



# PROCEEDING



## **THE INTERNATIONAL SEMINAR RELIGION IN CULTURAL DIVERSITY : HARMONIZATION OF RELIGIOUS LIFE**

**SEKOLAH TINGGI AGAMA HINDU NEGERI  
TAMPUNG PENYANG PALANGKA RAYA**

**Proceedings of International Seminar  
Religion in Cultural Diversity: Harmonization of Religious Life**

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**SEKOLAH TINGGI AGAMA HINDU NEGERI TAMPUNG PENYANG  
PALANGKA RAYA  
2016**

## PREFACE

*Om Swastyastu,*

*Tabe Salamata Lingu Nalatai Salam Sujud Karendem Malempang,*

Praise to *Ranying Hatalla Langit/ Ida Sang Hyang Widhi Wasa* (the Almighty God) for all blessing given to the State Hindu College of Tampung Penyang (Sekolah Tinggi Agama Hindu Negeri Tampung Penyang) of Palangka Raya that has successfully organized the first International Seminar on “Religion in Cultural Diversity: the Harmonization of Religious life” held on Thursday, 22<sup>nd</sup> September 2016 in Palangka Raya, Central Kalimantan, Indonesia.

The aim of the International Seminar is to achieve the harmonization of the religious life in cultural diversity through the knowledge, thoughts, ideas and strategies to avoid the conflicts related to the heterogeneous of national elements (ethnics, religious, races, culture and political ideology). Therefore, there are some selected papers of the International Seminar published in this proceeding.

The State Hindu College (STAHN) of Tampung Penyang Palangka Raya congratulates the call for paper participants whose paper is finally published in this proceeding. Then, special thanks goes to Prof. Bernard T. Adeney-Risakotta, Ph.D, Dr. Samsul Maarif, MA and Kim Sang Hee, M.Th, the speakers of the International Seminar. Sincere thanks are extended to other speakers like: Prof. Drs. I Ketut Subagiasta, M.Si.,D.Phil, Mrs. Tiwi Etika, Mr. I Nyoman Yoga Segara, Mr. I Ketut Gunarta, Mrs. Farsijana Adeney-Risakotta, Mr. I Wayan Sukabawa, Mr. Mujiyono, Mr. I Putu Suarnaya, Mrs. Ervantia Restulita, Mr. Puspo Renan Joyo, Mr. I Wayan Salendra, Mrs. Ni Made Anggreni, Mr. I Wayan Wirata, Mrs. Ni Nyoman Sudiani, Mrs. Merilyn, Mr. Syahrin and Mr. Arman. Furthermore, special gratitude also expresses to the Directorate General of Hindu Counseling of Ministry of religion affairs of Republic of Indonesia for the financial contribution. Finally, special thanks are extended to the international seminar committee, all participants of the International Seminar and to all those who participated. May this proceeding give beneficial values and goodness for all.

*Om Santih Santih Santih Om  
Sahiy.*

Palangka Raya, September 2016  
The Chairman of State Hindu College  
of Tampung Penyang Palangka Raya,

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## Table of Contents

|  |       |
|--|-------|
| Preface  | (ii)  |
| Table of Contents  | (iii) |
| Living in a Sacred Cosmos: Rituals, Myths, Ethics and Science in Indonesia<br>By Prof. Bernard Adeney-Risakotta  | (1)   |
| The Diversity of Religion and Culture : Existence, Actualization, and Integrity<br>Perspective of Hindu Philosophy<br>By: I Ketut Subagiasta   | (9)   |
| Consideration about Religious Diversity and Religious Conflict<br>in Indonesia Through Comparing with Phenomena in South Korea:<br>In the perspective of historical and statistical, based on previous studies<br>By: Kim Sang Hee | (15)  |
| The Concepts of Harmony and Peace in Dayak's Tradition<br>As Reflected in the Philosophical Values of <i>Huma Betang</i><br>By: Tiwi Etika   | (25)  |
| <i>Siwalima</i> and <i>Tiga Batu Tungku</i> :<br>The Ambonese's Local Wisdoms in Preserving the Harmony of Life<br>By: I Nyoman Yoga Segara  | (33)  |
| Strategy In Achieve Harmony Religious Life<br>Nusa Dharma Temple in Bena, South Kuta, Badung<br>By: I Ketut Gunarta  | (41)  |
| <i>Tuturangiana Andala</i> : The Trust Traditional of Makassar Island in Baubau City<br>in The Middle Of Globalization<br>By: Syahrin and Arman  | (49)  |
| Building Cultural Traditions Based on Social Entrepreneurship to Strengthen<br>Religious Tolerance in Indonesia: An Experience from Yogyakarta<br>By: Farsijana Adeney-Risakotta   | (55)  |
| Hindu Concept of Plurality and Religious Harmony<br>By: I Wayan Sukabawa   | (63)  |
| The Harmonization of Religious Life Within The Multiculturalism in Indonesia<br>By: Mujiyono   | (73)  |
| The Dynamics of Indonesian Religion and Culture in a Global Context<br>By: I Putu Suarnaya   | (80)  |
| Ritual Practice <i>Balian Ngansak</i> In <i>Dayak Lawangan</i> Community as The Way to<br>Develop Harmony Religious Life in Central Dusun, East Barito, Central Kalimantan<br>By: Ervantia Restulita L. Sigai                      | (89)  |

|  |       |
|--|-------|
| Religious Reinterpretation In The Spirit Of Postmodernism<br>Towards Indonesia Harmony<br>By: Puspo Renan Joyo                                 | (95)  |
| The Religious Values of <i>Nahunan</i> Ritual of <i>Dayak Ngaju</i> Community<br>In Central Kalimantan<br>By : I Wayan Salendra                | (103) |
| Assemblies Role of Religion to Maintenance Life Inter-Religious Harmonyin Denpasar<br>By: Ni Made Anggreni                                     | (110) |
| Building Multicultural Values in Horizontal Conflicts<br>in Society of Lombok West Nusa Tenggara<br>By: I Wayan Wirata                         | (115) |
| The Tower Of Babel Episode: From Accursed To God's Multiculturalism Blessing<br>(an Exegetical Study of Genesis 11 : 1 - 9)<br>By: Merilyn     | (120) |
| Rejang Dance as Media of Spiritual Intelligence Development on Early Childhood<br>(Towards Harmonious Religious Life)<br>By: Ni Nyoman Sudiani | (128) |

**Living in a Sacred Cosmos:  
Rituals, Myths, Ethics and Science in Indonesia**  
By: Bernard Adeney-Risakotta

**Abstract**

This paper is structured around four Indonesian stories, each of which illustrates a different way of knowing and practicing truth in everyday life. The first story is of a man who performed traditional rituals to gain strength from the spirit of his grandmother to fight injustice. The second is a traditional myth of a young woman married to a mountain god to ensure blessing and fertility for her village. The third story is of two Muslim, Madurese men whose ethical practices led them to expand their understanding of religious and ethnic solidarity. The fourth story is of how villagers struggled to understand the meaning of a major natural disaster, utilizing ritual, myth, religious ethics and modern science. The paper suggests that local traditions, religion and modern science are all symbol systems which can be used or misused for good or evil. The paper suggests that Indonesians are influenced by mimetic, mythic, ethical and theoretic modes of cognition, symbolized by the Axial civilizations of China, India, the Middle East and Europe. All four of these modes of knowing are needed to confront the crises of late modernity. Religious education in Indonesia has an urgent task to form religious leaders who are not dominated by scientific rationality, religious dogma, ethnic myths or traditional rituals, but rather by a creative, contextualized combination of them all.

**Introduction**

I am interested in the “frontiers” between different religions and how religions influence each other. This is partly because I am the product of multiple cultures and religions. My Father was English and my Mother was American. But I was born in China and have lived most of my life in Asia. I first visited Indonesia in 1972 and moved here permanently, 25 years ago, in 1991. Most of my education has focused on the study of religions and politics in Asia. Like many people, I am disturbed by conflicts between religious communities and wonder if Indonesia, my adopted nation, might provide an example of how religious communities can live together, not only in peace, but in genuine respect and honor for each other. I am a Christian, but one of the things I love about Indonesia is that it provides me with continuous opportunities to learn from other religious communities. Therefore I was delighted to be invited to this conference and look forward to learning a lot about Kaharingan and the religions practiced in Central Kalimantan.

This paper uses stories to illustrate different ways Indonesians think about reality, including rituals to maintain balance in the cosmos, myths which are stories to maintain harmony, ethical judgements on right and wrong and scientific rationality to understand nature. Indonesians have created a unique civilization unlike any other in the world, in part because Indonesia is influenced by centuries of interaction with China, India, the Middle East and Europe. All the cultures and religions of Indonesia use all four ways of thinking: ritual, myth, ethics and modern science. But some emphasize one way of thinking more than another. A key for inter-religious harmony is for all religious communities to respect and learn from each other in their different ways of knowing.

