

COVID-19: EMERGENCY RECOVERY OF POST-PANDEMIC RELIGIOUS MODERATION IN KOTAWARINGIN LAMA SUB-DISTRICT

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ABSTRACT

This study was conducted to analyze religious moderation that occurred in the post-COVID-19 period. The downturn that occurred during COVID-19 made people's mentality and wisdom sharpened in responding to the condition. Habits for 2-3 years such as worshipping at home, listening to lectures from home, avoiding crowds, eliminating religious activities carried out online. This condition is a problem for the emergence of efforts to address the new normal as it is today. This study used qualitative research methods through observation and interviews. With several provisions such as age and competency background, the target of this research is the community in Kotawaringin Lama Sub-district from various circles. This study took place for 10 days, from April 19, 2023 to April 29, 2023. Based on the results of the interviews, it can be concluded that there is a new atmosphere in the post-COVID-19 period that needs more getting used to, there are more or less unfamiliar feelings, the emergence of new challenges in carrying out worship, and there is something missing in every moment. Post-COVID-19 became a moment to increase a moderate attitude in religion. All activities carried out after COVID-19 with protocols according to government recommendations. Freedom in religious activities after COVID-19 is different before COVID-19 because it is protocol-free. This is a recovery effort that must be addressed with moderation.

Keywords: COVID-19, Kotawaringin Lama, Post-Pandemic, Recovery, Religious Moderation

ABSTRAK

Penelitian ini dilaksanakan untuk menganalisis moderasi beragama yang terjadi pada masa pasca COVID-19. Keterpurukan yang terjadi selama COVID-19 membuat mental dan kebijaksanaan masyarakat terasah dalam menyikapi kondisi. Kebiasaan selama 2-3 tahun seperti ibadah di rumah, mendengar ceramah dari rumah, menghindari kerumunan, meniadakan kegiatan-kegiatan keagamaan yang dilakukan secara daring. Kondisi tersebut menjadi permasalahan munculnya upaya-upaya untuk menyikapi new normal seperti saat ini. Penelitian ini menggunakan metode penelitian kualitatif melalui observasi dan wawancara. Dengan beberapa ketentuan seperti usia dan latar belakang kompetensi, sasaran penelitian ini adalah masyarakat di Kecamatan Kotawaringin Lama dari berbagai kalangan. Penelitian ini berlangsung selama 10 hari yakni dari tanggal 19 April 2023 hingga 29 April 2023. Berdasarkan hasil wawancara, dapat disimpulkan bahwa terdapat suasana baru pada masa pasca COVID-19 yang perlu lebih membiasakan diri, ada sedikit banyaknya rasa asing, munculnya tantangan baru dalam melaksanakan ibadah, dan ada sesuatu yang kurang di setiap momen yang merupakan kesenjangan. Pasca COVID-19 menjadi momen meningkatkan sikap moderat dalam beragama. Semua kegiatan yang dilaksanakan pasca COVID-19 dengan protokol sesuai anjuran pemerintah. Kebebasan dalam kegiatan beragama pasca COVID-19 berbeda dengan kebebasan kegiatan beragama sebelum COVID-19 karena bebas dengan memenuhi protokol. Hal ini adalah bentuk upaya pemulihan yang harus disikapi dengan moderat.

Kata Kunci: COVID-19, Kotawaringin lama, Moderasi Beragama, Pemulihan, Pasca Pandemi

Introduction

COVID-19 has become a scary virus in the last 2-3 years. Since the announcement of the news that COVID-19 entered Indonesia in March 2020, there have been contradictions in carrying out activities. Religious activities are also a matter of much debate. Islam has a religious tradition that involves many people. The community has concerns when they find out that crowding activities should be carried out online. During these 2-3 years, people got used to doing work from home.

The habit of staying at home, accompanied by the rapid development of digitalization, seems to be a condition that can put people in a comfort zone. 2-3 years is not a long time to grow a sense of comfort to stay in the house. How is Indonesia's condition after COVID-19 pandemic? Will online activities be a new normal? Can religious activities be carried out in moderation? Indonesia is a country with the largest Muslim population in the world, making it an important focus for Islamic moderation. Dawing (2017: 231) states that moderation is a basic principle of Islam. Moderate Islam is a very important religious understanding in the context of diversity in all aspects, be it religion, customs, ethnicity and class itself.

