveal how religious moderation is internalized in the Sasak community, as well as identify factors that influence its success in maintaining social harmony. This approach allows the study to provide a deeper understanding of religious moderation in the Sasak social and

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<sup>8</sup>Pierre Bourdieu, 'Structures, Habitus, Practices', in *Rethinking the Subject* (Routledge, 2018), pp. 31–45.

<sup>9</sup>Asfi Manzilati, *Qualitative Research Methodology: Paradigms, Methods, and Applications* (University of Brawijaya Press, 2017).

cultural context, emphasizing how the concept is applied in a multicultural society facing the challenges of globalization.

## RESULTS AND DISCUSSION

### Religious Moderation as a Strategy for Social Harmony: Islamic Perspective and Implementation in a Multicultural Society

Religious moderation is a concept that emphasizes a middle attitude in religion, avoiding extreme attitudes, both in the form of radicalism and liberalism. This concept was born from the awareness that religion is often a strong source of identity, but if not balanced with moderate understanding, it can become a tool of polarization. According to Azyumardi Azra, in Putra Andikad et al., religious moderation is an approach to creating a balance between religious beliefs and social reality. Azra emphasizes the importance of justice, balance, and tolerance in practicing religion in a diverse society.<sup>10</sup> Therefore, it must be understood that religious moderation is a response to the challenges of the times, especially when the world faces issues related to religious conflict and radicalism.

The concept of religious moderation in Islamic tradition is known as *wasathiyyah*, which literally means the middle way or balanced attitude. This concept has a strong theological basis, namely a moderate and just people. Moderation in Islam includes spiritual, social, and political aspects. In addition, the principle of *wasathiyyah* includes balance (*tawazun*), justice (*i'tidal*), and tolerance (*tasammuh*). In the context of practice, religious moderation means practicing religion wisely and respecting the rights of others, including those of different religions. This is the core message of the preaching of the Prophet Muhammad SAW, who always prioritizes dialogue, wisdom, and a compassionate approach.<sup>11</sup>

In the modern era, the concept of *wasathiyyah* has become relevant to answer the challenges of globalization, such as religious radicalism, inter-religious conflict, and

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<sup>10</sup>Andika Putra and others, 'Islamic Thoughts of Azyumardi Azra as a Path to Religious Moderation', *Journal of Religious Research*, 1.3 (2021), pp. 589–99.

<sup>11</sup>See this explanation in M. Quraish Shihab, *Wasathiyyah Islamic Insights on Religious Moderation* (Lentera Hati Group, 2019), pp. 45

social polarization. This concept teaches Muslims to adhere to religious teachings without getting caught up in extremes that are detrimental to themselves and society. In a broader context, Indonesia is a real example of how religious moderation is applied in everyday life. As the country with the largest Muslim population in the world, Indonesia has a long tradition of practicing moderate and inclusive Islam. This tradition is seen in the harmony between Islamic teachings and local culture, such as the tradition of slametan or thanksgiving, which integrates Islamic values with local wisdom.

In addition, the concept of religious moderation in Indonesia is also strengthened by the role of the Pancasila ideology, which upholds tolerance and diversity. Pancasila, especially the first principle, is the foundation for maintaining harmony between religious communities. Large Islamic mass organizations such as Nahdlatul Ulama (NU) and Muhammadiyah are also pioneers in voicing the importance of religious moderation. Through education, preaching, and social activities, these two mass organizations teach how Islam can be a blessing for all, regardless of differences in belief.<sup>12</sup>

However, the implementation of religious moderation in Indonesia also faces challenges. Globalization, social media, and identity politics often give rise to divisive narratives. The emergence of radical groups that misinterpret religious teachings is also a serious threat. However, opportunities to strengthen moderation remain wide open. Digital technology, for example, can be used to disseminate messages of moderation widely and effectively. Therefore, religious moderation in the Indonesian context is not only a strategy to maintain social harmony, but also part of the national identity. As a pluralistic country, religious moderation is a bridge that connects various differences, creates space for dialogue, and maintains stability amidst the dynamics of a changing society.

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<sup>12</sup>Dudung Abdul Rohman, *Religious Moderation in the Framework of Islam in Indonesia* (Lekkas, 2021).