Last year my wife, Farsijana, and I were in Bali. Our niece, who lives there, took us to a lovely beach called Tegalwangi, “Fragrant place.” It’s also known as Hidden Beach. We had to hike down a steep path to reach the beach which included fine golden sand interspersed with sharp volcanic rocks. Because she was impressed with the beauty of the place, Farsijana started filming as she hiked down the path and continued after she reached

the beach. We went on ahead. While filming she was unaware that a huge wave was coming. The wave swept her off her feet and flung her against the rocks. Her face crashed into the jagged rocks and she felt great pain. She felt like her whole face was smashed in. After recovering her feet she was surprised to learn that she was fine. She just had a few mild scratches. Even more surprising, she found that after she was “kissed” (dicium) by the rock, suddenly she smelled (mencium) a wonderful fragrance. None of us smelled the beautiful smell of Tegalwangi (the Fragrant place), but Farsijana smelled it after being kissed by the rocks.

From a rational, scientific point of view, I assumed that either her active imagination was at work, suggested by the name of the beach, or that perhaps the shock of the wave and the knock on the head somehow cleared her sinuses so that she could smell the natural fragrance of the place. I was just glad she was not badly hurt. A few days later, we were leading a seminar at the Institute Hindu Dharma Negeri (IHND) in Denpasar and Farsijana shared the story of her experience. One of the Balinese Hindu professors who attended, had another explanation of what happened. He explained that our bodies contain all the elements which occur in nature, including the elements in rocks and in fragrances. He suggested, the elements of the rocks in Tegalwangi were cocok (“fit with”) the elements of rock in Farsijana’s body. Therefore there was a vibration established between her body and the rocks, such that the rocks attracted her to them. The rocks kissed her face (mencium) such that she could smell (mencium) the hidden fragrance of Tegalwangi.

The Hindu Balinese professor used several different styles of thinking in his explanation. First of all he used mimetic cognition. There was mimesis or imitation between the micro-cosmos of Farsijana’s body and the macro-cosmos of the physical world of rocks, ocean and beach. Mimetic cognition is also revealed in the word play between the double meaning of cium, which can mean either kissed, or smell. Secondly, he thought in narrative about the myth of a hidden beach which would only reveal its fragrance to the right person, a person who was kissed by the rocks. Thirdly, the professor also used vocabulary drawn from the symbol system of scientific modernity. His explanation included the idea of chemical elements in the body and nature and the idea of a vibration of molecules that causes an attraction between two objects. My interest is not with what is the true or objective explanation of what happened, but rather with how we human beings can shift between mimetic, mythic and scientific symbol systems to make sense of life. The remainder of this paper will explore these symbol systems by analyzing a series of stories.

### **Rituals and Mimetic Thinking**

While doing research in a mountain town in Flores, a young man told us a story of how the spirit of his grandmother helped him fight injustice. The man was born and raised on land which had been passed down through many generations of his ancestors. He inherited the land, built a house on it and farmed it. A wealthy outsider came and produced documents claiming that the land belonged to him. The case went to court but he had no money to bribe the judge or hire lawyers. Nevertheless he knew this was the land of his ancestors and his by right. Since he would not vacate the land, his enemy hired a gang of thugs (preman) to drive him away. One night they burned down his house and warned him that if he didn’t leave, something very bad would happen to him. The young man prayed to God and did rituals to honor his ancestors. Then he rebuilt a simple house of bamboo and settled with a friend to see what would happen. One day 30 thugs came to drive him off the land. He and his friend were terrified. All they could do was pray. Gradually a very strong feeling came over him. If his ancestors wanted him to have the land, they would have to defend him. Otherwise he and his friend would just stay in their hut and die. He cried out to his ancestors for help. Suddenly a sound like a rushing wind filled the hut. The spirit of his grandmother came and possessed his body. Though he was a small man with no

experience of fighting, he rushed at the 30 gangsters approaching. He felt huge and powerful, invincible. The gangsters must have seen something other than one small man, because they cried out with fear and fled from the land. Since then, no one has dared to bother him.

Whatever we make of this story, it illustrates a sharp contrast between those who live in an impersonal universe and those who live in a sacred cosmos. In an impersonal universe, there are no ancestral spirits or miracles. There are impersonal institutions of law which may or may not deliver justice. Often the strong or the wealthy trample on the rights of the weak. There is not much you can do about it apart from work to improve the rule of law and fight for the rights of the powerless. But in a sacred cosmos, we are surrounded by powers. The powers may be good or malevolent, but they are real. Rituals are needed to maintain good relations with the unseen world and keep the cosmos in balance. Individuals are embedded in communities which include not only the living, but also the dead. Communities are embedded in nature, which must be revered because it is alive with power. Nature ultimately rests in the hands of God. Violation of the laws (*adat*) of the ancestors can bring real physical retribution, like sickness, alienation and death. Even when there is no justice in this life, there will be justice after we join the ancestors, on the other side of the grave.

This story was told by a Catholic, but it could just as easily have been told by a Muslim, Protestant, Hindu, Buddhist, Confucianist or follower of a tribal religion (*agama suku*). Not all Indonesians still live in a sacred cosmos. Modernization in Indonesia is accompanied by increasing religious piety, but also increasing rationalization and “disenchantment”. In the same town where we heard this story, we had an interesting conversation with three prominent, highly educated priests. One affirmed that he deeply believed in the spirits and the power of the unseen world. He gladly performed mimetic rituals which maintain balance with the mysterious powers in a sacred cosmos. The second seemed to “half believe”. He appeared to believe but had some doubts. Perhaps he still lived in a sacred cosmos but did not want to appear uneducated or naïve in front of a visiting *bule* professor. The third stated frankly that he did not believe in spirits or supernatural powers surrounding us. He felt that such beliefs were incompatible with modern education. Nevertheless, he confessed that he still performed mimetic cosmic rituals, for example, a ritual to prevent a bad dream from actually happening, because most of the people would be upset if he did not. The three priests are like a typology of Indonesians from all religious communities: those who fully live within a sacred cosmos, those who half believe but do not find it relevant to their everyday life, and those who have no experience of an unseen world. They may still perform certain mimetic rituals but interpret them in rationalist terms as socially useful.

### **Myths and stories to maintain social structures**

Rituals are practices that reproduce or mimic an imagined cosmic order in order to guard against social and cosmic chaos. Myths, on the other hand, rely on narrative imagination to express the truth of our world through symbolic means. Authentic myths are not falsehoods, but rather stories which reveal the real world as it is experienced by a community. Empirical descriptions of reality only scratch the surface. Myths open up deeper truths. Sometimes they reflect social conditions while reinforcing social structures. The complexity of women’s position in traditional communities is illustrated by the following myth from the island of Pura in Alor, NTT, Indonesia.

It is the story of Bui Hangi, a young woman who became the wife of a god. The villagers believe the story is true because it reflects their own social reality. Bui’s father, Olangki, went to borrow some rice from the village of Reta, because his people were hungry during the long dry season. On his way home, while near the summit of Mt. Maru, he saw a



huge wild boar. He tried to hunt it, and chased it for a long time, but without success. Finally, exhausted and almost perishing from thirst, he thrust an arrow into the ground and vowed that if the god of the mountain would give him water to drink and to irrigate the crops of the village, he would give the mountain god his daughter to be his wife. Immediately water bubbled up from the ground by his arrow and the rain began pouring down. Regretting his rash promise, he returned home. The rain poured down so hard that landslides threatened to bury the village. Olangki figured he better fulfil his promise to the god, or his village might be drowned. So, he commanded his wife to take their daughter to the top of the mountain to be wed by the god. There she disappeared into the mists, while her mother looked on and wept.

After crying and singing her grief, the mother saw a bamboo pole suddenly float to the surface of the nearby lake. She decided to use it as a walking stick to help her descend, since the path was slippery. That night she tossed the bamboo under the house and went to bed. Olangki dreamed that his wife brought home a bamboo stick and it turned into a sacred sword. Sure enough, in the morning he found a sacred sword where his wife had left the bamboo. Anytime he thrust the sword into the ground, water would gush forth and if he did it again the water would stop. This became a key to the prosperity of the village. Olangki knew from his dream that it was a bridal gift (*maskawin*) from the god.

A year later, the village held a festival to celebrate their good harvest. Olangki sent an invitation up the mountain to his daughter, Bui, to come to the festival. She came, bringing her newborn baby, but kept it all wrapped up and forbade anyone to look at the infant. When Bui was dancing with the other women, the "baby" made some strange noises and Bui's mother opened the wrappings. In fact the baby was a large, red, fish with big luscious eyes. The mother was hungry and popped one of the fish eyes into her mouth and ate it. Bui felt her baby's pain and rushed back. She left the village immediately and told her family she would never be able to return. However the village continued to prosper with plenty of food and water.

