

# Remarkable Harmony in Diversity: Religious Moderation through the Gemohing Lamaholot Tradition at Watanhura East Flores Indonesia

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## Abstract

Religious moderation has not had a special place in the hearts of Indonesian people since the government promulgated it. Many religious issues or conflicts are shown or occur in the homeland. Thus, a movement is needed to campaign intensely for religious moderation through the local wisdom embodied by local communities like the *Gemohing* tradition in the Lamaholot tribe. The study aimed to identify the tradition of Lamaholot as a local wisdom that can strengthen religious moderation in the village of Watanhura-Flores East. The method used in this study is ethnography with a qualitative approach, which was carried out in October-November 2023. This research data is known from observations and interviews with 12 sources from the village of Watanhura. The results that will be expected in this study are that the *Gemohing* Lamaholot tradition that is lived by the community of the East Watanhira-Flores can be a reference for uniting or strengthening religious moderation in the East in particular and in Indonesia in general. For that, the heirs of the cultural values of Lamaholot, in particular in the village of Watanhura, can make or preserve this local culture as local wisdom in building and strengthening religious moderation in living together amidst tribal, cultural, racial, and religious differences.

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## INTRODUCTION

Religious moderation, which has been echoed since 2019, is still a problem in the country. This means that Indonesia still faces a series of conflicts and violence with religious overtones. Religious moderation still has no place in the hearts of the Indonesian people because there are still excessive or extreme religious perspectives, attitudes, and practices, the truth claims of religion are sacred and true or exclusive (Diantika & Cahyani, 2022), and religious spirit that is not in harmony with love for the nation and the Republic of Indonesia. Today there are still various religious conflicts in the country such as discrimination against certain religions in the majority area (Saragih, 2022), the religious intolerance in the form of the rights of minorities who are often denied their rights (Asman & Arqam, 2021), destruction of worship places (Sukestiyarno et al., 2022), rejection of religious minorities among the community, rejection of certain religious leaders; dissolution of religious people who are performing worship, burning of Church buildings, blasphemy and insult cases against certain religions (Atasoge & Sihombing, 2022) there is a ban on building permits for certain religious worship places (Hale, 2022) (Effendi & Sumaryati, 2022), Hate speech (Armayanto, 2023), some minority houses of worship being sealed (Saraswati & Anas, 2023). The problem of religious moderation occurs because of attitudes or behaviors Exclusive religion of religious believers (Diantika & Cahyani, 2022). These various problems illustrate that religious moderation, which is the glue between religious spirit and national commitment, must still be pursued or echoed to become a means of realizing the benefits of harmonious, peaceful, and tolerant religious and national life.

The term moderation from Latin is *moderatio* which means moderation (not excessive and lacking) or can also be said to be an effort to control one's self so as not to be excessively deficient (Rohman, 2021). Religious moderation is defined as a way of view, attitude and behavior that

always takes the middle way, acts fairly and not extreme in religious life. Thus, the terminology of religious moderation cannot be separated from the tolerance of religious life. Religious moderation is the process or way while religious tolerance is the result (Jamaludin, 2022). Moderation in Islam is known as *wasathiyyah*. Salami argues that *wasathiyyah* comes from the Arabic word *wasath*, meaning in the middle or between. The word *wasath* also has many meanings, namely; best, fair, balance, main, moderate, strength, security, unity, and *istiqamāh* (Jamaludin, 2022).

