

Building Solidarity And Tolerance: Conflict Mitigation Through Religious Moderation Villages Assisted by Stakpn-Sentani in Entrop-Jayapura Subdistrict

Lewi Kabanga*¹, Yakob Godlif Malatuny², Daniel Syafaat Siahaan³, Gusti N Pardomuan⁴,

¹²³⁴Sekolah Tinggi Agama Kristen Protestan Negeri- Sentani
Email : lewikaban@gmail.com

Abstract

Conflict based on religion arose from a multicultural society, often triggered by simple issues and escalated into larger conflicts under the guise of religion. The objective of this community service was to build solidarity and tolerance in the District Entrop community in Jayapura City through the Moderate Religious Village activity initiated by STAKPN-Sentani. The method applied in this service went through several stages such as observation and interviews, Focus Group Discussions (FGD) as the core activity, declaration of the moderate village, and preparation of reports. The results of this activity included the formation of an understanding of mitigating religious conflict based on religious texts, where this mitigation involved an understanding of excerpts from the scriptures of each religion. Additionally, the culmination of the activity was the establishment of a moderated religious village under the guidance of STAKPN-Sentani in the Entrop Sub-district. Mitigating religious conflict in the Entrop Sub-district was closely linked to discourse within religious scriptures and the involvement of higher religious education due to the framework of the community's conditions.

Keywords: Religious Moderation, Conflict Mitigation, Entrop Community, STAKPN-Sentani

INTRODUCTION

The city of Jayapura is known for its inclusive and open attitude towards new arrivals. This has encouraged ethnic and religious diversity. Nurhayati & Agustina, (2020) stated that one of the factors causing multiculturalism in Indonesia is climate conditions. Contextually, factors such as climate and favorable land topography have made Jayapura a strategic place for various activities, including business, trade, agriculture and livestock. As a result, the city has developed into

a bustling center, rich in cultural and religious diversity. Meanwhile, historically, religion in Jayapura started with Christianity, but over time various immigrants from various regions have brought other religions with them. Currently, the city includes the five main religions of Islam, Christianity, Catholicism, Hinduism and Buddhism.

The existence of religions in the city of Jayapura needs attention from the government and higher education institutions to maintain the stability of multiculturalism and high tolerance. On this occasion, the State Protestant Christian Religious School (STAKPN)-Sentani took part in forming a religious moderation village in the Entrop Village, Jayapura City-Papua in terms of

mitigating religious conflicts. This is considered important and contributes to the community in the Entrop sub-district because so far no serious conflict has occurred in Papua in the name of religious elements. Moderated investment is seen as increasing public awareness to maintain national unity and integrity. On the other hand, Entrop sub-district is one of the most populous sub-districts in Jayapura city with different religious, educational, cultural and traditional backgrounds.

The importance of Community Service (PKM) activities carried out by the PKM Team from STAKPN-Sentani for the community is that they can help dialogue and understanding between religious communities, prevent conflict escalation, foster solidarity and tolerance, and are expected to be able to become mediators in resolving religious conflicts. In line with the activities carried out by the PKM team, Ahmadi (2019) explained that the aim of religious moderation is to maintain harmonization by not conflicting with religious teachings and prioritizing tolerance as one of the moral legacies. There are many cases that can be used as lessons from scars that do not emphasize the importance of living in moderation. Therefore, STAKPN-Sentani as a state Christian higher education institution is

ready to protect and educate the people in Papua, especially in Jayapura, to develop a moderate attitude.

FORMULATION OF THE PROBLEM

Entrop sub-district is one of the sub-districts in Jayapura city which has a very strong population density and cultural diversity. In conditions like these, there is a need for in-depth guidance regarding strategies to prevent conflict. One thing that is very worrying is conflicts with religious nuances. For this reason, the team from STAKPN-Sentani took part in establishing a religious moderation village to maintain the values of tolerance in the Entrop Village Community. The problem formulation proposed in this service is "How to mitigate and educate the people of Entrop Subdistrict to avoid conflicts with religious nuances?"

