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THE CASE OF “DESAK MADE DARMAWATI” AS A REFLECTION OF LEARNING IN CULTIVATION OF MODERATE PEOPLE IN INDONESIA

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Abstract

Diversity has become a national identity that shows Indonesia's image as a country that respects differences. However, this has also become one of the triggers for conflict of disharmony in the form of cases of religious blasphemy. The “Desak Made Darmawati” case is an example of a religious blasphemy conflict in Indonesia. Through a viral video circulating on social media, he shows himself presenting statements that tend to corner Hindu religious beliefs. Reflecting on these problems, researchers are interested in studying more deeply the implications of the “Desak Made Darmawati” case as a reflection of learning in cultivating moderate people in Indonesia. In this research, several problem formulations were formulated, namely related to the chronology of cases, the urgency of religious moderation in Indonesia, as well as reflections on learning from the “Desak Made Darmawati” case. This research uses a qualitative type of research with a case study approach, followed by using data collection methods, namely library or literature studies, as well as Miles and Huberman's interactive data analysis techniques. The results of this research show that the implementation of religious moderation is still an urgent matter to prevent religious polemics. On this basis, the case of “Desak Made Darmawati” can provide a reflection of learning for religious people to become moderate people, especially from a humanist, religious and legal perspective in Indonesia.

Keywords: The case of “Desak Made Darmawati”, Reflection on Learning, Moderate People

I. INTRODUCTION

Maintaining harmony and harmony is one of the many challenges faced by the Indonesian nation as a large and diverse country. Built from various different components, Indonesia requires to foster a sense of unity in each of its citizens. *Bhinneka Tunggal Ika* which is quoted from the book *Sutasoma* by Mpu Tantular, contains the spirit of tolerance for the diversity of the Indonesian nation in the context of ethnicity, religion, race and inter-group (SARA) (Tunggal, 2021). This motto is a statement of the soul and spirit of the Indonesian nation which recognizes the reality that Indonesia is very diverse, but still upholds unity. *Bhinneka Tunggal Ika* It is also a reflection of harmonious relations between one group and another.

Even though Indonesia was founded not based on a particular religion, as a country that is also very religious, the issue of religion has become a "sexy issue" that is very easily "played" to divide unity by certain individuals. On this basis, religious tolerance is one of the keys to harmonious national and state life, especially in Indonesia. The government has also shown its seriousness in realizing tolerance between religious communities by forming an organization that focuses on religious harmony. The Religious Harmony Forum (FKUB) was inaugurated based on the Joint Decree of the Minister of Religion and the Minister of Home Affairs Number 09 and Number 08 of 2006 concerning Guidelines for Implementing the Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony Forums, and Establishing Houses of Worship (Bali.Kemenag.go.id, 2021). This forum has also been formed in every region in Indonesia.

The dynamics of national and state life in Indonesia have made the Ministry of Religion of the Republic of Indonesia, FKUB, and the highest religious council in Indonesia work extra hard to reduce friction that occurs in society. Motto *Bhinneka Tunggal Ika* and the narrative of religious tolerance alone does not seem to be able to reduce the high friction that occurs in society. Now the term "Religious Moderation" is starting to become popular

(Fales and Sitorus, 2022). Religious Moderation places greater emphasis on reducing violence, or avoiding extremes in religious views, attitudes and practices. People who adopt and implement attitudes and concepts of religious moderation are known as moderate people (Mahamid, 2023: 26). It is these moderate individuals who are expected to be able to neutralize provocateurs in religious communities who tend to spread hate speech in society.

Talking about provocation, especially when it comes in the realm of religion, is the aspect that most easily touches all levels of society. This certainly threatens the continuity of harmony which will ultimately lead to the integrity of the nation. Religion is a teaching whose main source is a text called the holy book and holy people who receive "trust" to convey it to the people. In understanding religious teachings, of course someone can fall into a wrong understanding. Misunderstanding amidst current technological advances is a bad combination because this can trigger divisions.