Religious moderation, which is the middle way in the praxis of living together in the midst of religious differences with four main indicators, is still a problem at the level of living together such as the problem of intolerance, violence in the name of religion (Dyer & Erickson, 2023), less adaptive attitudes towards local cultures in the midst of differences, and also the problem of low knowledge of national insight, making religious moderation still has no place (Suntana et al., 2023). The four indicators are still not optimally applied so various problems are still encountered as above. However, the issue of religious tolerance is still the main problem in living together amid differences with a value of 68.72%. This data is of course based on the release of KUB in 2021 (Apriani & Aryani, 2022) also delivered by Alvares (2021) which shows that the issue of tolerance is at the lowest of other indicators of religious moderation. The picture of results of the research shows that the problem of religious moderation is a serious must be overcome immediately by campaigning the spirit of religious moderation at the grassroots or remote villages. The importance of religious moderation also needs to be considered in the way there are humans in Watanhura village, East Solor-East Flores Regency-NTT because the village located on the coast of the Sawu Sea has residents adhering to two major religions, namely Catholicism and Islam. The issue of religious moderation is considered important to be conveyed in Watanhura to eliminate religious conflicts or maintain harmony in living together amid religious differences. For religious moderation to have a place in the hearts of the community, it is necessary to have intense socialization to the grassroots community, especially through adapting to local culture or local culture. This is one indicator of religious moderation. Religious moderation can be practiced in existing with others well if you follow local traditions. One of the local traditions in Lamaholot culture that is lived by the people of East Flores in general and specifically the people in Watanhura village, East Solor is the *Gemohing* tradition. This *Gemohing local tradition* contains the value of religious moderation, which is adaptive to local culture. People in this village generally understand *Gemohing* as a tradition that contains various values of life and is passed down by the ancestors. The community is very positive towards *Gemohing* so there is no rejection of this tradition. They also understand that this local tradition can unite all in differences.

Previous research entitled *Gemohing in Lamaholot of East Flores: The Foundation and Pillar of Religious Moderation in 2022* by (Atasoge & Sihombing, 2022) stated that the Lamaholot community in East Flores sees *Gemohing* as the basis and pillar of religious moderation to build a common life. While Deran Ola and Keban in a study entitled *Gemohing Lamaholot Tradition as a Unifying Symbol of Multicultural Society in Tuwaegoetobi Village*, sees *Gemohing* tradition as an emblem of uniting two religions, namely Islam and Catholicism in Tuwaegoetobi-Adonara through various community activities in the village (Inviolata et al., 2023). Other researchers are: (Asman & Arqam, 2021) with a study entitled *Mo Basa-Basa Tradition: Religious Moderation Behavior in Tongalino Village Community, Southeast Sulawesi*. The results of this study show that this tradition plays an important role in the lives of local people because it contains religious moderation values such as unity, socio-cultural, and religious. Moreover, (Mukramin & Aminah, 2022) with their research entitled “Christian Muslim Moderation Local Wisdom Based” also states that efforts to strengthen religious moderation can create religious ritual traditions as a strengthening of the relationship between religion and the traditions and culture of local communities. Other research conducted by (Faizah et al., 2022) entitled “Religious Moderation: The Concepts and Implementation of Local Traditions in Karimunjawa” says that most of the Karimunjawa people do not know the concept of religious moderation theoretically, the practice of such a concept can be observed in their daily lives. The implementation of moderation values is carried out from one

generation to another through the acculturation of local wisdom and religious values. The research with the title *Religious Moderation Practices As Of Inclusive Education For Local Society In Lombok* which is done (Nuruddin, 2023) said that the practice of religious moderation between Islam and Buddhism is through the Mulik Kaya tradition of strengthening unity and unity between different religious brotherhoods, reviving local traditions, creating tolerance in diversity, and maintaining harmony between Muslim and Buddhist communities.

This paper is intended to examine religious moderation that is accommodating to the local culture of the Lamaholot community more comprehensively, especially in the *Gemohing tradition* in Watanhura Solor Timur. The tradition or local wisdom of the Lamaholot community certainly has an important role in strengthening religious moderation or as an effort to maintain inter-religious harmony amid religious differences in this region. In this regard, three important things predicted in this paper, namely: about *Gemohing* Lamaholot especially in the Watanhura community and the important reason this local tradition is lived by the local community; to know the praxis of *Gemohing* in Watanhura in strengthening religious moderation; and about internalizing *the Gemohing* tradition in Watanhura in building or strengthening religious moderation.