The social imaginaries associated with women in this myth are complex. On the one hand, the story portrays a painful reality in the people's past. According to Rodemeier's account, even today, old women in the village still recall the time, during periods of famine, when families traded their daughters for food. The father in the story is portrayed as having complete control over both his daughter and his wife. The mother may weep, but she has not power to oppose the decision of her husband. Bui has no choice but to obey her father's decision to give her to the god. Although Olangki may feel bad about trading his daughter for prosperity, there is no hint of moral reproach. In fact it seemed to turn out well for all involved, apart from the baby fish who lost an eye! Women appear powerless before the wishes of men, be they human or god. In one sense the bride is like a slave, sold to the god in exchange for his blessings. She is a sacrificial victim who is later divinized (cf. Girard, 1977).

On the other hand, Bui is very valuable. The god delivers a priceless bridal gift for her. She is the key to the village's prosperity. Without her, they might all die. She is desired by a god and brings rain and fertility. Even Bui's mother plays a powerful role in singing her sorrow and discovering the bridal gift (*maskawin*): a bamboo stick that becomes a magic sword. Perhaps if her mother had not foolishly eaten her granddaughter's eyeball, Bui could have been an ongoing mediator between the villagers and the god. But instead, the direct connection is broken and Bui achieves semi-divine status. The mother is imagined as a weak woman, lacking in proper control over her appetite.

The villagers who recounted the story were sure that the huge wild boar was the mountain god, associated with rain, maleness and potency. Meanwhile they associated the large fish with the feminine power of the ocean, another source of food and fertility. Both are needed to bring prosperity. There is little in the story to encourage an imagination of

gender equality. But the story does embody elements of gender complementarity that are common to many traditional cultures in Indonesia. Women are not autonomous individuals but rather a valuable part of the family unit. They may be powerful, but their power is controlled by men. They need the men to manage their power, while the men need them to make up for their own deficiencies.

The most powerful, traditional myths in Java and Bali are stories from the Hindu epics, the Ramayana and the Mahabharata, as modified to express deeper truths of the contexts in which they are related. These stories appear in many kinds of art forms, from traditional shadow puppet plays to post-modern films, such as *Opera Jawa*, by Garin Nugroho. The enduring popularity of these myths, is another frontier between different religions, as they are used and modified by members of many different religious communities.

### **Moral practices of human solidarity and kindness**

Moral, or ethical reasoning is another way of looking at the world. Mimetic rituals and narrative myths are part of all religions. Similarly, all religions use ethical reasoning. Moral reflection is not only conceptual, theoretical, theological and philosophical. It is also embodied in practices. The practices are not just the application of theory. In fact ethical theory may come later, as reflection on practices (Gutierrez, 1973). The following story illustrates how moral practices in helping strangers, overcame prejudices related to ethnicity and religion.

My wife and I were driving home to Yogyakarta from Bali. To avoid the heat and traffic we chose to drive at night. When we had crossed over to Java, we were passing through an isolated forest at a good speed when I suddenly saw a huge hole in the road. It was too late to avoid it and we hit the pothole full on. Our aging Toyota Kijang shuddered to a stop and would not move. The front wheel wouldn't even turn. I thought we had broken the axle. Since we were far from the nearest town in a mountainous jungle, we set up warning markers and tried to sleep through the rest of the night in the car.

Around 5 AM a small, beat-up truck stopped to see what had happened. Two strong young Madurese men came to investigate what was wrong with our car. We were a little nervous but welcomed their help. After talking with me in Indonesian, they turned to my wife and addressed her in Madurese. She explained in Indonesian that she couldn't understand because she was a mixture of Ambonese and Javanese. They insisted that she was from Madura and suggested she didn't speak Madurese because she was born elsewhere. She repeated that she was not from Madura, but was not inclined to debate with them on her ethnicity. They set to work and after considerable effort were able to remove the wheel, the rim of which was embedded in the metal body of the car. They put another wheel on the car that was able to get us as far as the nearest town. They found a good garage and bargained to get replacement parts for a modest price. We tried to pay them for all their effort but they refused to accept any money. They only continued to insist that Farsijana was originally from Madura.

As a Christian, the experience reminded me of the Biblical story of the good Samaritan who helped a hated Jew lying by the side of the road. These Madurese Muslims took considerable time and effort to help American and Ambonese-Javanese Christians and refused to be paid. Their moral habits, to help a stranger in need, took priority over ethical reflection. So then, why did they insist that my wife was Madurese? Madurese are known for their strong ethnic solidarity, fierce Islamic piety and suspicion of "the Other." In this case, they had already decided to help us because of our need even though we were not part of their in-group. But to justify their generosity, they needed to establish a link which would allow them to include us in their ethnic community. Against all of the evidence they insisted that she was part of them.

One of the paradoxes of religious and ethnic communities is that the stronger their internal solidarity the more likely they are to exclude or even attack those perceived as "other". The same sentiment which may lead a person to great self-sacrifice on behalf of a "sister" or "brother", may lead to intensified antagonism towards someone perceived as threatening their community. Conversely, a cosmopolitan who claims to love the whole world may lack passionate solidarity with a local community. But all religious communities cultivate virtuous practices which extend beyond narrow, parochial solidarities. Abdurrahman Wahid, Mahatma Gandhi and Mother Theresa are examples of exemplars whose moral practices transcended their religious and ethnic communities.

### **Modern science to explain natural phenomena**

The last story illustrates how modern scientific knowledge may serve to complement rather than contradict mimetic, mythical, and ethical ways of knowing. A devastating earthquake hit Yogyakarta in 2006. Six thousand people died and around 300,000 homes were destroyed. Most Javanese in Yogyakarta believe that harmony in society and with nature can only be assured by maintaining a balance between the male power of the mountain to the North, Grandfather Merapi (Mbah Merapi), and the female power of the ocean to the South, the Queen of the South Sea (Nyi Roro Kidul). Many Javanese, from all religions, believe in these powerful beings, although they may offer differing theological explanations to account for their existence. The epicenter of the earthquake was just off the South Coast of Java, so it made sense to assume that the Queen of the South Sea was involved in creating the earthquake. Perhaps the proper cosmic rituals to honor the Queen of the South Sea, had been lacking. Or she was angered by increasing pollution from the rivers, commercialization of the beaches and general degradation of the environment.

Whether or not they believed in Nyi Roro Kidul many religious believers felt that the earthquake was a sign of God's wrath. God was punishing sinful human beings for their lack of obedience to God's law. Whether the earthquake was a direct punishment, a test for the faithful, or a blessing in disguise, many believers saw it as an act of God. Even if Nyi Roro Kidul caused the quake, it was allowed by God and part of God's sovereign will.

A third explanation of the earthquake is the relatively recent theory of plate tectonics. Simply put, the crust of the earth is made up of 7 or 8 large plates, and many smaller ones, which are moving at varying speeds and in different directions. Off the South Coast of Java is a subduction zone where one plate is sliding under another, resulting in a deep trench under the ocean (the Java Trench). The movement of the plates against each other causes earthquakes and volcanic eruptions. According to his explanation, neither Nyi Roro Kidul nor God are needed to explain earthquakes and volcanos. Rather it is simply a natural process of the earth's crust, dating back hundreds of millions of years. In a scientifically conceived impersonal universe, there is no "meaning" to an earthquake. It is just the result of physical processes which are increasingly understood and proved by empirical means.

The first explanation combines mimetic and mythical thinking. The second is theological and ethical. The third is based on modern science. Some people would see these three explanations as alternative or mutually exclusive ways of thinking. But it is possible, especially in the eclectic cultures of Indonesia, to see them as complementary. Mimetic and mythical ways of knowing teach us to seek harmony with nature, balance in our everyday lives and reverence for the great powers which lie all around us. Perhaps the great plates which grind into each other along the South Coast of Java are called Nyi Roro Kidul and Mbah Merapi.

Religious and ethical symbol systems emphasize human agency and responsibility. Disasters should teach us self-reflection on how our lives do not live up to the truth, love and justice which we profess. Whether or not our sins are a real factor which influenced the

timing of the earthquake, the quake reminds us of how fragile is our life and how important it is to live it well.

Science is also a symbol system which is shaped by human interests. There is as much mystery in plate tectonics as there is in Nyi Roro Kidul. Nevertheless, plate tectonics is a powerful theory which explains many things which we did not understand before. Moreover many parts of the theory can be empirically verified. Increasingly science shows us connections between human destruction of our planetary environment and natural disasters. The most powerful example of this is of how human caused destruction of the ozone layer stimulates global warming, which leads to raising sea levels, increased intensity of storms and the extinction of species. We do not yet know if there is a link between global warming and earthquakes, but it is certainly possible.

