

Religious Moderation as Framework of Religious Tolerance in Rama Agung Argamakmur Village, Bengkulu Province

Wira Hadi Kusuma^{1*}, Aan Supian², Rahmat Ramdani³, Sultan Gholand
Astapala⁴, Hawasi⁵, and M. Ridho Syabibi⁶

^{1,2,3,4,6} Department of Ushuluddin Adab and Da'wah, Fatmawati Sukarno State Islamic University of
Bengkulu, Indonesia

⁵ Department of Letters and Culture, Gunadarma University, Indonesia

Article Info

Article history:

Received: December 12, 2024

Revised: February 29, 2025

Accepted: June 29, 2025

Keywords:

*Religious Moderation, Religious
Tolerance, Rama Agung Village*

ABSTRACT

This study examines how religious moderation becomes a mediator for society in a harmonious, tolerant life in Rama Agung Village, Argamakmur Regency, Bengkulu Province, where this study uses a qualitative approach where this technique is a strategy for collecting various information by understanding and focusing on hypotheses from different writings. Information gathering is done by searching and updating information from multiple sources, such as scientific journals, articles, and books on religious moderation. The study results show that Rama Agung Village has a very high tolerance attitude, which is indicated by the existence of harmonious coexistence between religious communities and community harmony that respects and supports each other. In addition, each spiritual leader is the bridge that allows their followers to carry out further religious activities. The interactions and actions of the residents of Rama Agung Village show openness and the ability to live side by side peacefully.

© Kusuma et al (2025)



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

Correspondence Address:

wirahadi@mail.uinfabengkulu.ac.id

Please cite this article in APA Style as:

Kusuma, W. H., Supian, A., Ramdani, R., Astapala, S. G., Hawasi, & Syabibi, M. R. (2025). Religious moderation as framework of religious tolerance in Rama Agung Argamakmur Village, Bengkulu Province. *Mimbar Agama dan Budaya*, 42(1), (143-151). [https://doi.org/ 10.15408/mimbar.v42i1.47177](https://doi.org/10.15408/mimbar.v42i1.47177)

1. INTRODUCTION

Indonesia, the world's most populous Muslim country, has long struggled with its diverse religious customs (Asy'ari, 2021). It is known for having a diverse population of tribes, ethnicities, races, religions, and social norms (Tawil & Rahmarini, 2021). There are at least 583 languages and more than 740 ethnic groups in this country. They also practice several other religions, including Islam. Local religions and beliefs rooted in local culture include Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. These can develop into religious tourism and tolerance (Andrea et al., 2024). Diversity is seen as a destiny by the Indonesian people. Diversity is not something asked for but rather a gift from the Creator that must be welcomed well (Amin, 2014). Given the existence of various religions in an area, the term "religious moderation" began to emerge (Abror, 2020).

The word "moderation" generally describes a good, polite, and open mindset (Casram, 2016). Another way to think of moderation is as a flexible attitude that can adapt to pluralistic circumstances (Naj'ma & Bakri, 2023). Moderation is not a mathematical middle way or a passive and neutral attitude. Furthermore, moderation is not what is meant by the term "moderate or wash," namely "the middle way," which gives the impression that moderation does not encourage people to strive to reach the peak of something good and passive, such as prosperity, education, worship, and so on. Because of the concept of *wasathiyah* (moderation), both radical and relaxed people feel that they have implemented moderation, even though both attitudes are far from the middle way, which is one of the signs of moderation. Moderate thinking emphasizes tolerance towards differences and respect for diversity (Akhmadi, 2019).

Studies on religious moderation tend to have two tendencies. First, they tend to discuss religious moderation as a concept that can maintain diversity in Indonesia. Second, studies tend to discuss that religious moderation, in its implementation, faces various challenges and problems (Sarianti, 2023).

Pluralism as a means of understanding (Setiawan, 2017). The attitude of seeking common ground or connecting separate parts is known as religious moderation. Collaboration occurs in many aspects of life, including research, education, politics, and economics. Collaboration aims to solve new problems in new ways and produce new solutions. Religious moderation requires internal and external cooperation of religious followers to address global problems and find new solutions to emerging problems (Sari et al., 2023).

In this context, it is important to remember that religious moderation upholds the principles of tolerance and plurality and maintains the stability and security of society (Anzaikhan et al., 2023). It is hoped that by strengthening religious moderation, religious communities will be better prepared to navigate society with diverse beliefs so that harmony and social balance can be created in everyday life (Syafri et al., 2024).