The tradition of *Gemohing Lamaholot* as local wisdom has been lived by the Lamaholot community for a long time and has become an ancestral heritage that has various life values contained in it. Before religious moderation was echoed, the spirit of *gemohing* life had been carried out and became one of Lamaholot's local wisdom that unites and embraces all tribes, religions, and races. Harmony, tolerance in living among differences will be created if people in Lamaholot culture, especially in East Watanhura Solor, participate in *Gemohing* activities and truly live the values of life in them through speech, thoughts and feelings. Thus, *the Gemohing* tradition is a symbol or *local wisdom* to unite the community in various religious faces such as sticks that are united in files or in Lamaholot language called *puin taan uin tou, gahan taan kenahan ehan*. The philosophy of Lamaholot human life thus, provides *an insight* for all Lamaholot humans to build an attitude of unity and unity in life despite being in differences. This *Gemohing* spirit is the power to build or strengthen religious moderation on Lamaholot earth.

## METHODS

This study uses qualitative methods with an ethnographic approach (Fatchan, 2015). The importance of using this research method is because it helps researchers to understand and get to know more about *the Gemohing* tradition as a praxis of religious moderation in a plural society. This research focuses on *Gemohing* local wisdom in the Lamaholot community in East Flores Regency, especially in the East Watanhura-Solor community in relation to religious moderation. Watanhura Solor Timur is used as a research locus because this area is a multi-ethnic, ethnic, racial, and religious area.

This tradition is used as the focus of research because it is an entity of East Flores society that contains various life values that can be used as guidelines in existing together, including the praxis of moderating life. The research location is in Watanhura-Solor Timur Village, East Flores Regency-NTT where the people in this village embrace two major religions, namely Catholicism and Islam and prioritize Lamaholot culture, especially *the Gemohing* tradition as a praxis of religious moderation among differences. The time for this research is October-November 2023. Key informants in this research amounted to 12 people from Watanhura Village who were well acquainted with the Lamaholot tradition in relation to religious moderation. They are Islamic and Catholic religious figures, community leaders, cultural figures and local village governments.

This research data was collected using observation and interview methods. Observations were made by researchers to see the extent to which the people of Watanhura-East Flores live the *Gemohing* tradition as a praxis of religious moderation on Lamaholot earth. Meanwhile, interviews were conducted to obtain data in the field related to *the gemohing tradition* lived and its relationship with the praxis of religious moderation lived by the Watanhura community. The primary data source in this study was obtained directly from the results of interviews and observations. While

secondary data were obtained by researchers from literature studies in the form of books, scientific journals, magazines, proceedings and internet sources regarding *the Gemohing* tradition in the Lamaholot culture.

Data analysis techniques in this study are through the stages of data reduction, data presentation and drawing conclusions. At the data reduction stage, researchers try to see the data collected and then make an analysis of the data. This means that from the existing data, researchers take some data that is considered to support research, especially about the *Gemohing* Lamaholot tradition in relation to the praxis of religious moderation in East Watanhura-Solor. From this data, data is then presented to make it easier for readers to see the data. After that the researcher drew a conclusion and this is of course related to the emic experience of the researcher related to the awareness and practice of religious moderation in the Lamaholot tribal community specifically in Watanhura, East Solor.

## RESULTS AND DISCUSSION

### Watanhura Solor and its Historical Footprint

Based on historical narratives by informants in Watanhura village, it is known that historical traces are so. In 1966 the simultaneous entry of Catholicism and Islam in the Kuka *Lewo Pa-Niron Tana Lema* region. The residents or people who at that time did not know religion or kafir were invited by the King of Lamakera, Saleh Ibrahim Dasi to gather at Mau beach (currently in Watanhura village, Lewoniron hamlet). King Saleh wanted *that thousands of his queens* (people) should be Muslims as embraced by the King. The king asked each villager what religion to follow. The locals chose two religions: Catholicism and Islam. From this choice made the king angry so that he wanted to enforce his population to adhere to one of the religions he envied. However, the king's will was rejected by the villagers, especially in the hamlets of Lewoniron and Lamboleng today. The conflict between the king and the people who chose a different religion from the king so that religious warrior figures, especially in Catholicism, were known to number 10 people such as in Watanhura. They are warriors and founders of Catholicism in Watanhura village and are then until now celebrated on May 24 and or 26 to commemorate the entry of Catholicism. The existence of the warriors maintains the existence of religion, so that until now there are two religions in this Watanhura village.