The team carried out community service in the Entrop Village, Jayapura City, Papua. Specifically, the implementation of the FGD and declaration of a religious moderation village took place at the GPdI New Jerusalem Hamadi Building, South Jayapura-Jayapura City. The map of the activity location is as shown in the image below



Figure 1. Map of FGD Implementation and Declaration of Moderation Villages assisted by STAKPN-Sentani

LITERATURE REVIEW

Religious moderation is an attitude that invites all religious communities to be neutral and lean towards the teachings of their religion without interfering with the teachings of other religions. Epistemologically, moderation

comes from the Latin word *moderatio* which means balance, showing self-control of extreme behavior. In the Indonesian context, moderation includes reducing violence and avoiding extremism. Moderate people act naturally and are not extreme, and emphasize balance in beliefs, morals and behavior, both in social interactions and relations with the state. Meanwhile, in English, moderation is often associated with average, core, standard or impartial (Saifuddin, 2019). Religious moderation is essentially applied to countries with diverse or multicultural societies. This aims to maintain a stable balance in religion.

Indonesia is a multicultural country in terms of culture, religion and local traditions. However, what tends to be sensitive in causing conflict is religious diversity. Therefore, citizens need to cognitively and affectively instill the importance of tolerance or mutual respect (Prakoso & Najicha, 2022). One of the provinces in Indonesia that has religious diversity is Papua Province. Religious and cultural diversity seems to be felt more strongly in urban areas, especially in the Jayapura area. In the 1960s, the city of Jayapura (formerly called Hollandia) became increasingly diverse in terms of religion with the arrival of immigrants from various regions in Indonesia, especially from areas outside Papua. Along with economic growth and migration, Jayapura has become a place for various ethnic and religious groups (Wanggai, 2009). The people of Jayapura now represent a variety of religions, including Christianity, Catholicism, Islam, Hinduism, Buddhism, and traditional Papuan beliefs. This increase in religious diversity reflects the process of urbanization and migration taking place in the city.

Countries that are culturally diverse tend to give rise to identity conflicts. The emergence of conflict always starts from small things and then spreads to large areas such as religion. Hali (2006) revealed that the tendency for major conflicts to originate from small outbreaks as instruments. The explosion was covered by an effort to maintain self-esteem, but behind it there were actors who deliberately took advantage. Therefore,

pluralism needs to be maintained with strong values of tolerance.

Reflecting on the experience of various cases that occurred in Indonesia regarding intolerant attitudes, an effective strategy in preventing religious conflict can be achieved through the role of higher education and the role of local education. A strategy that is considered effective in dealing with religious cases such as those carried out by Ismail (2020) which states that an effective strategy in resolving socio-religious conflicts, especially those that occurred in Ambon from 1999-2002, is integrative conflict resolution. This strategy combines two perspectives and approaches to conflict resolution, namely structural conflict resolution and cultural conflict resolution. Structurally, it is taken with a security approach, the role of government in the peace agreement in Malino, and a balanced distribution of bureaucratic positions in accordance with position competency standards. The aim of structural implementation is to resolve conflicts down to their basics. Meanwhile, culturally, it is a religious approach, such as the role of IAIN and IAKN Ambon higher education in instilling multicultural education, interfaith dialogue, education based on local wisdom such as *pela gandong*.

