


# RELIGIOUS MODERATION AND SOCIAL RESILIENCE OF THE HINDU COMMUNITY IN SEMARANG CITY: A STUDY ON HARMONY IN URBAN MULTICULTURAL SOCIETY

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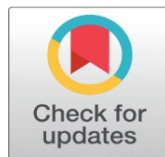
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## ABSTRACT

Semarang City is a major urban center in Indonesia characterized by multicultural diversity and religious heterogeneity, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Within this plural context, the Hindu community, although a minority, demonstrates notable social resilience and the practical application of religious moderation. This study aims to analyze how religious moderation strengthens the social resilience of the Hindu community in Semarang. Using a qualitative descriptive approach with a case study method, the research focuses on Balinese Hindu migrants and Javanese Hindus in Dusun Kongkong, Mijen District. Data were collected through participatory observation, in-depth interviews, documentation, and analysis of official reports and academic sources, and analyzed using the Miles and Huberman interactive model. The findings show that religious moderation is reflected in the application of core Hindu teachings such as Tri Hita Karana, Tat Twam Asi, and Wasudewa Kutumbhakam, which emphasize harmony, tolerance, and respect for diversity. Social resilience is strengthened through internal solidarity, cultural adaptation, interfaith dialogue, and the use of social media for education and outreach. Pura Agung Giri Natha functions as an inclusive spiritual and social space that supports interreligious interaction. This study highlights the integration of theological values with social strategies in addressing urban challenges and strengthening minority resilience. The hybrid identity of the Hindu community, combining Balinese and Javanese traditions, reflects adaptive cultural resilience. In conclusion, religious moderation serves as a practical and transformative approach in fostering social cohesion and interreligious harmony in a diverse urban society.

**Keywords:** Religious Moderation, Social Resilience, Hindu Minority Community, Urban Pluralism, Semarang City



## 1. INTRODUCTION

Semarang City, as the capital of Central Java Province, exhibits a rich multicultural social character marked by high levels of religious and ethnic heterogeneity. This region reflects the pluralistic dynamics of urban Indonesia, where its population comprises adherents of various official religions—Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism—as well as other belief systems. Data from the Semarang City Central Statistics Agency in 2023

indicate a total population of 1,653,360 individuals, with Islam comprising approximately 78%, followed by Christianity (18.7%), Buddhism (2.1%), Hinduism (0.5%), and Confucianism (0.6%) [Badan Pusat Statistik Kota Semarang \(2023\)](#). This heterogeneity not only shapes the demographic landscape but also fosters dynamic social interactions in public spaces, such as traditional markets, cultural festivals, and communal activities. Semarang, with its history as a colonial port that integrated migrants from diverse backgrounds, serves as a microcosm of national diversity, where cultural and religious identities intersect to build inclusive social cohesion [Hefner \(2000\)](#).

Religious diversity in Semarang manifests in complementary daily ritual practices, despite their inherent differences. For instance, the celebration of Eid al-Fitr is characterized by congregational prayers in crowded city mosques, while the Hindu observance of Nyepi involves meditation and self-reflection ceremonies at local temples, often accompanied by a noise prohibition respected by non-Hindu neighbors. This phenomenon illustrates an ingrained culture of tolerance, wherein differences in beliefs do not serve as barriers but rather as opportunities for mutual respect. Sociological studies of religion emphasize that such interactions reinforce social norms of cooperation (*gotong royong*), which form the foundation of harmony in Indonesian urban societies [Nasrullah \(2020\)](#). In Semarang, public spaces like Simpang Lima bear witness to how these elements converge, creating a narrative of harmony that transcends religious boundaries.

The Hindu community in Semarang, as a relatively small minority with 9,958 adherents according to 2023 data from the Population and Civil Registration Office, demonstrates remarkable social resilience [Savitri \(2023\)](#). This community is divided into two primary groups: Balinese migrants who arrived in the 1960s as plantation workers and traders, and Javanese Hindus who have been rooted in Kongkong Hamlet, Mijen Sub-District, since the pre-colonial era. The highest concentrations are found in Central Semarang, North Semarang, and East Semarang Sub-Districts, where institutions such as Pura Agung Giri Natha function as spiritual and social hubs. These places of worship not only provide ritual spaces but also offer *pasaman* education and interfaith activities open to the public, such as cultural workshops involving the broader community [Kompasiana \(2024\)](#). The social resilience of the Hindu community is evident in its ability to maintain identity amid urbanization pressures while contributing to wider social networks through participation in communal events.