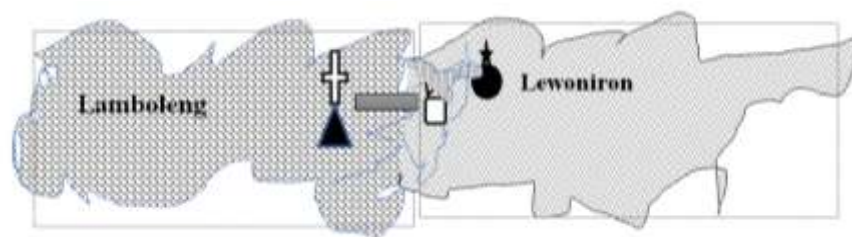


Figure 1. The map of Watanhura Village, East Solor

Until now, Watanhura Village has a predominantly Catholic community and the majority live in Lamboleng hamlet and five heads of families who live side by side with other religious communities in Lewoniron hamlet. While in Lewoniron hamlet the majority are Muslim, there is only one head of Islamic family who lives in Lambolen hamlet near the Catholic Church. Nevertheless, the lives of the people of Watanhura Village remain peaceful and so far, there has been no conflict. The Watanhura community continues to maintain good relations and respect each other, carrying out activities to move well amid differences.



### **Watanhura People's Views on Religious Moderation**

People in Watanhura Solor Timur village, East Flores Kabupeten generally know that religious moderation is a matter of tolerance between religious communities. In interviews conducted, most informants said that so far, the practice of religious tolerance has been carried out well in this village. Meanwhile, when discussing moderation, almost all informants said this term had not been heard by the public in this village.

This is of course different from the figures of Islamic and Catholic educators in Watanhura village. They argue that:

Religious moderation is the attitude of religious people who accept other religions in life to create harmony and peace in living together. This attitude shows maturity in faith so that an attitude of respect for other citizens who are different from religion or religion is born, respecting them and not excessive. From this attitude, tolerance is born in living together among differences (I5, I6, I7, Interview in Watanhura, 2023)([Watanhura, 2023](#)).

The opinions of the educators above are of course in line with what is said by ([Selanno et al., 2020](#)) that religious moderation is a way of being religious at a balanced or proportionate level, where fanaticism for God does not overlap with religious fanaticism that tends to be excessive. Related to this opinion, many informants also said that so far in Watanhura, East Solor there has never been a conflict in the name of religion. This means that religious tolerance or moderation in East Watanhura Solor is well maintained to create harmony in existing together amid religious differences.

Indicators of religious moderation are also known only to informants about tolerance and nonviolence. This means that two other main indicators, namely national insight, and adaptive to local culture are not well known by the local community. Regarding adaptive indicators to local culture, which is the focus in this paper, it is not clearly known that this is an indicator of religious moderation, but in their daily lives as residents or Lamaholot people uphold the values of local culture. They practice various local cultural traditions that are ancestral heritage well and one of them is through the *Gemohing tradition*.

### **Gemohing Lamaholot Praxis in Watanhura in Strengthening Religious Moderation**

*Gemohing* is a tradition in the Lamaholot Society inherited by ancestors since ancient times. Based on observational data, it is known that *Gemohing* praxis on Lamaholot earth and specifically in Watanhura Village is still being practiced in existing together in a social environment, both in homogeneous and heterogeneous communities. The purpose of this tradition is to foster the spirit of unity and unity in the spirit of *opu pein kaka ari ina bine* and to ease the burden of others in community life. The people of Watanhura, East Solor see or think about *Gemohing* as such:

*Gemohing* is a general term for the Lamaholot community, and in Watanhura itself it is called *Gemohi*. *Gemohing* or *Gemohi* means working together. *Gemohing* according to the local community is referred to as *tali-tulun* which means giving something to others with the aim of helping alleviate a job or event experienced by others. *Tali tulun* is an effort to add or give to others to meet the needs needed, for example in a celebration, be it grief or other celebrations (I1, I2, I4, I6, I9, I12 interview in Watanhura, 2023)([Watanhura, 2023](#)).