A follow-up to the role of IAIN Ambon and IAKN Ambon in playing an active role in providing education regarding socio-religious conflicts in Ambon, Mahyuddin et al., (2020) described that the role of IAIN and IAKN Ambon as high religious institutions has a central role in providing inclusive and moderate views to society. Their role in terms of religious moderation is seen from providing education on inclusiveness and multiculturalism, establishing an inter-religious and cultural study center as a forum for reconciliation, creating research and service that focuses on multiculturalism topics, integrating multiculturalism curricula, implying the value of inter-village inter-village practices, and establishing cooperation with various sectors of society in carrying out the mission of religious moderation. On the other hand, Teak (2013) saw that there were two

strategies that were very influential in resolving socio-religious conflicts in Ambon. The two strategies are local wisdom education, namely *pela gandong* and balancing roles in the bureaucracy. Strengthened by opinion Godlif & Patra, (2019) that *pela gandong* can rebuild cohesiveness in elements of society that were fractured after the conflict, while bureaucratic balance is an effort by elites and the government to reduce job gaps in order to create harmonization in society and the bureaucracy.

Khalikin (2014) describe the strategy pattern for handling religious conflict in the Cigugur community. The author emphasizes that there are 2 patterns that are more effective in handling conflicts with religious nuances that occurred in Cigugur by FKUB. This strategy is the application of local wisdom and through activities formed by FKUB such as ties of family solidarity in society and the factor of ethnic similarities, especially Sundanese ethnicity. The author considers that this approach is effective in solving religious-based problems.

Religious moderation villages are carried out in South Malang, especially in Sidodadi and Gajahrejo villages. The establishment of the moderation village was based on the conflict that occurred in 2020. This conflict was based on differences in simple principles regarding the blood of livestock slaughter which could be managed for consumption or what was considered haram. From these differences, physical disputes arose which led to conflict. Apart from that, there is an intolerant attitude towards minorities. Research conducted by Derung & Resi (2023) described that the conflict in Sidodadi and Gajahrejo Villages, South Malang could be resolved using formal and informal education approaches. Formal education involves educational units to educate the community, especially solving reading and arithmetic problems for school children in kindergarten (TK) and elementary school (SD) units. However, the thing that has had the greatest influence in educating village communities is the application of the Bari'an traditional approach, namely gathering

together to celebrate religious holidays simultaneously. Activities in the Bari'an tradition are eating together on a tumpeng led by the traditional head, greeting each other, collaborating, saying hello, telling fun stories together. From this tradition, an attitude of tolerance in multicultural conditions was created which is still maintained in harmony until now.

From the case research on religious problems described above, it can be concluded that the effectiveness of solving problems with religious nuances involves various parties and various approaches. A more effective approach in overcoming this is a formal approach and a local wisdom education approach. In this section, the PKM that is carried out focuses on programs that encourage religious moderation which were formed in the religious moderation village assisted by STAKPN-Sentani involving 5 religious communities in Entrop Village. The program contains religious-based conflict mitigation discourse.

METHOD

Religious moderation village activities in Entrop Subdistrict are carried out in various stages. This method consists of 20% observation and interview methods, 65% core activities in the form of FGDs, and 15% preparation of reports or outputs in the form of journals and online publications on the STAKPN-Sentani website. The duration of this activity is 7 days. The following are the stages of community service activities carried out;

a. Stage one: Observation and Interview

Activities carried out at the observation stage are to ensure the availability of tools, equipment, places and participants who will be needed and present in the core activities. (PRT, Paramma & Kabanga (2021) explained that one of the main agendas in carrying out observations was to pay attention to the

STAKPN-Sentani formulated the activity agenda in the chart below;

atmosphere of the place, equipment, contextual situations and activities that occurred in the field. After the observation activities, interviews were carried out with community leaders and religious leaders in the Entrop sub-district. This activity was carried out to ensure the preparation of the themes outlined in the core activities. Observation and interview activities took place for 5 days starting from 01-05 December 2024.

b. Stage two: Core activities/FGD

At this stage, the service team focuses its activities on Focus Group Discussion (FGD) activities. This activity was carried out involving internal parties from STAKPN-Sentani, IAIN Chancellor Fatthal Muluk Jayapura, Christian religious figures, Catholic religious figures, Islamic religious figures, Hindu religious figures, community leaders and the community. This activity was held at the GPdI New Jerusalem Hamadi Church Building, South Jayapura, Jayapura City and took place at 09.30-12.00 WIT. The presenters in this FGD were each religious figure from 5 religions who presented the theme of religious moderation based on the basis of the holy books of each religion.

c. Stage three: Report preparation

The report preparation agenda is carried out after carrying out the core activities. The aim of preparing the report is to provide evidence of academic physical responsibility for the series of activities that have been carried out. Evidence of responsibility is packaged in the form of published journal output. The follow-up to the PKM publication is internal dissemination at STAKPN-Sentani which is open to the public.