One of the statements which has a tendency to corner certain beliefs, is quite populist, which occurred and went viral in 2021. In a video which was actually taken on November 15 2019 at the Muhammadiyah event "Educating the Nation: Learning Experiences at Muhammadiyah" it drew various criticisms from Hindus, especially in Bali. due to several cornering statements made by Dr. Hj. Urged Made Darmawati, S.Pd., MM who is also the Chair of the UHAMKA Student Entrepreneurship and Career Center. This 24 minute 29 second video shows Desak Made Darmawati giving testimony about the beliefs he previously held, namely Hinduism. Some of his controversial statements include questioning the Oneness of God in Hinduism, questioning the concept of Reincarnation in Hinduism, misrepresenting the concept of Tri Murti and the Cremation Ceremony, and saying that Hindus worship Satan. Because of what she did, sister Desak Made Darmawati has directly hurt the hearts of Hindus and betrayed the spirit of "Religious Moderation" in Indonesia (FPMHD Study Team, 2021).

Conveying religious matters without adequate

understanding and references will certainly be dangerous for those who listen. Moreover, as Desak Made Darmawati said about Hinduism to audiences outside of Hindu religious beliefs. Accepting this will lead to misunderstandings in understanding and practicing religious teachings. On this basis, efforts need to be made to correct erroneous understandings and provide insight into Religious Moderation based on the statements made by Desak Made Darmawati because they have succeeded in disturbing Hindus not only in Bali but also in Indonesia. Furthermore, this case can also be a reflection for religious communities in cultivating moderate individuals, so that in the future similar cases can be minimized and not repeated.

Discussing further about anticipating cases of hate speech, religious blasphemy and provocation, as has been done by Desak Made Darmawati, of course needs to be neutralized by instilling a more intensive concept of religious moderation. Apart from that, it is also necessary to neutralize Hindu religious teachings in harmony to answer the erroneous statement from Desak Made Darmawati. The case of Desak Made Darmawati can naturally be used as a reflection of learning to foster moderate personalities in religious communities in Indonesia. Based on this problem, the author is interested in exploring the case of Desak Made Darmawati in more detail in an article entitled: "The case of 'Desak Made Darmawati' as a reflection of learning in cultivating moderate people in Indonesia." The results of this article can be useful as a learning guide to be able to introspect on cases of hate speech that have occurred in Indonesia.

II.METHOD

This research uses a qualitative type of research method with a case study approach. Where through the qualitative type and case study approach, researchers can more freely explore a case or event, which in this case relates to the "Desak Made Darmawati" case as a reflection of learning in cultivating moderate people in Indonesia. Through the qualitative method itself, this research can focus on presenting research results that are objective, holistic, and

presented descriptively using sentence descriptions. Then, through a further case study approach, researchers can research and study a case or event in a certain period in more depth to analyze hidden data to answer the problem formulation (Wahyuningsih, 2013: 3).

In terms of collection, the data in this research was obtained using a library study type data collection method, where the library or literature sources searched are in line with the topic or case being studied. This is important, as a source or basis for finding and developing a theoretical basis, framework of thinking, and interpretive power to formulate temporary allegations from existing cases or issues (Darmadi, 2011). In line with this research, the researcher is trying to find, capture and collect many reference sources that are in line with the case of 'Desak Made Darmawati' and the essence of moderate personality in religious communities, both in the form of literature, scientific articles, previous studies, print media, and Other sources can be used as support in formulating research results.

In the final stage, after library sources have been collected as data sources, the data is then analyzed using interactive data analysis techniques from the characters Miles and Huberman to analyze qualitative data. Where through this analysis, three activity procedures are carried out in a systematic and structured manner, including:

1. Data reduction activities, where researchers filter data that is in line with the case and study topic, and used as analytical material to study the cases of Desak Made Darmawati and Pribadi Moderat,
2. Data presentation activities, where researchers who have finished reducing and analyzing data, then present data that has been prepared as a result of research from the cases studied,
3. Conclusion activities, in this case the researcher prepares and presents a conclusion which is the result of verifying the case data that has been studied, as a new research finding.