This resilience is particularly apparent in the routine activities at Pura Agung Giri Natha, where celebrations like Galungan extend beyond Hindu adherents to include participants from other religions who attend to learn and share experiences. Such activities build bridges of empathy, with non-Hindu participants often engaging in ritual preparations or philosophical discussions, thereby enriching collective understanding of diversity. Anthropological analyses highlight that these adaptations represent survival strategies for minorities in major cities, where Semarang's Hindu community has successfully integrated local Javanese values with Balinese traditions to forge a resilient hybrid identity [Picard \(2011\)](#). Through these initiatives, the community not only preserves its cultural heritage but also strengthens overall social harmony.

Religious moderation serves as a primary pillar in sustaining harmony amid Semarang's diversity. Defined as a religious approach that rejects extremism and prioritizes tolerance and balance, this concept has been nationally promoted since 2019 by the Ministry of Religious Affairs [Akhmadi \(2019\)](#). In Hindu tradition, moderation is reflected in teachings such as *Tri Hita Karana*—harmony among humans, nature, and the divine—as well as *Tat Twam Asi* ("thou art that") and *Vasudhaiva Kutumbakam* ("the world is one family"), which emphasize universal inclusivity [Adisastra and Kristina \(2022\)](#). Its practices in Semarang include environmental initiatives like tree planting and river cleanups around temples, often involving adherents from various religions. These efforts not only safeguard the city's flood-prone ecosystem but also foster social bonds, positioning religious moderation as a tangible tool for communal cohesion.

Interfaith dialogue further reinforces this moderation in Semarang. Forums organized by the Semarang City Interfaith Harmony Forum (FKUB) frequently address socio-religious issues, including post-pandemic tolerance, with representatives from diverse religions sharing perspectives [Forum Kerukunan Umat Beragama Kota Semarang \(2022\)](#). Events such as government-facilitated cross-faith dialogues provide platforms for building collective awareness of threats like radicalization and globalization. In the urban context, such dialogues are crucial for mitigating social fragmentation due to migration, with the Hindu community acting as a catalyst by offering values of non-violence (*ahimsa*) and truth (*satya*) as models for peaceful interaction [Bakker \(2014\)](#).

The 2025 Tolerable City Index (IKT) from the SETARA Institute ranks Semarang third nationally, reflecting a mature social system supportive of religious moderation and harmony [SETARA Institute \(2025\)](#). This ranking is based on indicators such as freedom of worship and interfaith cooperation, positioning Semarang as a model of inclusivity.

However, underlying these achievements are persistent challenges for minority communities like Hindus, including limited public representation, restricted access to religious education, and potential symbolic conflicts. Minimal public representation often marginalizes Hindu community aspirations in city policies, such as development planning that overlooks temple needs [Rahman \(2021\)](#). Access to religious education is also constrained, with public school curricula prioritizing majority religions, leading to superficial understanding of Hindu identity among youth [Widiastuti \(2020\)](#). Additionally, symbolic conflicts—such as controversies over deity statues in public spaces—can trigger latent tensions, though they rarely escalate to violence [SETARA Institute \(2025\)](#).

Prior research on religious moderation in Indonesia has predominantly focused on majority communities or high-conflict areas, such as Jakarta or Poso, with limited studies highlighting the role of Hindu communities in urban settings like Semarang [Hefner \(2000\)](#), [Nasrullah \(2020\)](#). Existing studies often overlook the integration of Hindu theology with socio-cultural analysis, leaving gaps in understanding how values like ahimsa are applied in everyday resilience. This gap is particularly evident in the scarcity of empirical research linking religious moderation to minority contributions in multicultural harmony, especially amid Semarang's rapid urbanization.

The objective of this study is to analyze the role of religious moderation in enhancing the social resilience of the Hindu community in Semarang, through a case study of harmony mechanisms in urban multicultural society. The research aims to uncover specific practices, such as interfaith activities and cultural festivals, and to provide policy recommendations for greater inclusivity. Its context aligns with the national religious moderation agenda post-2020, which emphasizes localized studies for effective implementation [Kementerian Agama Republik Indonesia \(2020\)](#). Employing a qualitative approach based on interviews and observations, this study addresses literature gaps by enriching understandings of urban pluralism and supporting minority-based social development in Indonesia.

