

## RELIGIOUS MODERATION THROUGH SOCIAL MEDIA CONTENT ASWAJA DEWATA DENPASAR BALI

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### ABSTRAK

Di media sosial, agama menjadi konten yang mudah viral saat ini. Sesuatu yang muncul di media sosial jika dikaitkan dengan agama sangat sensitif, akibatnya, *netizen* mudah terprovokasi. Melihat kondisi tersebut, Aswaja Dewata sebagai upaya menghadirkan konten Media Sosial yang moderat. Penelitian ini bertujuan untuk menemukan bagaimana: 1). Aswaja Dewata mengelola konten moderasi beragama di media sosial, 2). Dampak konten media sosial Aswaja Dewata bagi moderasi beragama di Denpasar Bali, dan 3) Pandangan masyarakat Bali terhadap eksistensi Aswaja Dewata. Hasil penelitian menunjukkan bahwa: 1) Aswaja Dewata dikelola oleh generasi muda muslim di Denpasar Bali yang didirikan pada tahun 2017 oleh Gus Tama, dan Dadie. Aswaja Dewata menjadi media dakwah di Bali dengan prinsip “Merawat Tradisi, Menjunjung Toleransi”, 2) Terjalannya hubungan harmoni antar umat beragama dibuktikan dengan hadirnya beberapa tokoh Hindu sebagai narasumber di Aswaja Dewata salah satunya bernama Ida Panglingsir Agung Putra Sukahet sekaligus Ketua FKUB Bali melalui Tema Merawat Kerukunan Umat Beragama di Bali, dan 3) Hadirnya Aswaja Dewata adalah salah satu cara yang terbaik dilakukan di jaman teknologi informasi dalam menghadirkan informasi yang menyejukkan, dan mendamaikan ditengah-tengah merebaknya banyak berita-berita bohong.

**Kata kunci:** Moderasi, Media Sosial, Aswaja Dewata

### ABSTRACT

*In social media, religion has become content that is easily viral nowadays, as a result, netizens are easily provoked. Seeing these conditions, Aswaja Dewata is an effort to present moderate Social Media content. This study aims to find out how: 1). Aswaja Dewata manages the content of religious moderation, 2). The impact of Aswaja Dewata's social media content for religious moderation in Denpasar Bali, and 3) Balinese people's views on the existence of Aswaja Dewata. The results of the study show that: 1) Aswaja Dewata is managed by the younger generation of Muslims in Denpasar Bali which was founded in 2017, Aswaja Dewata has become a propaganda medium in Bali with the principle of "Caring for Tradition, Upholding Tolerance", 2) The establishment of harmonious relationships between religious communities is evidenced by the presence of several Hindu figures as resource persons at Aswaja*

*Dewata, one of them named Ida Panglingsir Agung Putra Sukahet who is also the Chairperson of FKUB Bali and 3) The presence of Aswaja Dewata is one of the best ways to do in the information technology era in presenting information that reconciles.*

**Keywords:** Moderation, Social Media, Aswaja Dewata

## INTRODUCTION

Today's social media is very influential in the real life of society. It is undeniable that the noise of this beloved country started from social media. Hate speech on social media leads to legal consequences in the real world. The existence of the ITE Law is proof that social media, with the freedom of expression of its users, is the rule of law in social media.

The information war on social media has brought tremendous implications in various aspects of social, national and state life. The positive use of the development of information technology to build systems and values for human life has been widely felt. However, on the other hand, the negative impact is no less large in damaging human character which also has the potential to threaten the life of society, nation and state, and it is easy to destroy the sovereignty of a country compared to physical war that has

colored human relations in the era of World War I and the War. World II and the Cold War (Nurdin, 2017).

