



Seeking the Juncture Between Religious Moderation and Local Wisdoms: an Experience from Lampung

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Abstract: The implementation of religious moderation (moderasi beragama) in public lives has been a main concern of the Ministry of Religious Affairs nowadays. However, such endeavor still frequently faces challenges and even obstructions in myriad forms. This study thus aims to reveal that local wisdoms as preserved by certain community are able to serve as the cultural base in reinforcing the actualization of religious moderation. By taking a case of some local wisdoms enlivened by society in Lampung, this paper also intends to show that religious moderation is certainly inadequate if merely applied through top-down step, but it should be incorporated in the grass-root level as well. This study employs qualitative method by collecting data through observation, interview, and relevant resources. This study, therefore, points out that local community indeed has their own ways and mechanisms to deal with religious contentions and conflicts. Local wisdoms can potentially be social basis in empowering the program of religious moderation.

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INTRODUCTION

In the book *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java*, Ronald Lukens-Bull contends that Indonesia is one of a few Muslim countries that succeeds in managing its diversity. Nevertheless, Lukens-Bull alarms that Indonesian plurality confronts intricate challenges. According to Lukens-Bull, the tangible threat faced by Indonesia is -how to create a strong, pious, and faithful Islamic society in the context of a modernizing, globalizing and secular state? (Ronald Lukens-Bull, 2005). The concern proposed by that American Indonesianist is certainly significant when highlighting some surveys about the dynamics of religious life in Indonesia, at least, during two last decades, after Reformation more precisely, in which the escalation of religious conflicts and violences significantly increases (John T. Sidel, 2007).

Democratization that presupposes the space of openness, in fact, has flourished radicalism, terrorism, islamism, and other transnational ideology which can obviously undermine national stability (Adam James Fenton, 2014). Apart from that, discrimination and persecution against religious minority groups, hate speech, intolerance, and prohibition of building houses of worship are also other crucial issues faced by Indonesia after Reformation (Kementrian Agama RI, 2019).

Various religious issues as aforementioned insist Indonesia to more reinforce its foundation of nationality and diversity. It is hard to deny that in certain extent the difference is still regarded as a threat. In fact, the difference is inevitable and given in nature. The roots of religious violence and conflict are diverse, those of which are, for instance, sparked by theological sentiment, animosity, blind fanaticism, political interest, and even economic inequality (Nurus Salihin, 2017) (Din Wahid,

2014). Instead of being cohesiveness in socio-religious life, misleading in understanding the interpretation of religious doctrines also contributes to evoke religious contentions.

In dealing with such religious issues, the use of security-based approach that more emphasizes on military ways to maintain state's stability and condusivity is invariably inadequate. Regardless of its (dis)advantages, security approach needs to be equipped by other approach which is more inclusive in responding differences, more accomodative toward the existing cultures, and more humanist in treating people. In this respect, the program of religious moderation is initiated by the Ministry of Religious Affairs is very necessary (Ismatu Ropi, 2019) (Muhammad Nasir and Muhammad Khairul Rijal, 2021). As generally known, the philosophical base of religious moderation leans on the main aim to create a parity in socio-religious life, so that a believer is not trapped into one mainstream excessively. Noble virtues in religious moderation enable people who have manifold backgrounds to have mutual respects without any hatred and prejudice (Kementrian Agama RI, Moderasi Beragama; Yudhi Kawangung, 2019).

However, in more practical sense, the implementation of religious moderation is not straightforward to actualize because people's religious experiences, understandings, and interpretations are diverse and complex. The top-down roles played by the state to holistically inseminate moderate values also should be buttressed by local community in the grass-root level through cultural-based approach. Local community indeed has its own ways and mechanisms to deal with the emergence of religious or ethnical contentions and clashes. Even, the moderate virtues such as *tasamuh* (tolerance), *tawassut* (middle), *i'tidal* (just), and *tawazun* (balance) have been an inherent identity of local community. Taking case of local wisdoms enlivened by Lampung society, therefore, this paper would show that local wisdoms can be essential resources to support the implementation of religious moderation from below.

METHODS

This article uses a qualitative method, which aims to reveal local wisdom preserved by a particular community that can become a cultural basis in strengthening the actualization of religious moderation. In addition, the qualitative method as an analysis in this article will also reveal some local wisdom that is lived by the community in Lampung. Data collection techniques through observation, interviews, and relevant resources. Therefore, this study shows that local communities do have their own ways and mechanisms to deal with religious conflicts and disputes. Local wisdom has the potential to become a social basis in empowering religious moderation programs. While the approach used is a cultural sociology approach. The data analysis technique is carried out inductively, with a study of cultural sociology theory that exists in the Lampung community.