There are at least two explanations given by Hanafi (2013: 1-2) regarding the challenges faced by Muslims today. First, the tendency of some Muslim groups to understand religious texts in extreme and strict ways, will try to impose this way on Muslim society in some cases even by force. Second, there are other extreme tendencies due to leniency in religion, exposure to negative attitudes and thoughts from other cultures and civilizations. They cite religious guides (Quran and hadith) and the works of classical scholars (Turat) as a basic framework, but they understand them textually and regardless of historical context so that they are undoubtedly similar to the later generations, because they live in the middle modern society by way of thinking of previous generations.

Alam (2017: 36) in his study explains that in dealing with a pluralistic society, the most powerful weapon to prevent radicalism, clashes are carried out through moderate and inclusive Islamic education. Education is not something to be underestimated. With Islamic education, people will understand that Islam is a religion that does not make it difficult for its followers to do worship. Society needs to increase awareness and understanding of cultural diversity (multiculturalism), especially diversity of religion. Religious advisers, as community servants, must have qualified religious knowledge and carry out moderate movements to increase public peace.

The Ministry of Religion (2019: 12-13) explains that moderate is a word that is often misunderstood in social and religious life in Indonesia. Some people think that moderate people are not firm, not serious, not even sure about carrying out religious teachings. Reason is misinterpreted as a theological compromise of religions between one religion and another. Moderates must be understood with faith in religious teachings that teach the principles of justice and balance that lead to the truth and ultimate goal of religion itself. Muslims must be more moderate in religious practices. The condition of religion in the midst of COVID-19 is certainly different from before. For example, during the month of Ramadan, instead of holding the taraweeh prayers at the mosque as in previous years, they are held at home. Post-COVID-19 religious moderation in the form of procedures and so on has experienced recovery so it has to be adjusted again. As the latest government decision R-38/Seskab/DKK/03/2023 that directs agency employees to abolish joint iftar activities.

After the drastic decrease in the COVID-19 pandemic in late 2022, providing the opportunity to go mask-free has become another form of new habit for the Indonesian

people. Previously, masks that were continuously used during COVID-19 became a habit that stuck with everyone. In addition, the habit of doing many things online, such as being used to watching studies, worship and praying from home. This makes recovery appear to be something new. Recovery of conditions from various aspects of the post-COVID-19 field is the target and discussion.

The objective of this study was to determine the effect of COVID-19 in the post-pandemic recovery period. Of course being moderate will make religious diversity more peaceful. Apart from that, respecting other religious decisions after the pandemic is also something that must be instilled. However, by being moderate, the recovery process can be calmer and more peaceful. Accepting all recommended protocols will make peace to a sense of security and not worry about carrying out religious activities.

Methods

This study used qualitative research methods conducted through observation and interviews. This study was conducted from 19 April 2023 to 29 April 2023 in Riam Durian Village, Kotawaringin Lama Sub-district, West Kotawaringin Regency, Central Kalimantan. The target of this study is the community in Kotawaringin Lama Sub-district, West Kotawaringin Regency. The research subjects were obtained by considering several things including:

1. Age 18-35 years, young age becomes the main spear of change and improvement. In this case, the youth were chosen because they have high critical thinking about the things that happen.
2. Competent, the competence of research subjects is a consideration to become an informant who supports this research.
3. Coming from different villages and (occupational) circles to obtain information on the moderate stance taken in addressing post-COVID-19 recovery.

Results and Discussion

Moderation of religion in the Kotawaringin Lama Sub-district is no longer taboo or strange for the community. It is known that in several religious activities, understanding and following government recommendations have been trained since the rise of COVID-19. In the habit of being moderate during a pandemic, it will make it easier for the community to accept matters related to advice when carrying out religious activities. Post-pandemic is something new for society. People must get used to carrying out religious activities as before the pandemic. Indeed, 2 to 3 years is not a short time to get people used to doing all activities from home.