## 2. RESEARCH METHODS

This study employs a qualitative-descriptive approach utilizing a case study method to examine the practices of religious moderation and the social resilience of the Hindu community in Semarang City. The research subjects are focused on two primary locations: Pura Agung Giri Natha and Kongkong Hamlet in Mijen Sub-District, which represent the two main Hindu groups—Balinese migrants and Javanese Hindus. Data collection techniques include participatory observation of religious and social activities, in-depth interviews with Hindu leaders and interfaith figures, documentation of community events, and analysis of documents such as Central Statistics Agency (BPS) data, SETARA Institute reports, and academic literature (Miles & Huberman, 1994, [SETARA Institute \(2025\)](#)).

Data analysis follows the interactive model proposed by Miles and Huberman, encompassing data reduction, data display, and drawing conclusions. Data validity is ensured through source and method triangulation, as well as member checking with key informants. This approach enables the researcher to capture the meanings and social strategies employed by the Hindu community in addressing challenges related to diversity and access limitations. Through this methodology, the study is expected to contribute to the enrichment of literature on urban pluralism and religious moderation grounded in minority community perspectives [Widiastuti \(2020\)](#), [Rahman \(2021\)](#).

## 3. DISCUSSION

Semarang City represents one of Indonesia's major urban centers characterized by a strong multicultural identity, marked by the coexistence of diverse ethnic, religious, and cultural groups within dynamic social spaces. The Hindu community, as a religious minority in this city, plays a crucial role in maintaining social harmony through moderate and adaptive religious practices suited to the pluralistic urban environment. Their presence not only enriches the local cultural landscape but also serves as a vital indicator for assessing the overall social resilience of the community.

The phenomenon of religious moderation within the Hindu community in Semarang is reflected through commitments to national values, tolerant attitudes toward differences, rejection of violence, and openness to local cultures. These four indicators constitute the primary dimensions in measuring the religious moderation index, as applied in previous studies [Sukestiyarno et al. \(2022\)](#). In this context, religious moderation transcends normative discourse to become a tangible social practice that directly contributes to the stability and cohesion of urban societies.

The social resilience of the Hindu community in Semarang is shaped through communication strategies, cultural adaptation, and active participation in interfaith activities. Research by [Lesmono \(2024\)](#) indicates that Hindu groups in

this city have developed inclusive communication patterns grounded in local values to sustain peaceful coexistence. This resilience is not merely internal but also external, as it bridges relations among groups in a complex and diverse society.

Religious harmony in Semarang has garnered attention from government authorities and academics, particularly in efforts to preserve social stability amid challenges posed by globalization and identity polarization. The city's high harmony index demonstrates that religious moderation and social resilience are not abstract concepts but measurable realities that can be systematically developed [Sukestiyarno et al. \(2022\)](#). Despite their relatively small numbers, the Hindu community makes significant contributions to fostering a tolerant and inclusive social ecosystem. Religious Moderation and Social Resilience of the Hindu Community in Semarang City: A Study on Harmony in Urban Multicultural Society occurs due to:

### 3.1. SOCIAL DIVERSITY AND RESILIENCE OF THE HINDU COMMUNITY

The Hindu community in Semarang City exemplifies a distinctive socio-religious dynamic within the context of urban multicultural society. Their presence is not homogeneous but comprises two primary groups with differing historical and cultural backgrounds: Balinese Hindu migrants and Javanese Hindu communities. Both groups not only preserve their religious identities but also demonstrate adaptive capacities in building social resilience amid cultural and religious pluralism.

Balinese Hindu migrants began settling in Semarang in the 1960s, primarily through urbanization and labor mobility pathways. They brought with them Bali's rich cultural heritage, including dance arts, gamelan music, religious ceremonies, and spiritual values rooted in Dharma teachings. These traditions are not confined to internal community spheres but are introduced to the wider society through various cultural and religious activities. In this regard, migration is understood not merely as physical relocation but as a process of transferring values and cultural symbols that enrich urban social life [ElsaOnline \(2022\)](#).