Ironically, religion has become content that is very easy to go viral nowadays. Anything that appears on social media if it is related to religion, social media users respond very quickly. As a result, not a few so-called netizens were provoked and then insulted each other, claimed each other and even threatened each other. This is what is called hate speech in social media. As a result of all this, religion becomes a wrapper for certain interests. There have been many cases that are known and even felt together, that the effects of social media have resulted in the real world. Hoax news or slander that is scattered on social media. So there are not a few forums, seminars, dialogues held by various organizations, educational institutions and even government institutions discussing how to fight

hoaxes. Likewise, articles, opinions, statements and books written to combat hoaxes on social media.

In addition to hoax or slander news, the current concern is about learning religion on social media. Not a few people who study religion on social media have misunderstandings about religion. The spread of hoaxes and the ease of learning religion on social media are the triggers for the destruction of society and the life of the nation and state. Because for now, between true news and hoaxes, hoax news is more intense and stronger. Likewise, religious material that is more widely distributed is from groups whose religious understanding is based more on hard-line ideas that easily trigger people to be provoked. As a result of this, many cases have occurred in the territory of this country, cases of intolerance that damage brotherhood, cases of blasphemy that threatens unity, cases of claims of heresy, heresy, infidels which greatly disturb togetherness, cases of sara that tarnish the sacred harmony of the

harmonious relationship between ethnicity, culture and religion. All of this happens because social media is not used and addressed properly and wisely.

Bali is one of the provinces in Indonesia with a majority Hindu population, a province known as the island of a thousand temples or the island of the gods, consisting of various tribes, religions, and cultures, this heterogeneous type of society makes Bali vulnerable to SARA issues. Muslims are the largest minority population on the island, with a population of 520,224 out of a total population of 3,890,757 in Bali. (Badan Pusat Statistik Provinsi Bali, 2018). It is undeniable that there have been tensions in Bali after the Bali Bombing I in 2002 with 202 dead and 209 injured and the Bali Bombing II in 2005, with 23 people dead and 196 injured. This tragedy had a significant impact on tourism in Bali (wikipedia, 2021). Religious harmony began to be shaken in Bali, the emergence of a negative stigma against Muslims, especially Muslims who showed religious identity such as Muslim women

who wore large headscarves and veils and Muslim men who wore beards and wore cingkrang pants.<sup>1</sup> even to the point of being expelled (Cahyani, personal interview, 2 Februari 2021).

But over time, the stigma began to slowly fade and the harmony of religious life that had always been good began to be knitted again. Basically, the relationship between Muslims and Hindus is very harmonious until now, there is a habit of ngejot<sup>2</sup> which has often been done, and menyama braya<sup>3</sup> hich has become local wisdom. Even the Hindu Community Leader, Raja Pemecutan XI, Anak Agung Ngurah Manik Prasara/Cokorda XI has a close relationship with the Muslim Bugis Serangan, this can be seen from the intensity in attending the invitations of the Muslim community of Bugis Serangan, and assisting the community when experiencing eviction conflicts. (Rusmayani, R., & Gunawan, 2018).

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<sup>1</sup>celana panjang yang ujungnya menggantung di atas mata kaki

<sup>2</sup> mengantar makanan saat hari raya kepada umat lain di Bali

<sup>3</sup> sanak saudara (seperti saudara)

Seeing and feeling these conditions, Aswaja Dewata is present as a medium to inform non-Muslim communities in general about Islam as a religion of rahmatan lil alamin, Islam that is tolerant and loves peace. This media is managed by the younger generation of Muslims in Denpasar Bali. Aswaja Dewata as a propaganda medium in Bali was built on March 9, 2017 by Gus Tama, Dadie and friends in the Denpasar area. Aswaja Dewata is a propaganda medium in Bali with the principle of "Caring for Tradition, Upholding Tolerance" is to maintain traditions in Bali, where the Muslim community and Hindus in Bali are intertwined due to cultural acculturation, which is driven by the principle of tolerance. (Gus Tama, personal communication, 3 Februari 2021).