III. RESULTS AND DISCUSSION

1. Chronology Analysis of the 'Desak Made Darmawati' Case

In mid-2021, a video circulated widely showing a woman wearing a hijab giving a speech or giving information about religion. In the viral video, it is known that the woman wearing the hijab is Dr. Hj. Desak Made Darmawati, S.Pd., MM, as Chair of the UHAMKA Student Entrepreneurship and Career Center. However, instead of providing soothing knowledge, Desak Made Darmawati actually presented several statements which tended to criticize Hindu beliefs. Where through a video taken on November 15 2019 at the Muhammadiyah event "Educating the Nation: Learning Experiences at Muhammadiyah" with a duration of 24 minutes 29 seconds, showing the testimony of Desak Made Darmawati regarding the beliefs he previously held, namely Hinduism. Moreover, from a Hindu perspective, some of these statements tend to be wrong. The chronological analysis of the 'Desak Made Darmawati' case from start to finish is presented as follows:

1.1 Starting from a Viral Video

The "Desak Made Darmawati" case started several years ago. At that time, cyberspace was being shocked by a viral video recorded in action by a woman wearing a hijab giving a speech or giving information about religion. The video, which was taken on November 15 2019, shows a woman dressed in black, wearing a pink hijab, and wearing glasses with *frame* black is speaking at a podium. The 24 minute 29 second video shows a woman giving a speech by telling about her experiences with previously held beliefs. The woman said that in her experience of her previous belief there were many questions that could not be answered within her family, so doubts arose about her previous belief. These doubts then give rise to misperceptions and misunderstandings related to previously held beliefs. This error in understanding was then expressed in a religious event. Some of his controversial statements include questioning the Oneness of God in Hinduism, questioning the concept of Reincarnation in Hinduism, misrepresenting the concept of Tri Murti and the Cremation

Ceremony, and saying that Hindus worship Satan. The act of intolerance carried out by this woman was ultimately considered to be very sensitive by several parties, giving rise to opposition in society, especially Hindus. As a result of the woman's actions, Gede Suardana, Coordinator of the Dharma Enforcement Advocacy Team, also felt angry with the statement made by the woman in the viral video. Apart from that, in Kompas' notes, the Coordinator of the Dharma Enforcement Advocacy Team also revealed that there were several elements of Hindu mass organizations who considered that the woman's statement in the viral video contained religious blasphemy and hate speech, so it had to be followed up (Kompas.Tv, 2021).

1.2 Reporting by Several Parties

Wednesday, April 21 2021, four Hindu Dharma community organizations (ormas) reported allegations of religious blasphemy in a video lecture by Desak Made Darmawati which was uploaded to their *Youtube* account "Istiqomah TV" to Bareskrim Polri. The four mass organizations that submitted the report were the Indonesian Hindu Dharma Student Union (KMHDI), the Indonesian Hindu Dharma Student Union Alumni Forum (FS-KMHDI), Parisada Hindu Dharma Indonesia (PHDI) Cimahi City, West Java, and the Archipelago Hindu Unity Alliance (ABHN). I Putu Yoga Saputra, Chair of the Presidium of the Central Leadership of the Indonesian Hindu Dharma Student Union (PP-KMDI) said that the attitude of Desak Made Darmawati as a lecturer in higher education had betrayed the values of religious moderation and tolerance between religious communities that were currently being established in Indonesia. He also stated that the action taken by Desak Made Darmawati was a violation of the law which had endangered the foundations of unity and unity in state life. The report of the alleged crime of religious blasphemy committed by a mass organization to the National Police Criminal Investigation Unit has been registered in the Report Receipt Number STTL/158/2021/BARESKRIM and Police Report Number LPB/0260/IV/2021/BARESKRIM dated April 21 2021 (Republika, 2021). I Putu Yoga Saputra hopes that the

reports from these four mass organizations can be immediately followed up firmly by the National Police Criminal Investigation Unit so that this kind of religious blasphemy does not happen again in the future (Republika, 2021). In this case, the account owner *Youtube* "Istiqomah TV" is also suspected of committing a criminal act of speech with SARA nuances, where the reporter suspects that the account owner has violated Article 45 paragraph (2) in conjunction with Article 28 paragraph (2) of Law Number 19 of 2016 concerning amendments to Law Number 11 of 2008 concerning information and electronic transactions (CNN.Indonesia, 2021).