In contrast, the Javanese Hindu community residing in Kongkong Hamlet, Ngadirgo Village, Mijen Sub-District, exhibits a syncretic form of religiosity. They blend Hindu teachings with local Javanese customs, creating unique and contextual religious practices. This fusion is evident in rituals that integrate yadnya ceremonies with traditions such as slametan or kenduri, as well as the incorporation of local languages and symbols in worship. This syncretism serves as a form of cultural resilience, enabling the Javanese Hindu community to remain extant and relevant within a social environment dominated by Javanese culture and the majority religion [ElsaOnline \(2022\)](#).

The spiritual and social center of the Hindu community in Semarang is embodied in the Pura Agung Giri Natha, established in 1969 in the Gajahmungkur area. This temple functions not only as a place of worship but also as a public space open to interfaith dialogue and cultural exchange. Various activities, such as interfaith seminars, cultural bazaars, arts classes, and spiritual training, are conducted routinely, positioning the temple as a nexus of inclusive social interaction. This strategy illustrates that minority communities can actively contribute to building social harmony and strengthening multicultural societal cohesion [Kompasiana \(2024\)](#).

The resilience of the Hindu community in Semarang draws not only from internal strengths such as solidarity and spiritual values but also from their ability to forge harmonious social relations with other communities. Engagement in cross-cultural and religious activities serves as a means to expand social networks, reduce prejudices, and build intergroup trust. In this context, social resilience extends beyond mere endurance against majority pressures to the creation of equitable participatory spaces in urban public life.

### 3.2. RELIGIOUS MODERATION FROM A HINDU PERSPECTIVE

Religious moderation in Hindu tradition forms an integral part of spiritual teachings and ethics passed down for thousands of years. These moderation values are not merely normative but are manifested in the daily practices of Hindu adherents through doctrines such as Tri Hita Karana, Tat Twam Asi, and Vasudhaiva Kutumbakam. These three principles emphasize the importance of balance in human relations with the divine (Parahyangan), fellow humans (Pawongan), and the natural universe (Palemahan), while affirming that all beings are part of a unified divine entity that must be respected and preserved. [Nandkishor and Verma \(2025\)](#)

The teaching of Tat Twam Asi, meaning "Thou art that," originates from the Chandogya Upanishad, Chapter VI, Sections 8–16. This doctrine instills awareness that every individual reflects the divine, leaving no room for

discrimination or violence based on differences. Similarly, Vasudhaiva Kutumbakam, meaning "the whole world is one family," derives from the Maha Upanishad, Chapter VI, Verse 71. The verse states:

अयं निजः परो वेति गणना लघुचेतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥  
Ayam nijaḥ paro veti gaṇanā laghucetasām  
udāracaritānām tu vasudhaiva kuṭumbakam

**Its translation reads:**

"This is mine, that is yours—this is the perspective of the narrow-minded. For those of noble heart, the whole world is one family."

This sloka underscores that the spirit of inclusivity and acknowledgment of diversity are defining characteristics of spiritual wisdom. In the context of multicultural societies such as Indonesia, this teaching provides a foundational principle for fostering social harmony and interfaith tolerance. Religious moderation in Hinduism is further affirmed in Atharvaveda XII.1.4.5, which states:

जनं बिभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी  
जातौकसं सहस्रं धारा द्रविणस्य मे दुहं ध्रुवेव धेनुरनपस् फुरन्ति।  
Janam bibhṛti bahudhā vivācasam, nānādharmaṇaṃ pṛthivī jātaukasam sahasraṃ dhārā draviṇasya  
me duham, dhruveva dhenur anapas phuranti.

**Its translation reads:**

"The Earth Mother, bearing the burden, like a family, where all people speak different languages and embrace diverse beliefs, may she bestow prosperity upon us and foster appreciation among us."

This sloka illustrates that plurality is an inherent aspect of divine creation that warrants appreciation rather than avoidance. Diversity in language, culture, and religion does not constitute a threat but rather an asset that bolsters social solidarity. In the Bhagavad Gita, Chapter IV, Verse 11, Krishna declares:

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥  
Ye yathā māṃ prapadyante tāṃs tathaiva bhajāmy aham mama vartmānuvartante manuṣyāḥ pārtha  
sarvaśaḥ

**Its translation reads:**

"In whatever manner a person approaches Me, I accept them accordingly; for indeed, every path traversed by humanity is My path."