Urthermore, Gus Tama also explained related to the establishment of the Aswaja Dewata propaganda media, in order to maintain inter-religious relations in Bali, especially in Denpasar. Because with the rapid growth of social media, the real world can be

damaged by hoax news or slander that are scattered on social media. Therefore, Aswaja Dewata is engaged in the field of social media in order to counteract radicalism that is deliberately spread on Facebook, IG, YouTube and WA accounts. (Gus Tama, personal communication, 3 Februari 2021).

Bali is a heterogeneous region that must be cared for and maintained properly. Because Bali is a barometer of Indonesia. When Bali is turbulent by religious issues that appear on social media, Indonesia will be highlighted by the world. Intolerance should not occur in Bali, which threatens security, peace and harmony between religious communities on the Island of a Thousand Temples. As stated by Gus Nadirsyah Hosen in his Introduction to the Bali Muslim Fiqh Book, "Hindu-Muslim harmonious relations in Bali make a real contribution to the integrity of the Unitary State of the Republic of Indonesia in terms of maintaining the brotherhood of fellow children of Mother Earth through mutual respect for the

value of tolerance."(Taufiq Maulana, 2018)

In this age of social media, we really need media that are active in creating and spreading moderate religious content, especially for the sake of conveying true news and good religious understanding. Especially in Bali, an active and active media is needed to maintain inter-religious harmony, by utilizing social media, both on Facebook, IG, WA, websites, printed bulletins and you tube accounts.

Seeing the movement and role of Aswaja Dewata as a propaganda medium that really cares about religious harmony in Bali, by promoting community moderation, is very interesting to study more deeply. Therefore, researchers have scientific optimism that this research will become a scientific treasure that adds information about strengthening religious moderation content on social media. Based on the arguments above, the objectives to be achieved in this study are to find out: 1) How Aswaja Dewata manages religious moderation

content on social media, and 2) The impact of Aswaja Dewata's social media content for religious moderation in Denpasar Bali, and 3) Balinese people's views to the existence of Aswaja Dewata.

## **METHODS**

This type of research is qualitative with descriptive method. Descriptive research method is a method that solves problems by describing the object of research at the present time based on the facts as they are, then analyzed and interpreted (Siregar, 2012). This descriptive method is used, because this method is able to describe as a whole about religious moderation through the social media content of Aswaja Dewata in Denpasar Bali.

The technique of determining informants uses purposive, namely the determination of informants based on certain criteria (Siregar, 2012). The informants in this study were media manager Aswaja Dewata, Mr. Sudiarta, Chairman of INTI (Chinese Indonesian Association) Bali Province, Mr. Ida Panglingsir Agung Putra Sukahet, Chairperson of the Bali Province FKUB

Association, Anak Agung Gde Angga Diputra, ST alumnus of Udayana University, as well as IPPNU activists and other library resources that can enrich the treasures of discussion.

The data collection techniques used were unstructured interviews as primary data, interviews were conducted either directly or indirectly (by phone) due to the Covid-19 pandemic situation, and documentation as secondary data. The data that has been collected from interviews and documentation will be analyzed through the steps of data reduction, data presentation, and drawing conclusions. The process of analyzing and interpreting data requires a disciplined study, creative insight, and careful attention to research objectives (Quinn Patton, 2009).

## **RESULT AND DISCUSSION**

### **Religious Moderation Content Management on Aswaja Dewata Social Media**

The management of religious moderation content in Aswaja Dewata starts with the recruitment of contributors who

have the task of finding and writing news related to the life of tolerance in the Bali region. Contributors in addition to searching and writing news are also required to write dominant opinions and articles on the issue of religious moderation. To maintain the quality of content about religious moderation at *Aswaja Dewata*, the manager selectively recruits contributors who will work with *Aswaja Dewata*. From the documents shown to the contributing writers who were recruited from academic circles, and the young Balinese *Nahdhatul Ulama* activists who were in it. Apart from Bali, there are those from outside Bali to collect positive news about religious moderation in various regions of the Republic of Indonesia.