Religious moderation requires contextual understanding, which is balanced as a means of understanding religion because Indonesia is diverse in many ways, such as the traditions that give birth to a harmonious society (Mubit, 2016). Religious diversity in Indonesia is one element that cannot be removed and must be recognized. Where religious moderation is seen more in similarities than differences. Therefore, religious moderation is present as a means of practicing religion to uphold human dignity and its essence (Susanti, 2022).

In order to maintain diversity and harmony among religious communities, religious moderation is a very relevant phenomenon in Indonesia. Indonesia has experienced dynamic progress in its efforts to control various religious groups, considering that its population is diverse regarding religious views and practices (Nurlaili, 2024).

A village in Bengkulu Province was designated a National Religious Moderation Village in 2023. Rama Agung Village was also designated a Religious Harmony Village in Bengkulu Province and a Religious Tourism Village in 2018 by Lukmal Hakim Saifuddin, the Minister of Religion of the Republic of Indonesia at that time.

This Religious Moderation is interesting to discuss widely because it will benefit all of us and teach the Indonesian nation that even though it has many religions, it is able to build good relationships and create social harmony.

2. METHODS

The research methodology used in this study is library research. This method collects data by understanding and concentrating on theories from various texts. Data is collected by viewing and updating various sources, including archives, books, and scientific articles on religious moderation. The author of this study tries to review and concentrate on research methods in terms of data collection, reading, and managing library resources and facilities that need to be prepared by investigating data to obtain (Rupadha, 2016).

The research methodology used in this study is qualitative, which produces information, notes, and descriptive data from the text being studied. Descriptive analysis is needed in qualitative research to explain and present a straightforward, methodical, impartial, and critical picture of religious moderation within the framework of tolerance. The data sources used in this study are then separated into two categories: primary data sources, namely books that specifically discuss religious moderation, such as books on religious moderation published by the Ministry of Religion of the Republic of Indonesia, and secondary data sources, namely books and journals that provide support for this research (Manap, 2022).

3. RESULTS AND DISCUSSION

3.1. Religious Moderation

The word "moderate" comes from "moderate," which means not excessive. This term then developed into the word moderation in Indonesian, which in the Great Dictionary of the Indonesian Language (KBBI) is defined as minimizing violence or avoiding extreme things. The Great Dictionary of the Indonesian Language states that the Latin term moderation, which means moderation (not excessive or lacking), is the origin of the word moderation. So, when religion and moderation are combined, "religious moderation" refers to a mindset that reduces extreme religious behavior or acts of violence (Abror, 2020).

According to Lukman Hakim Saifuddin, former Minister of Religion of the Republic of Indonesia (2014-2019), religious moderation is a dynamic process and effort to build a perspective, attitude, and practice of religion that is not excessive, goes beyond limits, and respects diversity (Saifuddin, 2019).

Differences of opinion and interests often occur in Indonesia because this country adheres to democracy. The state also plays an important role in ensuring that people can embrace and practice their religion according to their beliefs and convictions. Indonesia also upholds tolerance, especially religious tolerance. Religious tolerance includes human belief in divinity or their beliefs. Tolerance is the result of close social interaction with society.

Humans cannot refrain from socializing in a social and religious context, both with members of their group and with groups that may have different religious or philosophical views. Therefore, to promote social stability and stop ideological conflicts, religious people must promote peace and tranquility through tolerance (Abror, 2020).

So, religious moderation is our perspective on religion in a moderate way, namely understanding and practicing religious teachings without being extreme. Religious moderation is actually the key to creating tolerance and harmony between religious communities (Nurdin, 2021).

3.2. Overview of Rama Agung Village

Arga Makmur, the capital of North Bengkulu Regency, is home to Rama Agung Village. The capital or center of government of North Bengkulu Regency, Bengkulu Province, Indonesia, is a sub-district of Arga Makmur. After Bengkulu City, Arga Makmur is the second largest city. Since being designated as the Capital of North Bengkulu Regency in 1976 through Government Regulation Number 23 of 1976 concerning the Relocation of the Capital of the Bengkulu Utama Level II Regional Regency, Arga Makmur District, which was initially a "Former Transmigration" area from 1965 to 1975, has experienced rapid development. With 24 sub-districts and 3 (three) sub-districts, Arga Makmur District covers an area of 100.00 km², between 101°32' East Longitude and 2°15' South Latitude. The terrain is steep and mostly plateau, with an altitude of 541 meters above sea level and temperatures between 24 - 28 °C.