This sloka provides theological recognition that all spiritual paths pursued with sincerity are valid and accepted by the divine. This teaching forms a robust foundation for moderate religious attitudes, as it rejects claims of singular truth and acknowledges the diversity of routes to divine realization.

Beyond scriptural doctrines, religious moderation in Hinduism is instilled through formal and non-formal education, notably via pasraman institutions. As Hindu religious educational centers, pasraman play a pivotal role in shaping the character of young generations to be tolerant, compassionate, and wise. Within pasraman, moderation values are taught through concepts such as Catur Paramita and Tri Kaya Parisudha.

Catur Paramita comprises maitri (friendship), karuna (compassion), mudita (sympathy), and upekṣa (equanimity or tolerance). These four values encourage Hindus to cultivate harmonious and empathetic social relations. Meanwhile, Tri Kaya Parisudha teaches purity in thought (manacika), speech (wacika), and action (kayika), serving as an ethical foundation for interactions with others.

Thus, religious moderation in Hinduism is not a novel concept but an integral component of inherited value systems and spiritual practices. These teachings not only foster balanced and tolerant personal attitudes but also contribute to the formation of inclusive and peaceful societies. In the context of Indonesia's pluralistic society, the Hindu perspective on religious moderation offers a significant contribution to nurturing harmony and bolstering national social resilience.

### 3.3. HARMONY INDEX AND SOCIAL CHALLENGES

Semarang City holds a strategic position in Indonesia's social landscape as one of the most tolerant urban centers. According to the [SETARA Institute \(2025\)](#), Semarang ranks third among Indonesia's most tolerant cities. This ranking not only reflects the local government's success in designing inclusive policies but also highlights the active role of civil society in constructing an open social system that embraces diversity. The index serves as a critical indicator for measuring the quality of intergroup social and religious relations in complex urban settings.

Semarang's success in building social harmony is inseparable from collaborative efforts among government institutions, religious leaders, cultural communities, and educational bodies. Programs such as interfaith dialogues, multicultural festivals, and the integration of tolerance values into school curricula form part of systematic strategies to strengthen social cohesion. However, beneath these achievements, social challenges persist and demand serious attention from all stakeholders.

Discrimination against minority groups remains a latent issue with the potential to disrupt social stability. The Hindu community, as one of Semarang's religious minorities, faces limitations in public representation and unequal access to religious educational resources. These disparities impact their limited participation in decision-making processes and policy development that address community needs [Widiastuti \(2020\)](#).

The potential for symbolic conflicts also emerges as a challenge requiring proactive anticipation. Divergent perceptions of religious symbols—such as the location of places of worship or the use of ritual attire in public spaces—can trigger intergroup tensions if not managed judiciously. [Rahman \(2021\)](#) notes that symbolic conflicts often stem from inadequate cross-cultural understanding and a lack of constructive dialogue spaces.

Amid these constraints, the Hindu community in Semarang demonstrates commendable social resilience. Internal solidarity serves as the primary strength in sustaining their identity and religious practices. Cultural adaptation is achieved through the integration of local values into Hindu rituals, such as combining slametan traditions with yadnya ceremonies, thereby creating contextual and inclusive forms of religiosity.

The utilization of social media also represents a key strategy for expanding educational outreach and advocacy. The Hindu community leverages digital platforms to disseminate information on Dharma teachings, introduce Hindu culture to the broader public, and construct positive narratives around diversity. These initiatives not only reinforce community identity but also facilitate broader dialogues with other societal groups.

Consequently, Semarang's high harmony index should be understood as the outcome of a dynamic and ongoing social process. Challenges such as discrimination, access inequalities, and symbolic conflicts necessitate responses grounded in dialogue, multicultural education, and the empowerment of minority communities. The social resilience of the Hindu community exemplifies how active participation and cultural adaptation can serve as vital assets in maintaining harmony amid diversity.

This study introduces novelty to the scholarship on religious moderation and social resilience by focusing on the Hindu community as a religious minority in an urban multicultural space. Hitherto, studies on religious moderation in Indonesia have predominantly centered on majority communities or areas of overt conflict, such as Jakarta, Poso, and Ambon. This research fills this void by highlighting the dynamics of the Hindu community in Semarang City—a socially stable urban area that harbors subtle complexities of diversity.