In addition to maximizing the role of contributors, *Aswaja Dewata* also reposts various writings from figures who have moderate views in religion by going through a process of prior permission to the author or the publishing media. Thus, in various

writings in *Aswaja Dewata* there are popular names such as Gus Nadirsyah Hosen, KH. Afifuddin Muhadjir, KH. Imam Nakha'e, KH. Makruf khozin and other names. The permission granted by other media managers to repost *Aswaja Dewata* cannot be separated from the collaborations carried out by *Aswaja Dewata*, for example those that have been established with NU Online, *Iqra.Id* and *Alif.Id*. Besides doing reposts of various writings of figures who have moderate thoughts, *Aswaja Dewata* also made transcripts of various lectures by scholars spread across many media, especially YouTube. It appears in *Aswaja Dewata*'s various posts, adaptations of lectures by scholars such as KH. Bahauddin Nursalim or more popularly known as Gus Baha, KHR. Ahmad Azaim Ibrahimy and other scholars who have moderate thoughts.

The management of religious moderation content on *Aswaja Dewata* social media is part of the delivery and reception of information or news as a

communication activity. Thus, the delivery of the desired message must be carried out effectively and correctly. When information is not conveyed effectively and correctly, communication will not occur. In communication activities sometimes there are blocks (barriers) and filters (filters) communication. Aswaja Dewata must try to code the news into a form he deems the most appropriate and good, while the recipient tries to understand the code (decoding). Mark E. Hanson put forward the communication process with the classical theory known as the S-M-C-R Model which means that in the communication process, there must be at least four elements, namely: (1) S=Source; (2) M=Message; (3) C=Channel/Media, and (4) R=Receiver (Mark. E. Hanson, 1996). From the theory put forward by Hanson, Aswaja Dewata is quite good at preparing news sources and various media channels to convey messages effectively and correctly to avoid communication blocks. As shown by the management of religious

moderation content at Aswaja Dewata in addition to the programs mentioned above, as acknowledged by the Founder of Aswaja Dewata Gus Tama, he and his colleagues have also done spartanly to actively write opinions and articles related to religious moderation as the motto of Aswaja Dewata. Not only focusing on the Aswaja Dewata website, the YouTube account that is managed also produces videos or programs with the theme of religious tolerance and moderation such as Tasamuh Dewata. Tasamuh Dewata is a talk show that highlights tolerance in Bali, whether it is casuistic or news circulating in Bali. On other social media platforms, such as on IG, Aswaja Dewata makes memes from dawuh ulama and short comments from moderate figures as an effort to promote religious moderation in the era of social media. Meanwhile, the Aswaja Dewata Facebook Fanpage is more and more dominant to share content from other social media accounts owned by Aswaja Dewata. The latest is the design of



the Aswaja Dewata E-Newspaper in collaboration with several NU Young Bali activists. So, the management activities of Aswaja Dewata every day, can post good opinions, articles and news even though it is not always related to the tolerance of various activities carried out by Aswaja Dewata.

### **The Impact of Aswaja Dewata's Social Media Content for Religious Moderation in Denpasar Bali**

The community gave a positive response to every program owned by Aswaja Dewata. The positive response given by the community, both given and delivered directly, can also be seen from the thousands of followers of Aswaja Dewata's social media accounts. For example, the Aswaja Dewata youtube account which has been subscribed by 22 thousand people and thousands of views while alive on the Aswaja Dewata FB fanpage. The response or feedback from the communicant to various information conveyed by the communicator (Aswaja Dewata) is something that must be maintained to measure the extent

of the impact of the message conveyed. Feedback as an evaluation material and benchmark when you want to determine whether the message is received and produce the desired response.