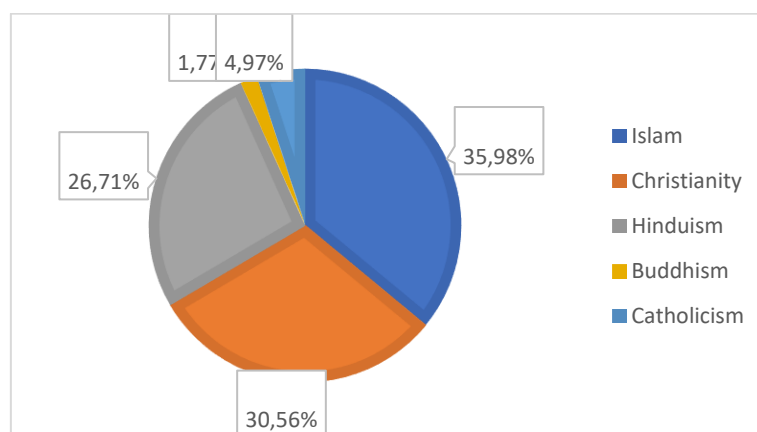


Figure 1. *Religious Presentation Rama Agung Village*

Figure 1 shows the percentage of religions that come from based on the official website of Rama Agung Village in 2023; the population of the five religions in Rama Agung Village includes Islam as many as 1,056 people (35.98%), Christianity as many as 897 people (30.56%), Catholicism as many as 146 people (4.97%), Hinduism as many as 784 people (26.71%), and Buddhism as many as 52 people (1.77%) with a population of 2,935 people. Nevertheless, Rama Agung Village remains harmonious and can live side by side well (Aji, 2023).

3.3. Religious Moderation as a framework for tolerance between religious communities in Rama Agung Village

The arrival of the Balinese tribe in Rama Agung Village was a transmigration movement caused by Mount Agung's massive eruption. Seeing this worrying situation, the government decided that the affected community had to move because their organizations and agricultural land on the slopes of Mount Agung had been affected and could no longer be used (Komariyah, 2023).

Rama Agung Village, Arga Makmur District, North Bengkulu, is a Balinese community that emerged on the island of Sumatra due to the disaster. In 1965, Mr. Ketut Toya, the first elected village head, took over the management of the village.

In addition, the residents of Rama Agung Village also chose a new village during the second term of Mr. Ketut Toya's administration. Ketut Suwica, the village leader in 1974, is still alive today and is an inspiring figure for the Rama Agung community.

After going through a vision and goal contest in the Rama Agung Village development plan, the residents of Rama Agung Village then held a second general election to elect the current village head in 1977, with several candidates. In the 1977 village head election, Mr. Ketut Suwica was elected as the village head. Moreover, in the following period, Mr. Guru Putu Sudani served as the village head of Rama Agung (Komariyah, 2023).

The next village head, Mr. Nyoman Sutirkan, led Rama Agung Village for two terms. Because there were so many different tribes, religions, and customs in Rama Agung Village, the village was known as Little Indonesia during his reign as king for approximately 16 years. Hindu Brahmins who had previously joined Talang Bine Village and Suko Sari Village were the majority of the transmigration population from Bali when they first arrived in Rama Agung Village.

Then, around 17 AD, people from outside the area arrived, bringing their religions, including Christianity, Islam, and Catholicism. One town eventually became home to three different religions. There were no significant problems, and they lived side by side peacefully. Buddhism arrived in the Rama Agung community in the 1980s. Since Buddhism arrived, the Rama Agung settlement has been home to five different religions: Buddhism, Islam, Christianity, Catholicism, and Hinduism.

This situation began to develop without the community realizing it. The community lived side by side without significant problems, and places of worship were built not too far from each other, like the Dharma Yatra Temple with the Indonesian Gospel Christian Church (GEKISIA), and also not far from the Al-Kautsar mosque. Until 2025, Rama Agung Village has various places of worship, such as 2 Mosques, 7 Churches, 2 Temples, and 1 Vihara. Until now, many community group activities are engaged in the agricultural sector, and micro groups in the plantation sector (Komariyah, 2023).