The first novelty lies in the integrative approach combining Hindu theology with socio-cultural analysis. The study not only addresses normative teachings such as Tri Hita Karana, Tat Twam Asi, and Vasudhaiva Kutumbakam but also directly links them to the Hindu community's social practices in confronting urbanization challenges, limited public representation, and symbolic conflicts. Thus, religious moderation is positioned not as an abstract discourse but as a survival and contributory strategy in shaping an inclusive social ecosystem.

The second novelty emerges from the exploration of the hybrid identity of Semarang's Hindu community, comprising Balinese migrants and Javanese Hindus. The research demonstrates that syncretism between Balinese

traditions and local Javanese customs is not a compromise of identity but an adaptive strategy that enhances social resilience. Religious practices blending yadnya ceremonies with slametan traditions provide concrete evidence of how minority communities can construct socially accepted and contextual religious spaces.

The third novelty emphasizes the role of local institutions such as Pura Agung Giri Natha and pasraman as hubs of moderation and social resilience. The study reveals that places of worship function not only as spiritual venues but also as arenas for education, advocacy, and interfaith dialogue. Activities like interfaith seminars, arts training, and environmental programs embody tangible forms of religious moderation rooted in values of ahimsa and satya, effectively bridging intergroup relations in multicultural societies.

The fourth novelty pertains to the Hindu community's use of social media as a tool for education and advocacy. The research illustrates that the digitalization of spirituality represents a novel strategy for broadening the reach of moderation values, particularly among youth. Narratives of diversity constructed via digital platforms constitute active minority participation in shaping public opinion and reinforcing social harmony.

In summary, this study offers fresh perspectives on religious moderation and social resilience by positioning the Hindu community as an active agent in building harmony within multicultural cities. This approach enriches academic literature that has previously underrepresented minority contributions to diversity-based social development. Furthermore, the research provides an empirical foundation for formulating more inclusive and locally grounded public policies in the context of post-2020 religious moderation initiatives.

#### **4. CONCLUSION**

This study demonstrates that religious moderation and social resilience constitute two primary pillars underpinning harmony in urban multicultural societies, particularly in Semarang City. The Hindu community, despite its demographic status as a minority, plays a significant role in fostering social harmony through moderate, adaptive, and inclusive religious practices. Their social resilience derives not only from internal strengths, such as community solidarity and spiritual values, but also from the capacity to establish constructive social relations with other groups.

The presence of two main subgroups within the Hindu community—namely, Balinese migrants and Javanese Hindus—illustrates a complex yet resilient social dynamic. Balinese migrants bring a robust Hindu cultural and spiritual heritage, while Javanese Hindus develop syncretic forms of religiosity integrated with local traditions. Both contribute to shaping a flexible and contextual collective identity, which has proven effective in confronting urbanization pressures and social challenges.

Pura Agung Giri Natha serves as a concrete symbol of the Hindu community's resilience and openness. The temple's functions extend beyond worship spaces to encompass centers for education, interfaith dialogue, and socio-cultural activities. Through initiatives such as seminars, pasraman, and interfaith festivals, the Hindu community illustrates that religious moderation can be realized via active participation in urban public life. Hindu teachings, including Tri Hita Karana, Tat Twam Asi, and Vasudhaiva Kutumbakam, provide the theological foundation supporting moderate and tolerant attitudes. Verses from the Atharvaveda and Bhagavad Gita affirm that plurality is an inherent aspect of divine creation that must be appreciated. Religious education through pasraman, with an emphasis on Catur Paramita and Tri Kaya Parisudha, reinforces values of compassion, tolerance, and behavioral purity in social interactions. The Tolerable City Index (IKT), which ranks Semarang third nationally, reflects collective success in constructing an inclusive social system. However, challenges persist, including limited public representation, disparities in access to religious education, and potential symbolic conflicts. The Hindu community responds to these challenges through cultural adaptation strategies, the utilization of social media for educational purposes, and active involvement in interfaith forums.

Thus, this study affirms that religious moderation transcends normative discourse to embody a concrete and transformative social practice. The social resilience of the Hindu community in Semarang exemplifies how minority groups can act as pivotal agents in nurturing harmony and bolstering social cohesion amid diversity. These findings offer theoretical and practical contributions to the formulation of more inclusive public policies and enrich the literature on urban pluralism in Indonesia.

#### **CONFLICT OF INTERESTS**

None.

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