RESULTS AND DISCUSSION

Religious Moderation: Opportunity and Challenge

Genealogically, the values of religious moderation has been a part of Indonesian identity. As an Archipelago and agrarian state, since the past, Indonesia had been well-known as the centre and destination of world trades. Cosmopolitan and inclusive characteristics shown by the ancestors had allowed myriad civilizations, beliefs, and cultures from the corner of the globe to interact, exchange, and enrich one another (Khairudin Aljunied, 2016). Acculturation and assimilation among them enabled to take place smoothly. The hospitality and inclusiveness of local people in the Archipelago also brought through the spread of Islam since the seventh century. Since its arrival, Islam has dominated most mainlands in the Archipelago prior to being controlled by Buddhism and Hinduism (Michael Laffan, 2011), (Merle Calvin Ricklefs, 1993).

However, the challenge and complexity of the times move forward more dynamically. Human's progress has headed culmination point in which its precedent was not once found in previous epoch. At the same time, glorious achievements of mankind such as the advance of technology and science have yielded residue for humanity itself that also had not been encountered in prior periods. Although moderate-inclusive stances had been exemplified by the predecessors, the clash and contention among difference of cultures and beliefs were often inevitable in the context of

Indonesian plurality. Horizontal conflicts based on both religious and ethnic sentiments had been the main concern of Indonesia even since its formation. The ways to manage diversity appropriately were increasingly central when religious and communal conflicts, intolerance, radicalism, terrorism, and massive infiltration of extremist transnational groups that were able to gradually undermine national stability significantly increased after Reformation era in 1998 (John T. Sidel, 2007). Democratization, in fact, rests on ambiguity: it is a promised way freedom of expressions and beliefs, but, at the same time, it also potentially discloses a chance for extremist groups to promote their doctrines against with Pancasila as the shared ideology.

One of the systematic and organized efforts held by the state, particularly through the Ministry of Religious Affairs, to address such religious issues is by reinforcing the program of religious moderation. As elaborated in the previous chapter, the major aim of religious moderation is a means of internalization moderate values such as *tasamuh* (tolerance), *tawassut* (middle), *i'tidal* (just), *tawazun* (balance) to form moderate views and acts which can be actualized as a basis for religious and nationhood life (Kementrian Agama RI, 2019). The principles of *i'tidal* (just) and *tawazun* (balance) within religious moderation, for instance, indicate that one has to posit oneself in the middle, meaning that he/she neither excessively tend to fall into certain religious extreme doctrines as done by the rights-wing groups, and, at the same time, also nor too free in public space in the name of freedom of expression that excludes religious norms as suggested by secularism and liberalism. Religious moderation supposes that constructive relations both inter-and-intra belief can be intertwined without any hatred and suspicion. As such, religious moderation is considered as the answer as well as the solution on how the state should manage diversity righteously (Nuraan Davids, 2017).

The set of strategy to implement and institutionalize religious moderation has been (or is being) carried out by the Ministry of Religious Affairs in all public sectors from the level of family, educational institutions, to state agency. Since the period of Lukman Hakim Saifuddin as the Minister of Religious Affairs (2014-2019), it has been formulated that the efforts to reinforce religious moderation are systematically and sustainably held through three main strategies: a) socialization and dissemination about the notion of religious moderation; b) institutionalization of religious moderation in binding programs and policies; c) integration of religious moderation perspective into the National Medium Development Plan (Rencana Pembangunan Jangka Menengah Nasional/RPJMN). It is subsequently more re-affirmed by the Presidential Regulation No. 58/2023 about "The Reinforcing of Religious Moderation". As stated in the 6, 7 and 8 Articles, the implementation of religious moderation is wholly carried out from the central, regional and community level. In the Article 3, it is also explained that the objectives of the religious moderation program are: A) strengthening religious views, attitudes and practices in moderate ways, and strengthening brotherhood and togetherness among religious communities; B) strengthening religious harmony; C) harmonization of religious and cultural relations; D) improving the quality of religious life services; E) development of the community's economy and religious resources (Kementrian Agama RI, Moderasi Beragama; Yudhi Kawangung, 2019).