Based on the results of the interview, 19-year-old Karisa said that worship outside the home after the pandemic was not something strange according to her. However, she felt that post-COVID-19 was a new atmosphere where she needed to get used to being able to carry out activities outside the home. On the other hand, Alfian Eko Yulianto (21 years) said that actually COVID-19 was not something that should be taken lightly. He thinks activities that produce sweat, consume healthy food, drink lots of water, and meet vitamin needs, can minimize the possibility of contracting COVID-19. After religious activities can be carried out freely outside the

home, Alfian feels strange and unusual. Even on Eid Mubarak day in 2023 He feels something is missing from every moment.

Bayu Prasetyo, a 21-years-old student, believed that post-COVID was a new challenge because the habit of 2-3 years of COVID-19 had made the habit of worship at home stick in him. Therefore, post-COVID-19 is a new challenge to be able to carry out religious activities directly outside the home. For him, carrying out religious activities outside the home is a common and normal thing.

A 33-year-old woman named Septiana Candra Pamungkas said that it was not unusual to be able to carry out religious activities normally as before. However, she felt that this was a new atmosphere and needed to get used to it.

A student named Amelia Fatkhur Rohmah (21 years old) said that during COVID-19 it was a bit strange at first because religious activities were banned, then allowed again. She did not mention this as a new atmosphere because before COVID-19 all was normal including carrying out religious activities. However, Amelia felt that something was different, she felt more comfortable at home than carrying out activities outside.

Eko Agus Prasetyo (24 years), an employee at SMP Negeri 2 Kotawaringin Lama, said that during the Ramadan of 2023 the school would not hold an iftar together.

The Governor's Circular regarding the recommendation to abolish joint iftar for agency employees certainly succeeded in making activities carried out not as normal as they used to do. There are certain recommendations and protocols that must be done for the recovery period as it is today.

Definition of Religious Moderation

The word moderation comes from the Latin *moderatio*, which means not excessive and not lacking. Moderation also means self-control (exactly from abundance and lack). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely reducing violence and avoiding extremes. When someone says, "the person's attitude is moderate", this indicates that person is reasonable and not extreme.

In English, the word moderation is often used in the sense of average, core, standard or non-aligned. In general, moderation means prioritizing balance in terms of beliefs, morals, and character, both when treating other people as individuals, and when dealing with state institutions.

Whereas in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply *wasathiyah* principles can be called *wasith*. In Arabic, the word *wasathiyah* is defined as "the best choice". Both words (*wasathiyah* and *as-wasath*) imply the same meaning, namely fairness, which means choosing a middle ground position between various extreme choices.

Terminologically, moderation is an attitude and review that is not excessive, not extreme, and not radical (*tatharruf*). QS. al-Baqarah [2]: 143, which is referred to for the sense of moderation here explains the superiority of Muslims compared to other people. Linguistically, religion means adhering to (embracing) religion. It means that religion spreads peace, spreads love, anytime, anywhere and to anyone.

Therefore, religious moderation is our view of religion in moderation, understanding and practicing religious teachings without extremes, both the extreme side (right and left). Extremism, radicalism, hate speech and broken relations between religious believers are the problems facing Indonesian.

According to Darlis (2017), in Islamic thought, moderation promotes tolerance of differences. Openness embraces diversity (inclusiveness), both different sects and religions. Differences do not hinder cooperation based on humanitarian principles. Believing in the truest religion of Islam does not mean insulting other people's religions. There will be unity between religious communities as happened in Medina under the leadership of Rasulullah SAW.

Therefore, it is clear that religious moderation is closely related to maintaining cohesion and a "tolerant" attitude, an ancient heritage that teaches us to understand others who are different from us.

Religious Moderation in Indonesia

In a multicultural society like Indonesia, an exclusive attitude of religion that only recognizes truth and security on one side can certainly lead to tensions between believers. Religious conflicts that often occur in Indonesia are mostly triggered by exclusive religious attitudes and disputes between religious communities to gain support from people who are not tolerant because everyone uses their power to trigger conflict.

The moderate word in Arabic is known as *al-wasathiyah* as in QS. *al-Baqarah* [2]: 143. The word *al-wasath* means the best and the most perfect. It is also mentioned in the hadith that the best problem is the one in the middle. Darlis (2017) argues, looking at the problem and the solution, moderate Islam tries to compromise and finds itself in the middle, in addressing a difference, either religious or sect differences, moderate Islam promotes tolerance, mutual respect, while still believing in the truth of every belief and sects so that everyone can make cold-minded decisions without engaging in anarchist activities.