As safe in theory there are eight main elements in the communication process needed to convey messages from communicators to communicants, namely; (Stephen P. Robbins, 2008) 1). Sender. The sender, the source who has the idea to be conveyed in order to initiate communication. 2). Encoding. Encoding is the process of interpreting information in the form of a series of symbols. Encoding is the activity of changing information to various verbal and nonverbal symbols, this encoding process is carried out by the sender. 3). Message, the message is something that will be given by the communicator to the communicant. The form of the message has many forms, can be in the form of speech, writing and nonverbal forms, for example; gestures, facial expressions. 4). Channel is a tool or media used by

comics to convey messages to the communicant. 5). Password translation (Decoding, This process is an activity to interpret messages into important information. 6). Receiver, the individual recipient who gets the message to respond to. The communicant is a very important party in communication activities. Important communication, can fail because the communicant never received the message. 7). Interpretation activity is the activity of translating various symbols and message codes from the communicator. As a process of interpreting the message carried out by the communicant. 8). Feedback is a response from the communicant to various information that has been conveyed by the communicator.

Feedback can occur in two-way communication. Feedback is also defined as a communication activity in the form of a reaction to the information provided by the communicator. When news is received and interpreted by the recipient, the recipient as soon as possible submits a reply. So, in

communication is continuous and continuous communication and never ends. As has been done by Aswaja Dewata who continues to respond to the responses given by the community at large, especially in the city of Denpasar. In general, the Balinese people, especially the city of Denpasar, like shows about activities carried out by Muslim and Hindu communities that illustrate how tolerance occurs in Bali, not just an ideal but something real. Thus, the content of religious moderation that has been created and distributed by Aswaja Dewata through its social media has become a reference for the people of Denpasar and its surroundings. In fact, several times Aswaja Dewata has been referred by researchers to conduct in-depth studies on religious moderation efforts carried out by Aswaja Dewata.

### **Balinese Opinion Against the Existence of Aswaja Dewata in Maintaining Tolerance.**

In accordance with the vision, Aswaja Dewata educating the public about tolerance, diversity, and togetherness of

Balinese people in every activity on various social media platforms, namely Facebook, Instagram, Twitter, and YouTube. In addition to Balinese Muslim figures, several non-Muslim figures who have served as resource persons for Aswaja Dewata include: 1) Ida Resi Manuaba, the leader of Ashram Gandhi, 2) Mr. Sudiarta, Chair of INTI (Indonesian Chinese Association) Bali Province, 3) Mrs. Komang Sri Marheni, Head of the Regional Office of the Ministry of Religion. Province of Bali, and 4) Mr. Ida Panglingsir Agung Putra Sukahet Chairperson of the Indonesian FKUB Association.

The Balinese people give a positive appreciation for the existence of Aswaja Dewata media, based on interviews with informants, they state that tolerance in Bali has been woven for a long time, and Balinese people are like brothers and respect each other regardless of religion, race, or ethnicity so that Muslims in Bali is often called by the name of diving. This inter-religious tolerance is so thick and

strong that Bali is known as the Island of the God, Island of the Paradise, Island of the Tolerance, and Island of Peace. A clear example of inter-religious harmony in Bali is the tradition of pushing each other when there is an event, non-Hindu people wearing Balinese traditional clothes when attending the metetolongan event<sup>4</sup>. Tolerance in Bali is well established, to maintain this harmony at this time one of them is through the media, for example Banser helps guard during the Christmas celebration, the Governor of Bali attends the Maulid of the Prophet Muhammad SAW, Pecalang who participates in maintaining order during the Eid prayer, and Tarawih prayer during the celebration of Christmas. Ramadan. This harmony is dynamic so it must be maintained with all forms of activities that involve interfaith, this activity must be exposed to electronic media, with the media often exposing activities that reflect the harmonization of