I do not mean to suggest that mimetic, mythical, ethical and scientific ways of knowing are all equally true or equally helpful in every context or situation. Mimetic rituals may sometimes just deceive gullible people into believing things that are patently false. Myths can be used to subjugate and oppress marginalized groups within a society. Ethical judgments sometimes blame the victim or enslave people within oppressive structures. Religious communities use binary judgements of good and evil, true and false, to polarize the world and create conflict with people who are different. Science is not only source of wonderful new understanding of the natural world. It is also a primary cause of the destruction of our environment and the widening gap between the rich and the poor. Rationalized mastery of the physical world often creates unintended consequences which may threaten the very survival of human kind on earth. Theoretic cognition should be used, not to dismiss memetic, mythic, ethical or scientific means of knowing, but rather to learn from all four as complementary means of knowing.

## Conclusions

For most of recorded history, human beings have used multiple ways of knowing. While using all four types of cognition, the great axial civilizations of China, India, the Middle East and Europe, each excelled in one style of knowing. During the axial age (800-200 BCE), China, under the influence of Confucianism and Taoism developed ritualized, mimetic civilization to a high degree of sophistication. During the same period, India developed an extensive ancient literature of myths and stories, rooted in Hinduism and Buddhism, which are unparalleled. Meanwhile, the Semitic cultures of the Middle East (Judaism, Christianity and Islam), transformed religion into a powerful foundation for law and social ethics. Also during the Axial age, Plato, Aristotle and subsequent Greeks and Romans honed theoretical thought into a sharp tool for both rational and empirical investigation. The four great axial civilizations, with their mimetic rituals, mythical stories, ethical religions and theoretical analysis, all influenced and interpenetrated each other. According to Robert N. Bellah (Bellah, 2011), these four civilizations provided the foundation for building the modern world.

Indonesia was never annexed to any of these great civilizations but is deeply indebted to all four. While proud of its ancient civilizations, Indonesia has never had the world impact of China, India, the Middle East or Europe. Nevertheless, because it has assimilated and synthesized all four modes of knowing: mimetic, mythical, ethical and theoretic, Indonesia may have a modest contribution to addressing some of the great crises of late modernity. These crises include:

1. The domination of Western theoretical modes of thought which treat scientific, pragmatic rationality as the only measure of all truth.
2. A religious reaction of ethical dogmatism, polarization and confrontation between religious communities.
3. The resurrection of fascist, ethnic chauvinism and traditional exclusivism.

4. The environmental crises which threaten to destroy the earth for future generations.

None of these crises can be adequately addressed by only one mode of knowing. I do not know the future. Indonesia may yet be annexed by a totalizing Islamic vision of a monolithic moral society inspired by Middle Eastern Semitic religion. It could also be annexed to a Western dominated vision of scientific rationality in an impersonal cosmos. But I am hopeful that Indonesians will retain their own, unique, holistic civilization which retains mimetic, mythical, ethical and theoretic styles of cognition. The crises of our time require a creative dialogue between different religious communities, including Hinduism and the indigenous religious communities of Central Kalimantan. We need educated religious leaders who are not dominated by scientific rationality, religious dogma, ethnic myths or traditional rituals, but rather by a creative, contextualized combination of them all.

The Indonesian Consortium for Religious Studies (ICRS), where I teach, is based on the conviction that religious leaders need to learn from each other. They do not need to agree with each other or achieve consensus on what is "true religion". Rather they need to honor and learn from their different ways of knowing. ICRS is sponsored by a multi-religious university (Universitas Gadjah Mada), an Islamic University (Universitas Islam Negeri Sunan Kalijaga) and a Christian University (Universitas Kristen Duta Wacana). We have had Hindu and Buddhist applicants and professors, but we need more input from our Hindu, Buddhist and Confucianist brothers and sisters. I hope that one or more of you will come and enrich our community.

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## The Diversity of Religion and Culture : Existence, Actualization, and Integrity Perspective of Hindu Philosophy

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### Abstract

This paper be titled of 'The diversity of religion and culture : existence, actualization, and integrity perspective of Hindu philosophy. About religion that exist six of religion like as the Islam, the Christianity, the Catholic, the Hindus, the Buddhist, and the Konghuchu. In the context of culture so exist so many various of culture in Indonesia like as culture of Jawa, culture of Bali, culture of Kalimantan, culture of Sulawesi, culture of Sumatra, culture of Papua, and so on. In the actualization of religion so any human mankind according to each religion so human mankind for worshipping to the God for requesting well being in the human life of each of as the follower of religion. So in the context of actualization of culture that is so any people have chance for to make any kind product of culture for making easy the human life and to get progress about the develop of the culture. Then in the context of integrity of religion or named the *Dharma* according to Hindu philosophy, that religion so for making any follower of each religion become the religious person and become be quality person which obedient or submissive to the God or the *Ida Sang Hyang Widhi Wasa* or the *Ranying Hatalla Langit*, and in the holy book the *Veda* named the *Brahman*. Thus in the context of culture that integrity of culture for making very good of result any culture and be useful for any people as the user of product culture or named the *Sanskriti* according to philosophy of Hindu.

**Key words : Diversity, Religion, Culture, Existence, Actualization, Integrity, and Philosophy**

### Introduction

The speaking about the diversity of religion and culture in this writing that are mean the religion of Hindu also about the culture of Hindu. About the Hindu religion can explained existence of Hindu religion also about the culture of Hindu in Indonesia. Furthermore about the religion and culture also explained matter of actualization by human mankind. Otherwise about other description more namely about integrity between matter religion and culture special both according to Hindu perspective. More explain about religion and culture perspective of Hindu philosophy that are very important for description in this paper, for more discover about its both.

In meaning of religion namely '*dharma*' in Hindu philosophy that is as the resource of the true for human mankind of Hindu. Term '*dharma*' that mean as way of life for humanity for Hindus. Also '*dharma*' as the resource main spiritual for making humanity Hindus become be quality in the life. Otherwise that culture mean as the resource of activity for human of Hindus, because culture must do and always real become the result of activity of any people of Hindus. People of Hindus without activity so nothing for getting the result. That mean namely the culture must do action really by working called '*karma*' in philosophy of Hindu. By dynamic of work and always work supported by believe to the God named *Ida Sang Hyang Widhi Wasa* or by Hindus in central Kalimantan called the *Ranying Hatalla Langit*.

Diversity about religion and culture according to Hindu philosophy that are religion with basis of believe called the '*sraddha*' but the culture by basis of creativity named the '*karma*'. About religion and culture have diversity really, but both have similarity that are religion and culture same about purpose namely for making human of Hindus be to reach to success and realize to be happy in really in universe called the '*jagathita*' and also attain success for also achieve be happy in the heaven called the '*svarga*' also the '*mukta*' or the

'*moksha*', that mean of that the '*mokshahita*'. Thus both between religion and culture have diversity but also both have similarity like described above.

In the Hindu religion have five kind believes called the '*panca sraddha*' like as : the *Brahman sraddha* namely the Hindus must believe to the God or *Ida Sang Hyang Widhi Wasa* or the *Ranying Hatalla Langit*, the *Atman sraddha* mean also all of Hindus should believe to the any soul of life named the *Atman*, then also believe to working have result called the '*karmaphala*' namely any working so any result good or not good, later as the four believe named the '*punarbhawa sraddha*' so that mean if any people not incarnation more so to make going to the heavenward named the *svarga*, otherwise if not good action in the life in the world so will be got bad result called the '*naraka*'. By decision of God who are already got the '*naraka*' so must return back for life to the universe for revision any attitude or any misbehaved already has done for life before time. So as the five believe for Hindus people according to the philosophy Hindus namely the '*moksha*' that mean viz. any Hindus will be got heaven named the '*svarga*' and be integrated to the God of the *Siva* named to reach the '*mukta*' or called the '*Moksha sraddha*'.

Term of culture from word of Sanskrit language its from word *budhi* and *daya* so mix both term become one word viz. the "budaya" that mean from intellect increase of good working, because the '*budhi*' that mean soul as the resource of intellect, then '*daya*' that mean creativity and any practice or working in the Hindus called the '*karma*' by the *budhi* and by the '*daya*' or the *karma*, so become 'budaya' that mean culture in English term. Thus between the religion and culture according to the philosophy Hindus equal have mean for making humanity of Hindu for making the high purpose namely going to the God called the *Siva* that mean place of that named the '*Sivaloka*'.