1.3 Perpetrator's Identity Revealed

The alleged perpetrator of religious blasphemy in the viral video is named Dr. Hj. Desak Made Darmawati, S.Pd., MM. He is a lecturer with a Bachelor's Degree or Doctoral level at a university in Jakarta (Ministry of Religion of the Republic of Indonesia, 2021). The university is Muhammadiyah University Prof. Dr. HAMKA (UHAMKA). Apart from serving as a lecturer, Desak Made Darmawati also serves as Chair of the UHAMKA Student Entrepreneurship and Career Center. The land actor was born in Bali, with the exact location at Pondokan Giri Kesuma, Banjar Bandung, Melinggih Village, Payangan District, Gianyar Regency (NusaBali.com, 2021). Desak Made Darmawati is the youngest of 11 children. Chairman of the Gianyar Regency PHDI, I Wayan Ardana, said that he was once neighbors with the Desak Made Darmawati family when he was still at Pondokan Giri Kesuma, Banjar Badung, Melinggih Village, Payangan District. I Wayan Ardana also said that Desak Made Darmawati was in Payangan from childhood until he graduated from high school, until then his older brother invited him to move to Jakarta. In Jakarta, Desak Made Darmawati settled and worked as a lecturer and served as Chair of the Entrepreneurship and Career Center at a private university in Jakarta (NusaBali.com, 2021). Confirming the perpetrator's motive for making statements in his speech which were suspected of committing religious blasphemy, Desak Made Darmawati said that he admitted that he did not intend to insult or make fun of

Hinduism or Hindus. He realized that this was caused solely by his weakness and negligence (Datiknews, 2021).

1.4 Apology of the Perpetrator of the "Desak Made Darmawati" Case

Saturday, April 17 2021, the Directorate General of Hindu Community Guidance together with Parisada Hindu Dharma Indonesia (PHDI) at the direction of the Coordinating Minister for Human Development and Culture (PMK) and the Minister of Religion of the Republic of Indonesia held a meeting with the perpetrator of Desak Made Darmawati at the Cijantung Kopassus Knights Shooting Field Building, South Jakarta (Directorate General of Hindu Community Guidance, Ministry of Religion of the Republic of Indonesia, 2021). During the meeting, Desak Made Darmawati apologized for his statement made in the viral video of religious blasphemy. He said that the viral video was a lecture video with the theme "Why convert to Islam, seekers of God". It was said that he had no intention or intent to commit blasphemy and make fun of Hinduism. This happened because of his negligence (Directorate General of Hindu Community Guidance, Ministry of Religion of the Republic of Indonesia, 2021).

Heeding input, suggestions and criticism from various parties, Desak Made Darmawati acknowledged with full awareness and humility that the statements expressed in her lecture had hurt the community, especially Hindus and Hindu religious leaders. He also realized that what he had done had tarnished the lives of religious communities in the harmony of religious moderation in Indonesia. Therefore, an apology is addressed to all Indonesian people by Desak Made Darmawati. Urgant Made Darmawati's clarification and apology, which was made at a meeting at the Pura Mustika Dharma complex, Cijantung, East Jakarta, was witnessed by the Chairperson of the Director General of Hindu Guidance at the Ministry of Religion of the Republic of Indonesia, the General Chairperson of Parisada Hindu Dharma Indonesia (PHDI), the Chancellor of Muhammadiyah University, Prof. Dr. HAMKA (UHAMKA), as well as representatives from the Coordinating Ministry for Human

Development and Culture (PMK) (Ministry of Religion of the Republic of Indonesia, 2021).