Thus, religious moderation is a middle way in the midst of religious diversity in Indonesia. Moderation is an island culture that goes hand in hand and does not exclude religion and local wisdom. They do not conflict with each other, but we tolerantly seek solutions.

The call to be always moderate, walk the middle way in words and deeds, is a concern not only for officials such as religious advisors or members of the Ministry of Religion, but for all Indonesian citizens and all of humanity. It is meant not to lead to events such as the shooting at the New Zealand mosque in which 50 worshipers were killed during Friday prayers.

Various conflicts and tensions between human beings in the diversity of religions, ethnicities, beliefs, etc. have given rise to international resolutions through the United Nations, which designated 2019 as the "International Year of Moderation". This stipulation is clearly very relevant to the commitment of the Ministry of Religion to continue to promote religious moderation.

Religion is a way of life and a fair middle ground solution in dealing with life and social problems, religion is a balanced perspective and guide between world affairs and the hereafter, reason and heart, ratios and norms, ideals and facts,

individuals and society. In accordance with the purpose of religion being revealed to this world so that it becomes a guide in life, religion is sent down to earth to answer various world problems, both on a micro and macro scale, family (private) and state (public).

Makarti Jaya Hamlet, Kotawaringin Lama Sub-district, West Kotawaringin Regency, Central Kalimantan, maintains a culture of prayer, praying, remembrance of the congregation, and others at the mosque or prayer room. According to the statement, the local people do not intend to oppose or disobey the government, but rather do not want this culture to disappear just because of the presence of COVID-19. Even though Islam has stated that, there is rukhsah when in a state of plague.

As for those who are exposed to COVID-19, they are not allowed to attend the congregation because it threatens the health of other congregations.

مُصِحِّ عَلَى مُمْرَضٍ يُورِدَنَّ لَا وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ

After that Abu Salamah heard Abu Hurairah say; Rasulullah SAW.: "Do not mix the sick with the healthy." (HR. al-Bukhari, No. 5770. This hadith was also narrated by Muslim, Dawud, Ibn Majah and Ahmad).

In an interview on May 27, 2021, Ayu Monix Listianti, a resident of Sukamakmur village, Kotawaringin Lama Sub-district, said "Actually, we do not mean to oppose the government, but we do not want the tradition of worshiping in mosques to stop. Later it will become a bad habit. For example, if the traditions have disappeared, the mosques will not live. We cannot just lose. You cannot lose to the virus."

This is the importance of education on religious moderation in the COVID-19 emergency. Ulama and religious leaders need to provide socialization and understanding to the community. This is also the responsibility of all government officials and even the responsibility of all of us.

The Importance of Religious Moderation in Post-COVID-19 Pandemic Recovery

In TPK Religion (2019: 16-17), the Ministry of Religion has worked intensively for five years on religious moderation to ensure understanding and education so that religious teachings are not taken to extremes. Religious moderation can be understood as views, attitudes and behavior that always take a position in the middle, always act fairly and there is neither extreme right nor extreme left in religion. Society requires certain perspectives, attitudes and religious behavior, which can be classified as moderate. This measure can be determined based on reliable sources such as religious texts (Quran and hadith), constitutional rules, local wisdom and mutual agreement deliberations.

Congregational prayer activities at mosques or other places have become commonplace, especially in Indonesia. However, congregational prayer activities in the midst of the COVID-19 pandemic must be limited and reduced. This is because they do not want to pray in congregation and do not help, which is actually the cause of the spread of the COVID-19 outbreak. Maybe some people understand it logically.

As an Indonesian state based on Belief in the One and Only God, congregational prayer activities have become the daily routine of its citizens.

To avoid conflict within one religion or between religions when facing the COVID-19 outbreak, the community needs a special approach in providing education. The Ministry of Religion has participated in handling the COVID-19 pandemic with various policies whose main goal is religious moderation. As in the circular of the Minister of Religion Number: SE. 1 of 2020 concerning Implementation of the COVID-19 Handling Protocol at Houses of Worship, the Ministry of Religion (2020: 1-2) explained that the circular letter remembers the importance of preventing the spread of COVID-19 in religious worship by inviting the Ministry of Religion agencies to socialize and synergize the circular letter in the community.