### **The Diversity of Religion and Culture According to Philosophy Hindu**

The religion and culture so exist in anywhere in the world, then in Indonesia country so the religion and culture also appear in elsewhere in area of Indonesian. Appeared of religion and culture with same performance according to philosophy Hindu, wherever the Hindus exist and also that culture also exist. Nothing for different performance, because the existence of religion to be framed by the culture, this one understanding must to know by any one, especially by the Hindus. More description about existence of religion and culture so please a few explanation follow as next explain.

### **Existence of Religion and Culture (described about existence religion & culture)**

This description about the existence of religion and existence of culture. A glimpse explanation can a contribution for discuss in this seminar like as below.

#### **Existence of Religion**

In the fact that present time now exist some religions namely the Islam religion, the Kristen religion, the Catholic religion, the Hindu religion, the Buddha religion, and the Konghuchu religion. Each of religion exist in any area in any island of country Indonesia, like as in Jawa island, in Sumatra island, in Kalimantan island, in Sulawesi island, in Bali island, in Lombok, island, in Ambon island, in Papua island, and so on. So between five religions exist until nowadays so in condition peaceful and safe. That mean of any religion has following by any follower with full believe and full understands. Between one religion and another religion really different religion but same purpose namely for making any follower become peace in any life. Nothing for any broken for internal life and also for external life. Because all of religion although different name of religion but in condition believe to the God same believe to the God despite name of God different like as are name *Allah* by follower of Islam, name *Ida Sang Hyang Widhi Wasa* for follower of Hindus, the

name *Yesus Kristus* for follower of Christian and follower of Catholic, by name the *Buddha Gautama* for follower of Buddhist, and so on.

### **Existence of Culture**

About existence of culture in Indonesia country so exist in anywhere and able for adapt to any area in Indonesia because any culture adaptable to existence of any religions. Thus like in Kalimantan island so now exist any religions and any culture, because any people have religion and have culture, but about culture that any people also adapt for following of kind culture apart. Like in Kalimantan island although any religions exist so as the main culture named culture of Kalimantan but supported also by the existence of any culture from the any people as the follower of religion. The religion follower of Islam from Jawa island so have also the culture of Jawa, also the follower of the Islam from Sumatra also have culture from Sumatra island. So any people have chance for develop of religion self and also develop of the culture self and also following of culture of local appropriate condition of local wisdom, in philosophy Hindu called the '*desa kala patra*' that mean which adaptable with place timing and condition of the same place or local condition. Cannot any people forgetting of existence of culture self and also cannot forgotten of local culture. Otherwise also cannot forget for in the self religion, but about of other religion must tolerant for deferential and always respect with one follower until all follower of any religion, so must harmonious and peace together all follower any religion, and in the philosophy of Hindus called the '*santih*' or also called the '*santa jagathita*' that mean of term word of '*santih*' mean peace, also word '*santa*' mean peace, the '*jagat*' mean universe. So all peoples of Hindus must for making condition peace and harmonious daily. So the Hindus wherever stay must perform attitude peace and peace to any people internal and external religion. Not only just a little peace but must by the supreme peace called the '*parama santih*' that mean for making peace to any people, any place, and also next time in condition in the dead time until going to the heaven or the named the *Svarga*, in the philosophy Hindus called the *Moksha* is the peace in the *Siwaloka*.

### **Actualization of Religion and Culture**

This explain about the actualization of religion and actualization of culture, so a glimpse explanation for as preface and contribution for discussion by any participant of this international seminar viz. at below.

#### **Actualization of Religion**

Principle of actualization the religion of Hindu according to philosophy of Hindu that human being of Hindu perform believe to the God with ceremony by ritual holy called the '*Yajna*' mean that a ceremony by Hindus with using of sacrifice. In the fact that any ritual can do by Hindus agree with ability of human mankind of Hindu. The Hindus always believe to the God named the *Ida Sang Hyang Widhi Wasa* or the *Ranying Hatalla Langit* it is special term name of the God in language local in central of Kalimantan namely the *Sangiang* language. In the fact also that if do pray to the God non only in the temple named the *Pura*, but also do pray by Hindus in the holy places local holy places called the '*Balai Basarah*'. And in central Kalimantan especially in Palangka Raya city can to pray by Hindus in any holy places like in the temple of the '*Pura Pitamaha*' in Palangka Raya city, in the temple of '*Pura Dalem Prajapati*' Palangka Raya city, and in the temple of the '*Pura Sali Paseban Batu Tangkiling*' Palangka Raya city. Then for Hindus can also to pray daily in the another temple of local temple called the '*Balai Basarah Tambun Bungai*' located there in the street of *Tambun Bungai* Palangka Raya city, also in the *Balai Basarah Kereng Bangkirai* Palangka Raya city, also in the '*Balai Basarah Tampung Penyang*' located in the street of *Goerge Obos X* Palangka Raya city as the temple for Hindus human mankind in area campus Hindu college named the *STAHN-TP* Palangka Raya city central of Kalimantan.



Especially for Hindus mankind as private purpose can pray in the temple personal named the *'Sanggah'* or also can pray in the private temple called the *'Sandung'* or the *'Karamat'* and other term as local wisdom in central Kalimantan. Not only in the temple can praying daily by the Hindus but can also do praying in every home by Hindus because in the any house have a holy places by the holy room completed by holy shrine called the *'Palangkiran'* and in local term by named the *'Antang'*. So everyone can to worshipping everyday in the special temple in the home alone namely in the ahead of the *'Palangkiran'* or in the ahead of the *'Antang'*. That mean is any people of Hindu in condition everybody can do worshipping by alone in home self. About actualization of religion by Hindus in Palangka Raya city no any problem because any people of Hindus have holy places separate. Thus also for other human mankind of another religion have holy places named the mosque or the *'Mesjid'* for human mankind of Islamic, also for Christianity and for human mankind of Catholic named the church or the *'Gereja'*, for the human mankind of Buddhist named the *'Vihara'* and also for human mankind of the Konghuchu it is holy places named the *'Kelenteng'*.

### **Actualization of Culture**

About actuality of culture there are in central Kalimantan so any kind of culture. So very popular culture named the culture of Kalimantan. So in the island of kalimantan exist so much kind culture in the context of religion like the holy song named the *'Kandayu'*, also called one of its namely the *'Kidung'* then in the Hindu philosophy called the *'dharmagita'* its mean viz. the holy song of Hindus human mankind. So other of culture exist in the context of agriculture named the *'Manugal'* located in the rice filed named the *'Napu'* and in the unirrigated agricultural field named the *'Pamatang'*, so in term of Hindu philosophy called the *'warta'*. In the context of architecture exist culture named the *'huma betang'*. In the context of trading have culture named the *'badagang'* and son on so much culture exist in society of the *Dayak* ethnic. So in the Hindu philosophy that culture named the *'Sanskriti'*, in the context economy named the *'Artha Sastra'*, then any kind of culture so for making develop life for human mankind of Hindus. Thus the culture always by basis activity and creativity characteristic dynamic and progressive and in the Hindu philosophy have concept named the *'atita wartamana nagata'* that mean condition time of long ago, in the nowadays, and in the future time.

In the existence of culture so any product of its like as handicraft, home industry, product carnelian called the *'batu akik'*, also any product culture called the *'lampit'*, the culture of food like the special vegetarian named the *'umbut'*, the vegetable culture also of the *'kalakai'*, the sop of fish named the *'patin'* food, and so on of any meals special product in central Kalimantan. Another culture also exist like as the transportation culture called the *'ketek'* or the *'klotok'*, in the modern time called the speed boat can operate in the river or named the *'nadhi'* in the philosophy Hindu term. In the context of the gardens affair or the horticulture also be exist care of any kind of plants of flower for making beautiful of any area in home, in office, in area of city, in campus, in hilly area, in area of road, in area market, and other so exist very nature and harmoniously, in the Hindu philosophy called the *'Udyana'*. Develop in the existence culture can help also develop of dynamic of religion, because existence of religion needed contribution some material for using performance of religion, like the technology for firing of the body dead called the *'Mertyu'* so necessary material with type of crematorium, in the philosophy of Hindu term of its named the *'Yama Raja'*. In the context of education that the culture study most important for develop of any generation of Hindu by level of education called the *'Pasraman'*, that mean any children and student as generation in Hindus must for study for making intellect and progress in the condition learning that called the *'Brahmacari'* phase according to term in Hindu philosophy.

## **Integrity of Religion and Culture (described about integrity religion & culture)**

Some description about the integrity of religion and integrity of culture, may be can for contributed like as the explanation for material discussion by all member international seminar in this moment like as explain below.