Furthermore, Desak Made Darmawati also said that he was ready to take responsibility for the actions he had committed, including being responsible for the legal consequences. However, Desak Made Darmawati hopes that all Indonesian people can accept his apology and can resolve this case amicably. The General Chairperson of Parisada Hindu Dharma Indonesia (PHDI) said that his party accepted the apology from Desak Made Darmawati, and hoped that this case could be a valuable lesson so that similar cases would not happen again so that religious moderation in Indonesia could be maintained. Agreeing with the statement expressed by the Chairman of PHDI, the Chairman of the Director General of Hindu Guidance at the Ministry of Religion of the Republic of Indonesia also welcomed the steps taken by Desak Made Darmawati who was willing to apologize to the leaders and all Hindus, and hoped that this case could be resolved carefully and in a dignified manner (Ministry Religion of the Republic of Indonesia, 2021). Despite accepting the apology from Desak Made Darmawati, the Director General of Hindu Community Guidance and the Chair of the Central PHDI agreed to state that the legal process would still be carried out. The legal process continues to be carried out in accordance with applicable legal principles (Directorate General of Hindu Community Guidance, Ministry of Religion of the Republic of Indonesia, 2021).

1.5 Legal Process of the “Desak Made Darmawati” Case

Considering the latest information about the religious blasphemy case committed by a private university lecturer, namely Desak Made Darmawati, it is said that the case is still under investigation by the authorities (Pancaspos.com, 2022). This information was obtained on July 25 2022 as evidenced by the issuance of notice of commencement of the investigation phase (SPDP) No. B/40-4a-Subdit I/IV/2022/DitTipidum Criminal Investigation Agency of the National Police Headquarters dated 22 June 2022, addressed to the Attorney General of the Republic of Indonesia. With the

issuance of this letter, it is known that the investigation stage has begun by the authorities regarding criminal acts in public that express hostility, insults, hatred and desecration towards a religion adhered to by the Indonesian people. This is in line with article 156 of the Criminal Code and/or article 156a of the Criminal Code which was allegedly committed by Desak Made Darmawati (Suara Kader KMHDI, 2023).

2. The Urgency of Cultivating Moderate Personality Among Religious Community

Moderate in *Indonesia Dictionary* has several definitions. First, moderation can be interpreted as an attitude that always avoids extreme behavior or expressions. Second, moderate can also be interpreted as a tendency to take a directional or middle path dimension. And third, moderation also refers to an attitude that always avoids expressing extreme teachings (Preparatory Team, 2019).

Furthermore, according to the Ministry of Religion of the Republic of Indonesia (2019), moderate attitude is a term for people or religious communities who have implemented the concept of religious moderation. Religious moderation itself is a unifying concept in diversity initiated by the Ministry of Religion, which directs the plural and multicultural Indonesian society to adopt a religious method that takes the middle path, namely not being too extreme and not exaggerating when implementing its religious teachings.

More specifically, by having a moderate attitude, a person must be between the two poles, namely on the one hand continuing to carry out religious teachings properly but not excessively, and on the one hand not taking religious teachings lightly. So in this case, the concept of religious moderation aims to produce individuals who have a moderate attitude who are able to become intermediaries who mediate and invite the two extreme poles in religion to move back to the middle, namely returning to the essence of religious teachings, namely humanizing humans (Tim Pengusun, 2019: 6).

Based on these considerations, the urgency of cultivating a moderate personality from an early age can neutralize radicalism, ethnocentrism,

exclusive attitudes and other attitudes that have the potential to break national harmony and harmony (Fahri and Zainuri, 2019). Moderate individuals also have a central role in giving birth to the nation's next generation who are nationalistic and love existing diversity. The indicators of moderate attitudes themselves are the estuary of the concept of religious moderation, namely, 1) National Commitment, 2) Tolerance, 3) Non-violence, and 4) Accommodation to Local Culture.

From a functional perspective, the four indicators of religious moderation can be used as measurement and reflection tools in measuring how strong or how vulnerable the religious moderation practiced by someone is (Preparation Team, 2019: 43). Then, the four indicators of religious moderation flow back into nine keywords which are the essence of religious moderation implemented in practice in the field, namely, 1) Humanity, 2) Public Benefit, 3) Fairness, 4) Balanced, 5) Compliance with the Constitution, 6) Commitment Nationality, 7) Tolerance, 8) Non-Violence, and 9) Respect for Tradition.