Another opinion also says that *Gemohing* is interpreted as *tenali* which means to bring part to help others (I3, I8, I11, Interview in Watanhura, 2023)([Watanhura, 2023](#)). *Gemohing* is also interpreted as *genawo* which means helping others either in groups (tribes) or personally. *Gemohing* is a tradition where we can embrace each other's brothers regardless of differences, especially differences in beliefs or religion. This is based on the principle that humans are God's creatures who have a social soul to help others in need (I10, Interview in Watanhura, 2023)([Watanhura, 2023](#)).

The life-practice of *Gemohing* in East Watanhura-Solor Village is a hereditary heritage that has been carried out from the past until now. Some informants assert that the Watanhura community also has a strong relationship as a family to work hand in hand regardless of the differences between them. The people of Watanhura village, both Catholic and Muslim, have the principle of life to respect each other. This is certainly the basis in the life of the Watanhura community to always be involved and join in every practice of *gemohing* life to help others voluntarily. Furthermore, they said that the people of Watanhura Village do not make religious differences a barrier in the practice of *gemohing* life but make *Gemohing* a bridge to build a life of mutual respect and mutual help or build an attitude of tolerance in a fair and balanced manner between religious believers (I8, I9, I5, I7, Interview in Watanhura, 2023)(Watanhura, 2023). This is of course in line with what (Murad & Rizki, 2022) conveyed that the basic principles of religious moderation are balance and justice. In this framework, a religious person should not be extreme in his views but should always seek a common basis. The people of Watanhura village are also not extreme, they merge themselves to help others who are *opu pain* in marriage relationships to run *Gemohing*.

The people of East Watanhura-Solor village highly uphold Lamaholot culture by respecting others as *atadiken* in Lamaholot language words as *tite ata kakan no'on arin*. It is so well lived that in various *Gemohing* practices, they give themselves, participate in the activity in question. The various *Gemohing* praxis lived by the Watanhura community as a model for building religious moderation is as follows:

*First*, the construction of people's houses. The construction of houses in East Watanhura Solor in addition to involving construction workers who get wages, the Watanhura community, whether they are close family or not, Catholics or Muslims always involve themselves in this activity even though they are not invited. This is because of the marriage bond or also because of high social relations. Men usually help construction workers such as making the foundation of the house, roofing the house and so on. While women come with parts in the form of rice, coffee, sugar, and money as *tenali* to facilitate activities. There also came with a part of cement to help the family who built the house. This is done because of the initiative of individuals and groups to help others. The Muslim community also immediately merged in the construction activities, usually men will help the front and women join in the kitchen. The life experience experienced by a Catholic resident in the village of Lewoniron, which is predominantly Muslim, testifies that in building a house he experienced firsthand how involved the Muslim community is. They are very active to help the process of building their houses (I7, interview in Lewoniron village). In addition, recognition was also given by the head of an Islamic family who lived permanently in Lambolen village. As the only Islamic family in the Catholic community, he testified that living in mutual aid, living next door, and engaging in house-building activities were common in this village.

*Second*, the construction of Traditional Houses. The construction of this traditional house also involved all Watanhura communities ranging from children to the elderly and all religions participated in this activity. The involvement of citizens is inseparable from the responsibilities and division of duties that have been set by the tribe. For example, one who builds his traditional house, other tribes in which there are Catholics and Muslims agree to collect money, rice, coffee, sugar, and animals both tribes manically and individually which will later be recorded by those who have received the task. Since a long time ago when there were traditional house builders, the animals used as sacrifices for the traditional house event, namely *wawe* (Pig) and now it has been replaced with *witi* (goat). This is certainly through mutual consideration and decision to appreciate Muslims who are also present and involved in the construction of traditional houses as happened in July 2023, precisely in the old village of Lamboleng or Lewo, Bolen, Lamajara, Tanah Jarah Lamadike.