Educational institutions, in this regard, are considered as strategic spaces to instill the principles of religious moderation since early age. In addition to the center of developing production of knowledge and growing student's characters, educational institutions also play an essential role in dealing with social and religious issues that undoubtedly emerge in the middle of society. The other urgency in regarding the need for educational institutions to act at the forefront in socializing and internalizing moderate values is based on the phenomena of spreading out extremist and radical teachings which have increasingly flourished in the educational milieu. Strengthening moderate understanding is closely correlated with the attempts to address the emergence of conservative-destructive tenets that are reluctant to appreciate the given diversity (Kementrian Agama RI, 2019).

In the context of Islamic education, the implementation of religious moderation has been rigidly regulated. In the level of *madrasah* (from primary to high school), moderate values are inseeded into the *madrasah* curriculum as stated in the Decree of the Minister of Religion (PMA)

No.183/2019 about "the Curriculum for Islamic Religious Education (PAI) and Arabic in Madrasah". This regulation is afterward applied in new textbooks and becomes learning materials for each level of education. The government is responsible for providing religious textbooks in line with the principles of religious moderation. Meanwhile, in the level of Islamic higher education, reinforcing religious moderation is arranged into the Decree of the Director General of Islamic Education No 102/2019 about "Religious Standards for Islamic Higher Education" in which one of the qualifications for PTKI graduates has the ability to "behave based on the values of Pancasila and the 1945 Constitution as well as Islamic norms which are tolerant, inclusive and moderate" (Setia and Rahman, 2017).

Yet, it is necessary to underscore that religious moderation is not a part of subject itself, but its basic values have been integrated into all subjects. On the other word, it serves as —hidden curriculum within which the substance of moderate messages has been inserted into learning materials in all levels of Islamic education. The appropriate learning methods and approaches more emphasizing on critical thinking, consciousness, and dialogic are obviously required to insemminate moderate views not only among students but also teachers and lecturers who play a significant role in this regard. Henceforth, in order to assure moderate thought and personality among teachers and lecturers, the Ministry of Religious Affairs intensively holds trainings, seminars, coachings, and workshops. Particularly in the level of Islamic higher education, according to the Circular Letter of Directorate General of Islamic Education No B-3663.1/Dj.I/BA.02/10/2019, (Islamic) higher educations are sued to built "Rumah Moderasi" (the House of Moderation) that aims to be a center for education, assistance, and strengthening the discourse of religious moderation and movement (Nasir and Rijal, 2020), (Fauzan, 2023).

Nevertheless, internalization and insemmination of moderate virtues are not instant and straightforward. One of the greatest challenges is the emergence of new media through digital platforms which have been effective means for hard liner groups to promulgate radical and exclusive doctrines in public sphere. Digital era has, in fact, influenced the way in which people represent their religious preference. The salient changes that can be clearly observed are the fading of trust and affiliation toward the representative religious institutions, the shifting of religious authority, and the invigorating tribalism and individualism. Via digital platforms such as social media people do not require to go to the representative religious figures (ulama or kyai) or pesantren (Islamic boarding shcool) for a long time to learn about Islam. Instead, they, especially millennial generation who is looking for self-identity, merely need to follow social media to meet —seleb ustadz in addressing religious issues they face (Francesca Bolla Tripodi, 2019), (Heidi Campbell, 2010).

Digital media such as Facebook, Instagram, YouTube, Tik-tok, Telegram, and Twitter do not solely provide encounter spaces, but as spaces for contestation as well. The seizure of religious discourse and authority attractively takes place in social media. Many studies have suprisingly revealed that religious narrations promoted by hard or rights-wing groups through social media have gained much broader attention and sympathy. Da'wah contents presented in eye-catching manners and the use of simple-understandable religious language are more acceptable particularly amidst young people (Ahmad Khoiri and Jindar Muttaqin, 2021). However, at the same time, such steps have not yet become major concerns for Indonesian moderate groups such as Nahdlatul Ulama and Muhammadiyah which still prefer to use traditional ways in da'wah. Although there has been the attempts to colour social media for spreading moderate notions initiated by the two largest Islamic groups, it has not competed with the domination of hard or rights wing groups (Wahyudi Akmaliah, 2020), (Ibrahim Ibrahim, Zaenuddin Hudi Prasajo, and S. Sulaiman, 2019). This alarms that the insemmination of religious moderation is indeed facing real challenges.