Mr. Putu Suriade was appointed the new Head of Rama Agung Village 2016. The Regent designated Rama Agung hamlet as a model hamlet for interfaith tolerance in January 2019. Both the religious aspects and community development of Rama Agung continue to develop. The Rama Agung group has made significant steps in self-development, such as building a gate with intricate carvings rich in Hindu nuances. Despite having lived in diversity for decades, the residents of Rama Agung Village have worked hard to maintain religious harmony, and it is proven that they have not encountered significant problems. They can live side by side with the existing cultural

and religious differences. According to information provided by Mr. Putu Suriade (2023), the Head of Rama Agung Village, a husband and wife practice different religions.

After decades of living in diversity, the people of Rama Agung Village are very aware of the importance of tolerance. They have lived together for decades without significant problems and respect each other. Not many communities can survive such differences, but Rama Agung Village has lived peacefully with its diversity for decades. This shows how broad the understanding of the people is about the importance of tolerance in diversity. The fact that many extended families in Rama Agung Hamlet adhere to different religions is an interesting community aspect. When a husband is Muslim, his wife is Hindu, and one of their children is of another religion, the extended family with several religions shows tolerance (Komariyah, 2023).

They will gather for Hindu religious holidays when there is a religious holiday. Their children will also gather, and when their children have religious holidays such as Eid al-Fitr, they will also help with religious holidays or events by inviting religious figures to attend the event. This is one way for communication or familiarity between one religion and another to run well. Usually, when a big event or a disaster such as death occurs, all residents will gather.

They will support each other regardless of who they are or their religion because everyone in the community realizes the need to support each other and show mutual respect. In addition, the unity of the community is maintained during communal events such as weddings, where everyone helps each other in completing tasks. The division is based on each person's religious background to create a comfortable environment for personal use. They can live alongside the current diversity because of their community awareness (Komariyah, 2023).

Each religion has its place of worship close to each other, and its cemetery is in one place, which is then divided into five parts for each religion. This is a factor that already supports the means of worship. Organize activities or events that are held together, even though unintentionally, because there are several religions in one family. All families will participate in every religious and non-religious event, and whether they realize it or not, they are all involved. This makes one family special because there are different religions, and the husband and wife have different religions.

Since it is most important for the village government to be the spokesperson for the community by building strong relationships with it, the village tries to prevent divisions by including religious leaders and all levels of society in large meetings or events and by inviting prominent members of the community to meetings and events, including those related to village development and religion. For example, village officials are selected from various representative groups to ensure that all communications are relevant and free (Komariyah, 2023).

3.4. The Peaceful Atmosphere of The Religious Holiday in Rama Agung Village

Each religious figure acts as a coordinator and liaison so that its members can participate in other religious activities. All religions participate in the *ogoh-ogoh parade*, as in the Nyepi celebration. The parade participants are men, women, children, and teenagers. The *ogoh-ogoh* procession has become a means for people of different religions to meet and make friends in Semia.

During the holy month of Ramadan, Muslims organize a number of events, including a Ramadan safari attended by Muslims, Hindus, Christians, and Buddhists. People from various religions help prepare food for the safari held at Al-Jihad Mosque.

Since the most important thing is for the village government to be the spokesperson for the community by building strong relationships with the community, the village tries to prevent divisions by including religious leaders and all levels of society in large meetings or events, by inviting prominent members of society to meetings and events, including those related to village development and religion (Komariyah, 2023).

3.5 Social Harmonization

Interfaith harmony contains the meaning of harmony between and within religions (Alfarabi et al., 2024). Social relations between communities can give birth to social harmony and the growth of social solidarity in a pluralistic society. Meanwhile, the interaction and behavior of the community show the existence of a social harmonization process that aims to maintain social harmony. Maintaining social harmony, as shown by the interaction and behavior of community members, is undoubtedly very important in the pluralistic society of Rama Agung Village to create a harmonious and peaceful society. Thus, harmony between communities is created (Putu Jubaidah, 2024).

An example of the interaction occurs when people visit each other on religious holidays, such as Eid al-Fitr, when non-Muslims also come and offer greetings, including visits from religious leaders of different faiths. Local people from different religious backgrounds then come together to help set up tents, chairs, and other equipment and guard the area around the family home in case one of the family members of a different faith experiences a worldly death. Regardless of their religious background, they volunteer to help one of the bereaved.