*Third*, the construction of houses of worship and traditional wedding parties. Construction activities for Catholic houses of worship and Islamic houses of worship still involve two major religions in Watanhura. People from both religions are very enthusiastic in *gemohing* to build houses of worship. While the traditional wedding feast also involves all people, both Catholic and

Muslim, let alone have family relationships with each other. In this traditional wedding feast, the community also echoes by collecting parts in the form of money, rice, goats, pigs, coffee, and sugar. *Gemohing*, which also means *tenali* is handed over to the tribal leadership. This *tenali* can also be done in groups or privately and used during the traditional wedding feast. Then after the traditional wedding feast is over, if there is still this part of the *tenali* left, it will be distributed fairly and evenly to the family and others.

*Fourth*, death. The practice of *Gemohing* in death also involves the Watanhura community which still involves Muslims and Catholics. *Gemohing* in this death does not only involve brothers and sisters in one village but involves family or relatives in other villages as well. People who come bring parts of money, rice, goats, pigs, coffee, sugar, and lipa cloth. This is done both individually and tribally.

*Fifth*, religious celebrations. In the life of the Watanhura community, celebrations from both major religions always help each other. For example, the celebration of Eid al-Adha. Catholics were also present and then distributed their share equitably. On circumcision, Catholics are also involved in bringing *tenali*. Conversely, if there is a celebration from the Catholic community, then relatives who are Muslim are also present and involved voluntarily such as at new welcome events, baths, ordinations, marriages and so on. In Watanhura there are several tribes that still observe Christmas and Eid al-Fitr simultaneously in the family.

*Sixth*, Environmental cleaning. This environmental cleaning activity also involves all communities where there are Catholics and Muslims. In this activity, the Watanhura community is very guarding about speech and behavior so that everything works well and is full of responsibility. In these activities, each person maintains ethics so that there are no conflicts that lead to religion.

Based on observations, the *Gemohing* life-practice by the East Watanhura-Solor community is more towards *tulun* rope or *tenali*. The Watanhura community believes that *tenali* can help ease a celebration both ethnically and individually. The purpose of *Gemohing* is also very helpful for the Watanhura community to help reciprocally both individually and in groups despite differences. Departing from the views of the community and the way of life of the community in *gemohing* in the Watanhura area, East Solor above, it can be said that the *Gemohing* tradition which is the local wisdom of Lamaholot people and specifically the praxis of life lived by the Watanhura community is an emblem to strengthen religious moderation.

Religious moderation, which is the middle way can create a situation of harmony, harmony and peace in a plural life. Moderat in religion is the main pillar in the social life of religious people (Murtadlo, 2021). Another view of religious moderation is a creative attempt to develop attitudes from a diversity of tensions, such as between absolute truth claims and subjectivity, between literal interpretations and arrogant rejections of religious orders, as well as between radicalism and secularism (Kawangung, 2019). Religious moderation is also a process of giving birth to a neutral way of life with a perspective that always respects and respects without disputing any differences that characterize each person (Safuan, 2022). This description of opinion makes it clear that this has been carried out by the people of Watanhura, East Solor. Here religious moderation has a place in the lives of the Watanhura people because they accept each other's local culture and live a good religious life. The living-practice in *Gemohing* culture is used as a common spirit to bind brotherhood among existing differences. Each religious community in the practice of *gemohing* culture merges themselves, helps each other, helps, and respects each other even though they have different beliefs or religions. This is a force in responding and living the spirit of religious moderation echoed in the country.

Based on the explanation above, interreligious relations in Watanhura Solor in particular and in general in Indonesia have basically been based on local culture because this has been inherent for a long time and has become a practical of the health of cultured and religious communities even its strength has been tested and able to become a fortress to overcome various religious conflicts that come their way. The praxis of religious moderation is always related to culture, especially about everything related to existing together with people of different beliefs (Diantika & Cahyani, 2022).

This local tradition can be a force to unite differences, especially religious differences. This means that local wisdom can strengthen the spirit of moderation among differences (Ganzach et al., 2013).