In Gusman (2020), the contents of the circular letter teach the public to prioritize moderation in carrying out their religious teachings. On the other hand, the Ulama Council of Indonesia (MUI) as an independent institution protecting Indonesian Muslims issued a fatwa that could directly prevent the spread of the epidemic. However, MUI must work harder to educate people about the importance of the context of religious moderation so that the issued fatwa does not cause conflict in society. Maybe it would be even better if it could cover all groups according to the existing circumstances.

Saenong (2020: 6-7) said that in principle, Islamic law has a very flexible scope. When danger lurks and endangers others, ordinary worship can change. If it is not possible at the mosque, it should be done at home. Jurisprudence must be updated in a real and contextual way, without forgetting traditional jurisprudence. COVID-19 has become a global pandemic, pandemic jurisdiction is needed to regulate Islamic worship during the outbreak. Friday prayers are obligatory for Muslims, especially men who are healthy, intelligent, not disabled because of old syar and not on a journey (muqim). However, the obligation of Friday is lost at old age, such as during heavy rains or epidemics. People who are or have been exposed to COVID-19 are not allowed to attend Friday prayers. The Prophet's hadith becomes the argument in the discussion:

مُصِحِّ عَلَى مُمْرَضٍ يُورَدَنَّ لَا وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ

After that Abu Salamah heard Abu Hurairah say; Rasulullah SAW.: "Do not mix the sick with the healthy." (HR. al-Bukhari, No. 5770. This hadith was also narrated by Muslim, Dawud, Ibn Majah and Ahmad).

In the first hadith, COVID-19 becomes old syar'i . Thus, those who are unable to pray Friday prayers due to the impact of COVID-19 replace them with four cycles of midday prayers at home. COVID-19 is classified as one old prayer because of fears of contracting or infecting it when attending Friday prayers, which incidentally requires congregation. Because of this excuse, this is an exception from the sharia (lightening/rukhsah).

In observations and interviews with several students, they said that going offline after COVID-19 had become a new habit, even though this habit had previously been mastered. However, COVID-19 has made online activities a habit, since the declaration of being free of masks indicated that Indonesia was COVID-19

free, direct activities have become strange. It is a pity when the new 2-year habits that have been built during COVID-19 trap humans to maintain these habits after COVID-19.

In lecture organizations, the interest and quality of human resources has decreased significantly. Based on observations made on student organizations and Activity Units (student missionary activity units, the Quran, etc.) in 2022/2023 the number of students recruited into organizations will decrease by almost 50%. Before COVID-19 became pandemic, the recruitment process for administrators was to spread information and then register. However, the recent process has changed to a pick-up system. Recruiters offer other students to join and be part of the organization, because the number of applicants does not meet the target. Online, which new batch students feel, makes them not understand concepts, systems, and solutions to problems that have been experienced outside of online activities.

The problems caused by the COVID-19 pandemic are the downturn they are experiencing so that the Indonesian people need to be given mentality, religious moderation, strong science and technology to provide recovery in various aspects of the field. The focus of the strategy provided is in the form of training on the use of technology, social media to echo moderate religion, and then return to carrying out joint worship.

The recovery process is currently the responsibility of all parties. It cannot be recovered instantly because of course vigilance is the basis for responding to conditions. Worship that is carried out certainly wants to run smoothly, solemnly, and without worries. Religious activities can be carried out as usual, but not as freely as before. Activities can now be carried out by following the protocols and recommendations from the government. The decision not to carry out the iftar agenda for agency employees is one of the efforts to recover slowly after COVID-19. This is a form of flexibility in Islamic law in viewing dangerous matters such as COVID-19.

Conclusion

After COVID-19, the religious moderation that occurred in the Kotawaringin Lama Sub-district became a new atmosphere in a new era. There is a strange feeling, and the need to get used to it after being shackled in religious activities at home for a long time, for 2-3 years. By continuing to follow the recommendations and protocols from the government, post-COVID-19 recovery is still being pursued. The Central Kalimantan provincial government circular regarding the elimination of joint iftar events by institutional employees is one form of recovery effort. This is something different because even though religious activities can be carried out freely in the midst of society, they are still subject to certain rules, protocols and recommendations from the government. Of course, this is not like the freedom that was felt before the pandemic, so this is something new that must be addressed in moderation.

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