Local Wisdoms as Social Base of Religious Moderation

Religion and culture are the two entities that are frequently disputed. In one hand, in the name of purity of religion, some argue that religion as transcendental should be splitted up from the substance of culture as profane thing. This point of view sees religion and culture are absolutely

different in essence. On the other hand, the others precisely contend that albeit difference, both are not opposite. Intrinsically, a religion, whatever its names, comes in certain cultural circumstances, and culture enlivened by a community instead can enrich religious values (Olivier Roy, *Holy Ignorance*, 2014), (Christopher Dawson, 2013). Regardless of unfinished debate that emerges, in the context of Indonesian history, religion and culture are seemingly inseparable in which the two are mutually completed and coloured each other. Many local traditions are respired by religious values, and religion is conversely posited as inspiration in treating culture (Yadav Somvir, 2005).

Assimilation and acculturation between values of religion (Islam in particular) and culture have become the unique identity for Lampung society. Geographically speaking, since a long time, Lampung has been a melting pot or a territory where diverse races, ethnics, customs, cultures, and religions meet and interact one another. Due to its multiculturality, Lampung is well-known as —the miniature of Indonesia. Such discursive encounter is espoused by one of which is the transmigration waves as part of state's policy. Since colonial period, Lampung has been a destination of transmigration. Afterward, since 1950 and under New Order regime in 1970, transmigration program has been carried out more massive. Most transmigrants originated from Central Java, East Java, West Java and Bali. They were spread in most regions of Lampung such as South, East, West, North and Central Lampung as well as Tanggamus where these places were generally sparse settlements in that time. Agriculture and working on vacant lands are the major activities held by transmigrants until today (Arizka Warganegara and Paul Waley, 2022).

However, as commonly happened in plural-democratic society, clashes, contentions, or conflicts driven by the differences of religion, race, ethnic and culture are undoubtedly inevitable. Those even have been an inherent fragment in the process of democratic maturation. The overriding challenge is not on how to make a democratic state nir-clashes or nir-conflicts at all, but on how to manage its given multiculturalism appropriately to create harmony that can ensure the equality for all citizens without any exception (Chantal Mouffe, 1999). In the context of Lampung, the clashes and conflicts in variant motives are also unavoidable. Yet, thanks to the vigilance and cooperation of whole stakeholders, the cleavage can be dealt with precisely.

In regarding of the condition of religious harmony in Lampung, it shows that the grade of Tolerant Index is categorized as —good enough— rather than some other provinces. Based on the 2022 Religious Harmony Index Survey, Lampung ranks the 25th (70.36) from totally 34 provinces that have been surveyed. This statistical figure is actually fluctuative in number. However, Lampung Tolerant Index is still under other provinces such as Kepulauan Riau (84.14), Papua Barat (81.47), and Nusa Tenggara Timur (81.20) (Mulyana, 2023).

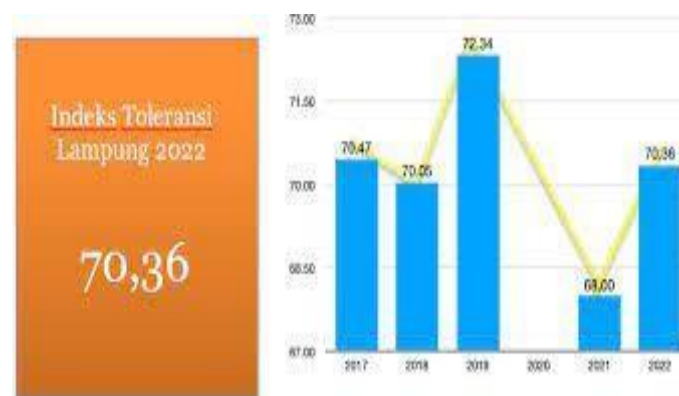


Figure 1: Lampung Tolerant Index (2017-2022)

The existence of local wisdoms has, in fact, brought about significant contribution for religious harmony in Lampung. The values of local wisdoms have attached in the daily lives of Lampung people, departing from the birth to the dead that is invariably followed by certain ritual and

tradition. As discussed in previous chapter, these kinds of local wisdoms are the outcome of complex acculturation and inculturation among diverse religious and cultural virtues that then become the shared identity inherited from generation to generation. In certain extent, in the level of concepts and practices, these local wisdoms are concomitant with the principles of religious moderation program initiated by the Ministry of Religious Affairs.

Pi'il Pesenggiri

Pi'il Pesenggiri is a set of norms or philosophical bases that serves as a way of life for Lampung society. Etymologically, the phrase *Pi'il Pesenggiri* consists of two words:

"*Pi'il*" means –attitude or attribute while –*Pesenggiri*" is –wise or equal characters. By and large, local people, however, articulate it as –self-dignity. On the other word, it teaches people to always maintain the self-esteem and the family (Sulistiyowati Irianto and Risma Margaretha Sinaga, 2011). There are four principles within *Pi'il Pesenggiri*, all of which are inseparable one another.