### **Internalizing Gemohing Tradition in Building Religious Moderation in Watanhura**

The *Gemohing* Lamaholot tradition lived by the people of East Flores in general and specifically the people of Watanhura Village is an ancestral heritage that contains various values of life and is a form of self-expression as an *atadiken Lamaholot in maintaining, helping, helping fellow atadiken* others in life. The informants in Watanhura both Catholic and Muslim elaborated that the *Gemohing* tradition of the Lamaholot tribe in this village is so.

*Gemohing* in this village is not the same as other areas in Lamaholot. Here we mean *tenali* or *tulun tali* which means helping others without expecting anything in return because we have the principle that today he has tomorrow or the day after tomorrow we must feel it too. As cultured Lamaholot people, we also contribute to carrying out *gemohi (ng)* to ease the burden of brothers and sisters in life without knowing their religion (Watanhura, 2023).

The above description means that as Lamaholot humans they really appreciate the call of his life to be an *atadiken* or a good human being (Keban, 2019). *Gemohing* as Lamaholot's local wisdom can certainly unite various tribes, races, and religions so that in togetherness as Lamaholot people they really pay attention to speech and practice in living together to realize a peaceful, safe, serene or moderate society. Religious moderation can have a good place if the Lamaholot community in general and specifically in Watanhura Village accepts the local culture, practices it, or practices it well and implements its values in their daily lives.

The *Gemohing* tradition as a local wisdom in building religious moderation on Lamaholot earth can be done by anyone who inhabits this region and is also an effort to educate children to be able to appreciate differences in the midst of brotherhood. Religious moderation requires the attention of all parties, especially at an early age. Children with special dispositions should be given attention so that they can start practicing religious moderation earlier. Moreover, early childhood, which will be the future, is expected to have a healthy, egalitarian, and tolerant religious outlook as they will be the pillars of a strong nation (Ratnawati et al., 2023). Departing from this view, it is very important to internalize *Gemohing* from an early age to children both through family, school, and community. For this reason, in *gemohing* or in doing *tenali*, the Watanhura community must pay good attention to manners or ethics in existing together so as not to cause problems. As a Lamaholot community, it must prioritize or practice the values of lamaholotan in existing with others or the other in social life.

The internalization of the *Gemohing* tradition in building a way of life or the spirit of religious moderation among differences in Watanhura, South Solor of course first comes from self-awareness and also the intention to be involved or participate in the tradition. The people of Watanhura, East Solor, both Muslim and Catholic, have a responsibility to build awareness from an early age for the new generation of Watanhura to be involved in living a life of *gemohing*. Parents, teachers, village governments, traditional leaders, religious leaders, community leaders and anyone else have a role to invite young people, children to have awareness and good intentions to be actively involved in this local wisdom. This aims to reduce conflicts of difference or problems of religious moderation because the Lamaholot community has great respect for cultural values.

Lamaholot people in general always paid attention to speech in being together among religious differences and this clearly refers to moderation of speech. This means that Lamaholot people, especially in Watanhura, prioritize good values in accordance with the teachings of the religion they follow. They establish good relationships through intense communication without the slightest discomfort with other people of different beliefs. In addition, they also always do good with others even though they differ in beliefs or in moderation terms referred to as moderation of deeds. They really live the cultural value in *gemohing* so that the practice of giving respect and



actions is always maintained in accordance with the teachings of the religion they follow. Moderation of the mind also has a place in Watanhura society because they each think of living together in differences peacefully, harmoniously because they are one i.e. *opu pain, kaka arin*. These three attitudes, when considered seriously, give birth to peace, harmony in living together with others even though they differ in beliefs. The alignment of religion with *Gemohing* cultural values shows a strong relationship of concepts and practices between community groups. According to Halima, Khumas, and Zainuddin (Ridha, 2023), it is an approach to avoid public conflicts between social issues. Campaigns for religious and cultural values can be undertaken to achieve this as a tool to prevent persecution of community groups who hold different views on religious issues and local teachings (Mohd Khalli et al., 2022).