## Overview of the Sasak Community of Lombok

The Sasak people, as the majority ethnic group on Lombok Island, have cultural and social characteristics that reflect a unique blend of local traditions and Islamic religious influences.<sup>13</sup> The name Sasak itself refers to ethnic identity while encompassing various aspects of culture, language, and traditions of its people. Most Sasak people live in rural areas with their main livelihoods in the agricultural sector, such as farming rice, tobacco, and coconuts. Their lives are centered on communities that are interconnected through family relationships, customary traditions, and religious values.<sup>14</sup>

The local traditions of the Sasak people are very thick with the value of mutual cooperation known by the local term *begibung*, namely cooperation in all aspects of life.<sup>15</sup> This tradition reflects strong social ties, both in traditional events such as weddings and religious ceremonies and in everyday life. In addition, the Sasak people are known to have a patrilineal kinship system, where lineage is determined through the male side. This affects the division of social roles in the family and society as a whole.<sup>16</sup>

The Sasak language is an important identity of this community, although now the influence of globalization and the use of Indonesian have changed the pattern of language use among the younger generation. However, traditional values are maintained through customary practices such as *gumi paer*, which regulates social

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<sup>13</sup>Masnun Tahir, 'Tuan Guru and the Dynamics of Islamic Law on the Island of Lombok', *Asy-Syir'ah: Journal of Sharia and Legal Sciences*, 42.1 (2008), pp. 85–115.

<sup>14</sup>Budiwanti, *Sasak Islam; Wetu Telu versus Time Five*.

<sup>15</sup>Adi Fadli, 'Chemical Bonding and Local Islamic Wisdom of Sasak Tribe, Lombok, West Nusa Tenggara', *IBDA: Journal of Islamic and Cultural Studies*, 16.1 (2018).

<sup>16</sup>Ibnu Sasongko, *LOCAL WISDOM OF THE SASAK COMMUNITY Understanding Changes in the Structure of Settlement Space in the Case of Puyung Village-Central Lombok* Ibnu Sasongko, 2003.

relations based on customary territory. Thus, the Sasak community reflects a dynamic entity, adapting to changing times while maintaining its cultural identity.<sup>17</sup>

Lombok is known as one of the islands with cultural and religious diversity that live side by side in harmony. Although the majority of Lombok's people are Muslim, the presence of Balinese Hindu, Christian, and Buddhist communities enriches the socio-cultural landscape of the island.<sup>18</sup> Areas such as Mataram and Cakranegara are largely inhabited by Hindu communities who bring Balinese traditions and traditional ceremonies. The presence of these communities creates diversity in cultural expressions, such as traditional dances, temple architecture, and religious rituals. In addition, there are also minority Christian communities, both Catholic and Protestant, spread across several areas in Lombok. They usually consist of immigrants from outside Lombok, such as Flores and East Nusa Tenggara, who work as workers in the plantation or tourism sectors. The existence of these religious communities creates complex yet tolerant social dynamics.

This diversity is also reflected in local traditions that often involve collaboration between religious groups. For example, the Bau Nyale celebration not only involves the Muslim Sasak community, but also attracts the attention of other communities, including domestic and international tourists.<sup>19</sup> This cultural and religious diversity is a strong social capital for the people of Lombok, although on the other hand it also demands wise management to avoid potential conflict.

Meanwhile, the journey of Islamization in Lombok began in the 16th century, when traders and clerics from Java, Sulawesi, and other regions began to introduce Islamic teachings. One of the important figures in the spread of Islam in Lombok was Sunan Prapen, a wali from Gresik who is considered to have contributed to spreading Islam

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<sup>17</sup>Dedy Wahyudin, 'Sasak People's Identity: An Epistemological Study of the Knowledge Production Mechanism of the Sasak Tribe', *Journal of Islamic Research*, 14.1 (2018), pp. 52–63.

<sup>18</sup>Suprpto, *The Fragrance of Incense on the Island of a Thousand Mosques: Contestation, Integration, and Resolution of the Hindu-Muslim Conflict* (Prenada Media, 2020).