### **Integrity of Religion**

About the integrity of religion according to Hindu philosophy that is for produce new generation of Hindu be quality, also for achieve new generation vehement, honesty, responsible, obediently, loyal, hospitable and friendly. So in the term of philosophy Hindu called cadre which the '*suputra*' and the '*suputri*', that mean the cadre for continuity of old generation in family, in the society, and as the leader bright, dandy, and brilliant for the future time in the context nation of Indonesia. Not become cadre so exhausted, weak, and unready for struggling for making develop and progress of the religion of Hindu. As the new generation of Hindu so must have good vision and also good mission. In the context of integrity of religion I think so any religion have ambition for continuing program of religion for making better in the next time. Not so only better but may be for making the best in any perform of programmed for the sake of progress of the integrity of religion.

The dynamic of progress about integrity religion also by evidence of the human mankind of each religion that already have follower ready for do and perform activity religion like as to pray daily diligent for worshipping in the holy places of each, like as in the mosque for the '*Muslimah*' and the '*Muslimin*', in the temple or in the '*Pura*' for human mankind of Hindu by to pray the '*tri sandhya*', in the Church or the '*Gereja*' as holy places for to pray by Christianity and human mankind of Catholic, in the '*Vihara*' for pray of Buddhist, and in the '*Kelenteng*' for to pray of human mankind of Konghuchu religion. Diligent for worship as the evidence for follower each religion as evidence the integrity religion for respect of God each like as trusted. Then for Hindus also do and diligent for serve sacrifice in the form of the '*Yajna*' daily to God that mean the '*Dewata-Dewati*' by sacrifice of the '*Dewa Yajna*' and to all of manifestation of God, also respect to the human being by sacrifice of the '*Manusa Yajna*', also honorable to the ancestor named the '*Pitara-Pitarii*' by sacrifice named the '*Pitara Yajna*', so also be respect to environment in condition really and unreality or the '*sakala niskala*' as the meaning according philosophy Hindu. Last be respect also to the holy man for the priest of Hindu named the '*Resi Yajna*' with form of the sacrifice, so all kind of sacrifice totally five sacrifice called the '*Panca Yajna*'. So as the Hindus in the identity really, but most important for it that must diligent for worship to the God in the temple, where any temple and wherever staying.

### **Integrity of Culture**

Integrity of culture also important as the material discussion for more transparency knowing by public especially for intellectual in the religion each also for knowing by cultural observer in the context of national and of the world. The integrity of culture not only important material for discuss, but most important for application and implementation of any concept and product of culture apart. The culture also not only produced, promoted, selling, and enjoyed by pleasant, if not be respect to culture so become useless talking about integrity of culture. Thus, the integrity of culture must any people have appreciate about existence of culture and also about integrity of cultural. So much product culture already produced by people of the worlds, like as the culture in the context of education, agricultural, communication, transportation, economic, the culture for religion, the culture for humanity, the culture in the context for trading, and so on, then that any culture already produced really, but most necessary for its namely for implementation any product culture by protecting according to a decision with basis regulation of government local and government of national, if possible also be protected by regulation of international law. Because so much of product of creativity culture without protected of law like rightful authority patent.

The supreme or glorious of culture really not meaning without protected by law legalized. Because any culture also no value integrity for owner also not value for the public which appreciative to integrity culture, if existence also integrity culture without effort

protected, conservation, and revere or respected to the any culture. So any people must love to any product of culture. Otherwise not only as the lover of culture but also can become creator of culture. With reason for dynamic of any culture so must any people for creative for working by profession of each and in the Hindu philosophy so any human mankind of Hindus must do and do professional and responsible called the 'Karmani' and nothing become people lazy, faint person, weak individuals, and the people not in accordance with the rules of society, that mean according to Hindu philosophy called the 'Akarmari'. Please do concept of the 'Akarmari' alias diligent working for making success and progress in the human life by basis religion and culture.

## Conclusion

The religion and culture have diversity namely that religion and culture both have existence, actualization, and integrity. The existence of religion by basis of believe of the any follower to the God and existence of culture by basis of creativity of the any people. The actualization of religion with diligent of follower for worshipping to the God, then actualization of culture by any people as be active for making any variety of culture with the result that culture become dynamic of culture always develop along periods. Then also in the context of doctrine of each religion that teach of human mankind of each religion also for obedient utterance of God as the name each of religion. Then integrity of religion for making the human mankind of any religion that are become be quality also for making the human mankind the best in the society of local and national and ready subjugate to nation Indonesia. Otherwise the integrity culture that for making quality of any culture become always exist to along era and be purpose and rewarding to any user of product culture, also whatever of kind product culture can useful to member of society in Indonesia country and in elsewhere in the world.

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**Consideration about Religious Diversity and Religious Conflict in Indonesia through  
Comparing with Phenomena in South Korea;  
In the perspective of historical and statistical, based on previous studies**

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**Abstract**

The difference of culture and traditional custom occurred in isolated situation due to location, language and religion. But huge changes of this era have destroyed strong walls of location, language, and religion which were blocked between people groups. However, always conflicts happen between the groups who want to change and another who are against it in human societies. One of struggles appears in the type of religious conflict. In this point of view, the serious challenge against religion and tradition custom, which include traditional arts and virtues, already begins and getting more fierce. South Korea is an Asian country which has diversity in religion, traditional culture, and custom like Indonesia. Of course, religious conflicts and struggles happen in South Korea also. The writer of this article is trying to analyze it in three ways: the first, through the historical back ground of Korea for finding the reason of religious diversity and for learning the lessons through the studies about inflow of major religions in Korea and process of its growing up and declining; the second, through researches from some organization and scholars, the writer of this article tries to find some ideas and references which can be applied in the context of Indonesia; and finally, some suggestions will be drawn through comparison of phenomena from two countries.

As a conclusion, Religion has to properly reflect its own truth and lessons on the society for proving its own value. And all of believers in each religion have to put their identity as a citizen of the country or the society on higher than identity as a follower of certain religions. Governments should be careful in interference the internal matters of religion, should keep fairness in conflict between religions, and should avoid lukewarm attitude so that can prevent expansion of the conflict. All political parties should respect religions and let it go alone for own activities rather than use it for their political purposes. At the same time, religion should also keep its original position and should prevent to yield to the temptation for political power and any benefits through collusion with politics.

**Keywords: Diversity of Religion, Religious Conflict, Harmonization in Societ**

**Introduction**

The religion is one of the factors that consist in culture. It is impossible to clearly divide religion and culture and to separate it one from another, like expression of Paul Tillich, 'Religion is the substance of culture and culture is the form of religion'; even though somebody says 'culture and arts of any country developed in dimension of religion' is not going too far. Although it was born from religion, most of the case, the religious character of culture and arts already washed out and has remain edonly as common culture in human life<sup>1</sup>.

The difference of culture and traditional arts occurred from isolated situations due to location, language and religion. Indeed, it can be described that linguistic, areal, tribal, religious isolation became a good soil for forming and growing of certain cultures and traditional arts. But remarkable changes have come and destroyed strong walls of location, language, and religion, which were blocked between countries or areas before. Therefore,

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<sup>1</sup>김정수, "우리나라종교정책의문제점과개혁방향에관한고찰"(한양대학교,2012)

the desire of certain society, such as a religion or a tribe, which doesn't want to lose the heritage of tradition and religion, breaks out and makes a lot of struggles against reality of modern society. And one of the struggles appears in the type of religious conflict. In this point of view, the serious challenge against religion and tradition includes traditional arts and virtues already begun and getting fiercer.

There are always people who worry about extinction of their tradition and traditional custom in any generation. But in the objective view point, tradition is not extinct but change with another tradition. Culture is not extinct but change with another culture. Usually, people are worried that tradition might be lost, but tradition was substituted with another one in history, even though the result of exchange is not always positive. For example, even if a certain society does not follow their traditional funeral, it doesn't mean that the funeral system is already gone; it only substitutes the alternate, which is another kind of funeral tradition. Without this kind of view point, it means we are still keeping the view point of adherence of traditional customs without any compromise: the conflict already start up from in the mind of people in the society.

Some of the cases of religious conflict occur from the situation combined from religion and traditional custom. Because of anxiety about extinction of religion from change of tradition, or on the contrary to this, anxiety about extinction of tradition custom because of the change of religion, it could become serious source of conflict. It could also threaten the safety of the whole society and it must be a misfortune for them.

South Korea is an Asian country, which has diversity in religion, traditional culture and custom like as Indonesia. Of course, religious conflicts and struggles also happen in South Korea, but fortunately, there was no case of that kind of conflict blowing bigger and became a serious violent dispute until this time. So the Korean society regards trouble in religion as a local conflict or as a private one which was just concerned by a related group. Until now, there was no the case, which the whole society worries about and is threaten by religious conflict in South Korea. It is rare to quarrel with neighbors about religion or tradition in their daily life in these days. It seems like that most people feel that the religion and tradition are not any more attractive topics.