1. Juluk Adok

Juluk means –the summon and *Adok* is –the epithet, so that *Juluk Adok* implies that taking care of the epithet for Lampung society is a must. People's epithet is a symbol of self-esteem because it necessarily influences their status and division of work. Apart from it, *Juluk Adok* is also a guidance for someone to always behave and act in accordance with the prevailing norms.

2. Nemui Nyimah

Simply *Nemui Nyimah* is a form of appreciation and respect toward the guests or newcomers. *Nemui* means –openness of Lampung people to the guests who come from outside while *Nyimah* is the willingness to give the best gifts or treatments. *Nemui Nyimah* principally is inclusiveness, hospitality, and brotherhood of Lampung people that invariably warmly welcome to guests without taking into consideration of social, ethnic and religious backgrounds.

3. Nengah Nyappur

As continuity of *Nemui Nyimah*, *Nengah Nyappur* specifically is the guidance of building relationship among society. *Nengah* means the ways in which people get along with properly, while *Nyappur* is an ability to mingle with others. *Nengah Nyappur* basically signifies that Lampung people prefer to socialization and interaction with others by upholding religious and cultural norms and values. It aims to foster harmony and kinship broadly.

4. Sakai Sambaian

The last principle of *Pi'il Pesenggiri* is *Sakai Sambaian* as a guideline for cooperation and mutual assistance. *Sakai* means the help, and *Sambaian* is cooperation. Lampung people highly realize that collectivity or togetherness is very necessary, so helping and working together in carrying out daily activities have become a basic need. Togetherness is usually reflected in the implementation of traditional ceremonies to commemorate certain events (Risma Margaretha Sinaga, 2016).

Pi'il Pesenggiri is local knowledge persistently preserved by Lampung society as guide to behave and act in social life. The values contained in *Pi'il Pesenggiri* are certainly rooted as the ways of life and full of moral messages and a philosophy of life as rules that reflect the personality of the community itself. Consequently, each person living in Lampung, both Lampungnese as the native and the other ethnics as the immigrant, is required to have high moral integrity, and be aware of their obligations and rights. In this respect, the basic principles of *Pi'il Pesenggiri* as aforementioned are of course in tune with the values of religious moderation. In spite of slightly different in concept, both religious moderation and *Pi'il Pesenggiri* actually have the akin spirit in which inclusiveness, equality, togetherness, respect, and cooperation are prerequisite in the social and religious life.

Tahlilan

Besides *Pi'il Pesenggiri*, *Tahlilan* is one of religious traditions mostly practiced by Muslims in Lampung. *Tahlilan* is a ceremony to pray together for a Muslim who has died. It aims to gain God's forgiveness on the corpse's sins. It is usually held in the first, third, seventh, fortieth, hundredth, and thousandth days after the death. The steps of *Tahlilan* are used to starting with *tanwasul*, reciting

the verse of Qur'an -*Yaasin*", *dhikir*, and sometimes followed by the sermon given by a preacher. *Tablilan* basically is not merely to pray the deceased, or comforting his bereaved family, but to remind those who are still alive as well (Andi Warisno and Z. A. Tabrani, 2018).

Albeit arising different outlooks on whether *Tablilan* has the base in Islamic teachings or, instead, it is a heresy (*bid'ah*) not practiced by the Prophet, in fact, there is no obligation for a Muslim to hold *Tablilan*. When hearing that neighbors or colleagues pass away, the others spontaneously attend *Tablilan* carried out by the deceased relative without prior invitation (Mohamad Abdun Nasir, 2019). It indicates that *Tablilan* has been a rooted tradition for most Muslims in Lampung without much taking into account of whether they are rich or poor and a respectable person or a commoner. Shortly, *Tablilan* is an egalitarian space without problematizing social-religious backgrounds.

However, regardless of its debate and controversy, *Tablilan* clearly has the precious virtues such as empathy, respect, togetherness, and egalitarian. These represent that the feature of religious and social lives in Lampung are genealogically tolerant and inclusive. The values contained in *Tablilan* are also concomitant with the spirit of religious moderation. Both *Tablilan* and religious moderation presuppose that a harmony is scarce to actualize when the noble characters of -*tasamuh* (tolerance), *tawassut* (middle), *i'tidal* (just), *tawazun* (balance) are put aside.