<sup>19</sup>Runi Fazalani, 'The Tradition of Bau Nyale Against Multicultural Values in the Sasak Tribe', *FON: Journal of Indonesian Language and Literature Education*, 13.2 (2018); Heri Zulhadi, 'Determination of the Date of Bau Nyale in the Sasak Rowot Calendar: (Social and Cultural Custom Analysis)', *Ulumuna: Journal of Islamic Studies*, 4.2 (2018), pp. 217–41.



in the Sasak lands. The process of spreading Islam was not carried out by force, but through an accommodating approach to local traditions. This allowed for syncretism between Islamic teachings and Sasak customs.<sup>20</sup>

One example of this integration is the nyongkolan tradition, a Sasak traditional wedding procession involving a bridal procession accompanied by traditional gendang beleq music. Although rooted in local traditions, this procession is often accompanied by Islamic prayers as a form of fusion between religion and culture. Another tradition that reflects this syncretism is Bau Nyale, which, although rooted in local mythology, is now considered part of the identity of the Muslim Sasak people.<sup>21</sup>

Islamization also brought about a transformation in the social structure of the Sasak people. Religious institutions such as pengajian and madrasah began to develop, replacing some traditional customary functions. However, local traditions such as selamatan and kenduri were maintained, with slight modifications to suit Islamic teachings. Thus, Islam in Lombok was not only accepted as a religion, but also became an integral part of the cultural identity of the Sasak people.

However, globalization has a significant impact on the lives of the Sasak people, both in social, economic, and cultural aspects. On the one hand, openness to the outside world through tourism and technology creates opportunities for economic growth and modernization. However, on the other hand, globalization also brings challenges in the form of friction between traditional values and a global culture that tends to be homogeneous.

An interesting fact about this is urbanization and changes in the lifestyle of the Sasak people, especially in urban areas such as Mataram, is that the younger generation is increasingly exposed to a modern lifestyle that often conflicts with traditional and religious values. This can lead to the degradation of local culture and the weakening of social ties within the community. The diversity of religions and

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<sup>20</sup>Jamaluddin Jamaluddin, 'Sasak Islam: Social and Religious History in Lombok (16th-19th Centuries)', *Indo-Islamika*, 1.1 (2011), pp. 63–88.

<sup>21</sup>Fazalani, 'The Tradition of Bau Nyale Against Multicultural Values in the Sasak Tribe'; Zulhadi, 'Determination of the Date of Bau Nyale in the Rowot Sasak Calendar: (Social and Cultural Analysis)'.

cultures in Lombok also faces tests in the context of globalization. Horizontal conflicts triggered by differences in beliefs or cultures sometimes arise, especially when there is economic inequality or social injustice.<sup>22</sup>In addition, the influence of transnational ideologies that conflict with the values of religious moderation also poses a threat to social harmony in Sasak society.<sup>23</sup>

In this context, religious moderation becomes increasingly relevant as a strategy to maintain social harmony. Through an inclusive approach that prioritizes tolerance and interfaith dialogue, the Sasak people can manage diversity constructively. This challenge requires an active role from various parties, including the government, religious leaders, and educational institutions, to ensure that diversity becomes a strength, not a source of conflict.

### **Supporting and Inhibiting Factors of Religious Moderation**

Religious moderation as a mechanism to maintain social harmony cannot be separated from various factors that influence its implementation. In the context of the Sasak community in Lombok, religious moderation is influenced by social, cultural, and economic dynamics, as well as changes brought about by globalization. These factors can act as supporters that strengthen religious moderation or as obstacles that test the resilience of social harmony.

The Sasak people have a number of social and cultural factors that support the creation of religious moderation. One of them is the value of mutual cooperation, which has become a hereditary tradition in their lives. This tradition instills a sense of togetherness and mutual support, regardless of differences in religion or belief. In many cases, religious and customary activities that involve all elements of society become a space to strengthen social ties.<sup>24</sup>

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<sup>22</sup>Ahmad Lalu Zaenuri, 'Challenges of Religious Life in Lombok', *El-Hikam*, 4.2 (2011), pp. 61â–78.

<sup>23</sup>Azyumardi Azra and Abuddin Nata, 'Religious Ideology in Education: Dissemination and Contestation in Madrasahs and Islamic Schools in Lombok'.

<sup>24</sup>Suprpto, *Dialectics of Islam and Nusantara Culture: From Negotiation, Adaptation to Commodification* (Prenada Media, 2020). Pp. 7

In addition, the role of religious figures such as Tuan Guru is very significant. They are not only a source of reference in religious matters, but also a mediator in resolving social conflicts. The inclusive attitude shown by Tuan Guru often encourages people to adopt a moderate view in dealing with differences. The local Sasak culture integrated with Islamic teachings is also another supporting factor. For example, the Bau Nyale tradition and religious celebrations show how people can respect traditional values while still prioritizing religious values. This tradition creates harmony by simultaneously prioritizing spiritual and cultural aspects.