Researchers see this as a real contribution to the nation and the State of Indonesia, especially about religious moderation. The *Gemohing* tradition lived by the people of Watanhura, East Flores is a praxis of moderation among differences, and it is also a symbol to strengthen religious moderation. The above picture is important to be developed or internalized in life both in the family, school, and the community so that the spirit of religious moderation has a special place in society and is practiced in existing together among differences through Lamaholot local culture and one of them is *Gemohing*. This opinion is emphasized by CRCS that local culture can integrate or bridge religious diversity in the country and be part of building *haromonisan* in Indonesia (Atasoge & Sihombing, 2022). Local wisdom helps diverse people to coexist through various social interactions they carry out every day, such as mutual assistance, and other relationships. Since they sometimes have no religious problems in their lives, mutual respect can lead to harmony in life (Rijal et al., 2023).

In this regard, the *gemohing* tradition which is called the local wisdom of Lamaholot people and specifically the praxis of life lived by the Watanhura community can strengthen religious moderation. This finding certainly supports some of the previous findings, namely research conducted by (Atasoge & Sihombing, 2022) which states that *Gemohing* in East Flores as the basis and pillar of religious moderation to build life together and findings from (Inviolata et al., 2023) in his research that saw the *Gemohing* tradition as an emblem uniting two religions, namely Islam and Catholicism in Tuwaegotobi-Adonara. The difference is that the research locus is located on Solor Island, precisely in Watanhura village, East Solor. In addition, this finding also agrees with other researchers, namely (Asman & Arqam, 2021) that local cultural traditions play an important role in the lives of local people because they contain religious moderation values such as unity, socio-culture, and also religious. The difference lies in the local rituals studied and the location of the research conducted. Also agree with (Mukramin & Aminah, 2022) that efforts to strengthen religious moderation can make religious ritual traditions as a strengthening of relations between religion and cultural traditions of local communities. This finding also said that the people of Watanhura village did not understand well what religious moderation is and the indicators are the same as the findings made by (Faizah et al., 2022) in his research in Karimun Jawa. This finding is also different from previous studies conducted by (Nuruddin, 2023) because in this study the focus is on two major religions in Watanhura, namely Catholicism and Islam. However, it agreed that through local traditions it can strengthen unity and unity between different religious brotherhoods, revive local traditions, create tolerance in diversity, and maintain harmony between communities. This of course can build a spirit of religious moderation in living together. Local wisdom helps diverse people in Watanhura Solor to live harmoniously and peacefully through various social interactions they carry out every day, such as gotong royong (*gemohing*), and other relationships.

## CONCLUSION

The Lamaholot community in general and specifically the people of Watanhura village, East Solor in East Flores highly uphold local culture which is local wisdom. The *Gemohing* tradition which is local wisdom is one of the ancestral heritages that contains various life values including respect for others who are different ethnicities, races, and religions. This tradition can embrace all

differences to help each other, help fellow humans whether through cooperation within the tribe or individually to relieve the burdens of others in the spirit of *tite ata lamaholot is kaka no'n ari, opu pain*. Various *gemohing* praxis in existing together in the midst of differences such as building houses of worship, community houses, joint devotional work, helping in religious celebrations or death and others practiced in the Watanhura community, East Solor is a tangible form of strengthening religious moderation in Lamaholot earth. This tradition wants to invite Lamaholot people in general and specifically the Watanhura Solor Timur community to try to become good humans or *atadiken* who in their life praxis pay attention to the values of life in local culture. Thus, *the Gemohing* praxis in Watanhura can create a climate of harmony, harmony, tolerance, or religious moderation in living together in religious differences. The contribution of this paper is to the heirs of values and to the Lamaholot community in general and specifically the Watanhura community, East Solor as the owner of *gemohing* culture. Traditional elders, community leaders and local governments must care for and maintain this local wisdom as a local wisdom in which various values of life are contained so as not to be lost by the times. The Lamaholot community or Watanhura community also has a role to maintain the *gemohing* ritual, participate or be involved in various *gemohing* praxis in community life in the village to answer the purpose of *gemohing* and can strengthen the spirit of religious moderation. This expression is a message or advice that imprinted noble life values on children, one tribe, one region. However, one race still surpasses it, namely other people with different likes, races, religions, and cultures.

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