From the activity stages above, the PKM team

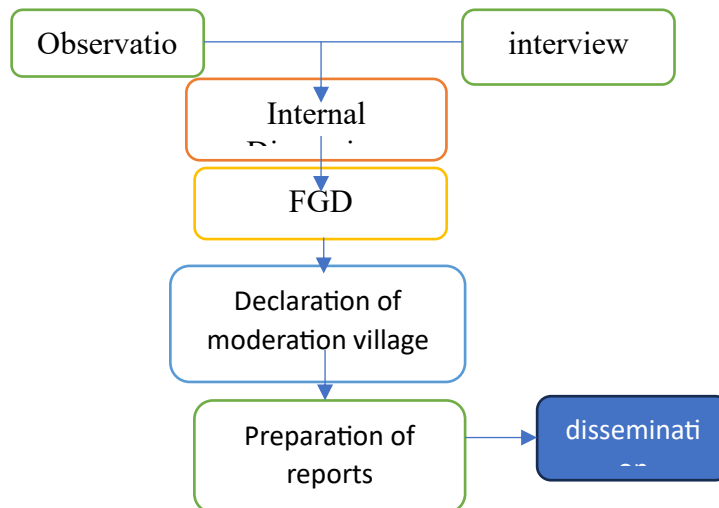


Chart 1. PKM Activity Scheme Religious moderation

RESULTS AND DISCUSSION

Based on the activity agenda starting from 01 December to 06 December 2023, the activities carried out can be detailed in the table below:

No	Activity Date	Name of activity	Activity Results
1	December 01, 2023	Field observation	Determine the location for holding the FGD
2	02-03 December 2023	Interviews with religious and community figures	The agreement to carry out FGD activities discusses moderation between religious communities
3	04-05 December 2023	PKM Team Internal Discussion	determine the topic and invite speakers as well as religious and community figures
5	06 December	Implementation of FGD	The FGD was held at the GPdI Jerusalem Baru Hamadi Church Building, South Jayapura City and was attended by STAKPN-Sentani Internal Affairs, IAIN Chancellor Fattal Muluk Jayapura, Religious Leaders from Christianity, Catholicism, Islam, Hinduism and Buddhism, Community Leaders, and the Entrop Village Community.

Table 1. Details of Religious Moderation Activities Assisted by STAKPN-Sentani

The core activity packaged in the form of religious moderation which was carried out on December 6 2023 had a very significant impact on the survival of moderation in the Entrop sub-district. This activity was packaged in the form of an FGD, especially dialogue between religious communities which gave rise to deep attitudes and understanding among religious communities or the Entrop sub-district community. The topic of discussion is conflict mitigation with religious nuances, which is a strategy for preventing and handling religious conflict. The results of the FGD can be detailed in the table below;

No	Discussion starter	Conflict Mitigation Perspective
1	Chairman/Secretary of FKUB	Social views are like a virus that must be immediately resolved before it develops and takes deep root.
2	Islamic Religious Figures	Al-Baqaroh (masalah ummah, wa ta'ala, and Insaniah)
3	Christian Religious Figures	Pay attention to Love, Justice, and Wisdom in relationships with God and others (Matthew 22: 37-39 and Romans 12:3).
4	Catholic Religious Figures	The tradition of the concept of virtue (virtue), which includes virtues such as love, wisdom, steadfastness, simplicity and balance.
5	Hindu Religious Figures	Dharma Concepts and Quotes Ir. Sukarno
6	Buddhist Religious Figures	Brahmawihara is a meta-teaching that teaches universal love.