It is not strange that people living in a certain circumstance could not understand outsider's perspective, because they are accustomed in their own life style. In case that most of Koreans visit in Indonesia and look around villages consisted with same religion believers, might feel strange, but most Indonesians could not feel like Koreans. Something very familiar with insiders gives different impression for outsiders because perspective and experience of them are quite different. So perspective of outsiders sometimes can help to solve some problems of certain society.

Perspective of Korean is not completely same with perspective of Indonesia, some portion of it might already be influenced by background of historical, geographical, and social cultural uniqueness. For all of these reasons, the writer of this article would like to introduce the phenomena of Korea in field of religious conflicts and diversity of it for giving insight to solve this kind of social problems with an earnest wish.

The main concept of this study are the following: the first, it will range over historical back ground of Korea for finding the reason of religious diversity and catch the lessons from entering of major religion in Korea and process of its growing and declining. History is our teacher who can teach a lot of lessons, because even failed history also can give us advice for keeping us against same kind of failure. The second, some cases of religious conflict in Korea will be introduced with previous researches which were already reviewed. Actually this kind of study was continued also in South Korea same as Indonesia did. Only the major researches will be arranged and will be introduced in this time. The third, some suggestions will be emerged through comparison of phenomena from two countries and situation of it. It

might be already some research in this theme but the writer of this article wish come out more studies on this theme near in the future.

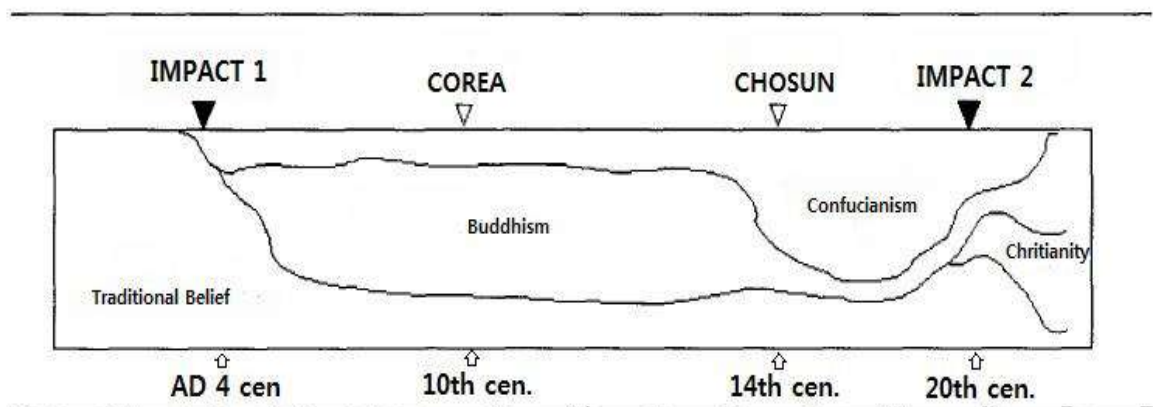
Lastly, this article concentrated more on give broad information and wide perspective for readers than make argues or debate on it, and dedicated for Indonesians who has diversity of religion and traditional custom could accomplish more peaceful and harmonic society.

### History of Various Religions in Korea

Most countries are already disposed in the condition of diversity of religion and culture because of the increasing opportunity of communication, transportation, and opening their doors for other countries and also chances of travel, immigrant to other country in this era. But there is a big gap between statistical diversity of other countries and historical diversity like Indonesia. Because of diversity in Indonesia, which is not occurred by immigrant but the result of history, there is a rising up and falling down movement of many kingdoms in various provinces through long range of time. This is quite same case within Korea.

[Picture #1, History of Religion in Korea]

### History of Religion in Korea



The picture above is showing well what the relation between religion and history was<sup>2</sup>. 'Impact 1' in the picture above is the age that Chinese letters adopted in area peninsula Korea at the age of three kingdoms; 'Baekje', 'Silla', and 'Koguryo', around on AD 4<sup>th</sup> century. And also Confucianism was introduced and was spread in the intelligent group and political leaders in three kingdoms in Korea. And using Chinese Letters bring on inflow of Confucian scriptures and Buddhist scriptures to Korea. Then Confucianism influenced intelligent classes and politic leaders and Buddhism spread to ordinary people as a religion. And later on kingdom of 'Silla' conquered other two kingdoms and it alone ruling whole Korean peninsula on AD 7<sup>th</sup> century. Composition of religion shows very stable from 4<sup>th</sup> century until 14<sup>th</sup> century before 'Chosun' dynasty begins. It consists with Confucianism, Buddhism and traditional belief. So the majority religion in Korea at those ages was Buddhism. Kingdom of 'Silla' collapsed and replaced by 'Corea' dynasty in 10<sup>th</sup> century. Even the dynasty already exchanged but the belief of people wasn't changed, because Buddhism didn't involve in politics. And people still didn't feel any needs of new religion which could replace it. Even dynasty already exchanged, new political leaders respect Buddhism as well and the existence of Confucianism also kept going on.

<sup>2</sup>윤이홍, "한국종교사의 이해; 고대에서 고려조까지" (서울대학교, 2002)

But after 'Corea' dynasty fall down in the 14<sup>th</sup> century, 'Chosun' dynasty suppressed Buddhism but promoted and respected Confucianism as a national policy. 'Corea' dynasty collapsed on account of depravity of Buddhist leaders and corruption of royal family. And it provided the legitimacy to find new dynasty, 'Chosun'. So they adopted Confucianism as basis of philosophy and also as religion of new kingdom for substitute of Buddhism.

Era of 'Impact 2' on the picture #1 is the modernization age of Korea along with falling down of 'Chosun' dynasty on around 19<sup>th</sup> century. And Korea was colonized by Japan in year 1910. Korean people were disappointed at Buddhism and Confucianism, which couldn't protect their kingdom and couldn't take a role as the anchor of the people. At that time, there was a movement in eager to change; the first movement is attempt from traditional faith for affirming as formal religion from primitive form. And another is inflow of Christianity from western world. Actually, the bigger impact was inflow of Christianity. Christianity, which was introduced together with western culture and civilization, takes role not only as religion but also contribute modernization of Korea at those days.

After Japanese colonial age and Korean War, the situation of religions in Korea represent some changes like as; the first, Confucianism regarded by most of Koreans as philosophy or culture so that already finishing its part as a religion. Actually, most Koreans don't recognize Confucianism as a religion in these days. And the second, Buddhism, walking on the way of declining but success is coming back as a major religion in Korea when the society already get stable and safe. Christianity, including Protestant and Catholic, shows remarkable achievement and also contributed to the modernization of Korea in the field of politic, social, cultural, etc.

Inflow, growing, and declining of religions in Korea always goes together with cultural and political big waves in history. When religion could not take a role as a spiritual leading function and put itself into corruption, it can be verified in history that it become major factor for rebuking confusion and social up heaval. Therefore Korean religion and culture is vestige of history of last ages, which remained in present era. Religion and culture are historical heritages which is maintained and changed in flowing history. In these reason, the termination of religion and culture means discontinuation of history and such a valuable heritages of history already fossilized.<sup>3</sup>

Disputes over the world include Middle East area and problems of refugees are not only a concern of a few countries related but become a big issue of all nations. And it is expected that will influence situation of the world in social politics, and also economy within one or two decades, but nobody couldn't predict it with confidence. And also there is worry about acceleration of religion declined because of hatred and repugnance against religion through disputes due to religious conflict. Improvement of communication and transportation influenced the world until now, but strengthening immigration laws and regulation might make big changes in future world.<sup>4</sup>

According to research through Korean history, it was proved that unconditional resistance and opposition against any changes from outside of society brought weakness and collapse of traditional social politics system. At the end of 'Chosun' dynasty, they declared 'policy of seclusion' to protect their vested interests, traditional custom, and socio-politic system at the end of 18<sup>th</sup> century. As a result of it, Korea had fallen behind in field of politics, militant, economy, social on the competition with other countries. And finally sovereignty of dynasty was captivated by Japan in 1910 and suffered long hard time below colonization which continued for 36 years. Indonesia is also one of the country still encounter challenges in these days. Even though the type of attack has deferent shape, the

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<sup>3</sup>정갑영외, "다종교사회에서의종교간화합방안" (서울, 한국문화정책개발원, 2000) P35

<sup>4</sup>최진우, "난민위기와 유럽통합"(한양대학교, 2013)

movement of change is continuously strong. So, Indonesian society has to response more wisely to decide for receiving and denying new waves of culture, world views from outside.