Safaran Tradition

The other local wisdom which portrays the fervor of religious moderation is the *Safaran* tradition. It is an annual event held on Wednesday in the last week of the *Safar* month, or on the second month based on the Islamic calendar. Certain local community, particularly in South Lampung, still preserves it as a sacred moment in which they believe that on the *Safar* month God has sent down various kinds of dangers, diseases and disasters. Hence, the *Safaran* tradition aims to avoid and protect themselves from such calamities by carrying out some rituals such as prayer together, providing the offering, and bathing in the beach or river as a symbol of self-purification (Jill Forshee, 2006).

In spite of identical with Islamic tradition, in the case of the *Safaran* tradition in South Lampung, interestingly it is not solely commemorated by Muslims, but Hindu community also participates on it. Like Muslims, Hindus believe that *Sang Hyang Widi* makes the *Safar* month as "*bulan Samsara*" (the month of death) as the result of human sins. Holding some rituals such as praying, giving the offerings to ancestors (supreme beings), and bathing or soaking the body in the beach or river is the ways to be able to escape from misfortune.

Although the process is not the same, both Muslims and Hindus have relatively the similar conception regarding the meaning and purpose of the *Safaran* tradition. The two communities even often share the same places (rivers or beaches) to celebrate it. It signifies that this tradition can be functionated as the space of interreligious encounter, bridging the differences of each group in order to have mutual understanding and respect. Equality, togetherness, and egalitarian are obviously reflected in that tradition in which it is distinctly in accordance with the principles of religious moderation.

Through the existence of local wisdoms, it points out that certain society, Lampung people in this regard, sincerely applies the practices of religious moderation. Moderate values have embedded within such local wisdoms which are continually preserved and inherited from generation to generation. *Pi'il Pesenggiri*, *Tablilan*, and the *Safaran* tradition manifest the ways in which Lampung society has its own ways and mechanisms for implementing moderate virtues in natural sense.

The presence of religion is not always positioned at odds with the local wisdoms. Instead, religion has to open up a space for diffusion without having to abandon the identity of local treasures whose existence has become an inseparable part of people's lives. Religion and local wisdoms are intertwined and complement each other. Therefore, as a support for the implementation of religious moderation program, local wisdoms which put forward the values of togetherness, brotherhood, egalitarian, equality, and solidarity should be reinforced by an inclusive

religious understanding. In this sense, local wisdoms are social modality to promote the program of religious moderation.

CONCLUSION

Considering their central position in people's lives, local wisdoms certainly can be alternative proponents to succeed the program of religious moderation. With its *sui generis* characteristics, local wisdoms are an oasis to embody noble virtues that not only bind togetherness among internal community, but also empower inclusiveness and solidarity among external groups who are different ethnicities, races or religions. Some local wisdoms as practiced and preserved by Lampung society as above discussed are the actual precedent on how a society indeed has its own ways and mechanisms in practicing moderate values.

In *Pi'il Pesenggiri* as the norms of behaves and acts, for instance, moderate values are embodied within it. The principles of religious moderation such as *tasamuh* (tolerance), *tawassut* (middle), *i'tidal* (just), and *tawazun* (balance) are in line with the virtues of *Pi'il Pesenggiri* that teach the importance of self-esteem (*Juluk Adok*), respect (*Nemui Nyimah*), inclusivity (*Nengah Nyappur*), and mutual assistance (*Sakai Sambaian*). Apart from it, moderate values are also contained in *Tablilan* tradition, a ritual to pray together for a Muslim who has died. Through *Tablilan*, it reflects empathy, togetherness, and egalitarian that also become primary concerns in the program of religious moderation. Meanwhile, inclusiveness, equality, and respect are the implicit values in *Safaran* tradition, an annual tradition held each Wednesday of the last days of *Safar* month based on Islamic calendar, as a means of self purification to avoid diseases, disasters, and other misfortunes.

In this sense, *Pi'il Pesenggiri*, *Tablilan*, and the *Safaran* tradition are only a small quantity from the dozens of other local wisdoms that live in, and are maintained by Lampung society. However, the existence of local wisdoms has not yet attained feasible attentions. Instead, those are still considered as a threat in the name of religious sanctification, or as a symbol of backwardness against with the progress of technology and modernity. In fact, local wisdoms have tangibly played notable roles in cultivation of moderate values. Besides requiring to inseminate religious moderation through educational institutions, trainings, seminars and workshop, the reinforcing of local wisdoms as oasis to instill moderate values is unquestionably also necessary.

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