Examples of interactions and behaviors reflected in social harmony in the Rama Agung Village community include maintaining harmony during worship and interacting with all residents regardless of religious differences. Other examples include maintaining harmony between religious communities and maintaining security during holidays when people of other religions worship.

Although the social environment is diverse, the interactions and behaviors that occur in the Rama Agung Village community are voluntary activities. In Rama Agung Village, for example, the Pecalang group, a special security group in Hinduism during major Hindu celebrations such as Nyepi, voluntarily assists security on other religious holidays, such as maintaining security during Eid prayers, church Christmas, and other events.

The village apparatus, which consists of people from various religious backgrounds who came together to build a single administrative structure for Rama Agung village, is another example of how harmony is realized. The village council regularly holds RW competitions and cooperation, which involve all levels of society without distinguishing between pre-existing differences. The fact that the residents of Rama Agung hamlet live peacefully with people from other tribes and cultures proves their sense of kinship (Yahya, 2019).

CONCLUSION

Rama Agung Village in North Bengkulu is a living testament to the successful implementation of religious moderation in a pluralistic society. With five major religions coexisting peacefully Islam, Christianity, Catholicism, Hinduism, and Buddhism—the village exemplifies how tolerance, mutual respect, and inclusive community leadership foster harmonious interfaith relations. Religious figures play a pivotal role as facilitators of dialogue and cooperation, while social and religious activities become platforms for unity. The community's ability to maintain peace across religious differences, including in interfaith families, religious celebrations, and social responsibilities, reflects a deep-rooted awareness of the value of harmony. Rama Agung's experience highlights that when embraced as a shared social ethic, religious moderation can sustain peaceful coexistence and serve as a model for other diverse communities in Indonesia.

REFERENCES

- Abror, Mhd. (2020). Moderasi Beragama Dalam Bingkai Toleransi. *Rusydiah: Jurnal Pemikiran Islam*, 1(2), 137–148. <https://doi.org/10.35961/rsd.v1i2.174>
- Aji, H. S. (2023). Cross Culture of Religion Sebagai Modal Sosial dalam Mempertahankan Harmonisasi Sosial Umat Beragama di Desa Rama Agung, Bengkulu. *ndonesian Journal of Religion and Society*, 24–35. <https://doi.org/10.36256/ijrs.v6i1.371>
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity. *urnal Diklat Keagamaan*, 13. <https://kua-bali.id/storage/app/media/uploaded-files/82-Article%20Text-150-1-10-20190531.pdf>
- Alfarabi, A., Agustina, P. R., & Putra, D. E. (2024). Manajemen Komunikasi Sebagai Upaya Menjaga Harmonisasi Kerukunan Umat Beragama Di Desa Rama Agung Bengkulu Utara. *Jurnal Khabar: Komunikasi dan Penyiaran Islam*, 6(2), 145–155. <https://doi.org/10.37092/khabar.v6i2.918>
- Amin, R. (2014). Prinsip Dan Fenomena Moderasi Islam Dalam Tradisihukum Islam. *Al-Qalam*, 20(3), 23. <https://doi.org/10.31969/alq.v20i3.339>
- Andrea, R., Syafri, F., Sari, N., Destianingsih, R., Ahmad Fadila, Y., & Baida, F. (2024). Pemberdayaan Desa Rama Agung Dalam Penanggulangan Kemiskinan Ekstrem Dalam Perekonomian. *Semar: Jurnal Sosial dan Pengabdian Masyarakat*, 2(4), 41–49. <https://doi.org/10.59966/semar.v2i4.1186>
- Anzaikhan, M., Idani, F., & Muliani, M. (2023). Moderasi Beragama sebagai Pemersatu Bangsa serta Perannya dalam Perguruan Tinggi. *Abrahamic Religions: Jurnal Studi Agama-Agama*, 3(1), 17. <https://doi.org/10.22373/arj.v3i1.16088>
- Asy'ari, M. (2021). Menyelami Makna Moderasi Beragama Di Indonesia: Kritik Dan Refleksi Atas Praktik Keberagamaan Kontemporer Mohammad Asy'ari. *Sophist: Jurnal Sosial Politik Kajian Islam dan Tafsir*, 7, 205–225. <https://doi.org/10.53429/spiritualis.v7i2.642%20for%20articles>
- Casram, C. (2016). Membangun Sikap Toleransi Beragama dalam Masyarakat Plural. *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, 1(2), 187–198. <https://doi.org/10.15575/jw.v1i2.588>
- Komariyah, S. (2023). *Seribu Satu Cerita Dalam Moderasi Beragama*. <http://repository.uinfasbengkulu.ac.id/2410/1/SERIBU%20SATU%20CERITA%20DALAM%20MODERASI%20BERAGAMA.pdf>