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<sup>4</sup> membantu disaat masyarakat Hindu ada upacara seperti pernikahan dan lainnya

relations between religious communities, it will have a very positive impact. This statement was in accordance with what was conveyed by the Director General of America and Europe at the Ministry of Foreign Affairs Retno LP Marsudi at that time, that the mass media had an important role in building tolerance between religious communities both nationally and globally. The media is also believed to be able to provide understanding to mankind about the diversity of religions that exist on this earth (Biro Humas Data dan Informasi Kementerian Agama, 2008). The use of social media in building tolerance is also in line with the results of research which states that "Social media can be used as a means to build harmony between youths of interfaith, as has been done by the YIPC Surabaya community. The use of social media, among others, is as a means of communication, inviting people to understand peace and to live in love with one another so that peace can be created in people's lives. (Media Sosial

Sebagai Sarana Membangun Kerukunan Pada Komunitas Young Interfaith Peacemaker (YIPC) Oleh: M. Thoriquil Huda Dan Okta Fila, 2019).

The establishment of Aswaja Dewata in 2017 on the island of the gods with the characteristics of a diverse society is one of the best ways to do it in the information technology era in presenting soothing and conciliatory information in the midst of the spread of many fake news, the existence of this media is quite influential in maintaining religious tolerance in Bali through its content to help strengthen tolerance, this must continue to be done consistently. Aswaja Dewata's post does not cause offence for non-Muslim readers because the news is considered not to contain provocation and is trusted. Aswaja Dewata is like an oasis amidst the rush of hoax information, especially information wrapped in religious issues. Some of the hoax news according to Ahyad, 2017 are 1) the absence of news editors, 2) being sensational, the article is

built to evoke excessive emotions and feelings, 3) the word content is used proactively for example containing the word spread, oppose, and others, 4) the news submitted has expired, 5) contains discriminatory elements, 6) there is no date of occurrence, 7) the place of incident is not clear, 8) the storyline is not logical, and 9) the plot on the issue of SARA (Simarmata et al., 2019).

Non-Muslim community's trust in the existence of Aswaja Dewata is unquestionable, especially the quality of the news, this is according to the Chairman of INTI Bali that the NU organization is a large organization in Indonesia and has proven its love for the Republic of Indonesia, several NU figures who became national heroes such as KH M Hasyim Asy'ari, Kiai Hasyim, and KH As'ad Syamsul Arifin (Alawi, 2019). Aswaja Dewata is managed by NU people without a doubt, because its contents contain the spirit of nationalism. NU's tolerance is strengthened through research results which state that adherents of religious

organizations such as NU, Muhammadiyah and Javanese Christians in Dukuh Medono live in harmony with each other. Tolerance among adherents of NU, Muhammadiyah, Javanese Christians appears in various forms. Between NU and Javanese Christians in the form of participation in the tahlilan ritual, while between the three it appears in the form of community service, helping each other in celebration events, mixed marriages and visiting each other when someone is sick. (Irfani, Alimi, & Iswari, 2013). In line with that, similar research also proves that Aswaja concepts such as *tawassuth* traits: *i'tidal*, *tasamuh*, *tawazun*, *ta'aruf*, *ta'âwan*, and *tawâshaw* are directly proportional to tolerance which describes the concept of mutual respect and mutual cooperation between different community groups (Fathurrohman, 2012).

## CONCLUSION

Aswaja Dewata is managed by the younger generation of Muslims in Denpasar Bali which was founded in 2017 by Gus Tama, and Dadie. Aswaja Dewata

has become a propaganda medium in Bali with the principle of "Caring for Tradition, Upholding Tolerance". This media has a positive impact, one of which is the establishment of harmonious relations between religious communities, one of which is evidenced by the presence of several non-Muslim figures as one of the resource persons at Aswaja Dewata, one of which is named Ida Panglingsir Agung Putra Sukahet as well as Chair of the Bali FKUB through the theme Caring for Religious Harmony. in Bali. The presence of Aswaja Dewata is one of the best ways to do this in the era of information technology in presenting information that is soothing and conciliatory in the midst of the spread of many fake news full of slander and provocation.

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dan&text=Lebih dari 200 orang menjadi,lainnya luka berat maupun ringan.