Table 2. Conflict Mitigation Viewpoint Concrete activities for implementing the FGD can be seen in the picture below :



Figure 2. FGD activities

Results of Religious Conflict Mitigation Views from Religious Figures

a. Islam

The view of religious moderation according to Islam is emphasized as a principle of benefit. This benefit is reflected in the concepts of Masalah Umatiah (ummah), Masalah wa ta'ala (nation), and masalah insaniah (insania). This principle is emphasized in Surah Al-Baqarah verse 208 which mandates Muslims to live their religion as a whole, avoiding extremism and all forms of teachings that deviate from the truth. This invites Muslims to practice their religion with complete simplicity and balance. Hassan (2021) outlines nine principles for implementing religious moderation in accordance with Islamic law. Religion in Islam must be based on tawassuth or take the middle path. Tawazun or balance is also an important principle. Itidal requires Islam to be straight and firm. Tasamuh teaches the

importance of being tolerant. Musawah recognizes equality among individuals. Shurah encourages prioritizing deliberation or dialogue. Ishlah stressed the importance of reform. Regional halls emphasize priorities. Tathawur wa ibtikar invites Muslims to be dynamic and innovative. These principles are in line with views that emphasize inclusivism in the Islamic religion, which is based on the understanding that truth is not only owned by one group, but can also be found in other groups. Therefore, the basis for the formation of a religion is a teaching of truth and salvation (Muaz & Ruswandi, 2022). Islamic inclusivism emphasizes that Truth and salvation belong to all religions, so it is important to pursue salvation based on the faith we have.

b. Christian

There are three aspects that are emphasized to achieve a moderate attitude in Christianity, namely love, justice and wisdom. Matthew 22:37-39 firmly emphasizes the relationship between humans and God or a vertical relationship, as well as the relationship between humans and each other or a horizontal relationship. These two relationships are known as the law of love. explains that Christians have faith, morality and spirituality to realize love, and accept existence and differences as divine gifts. In addition, Romans 12:3 teaches the importance of humility,

balance, and respect for differences in carrying out worship. The key words in this verse are humility, reasonable thinking, and according to the standard of faith that has been determined by Allah. With these two verses, love, justice and wisdom become a strong foundation for carrying out a moderate attitude.

c. Catholic

The Catholic religious view regarding religious moderation or moderate thinking is not much different from the Christian view. Both Christianity and Catholicism teach about love, simplicity and balance. Hamu (2023) explained that to strengthen attitudes of religious moderation in children it is necessary to implement religious education, respect religious freedom, and understand differences while prioritizing the values of love, tolerance and togetherness. Education that prioritizes love will have an impact on characters that respect differences.

d. Hindu

Views of moderation vary according to Hinduism based on the concept of Dharma or according to good teachings. Dharma itself refers to an individual's obligation to carry out moral, ethical and duty obligations in their life which refers to the spiritual duty and morality of maintaining balance. Subagiasta (2021) explained that Hinduism has an obligation to practice tolerance called *tattvamasi* which contains the philosophical teaching "I am you and you are me". This philosophical value shows that Hinduism prioritizes an attitude of tolerance and living side by side with other religions with the aim of avoiding disputes, feuds, conflicts, and always prioritizing peace. Apart from walking in Dharma, Hindus claim that Hinduism is not complicated by citing the statement of President Ir. Sukarno said that if you are Muslim, don't be Arab, if you are Christian, don't be Jewish, if you are Hindu, don't be Indian, but be a multicultural Indonesian nation that prioritizes tolerance. These two

teachings are held by Hindus in Jayapura City, especially in the Entrop sub-district.