By knowing the essence of the importance of cultivating a moderate personality in religious life, religious communities in a plural and multicultural sphere of life can begin to instill the concept of religious moderation within themselves. This can be started by learning and reflecting on cases of hate speech and SARA cases that have brought division in Indonesia. Moreover, in religious life, moderation is a term used to express one of the 18 main characteristics that every human being must have. A moderate attitude must be cultivated in every religious community in order to maintain harmony between people in everyday life (Suharto et al., 2019).

So, the urgency of cultivating moderate attitudes and personalities referred to in this research is an effort that must be carried out massively by every religious community from an early age. This is important to develop from within the school, family and community in order to minimize exclusive, radical and personal ethnocentrism attitudes in diverse lives. It is hoped that a moderate personality can be instilled from an early age in order to

minimize divisions and other divisive elements. In this way, cases of hate speech and SARA issues that have the potential to divide the sense of national unity and unity can be used as lessons and minimized. Like the case of Desak Made Darmawati which can be prevented so that the same case does not happen again in the future.

3. Reflection on Learning from the “Desak Made Darmawati” Case

Based on the presentation of the chronological analysis of the Desak Made Darmawati case and continued with the explanation of the urgency of cultivating moderate individuals in religious communities, it can be stated that in the case of Desak Made Darmawati, there is an essence of the principle of religious moderation that has been betrayed and is contrary to the spirit of harmony. The following describes the analysis of learning reflections from the Desak Made Darmawati case which is studied in several aspects, including:

3.1 Aspects of Humanism

The humanism aspect is the side of life that talks about human values and how to view humans as equals. Furthermore, humanism is also related to the concept of Religious Moderation, which both directs people to have a moderate religious attitude, not be too excessive, and still prioritize human values as essential. The concept of Religious Moderation also provides several human values which are reflected in the character of Indonesian society's acceptance of the differences and diversity of life that exist in the archipelago (Akhmadi, 2019: 50).

However, if it is correlated with the case of Desak Made Darmawati, he as a religious community, especially an intellectual figure, does not reflect the humanist values contained in the concept of Religious Moderation. Instead of spreading soothing, tolerant speeches, he actually expressed views that cornered and spread errors regarding the teachings of the Hindu religion. This certainly contradicts one of the indicators of Religious Moderation, namely 'Tolerance', where religious communities are directed to respect each other's religious teachings. Furthermore, with comments about the concept of Ngaben and Hindu religious

ceremonies, which he considers often invite demons, it also hurts the hearts of Hindus and harms the fourth indicator of Religious Moderation, namely respect for local traditions, where every religious community is obliged to respect each other. culture and diversity of traditions that exist in Indonesia.

Apart from hurting human values and opposing the existing concept of Religious Moderation, Desak Made Darmawati's statement in this case also defames his own group as fellow religious believers. As the saying goes, dropping a drop of tilapia can cause the pot of milk to spoil. The actions of members of Desak Made Darmawati, which invited negative responses from religious communities, also provoked skepticism and ridicule from other religious communities towards the group adhered to by Desak Made Darmawati as a whole. This is certainly a reflection of the main learning, that control of thoughts, words and actions must always be maintained in order to maintain a sense of trust and unity.

When you can respect others, other people will also respect you directly. Vice versa, when you are more directed towards ridiculing or insulting yourself, don't blame other people for doing the same thing. In essence, don't become right by blaming, don't reach the top by dropping, and don't become high by being humble (Saifuddin, 2019). This is the aspect of humanism, which can be learned from the case of Desak Made Darmawati.

3.2 Religious Aspect

The religious aspect is the side that leads to human beliefs. In this case, humans can embrace certain beliefs according to their feelings and conscience. If correlated with the concept of religious moderation, the religious aspect that the Ministry of Religion of the Republic of Indonesia (Kemenag RI) is trying to introduce is to produce moderate individuals, in order to prevent the existence of exclusive and radical people in religion (Tim Penyusun, 2019: 4). Where an exclusive person is a person who, from a religious perspective, considers his beliefs to be the most correct. Meanwhile, the radical side refers to individuals who impose their beliefs on people who have embraced certain beliefs.