Globalization and modernization bring about major changes in the way societies interact. On the one hand, globalization opens up access to new information, ideas, and technologies that can strengthen religious moderation. For example, digital-based education allows people to learn about the values of tolerance from various cultures and religions. However, globalization also brings its own challenges. The entry of foreign cultures, whether through tourism or the media, often influences local values and can cause friction.<sup>25</sup> In Lombok, as one of the world's tourist destinations, the Sasak people have to deal with the differences in cultural values brought by tourists. While many of them accept these differences with tolerance, some see them as a threat to local identity. Modernization, on the other hand, encourages people to adapt to modern life without abandoning traditional values. In this case, moderation-based religious education is very important to ensure that modernization does not cause the loss of long-held values of tolerance and diversity.

Despite having many supporting factors, religious moderation also faces a number of obstacles. One of the biggest obstacles is the potential for the emergence of radicalism and extremism.<sup>26</sup> In a global context, extreme ideologies spread through the internet and social media can influence people's perspectives, including among

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<sup>25</sup>Romlah Harniati Hapsah, Fatimah Az Zahrah, and Muhammad Yasin, 'Dynamics of Human Interaction, Society, and Culture in the Era of Globalization and Modernization', *Journal of Educational & Social Sciences (SINOVA)*, 2.2 (2024), pp. 191–202.

<sup>26</sup>Marshella Cenvysta and Chievo Gabriel Bonar Butar-Butar, 'Responding to Pluralism in Modern Society: The Role of Democracy, Pancasila, and Countering Political Extremism', *Journal of History Education and Social Humanities Research*, 4.1 (2024), pp. 184–93.

the Sasak people. In addition, internal conflicts between religious groups, such as between Wetu Telu and Waktu Lima, sometimes arise due to differences in religious interpretation. Although in general these conflicts do not spread, they can disrupt social harmony if not handled properly.

Another obstacle is economic inequality, which often triggers social discontent. This inequality can worsen relations between groups, especially when one group feels marginalized.<sup>27</sup> In Lombok, for example, people in rural areas often feel left behind compared to those living in more developed urban areas. Another challenge that is no less important is the weak education on religious moderation in some areas. Although many Tuan Guru act as educators of moderation, the lack of a formal curriculum that supports these values is an obstacle to ensuring that religious moderation can be understood and applied widely.

Social, cultural, and economic factors greatly influence the success of religious moderation in Sasak society. Support from local traditions, religious figures, and moderation-based education are important pillars in maintaining social harmony. However, the influence of globalization, radicalism, internal conflict, and economic inequality are challenges that must be faced seriously. To ensure that religious moderation remains relevant, an inclusive approach, collaboration between stakeholders, and strengthening tolerance education are key to overcoming these obstacles.

### **Religious Moderation as a Mechanism of Social Stability**

Religious moderation is a concept that aims to promote balance, tolerance, and harmony in religious life. In a multicultural and multireligious society such as the Sasak in Lombok, religious moderation is a key element in maintaining social stability. This stability is realized through acceptance of diversity, the ability to manage differences constructively, and an emphasis on the values of justice and humanity. Social stability

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<sup>27</sup>Yona Nofrianti and others, 'Conflict and Social Integration in Multicultural Society in Indonesia: A Literature Study', *Kultura: Journal of Law, Social, and Humanities*, 2.7 (2024), pp. 161–71.

refers to a peaceful state of society, where there is order in social relations and minimal conflict. According to Pierre Bourdieu, social stability is influenced by habitus, namely the mental structure and disposition formed by collective social experiences.<sup>28</sup> In this context, the habitus of the Sasak people is reflected in their practice of religious moderation, where values such as tolerance, inclusiveness, and cooperation become part of their daily way of thinking and acting.

For example, the Sasak people recognize three large groups: Wetu Telu (a traditional group that combines Islam with customs), Waktu Lima (the majority of orthodox Muslims), and other religious minorities such as Hinduism, Confucianism, and Christianity. The habitus of religious moderation in this community is manifested through tolerance in daily activities, such as working together in customary activities or supporting each other in religious events. In this practice, habitus not only regulates how the Sasak people interact with differences, but also becomes a mechanism that maintains social cohesion amidst diversity.