e. Buddha

Religious moderation according to the Buddhist view is practicing universal love. Love for the nation, love for the people, love for God's creation, and love for fellow humans. People who implement universal love are in love with Buddhist teachings, understanding the concepts of the four noble truths, the four Divine consciousnesses, and the middle way. Paramita (2021) describes that the middle path or practice of the middle path called *majjhima pati* is the name of the Noble Eightfold Path (JMBD). JMBD is a universal noble path that is not limited to gender, belief, ethnicity, culture and certain traditions so that all humans can practice it. The teachings of JMBD are the practice of correct understanding (*Samma Ditthi*), Right Thought (*Samma Sankappa*), Right Speech (*Samma Vaca*), Right Action (*Samma Kammanta*), Right Work (*Samma Ajiva*), Right Effort (*Samma Vayama*), Right Mindfulness (*Samma Sati*), Right Concentration (*Samma Samadhi*). By implementing the middle path, you can easily avoid extreme understanding, thoughts, words and even actions because you are always on the path of Dharma teachings.

f. Declaration of Religious Moderation Villages Assisted by STAKPN Sentani

The results of the FGD with FKUB, religious leaders, community leaders and the community of Entrop Village, Jayapura City, can be concluded that mitigating religious conflict in Jayapura City is more effective with strategies of understanding and awareness that are based on quotations from holy books or based on moral values and ethics in each religion. This is due to the absence of values or elements of informal education that can bind them as a whole or become a shared philosophical value for the residents around the Entrop sub-district. Therefore, understanding and implementing tolerance

based on ethics and religious morals is a more solution. In addition to deciding on an efficient and effective strategy in anticipating conflict, STAKPN-Sentani internally declared a Religious Moderation village assisted by STAKPN-Sentani in Entrop Village. This is of course seen as positive and approved by religious and community leaders considering that religious education needs to be deepened in order to achieve true tolerance. This goal is in line with Hefni (2020) which reinforces that the aim of the moderation house is to act as a guard or locomotive of the moderation movement. Locomotive movement means organizations that promote inclusive understanding, peace interfaith, and dialogue between faiths. These results can be seen from the image below:



Figure 3. Certificate of Declaration of Moderation Villages Assisted by STAKPN-Sentani

CONCLUSION

Religious moderation activities carried out in Entrop Village, Jayapura City, Papua, present a collaborative approach. Religious moderation measures and dialogue between religious communities are key to maintaining harmony and stability. In addition, higher education, religious leaders and local communities have a significant role in strengthening religious moderation, with collaboration between higher education institutions such as STAKPN-Sentani, religious leaders and local communities, creating space for discussion and learning

that strengthens understanding of religious moderation. Inter-religious and inter-community collaboration is the basis for successful mitigation of religious conflict, as proven in FGD Forums involving religious leaders and local communities, which are effective in building inclusive understanding and resolving tensions that may arise. Government support and involvement is very important in supporting efforts to mitigate religious conflict through educational policies, social programs and facilitation of community activities. The declaration of religious moderation villages is a concrete step in strengthening our collective commitment to creating a harmonious and inclusive environment. Apart from that, the declaration of a moderation village in Entrop Village is the basis for sustainable efforts to build peace and social justice in the Entrop Village community. Religious conflict mitigation in Entrop Subdistrict reflects the importance of a holistic, collaborative and sustainable approach in creating a peaceful and harmonious environment for all residents.

BIBLIOGRAPHY

- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Derung, T. N., & Resi, H. (2023). Toleransi dalam bingkai moderasi beragama: Sebuah studi kasus pada kampung moderasi di Malang Selatan. *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)*, 9(1), 52–62. <https://doi.org/10.30995/kur.v9i1.723>
- Godlif, Y., & Patra, S. (2019). EKSISTENSI PELA GANDONG SEBAGAI CIVIC CULTURE DALAM MENJAGA HARMONISASI MASYARAKAT DI MALUKU. *Sosio-Didaktika: Social Science Education Journal*, 5(2).
- Hali, D. J. (2006). Konflik Identitas (Etnis) dan Harga Diri. *Jurnal Hukum Pro Justitia*, 24(3).
- Hamu, F. J. (2023). Peran Penyuluh Agama Katolik Dalam Membangun Moderasi