A moderate person is a person who is willing to respect other people's beliefs while still carrying out personal beliefs as best as possible. A moderate person tries to continue to practice religious teachings appropriately, while still respecting the culture around him. A person who is moderate or in the middle is expected to be able to mediate in religious conflicts and be able to implement the principles of religious moderation, namely fairness and balance (Benawa, 2021: 75). In this way, cases of undermining a religious teaching or insulting a culture can be minimized, or even prevented.

If this is correlated with the case of Desak Made Darmawati, where through his statements spreading errors about the teachings of the Hindu religion, he reflected actions that defiled the sacred symbols of a particular religion. Moreover, through his controversial statement using the words 'Satan Worshippers', he has violated the essence of religiosity embedded in the constitutional mandate of the Republic of Indonesia. This is also a reflection of learning, that carrying out such actions has violated the noble principles mandated by the Indonesian Ministry of Religion's concept of Religious Moderation.

Furthermore, Made Darmawati's actions can actually be labeled as behavior that almost leads to extremity. Extremity is a behavior that arises from extremism, where people who adhere to this ideology tend to spread hate speech, incite certain religious groups to hate other beliefs, and try to impose their will on other people regarding the teachings they believe in. People who delve too deeply into this understanding can even consider themselves to be the most correct and are capable of threatening and hurting people or groups who do not agree with them (Hasan, 2021: 112).

This has been clearly reflected by Desak Made Darmawati, therefore religious people should be able to learn to be moderate individuals and respect every teaching of their faith. This case can also be used as a lesson, that spreading other people's religious teachings incorrectly is also a form of disgraceful action. From the case of Desak Made Darmawati, religious communities can respect and be tolerant of the culture that exists and is carried out by each

religious community. Thus, the case of Desak Made Darmawati can be a reflection of learning from a religious aspect to develop a moderate personality, in order to maintain the unity and integrity of the Unitary State of the Republic of Indonesia.

3.3 Legal Side

Looking at the case of "Desak Made Darmawati" from a legal perspective, Maheswara (2021: 37) explains that one of the behaviors that has the potential to damage the order of religious freedom and harmony, including in Indonesia, is the behavior of religious blasphemy. Religious blasphemy or blasphemy is defined as an act that is carried out intentionally by degrading, insulting and insulting certain religious teachings or beliefs with the nature of injuring, destroying, defaming the good name and reputation of God or the teachings revealed to mankind. From a juridical perspective, religious blasphemy is part of the criminal offense contained in the Indonesian Criminal Code (KUHP). These regulations are important to maintain national unity and integrity to avoid divisions caused by conflicts between religious communities. Several regulations related to this behavior as explained in Maheswara (2021: 38) are as follows:

1. Insults against certain religions in Indonesia (Article 156 letter a);
2. Insults to religious officials carrying out their duties (Article 177 number 1);
3. Desecration of objects for religious purposes (Article 177 number 2);
4. Causing noise near places of worship (Article 503).

Looking at the case of "Desak Made Darmawati" from a legal perspective, it is known that there is a violation of an article contained in the Criminal Code (KUHP), namely Article 156 letter a regarding blasphemy of a particular religion in Indonesia. In general, this article is often used by law to take action against perpetrators of blasphemy and religious defamation such as HF. The further text of Article 156 letter a is as follows:

"Anyone who publicly expresses feelings of hostility, hatred or contempt towards one or several

groups of the Indonesian people, is threatened with imprisonment for a maximum of four years or a fine of a maximum of four thousand five hundred rupiah." (Arif in Maheswara, 2021: 38)

Furthermore, from a historical perspective, there is an additional article relating to Article 156a based on Presidential Decree Number 1 of 1965 concerning Prevention of Abuse and/or Blasphemy of Religion which states that:

"Any person who intentionally expresses feelings or commits an act: (a) which is essentially hostile, abuses or desecrates a religion adhered to in Indonesia shall be punished with imprisonment for a maximum of five years in public; (b) with the intention that people do not adhere to any religion that is based on the belief in One Almighty God." (Arif in Maheswara, 2021: 38)