- Manap, A. (2022). Moderasi Beragama Dalam Bingkai Negara Kesatuan Republik Indonesia. *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama dan Kebudayaan Hindu*, 13(3), 229–242. <https://doi.org/10.36417/widyagenitri.v13i3.503>
- Mubit, R. (2016). Peran Agama Dalam Multikulturalisme Masyarakat Indonesia. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1), 163–184. <https://doi.org/10.21274/epis.2016.11.1.163-184>
- Naj'ma, D. B. A., & Bakri, S. (2023). Pendidikan Moderasi Beragama Dalam Penguatan Wawasan Kebangsaan. *Academica : Journal of Multidisciplinary Studies*, 5(2), 421–434. <https://doi.org/10.22515/academica.v5i2.4919>
- Nurdin, F. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu'ashirah*, 18(1), 59. <https://doi.org/10.22373/jim.v18i1.10525>
- Nurlaili. (2024). Moderasi Beragama di Indonesia: Konsep Dasar dan Pengaruhnya. *Moderation: Journal of Religious Harmony*, 1, 19–24. <https://doi.org/10.47766/moderation.v1i1.2707>
- Putu Jubaidah, A. (2024). Sosialisasi Nilai Nilai Moderasi Beragama Pada Anak Usia Dini Di Desa Rahma Agung. *Jurnal Pengabdian Harapan Bangsa*, 2(3), 5. <https://doi.org/10.56854/jphb.v2i3.241>
- Rupadha, I. K. (2016). Memahami Metode Analisis Pasangan Bibliografi (Bibliographic Coupling) Dan Ko-Sitasi (Co-Citation) Serta Manfaatnya Untuk Penelitian Kepustakaan. *Lentera Pustaka: Jurnal Kajian Ilmu Perpustakaan, Informasi dan Kearsipan*, 2(1), 68. <https://doi.org/10.14710/lenpust.v2i1.12358>
- Saifuddin, L. H. (2019). *Moderasi Beragama* (hlm. 236). Yayasan Saifuddin Zuhri.
- Sari, D. I., Darlis, A., Silaen, I. S., Ramadayanti, R., & Tanjung, A. A. A. (2023). Moderasi Beragama dalam Pendidikan Islam di Indonesia. *Journal on Education*, 5(2), 2202–2221. <https://doi.org/10.31004/joe.v5i2.873>
- Sarianti, B. (2023). *Strategi Implementasi Penguatan Moderasi Beragama Studi Pada Kementerian Agama Kota Bengkulu*. 12. <http://dx.doi.org/10.29300/jpkth.v12i2.3109>
- Setiawan, E. (2017). Konsep Teologi Pluralisme Gus Dur dalam Meretas Keberagaman di Indonesia. *Asketik*, 1(1), 57–68. <https://doi.org/10.30762/asketik.v1i1.1102>
- Susanti, S. (2022). Moderasi Beragama Dalam Masyarakat Multikultural. *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan*, 6(2), 168–182. <https://doi.org/10.52266/tajdid.v6i2.1065>
- Syafri, F., D, L. R. A., Lestari, P., P, N. F., Muzandi, V., & Azayno, B. (2024). Nilai Moderasi Beragama Pada Tradisi Upacara Kremasi Jenazah Di Desa Rama Agung. *MESTAKA: Jurnal Pengabdian Kepada Masyarakat*, 3(4), 496–501. <https://doi.org/10.58184/mestaka.v3i4.453>
- Tawil, Y. P., & Rahmarini, G. M. (2021). Komunikasi, Keberagaman, dan Pariwisata: Strategi Warga Rama Agung menuju Desa Wisata Religius. *Jurnal Ilmiah Syi'ar*, 20(2), 144. <https://doi.org/10.29300/syr.v20i2.3993>
- Yahya, P. (2019). Social Integration of Multi-Ethnic and Religious Communities in The Village of Rama Agung District of Argamakmur North Bengkulu. *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, 4(2), 10. <https://doi.org/10.25217/jf.v4i2.574>