- Beragama. *Perigel: Jurnal Penyuluhan Masyarakat Indonesia*, 2(2), 57–68. <https://doi.org/10.56444/perigel.v2i2.849>
- Hasan, M. (2021). Prinsip moderasi beragama dalam kehidupan berbangsa. *Jurnal Mubtadiin*, 7(02), 110–123. <http://journal.an-nur.ac.id/index.php/mubtadiin/article/view/104/174>
- Hefni, W. (2020). Moderasi beragama dalam ruang digital: Studi pengarusutamaan moderasi beragama di perguruan tinggi keagamaan Islam negeri. *Jurnal Bimas Islam*, 13(1), 1–22. <https://doi.org/10.37302/jbi.v13i1.182>
- Ismail, R. (2020). Resolusi Konflik Keagamaan Integratif: Studi Atas Resolusi Konflik Sosial Keagamaan Ambon. *Living Islam: Journal of Islamic Discourses*, 3(2), 451–469. <https://doi.org/10.14421/lijid.v3i2.2458>
- Jati, W. R. (2013). Kearifan lokal sebagai resolusi konflik keagamaan. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 21(2), 393–416.
- Khalikin, A. (2014). Penanganan Potensi Konflik Keagamaan di Cigugur Kabupaten Kuningan. *Harmoni*, 13(3), 138–152.
- Mahyuddin, Pikhulan, R. M., & Fajar, M. (2020). Peran Strategis IAIN Ambon dan IAKN Ambon Dalam Merawat Toleransi Sosial dan Moderasi Beragama di Ambon Maluku. *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 13(1), 103–124.
- Muaz, M., & Ruswandi, U. (2022). Moderasi Beragama dalam Pendidikan Islam. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(8), 3194–3203. <https://doi.org/10.54371/jiip.v5i8.820>
- Nurhayati, I., & Agustina, L. (2020). Masyarakat Multikultural: Konsepsi, Ciri dan Faktor Pembentuknya. *Akademika*, 14(01).
- Paramita, P. R. (2021). Moderasi beragama sebagai inti ajaran Buddha. *ICRHD: Journal of International Conference on Religion, Humanity and Development*, 2(1), 15–20. <https://doi.org/10.24260/icrhd.v2i1.33>
- Prakoso, G. B., & Najicha, F. U. (2022). Pentingnya Membangun Rasa Toleransi dan Wawasan Nusantara dalam Bermasyarakat. *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, 11(1), 67–71. <https://doi.org/10.33061/jgz.v11i1.7464>
- PRT, Paramma & Kabanga, L. (2021). Studi Kualitatif Terhadap Indigenous People Papua Yang Terpapar Globalisasi Budaya Melalui Relasi Sosialnya Dengan Pendetang. *Jurnal SOSIO DIALEKTIKA*, 6(1), 84–104. <https://doi.org/10.31942/sd.v6i1.4586>
- Saifuddin, L. H. (2019). *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.
- Subagiasta, I. K. (2021). Filosofi moderasi beragama: Beragama hindu sangat mudah dan maknai pendidikan. *Prosiding Seminar Nasional IAHN-TP Palangka Raya*, 2, 72–87. <https://doi.org/10.33363/sn.v0i2.69>
- Wanggai, T. V. M. (2009). *Rekonstruksi sejarah umat Islam di tanah Papua* [Jakarta: Sekolah Pascasarjana UIN Syarif Hidayatullah, 2008]. https://repository.uinjkt.ac.id/dspace/bitstream/123456789/7292/1/Toni_Victor_M._Wanggai_Rekonstruksi_Sejjarah_Umat_Islam_di_Tanah_Papua.pdf