As a concrete form, the social stability of the Sasak people is reflected in their cooperation when carrying out joint traditions, such as Bau Nyale.<sup>29</sup> This tradition involves all elements of society regardless of religious background. Thus, religious moderation is not only a normative concept, but also a social practice that reflects the disposition of society in prioritizing the values of togetherness and brotherhood over differences in religious identity. Religious moderation has a significant contribution in reducing social conflicts, especially those based on religion or culture. In Sasak society, this role is carried out by religious figures, traditional leaders, and local governments. They collaborate to create inclusive dialogue and fair mediation when disputes occur.

In the context of habitus, the mediation process is not only reactive to conflict, but also proactive in shaping the disposition of society that supports peace. The habitus of the Sasak people allows them to internalize the values of deliberation and justice as part of how they manage differences. For example, in resolving customary land

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<sup>28</sup>Pierre Bourdieu, 'Structures and the Habitus', *Material Culture: Critical Concepts in the Social Sciences*, 1.Part 1 (2004), pp. 107–34.

<sup>29</sup>Fazalani, 'The Tradition of Bau Nyale Against Multicultural Values in the Sasak Tribe'.

conflicts, religious leaders use a deliberation approach that is not only derived from custom, but also moderate Islamic values. In addition, social cohesion that is strengthened through practices such as mutual cooperation shows how the habitus of religious moderation facilitates cross-group cooperation. This cohesion is seen in collective activities such as building mosques, celebrating religious holidays, or other cultural traditions. These habits reflect the integration of religious and customary values that support social harmony.

However, globalization has brought significant changes in various aspects of life, including religious life.<sup>30</sup> The influence of foreign cultures through tourism and media often poses challenges for local communities, such as shifting traditional values or increasing the potential for intercultural conflict. In this context, religious moderation becomes an important strategy to maintain local identity while remaining open to global dynamics.

According to Bourdieu, globalization can create new conditions in which the habitus of society needs to adapt to changing social structures.<sup>31</sup> In the Sasak community, this adaptation is seen in the halal tourism sector, where they have succeeded in integrating Islamic values with global needs without losing their cultural identity. Halal tourism not only reflects Islamic values, but also shows how the habitus of religious moderation gives society the ability to face global challenges in a constructive way.

In addition, religious moderation also serves as a bulwark against extremism that is often strengthened by the dynamics of globalization. Moderation-based religious education, taught by Tuan Guru or local religious figures, is one effective mechanism in countering extreme narratives. This education instills a habitus that supports balance and inclusivity, so that the Sasak people are able to maintain social harmony amidst global influences. It is only natural that the habitus of the Sasak people is formed through their collective experience in managing religious and cultural

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<sup>30</sup>Arjun Appadurai, *Modernity at Large: Cultural Dimensions of Globalization* (U of Minnesota Press, 1996), i.

<sup>31</sup>Bourdieu, 'Structures and the Habitus'; Bourdieu, 'Structures, Habitus, Practices'.

differences. This process involves religious education, traditional customs, and ongoing social interaction.

The habitus of religious moderation enables the Sasak people to create sustainable social stability. By internalizing the values of tolerance, the community is not only able to avoid conflict, but also build strong social cohesion. This habitus also helps the Sasak people to adapt to the challenges of globalization without losing their local identity. As a social practice, religious moderation in the Sasak community reflects how dispositions internalized in the habitus can provide a foundation for social harmony amidst diversity. This approach is not only relevant to the Sasak people, but can also be a model for other multicultural societies in facing global challenges.

## CONCLUSION AND SUGGESTIONS

Religious moderation in the Sasak community of Lombok plays a vital role in maintaining social stability amidst religious and cultural diversity. Through internalization of the values of tolerance, inclusiveness, and cooperation, the Sasak community is able to build strong social cohesion. Habitus formed from collective experience, local traditions, and moderation-based education are the keys to success in managing differences constructively. Despite challenges such as radicalism, economic inequality, and the influence of globalization, the Sasak community shows extraordinary adaptability, such as through the implementation of halal tourism that integrates local values with global needs. Religious moderation not only functions as a mechanism for social stability, but also becomes a relevant model for other multicultural societies in facing the dynamics of the times.

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