Apart from article 156 a as mentioned above, due to spreading blasphemous acts through social media, the case of "Desak Made Darmawati" with parties involved in the publication of the viral video indirectly is also charged under Law no. 19 of 2016, specifically Article 45a paragraph (2) concerning Electronic Information and Transactions (ITE), which also regulates religious blasphemy via electronic media. The article reads as follows:

"Any person who intentionally and without right disseminates information aimed at causing feelings of hatred or enmity towards certain individuals and/or community groups based on ethnicity, religion, race and between groups (SARA) as intended in Article 28 paragraph (2) shall be punished with a maximum imprisonment of 6 (six) years and/or a maximum fine of Rp. 1,000,000,000.00 (one billion rupiah)." (Maheswara, 2021: 38).

Through legal analysis related to the "Desak Made Darmawati" case, a learning reflection can be drawn that as religious communities, people need to be reminded again about Indonesia as a country of law. This reminder step is important to remind people that in Indonesia there are

legal norms that must be obeyed, with every action having consequences, including committing religious blasphemy. By providing education from an early age, either through religious instructors, teachers, and all related parties regarding the impact of acts of religious of each religion in Indonesia. Apart from being aimed at the community, law enforcers must also be fair, and able to take action against perpetrators of religious blasphemy as fairly as possible in order to uphold the supremacy of the law itself and act as a deterrent to perpetrators of religious blasphemy. So that in the future there will be no more cases related to religious blasphemy.

Furthermore, the case of 'Desak Made Darmawati' also provides a learning reflection for the people that caution in using social media is very important in maintaining the quality of the existence of religious moderation in Indonesia. Moreover, with the current ITE Law, ethics, wisdom and careful consideration must still be prioritized when sharing or digesting information, especially information related to religious issues. This is important, considering that with the booming existence of social media in the digital era, it is becoming increasingly vulnerable to the spread of information containing lies, hate speech and SARA issues (Pamuji, 2020). This is where the role of mentoring, education and insight from the staff is needed *stakeholders* related, in providing guidance and supervision on the wise use of social media by counter-disseminating positive information. One of the things that can be empowered is the dissemination of content relating to the promotion of religious moderation among the people through social media itself. Dissemination of positive content can be done through video *TICK TOCK*, video *Reel Instagram*, and other content that can target the general public. So in this way, social media will become a positive world filled with content that reconciles, cools and unites all religious communities in Indonesia.

IV. CONCLUSION

The value of tolerance within the framework of religious moderation is the key to harmonious national and state life in Indonesia. However,

blasphemy from a legal perspective on the community, either directly or through online media, it is certain that people can dominate the minds of the community so that they can live moderately and respect each other. beliefs

the implementation of religious moderation is still an urgency that triggers religious polemics. Indonesia is said to be a very religious country, but the issue of religion is a hot issue that is still frequently encountered in religious life with the aim of dividing unity by certain individuals. The dynamics of religious and state life in Indonesia make the government work extra hard to reduce friction that occurs in society. The narrative of religious tolerance does not seem to be able to reduce the high friction that occurs in society. Therefore, the implementation of attitudes and concepts of religious moderation needs to be improved considering that there is still a lot of friction that occurs. Several cases of religious disharmony emerge and accompany it as a challenge that inevitably must be faced and removed. The case of "Desak Made Darmawati" is a small example. This case is a reflection of an exclusive attitude towards religion by only unilaterally recognizing the truth of one's religion, without being willing to respect the truth of other religious teachings. Heeding the values contained in the concept of religious moderation is not only done by knowing and studying, but more than that, implementation is an important part so that the concept of religious moderation can continue to be implemented. Apart from that, the case of "Desak Made Darmawati" also provides a reflection both in terms of humanism, religiosity and law which confirms that speech of hostility, hatred or insults towards other people, which in this context is a religion and its adherents, is an act that is prohibited under the Constitution. Criminal Law (KUHP). Apart from that, in terms of media usage policy, people need to be careful in using social media. Be ethical, wise in using social media, full of consideration, and digest information to maintain the quality of the existence of religious moderation in Indonesia. Reflecting on the "Desak Made Darmawati" case can be a

reflection of learning in cultivating moderate

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