As already mentioned above, tradition was born from the situation of geographical, linguistic, ethnic isolation, and has the character that could be substituted alternatives. Therefore every ethnic group or society needs to preserve and maintain its own tradition and culture. But usually that kind of effort needs social expenses for it. For example, it needs operating special school for teaching traditional music and dance, play, and also should be supported opportunity for performing to the public. The way of obstinately closing the door and protect its own tradition is not effective solution, because of its expenses. Anyway this kind of expenses is not self sacrifice at all. Because well preserved traditional culture could be an important element that has great value in tourism and cultural industry. Religion that is already free from the burden of duty over tradition can be arranged only in the section of belief, ethics, and values that includes worldview. It seems difficult that religion keep control all range of tradition, culture, arts together with belief in this age, not like previous ages. So some portion of it should be divided and share responsibility with society or local, central government.

On the matter of 'dynamic of diversity of religion and traditional custom', we should consider this proposition first, which is 'diversity is better than uniqueness always'. Actually the uniqueness will be more helpful for fast achieving certain goal in compare with the condition of diversity, because uniqueness can reduce the time for discuss and make consensus in society and also can prevent conflict so frictions on the process of work, but the condition having diversity has other kind benefits, such as it can help to check something with many perspectives, even though its process might be still slow. Situation in Korea after Korean War present itself more on uniqueness than diversity in its society, not only on the field of economy but also the whole thoughts of people. And it can mobilize huge achievements in economy development from 70s until 90s. But most values of tradition, and culture, which has been handed down demolished by development logic and most people's perspective were controlled by it. Their spiritual ideals and sincere faith were depreciated at that time. As the result of it, Korean economy was growing up rapidly, but it shows serious side effects due to lack of guidance about social problems. Both of it, diversity and uniqueness have strength and weakness, and the attitude weighted on one side would make problem later on and might bring side effects. As an extreme example of it, the rate suicide in Korea is the highest in the world for these 10 years<sup>5</sup>. This is a quick illustration of maximization of materialism and concentration on economic development of society, which destroyed values and brought spiritual impoverishment.

### **Religious Conflicts in Korea**

Korea is in multi religious situation which consists with various religions such as Buddhism, Protestant, Catholic, and others. It is so unique and difficult to find same case like situation in Korea in the world religion history<sup>6</sup>. Because western religions and oriental religions coexist and foreign religions and local religions still coexist in Korea, furthermore there is no certain religion as the majority in society of South Korea. So, it can be called 'typical multi religious situation'<sup>7</sup>. And even there were conflicts when certain religion was

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<sup>5</sup>연합뉴스, 한국자살률 11년째 OECD

1위... "무섭고 참담", (<http://www.yonhapnews.co.kr/bulletin/2015/08/30/0200000000AKR20150830038000033.HTML?input=1179m>, Agst 2015)

<sup>6</sup>류성민, 종교다원주의와 종교윤리 (서울, 집문당, 1994) P109

<sup>7</sup>안국진, 유요한, '한국내종교갈등및종교차별상황극복을위한제언' (서울대학교, 2012: 189)



introduced in Korea, and also still there are struggles because of differences of doctrine and ritual reason, comparatively maintain peaceful coexistence until now. So, it might be meaningful trial that the research on it through various ways we can, like using statistics, case studies in Korea upon this theme.

First, the table below shows the trend of religious population in last 15 years.

[Table # 1, Religious population trends during year 1885-2005]

| Religion   | 1985       |      | 1995       |      | 2005       |      |
|------------|------------|------|------------|------|------------|------|
|            | number     | Rate | number     | Rate | number     | Rate |
| Buddhism   | 8,059,624  | 19.9 | 10,321,012 | 23.2 | 10,726,463 | 22.9 |
| Protestant | 6,489,282  | 16.1 | 8,760,336  | 19.7 | 8,616,438  | 18.3 |
| Catholic   | 1,865,397  | 4.6  | 2,950,730  | 6.6  | 5,146,147  | 11.0 |
| Etc        | 788,993    | 2.0  | 565,746    | 1.3  | 481,718    | 1.0  |
| Total      | 17,203,296 | 42.6 | 22,597,824 | 50.7 | 24,970,766 | 53.3 |

If any Koreans want not to have any religion, it can be allowed by government. This kind of religious freedom is different with policy of Indonesia. According to the table above, the portion of having religion increased every time, it shows 42.6 % in year 1995, 50.7 % in year 2000 and 53.3% in year 2005. It says the population who has religion have increasing trend so far. This is the result against the opinion that some says 'religion will decline and will be extinct in the future'<sup>8</sup>. And it proves that there is no certain majority religion more than 50% from the number of total. So, it also means if there are no efforts for peaceful coexistence, this kind of multi religious situation couldn't be achieved at all.

The table below shows major religious conflicts that happened in Korea after Korean War.<sup>9</sup>

[Table#2, Religious Conflicts in Korea]

| Victim      | Protestant | Buddhist | Catholic | Confucian | Traditional | Government | Society |
|-------------|------------|----------|----------|-----------|-------------|------------|---------|
| Assailant   |            |          |          |           |             |            |         |
| Protestant  | 9          | 2        | 1        |           | 3           | 11         | 10      |
| Buddhist    | 1          | 10       |          |           |             | 14         | 2       |
| Catholic    |            |          | 1        |           |             | 6          |         |
| Confucian   |            |          |          |           |             |            |         |
| Traditional |            | 1        | 1        |           | 3           | 2          | 4       |

     : Conflict internal religion           : conflict between religion and government

Remarkable trend in this table is that conflicts in same religion occurred of higher frequency than conflicts between different religions. And also troubles in religion and government happened more often than conflicts between different religions.

According to Jeong Gap Young's analysis, as a reason of religious conflict can be indicated exclusionism and reductionism in religion but more serious one is lack of

<sup>8</sup>윤승용, 현대한국종교문화의 이해 (서울, 한울, 1997) P20

<sup>9</sup>정갑영외, "다종교사회에서의종교간화합방안" (서울, 한국문화정책개발원, 2000)

understanding and unreasonable decision from each other. As a solution of this kind of problem, the society should prepare principal of dialog between religions and should hold periodical meeting of each religious leader's. And also public campaign about cultural value of each religion should be conducted. Also attitude of government and policy can be pointed out. It can be happened in a few kinds of type such as; a. government deeply intervenes in internal problems of religion itself and is misunderstood as suppression on certain religion, b. unfair law enforcement from government makes trouble again in religious conflict, c. sometimes passive response from government enlarges religious conflict. And there is a case to aggravate conflict that politicians uses it for political purpose or combines it with regional conflict or with factionalism.

Arbitration or interference of government should be careful in the internal problem of religion. As table # 2 has indicated big portion of religious conflict is troubles inside. And in many cases, interference from outside makes getting worse the trouble.

And the other bigger portion of conflict in table #2 is conflict between religion and government. The most representative case is 'Pan-Buddhist rally for denunciation Lee Myoung Bak government which destroying Constitute and discriminating religion' which was hold in August 27<sup>th</sup> in year 2008. Around two hundred thousand of Buddhists gathered in square in front of Seoul city hall and protested government. This kind of problem can be happened because of unfair law enforcement or arbitration, but also can be happened because of giving unfair financial support for certain religion. And the government should take a role as an arbitrator who can fairly manage the conflict because sometimes passive attitude of government on the conflict could cause another complaint also.

And it should be avoided that supports or slanders for certain religion on political purpose. Also invitation religious group in political meeting is not good. In Korean history, there are a lot of cases of religious conflict, because of misuse of religion on political purpose. So political parties should control their ambition and make themselves keep distance enough with religion groups.<sup>10</sup>

Ahn Kook Jin and Yu Yo Han asserted that misunderstanding on religious value and cultural value could make religious conflict and unfair government support for certain religion can make trouble.

Kim Kyung Jae maintained that radical religion group which has exclusionism has more possibility of fast growing up than other groups and has small number of renegade from that religion. And the religion groups who have more open mind and tolerant, compromising attitude are slowly growing up and finally could not take majority position at all. Surely exclusionism in religion takes a role for increasing its member's royalty to their own religion<sup>11</sup>. So releasing itself exclusionism and demolishing walls between other religions contain dangerous factors according to his research. Actually, it is impossible that outsiders intervene to change their doctrine or theology of them as we know. Therefore it is very limited that finding solution from outside to push them eager to harmonize with others. Exclusionism in doctrine of religion has character of denying compromise because it is a part of its own uniqueness and process of pursuing truth. But attitude for other religion which included attitude on other religion believers can be changed. So religions are demanded to distinguish exclusionism of doctrine with their exclusive attitude on other religion. Through this kind of efforts, the society can eliminate not only violent behaviors, but also impolite words and attitude to other religion.

### **Comparison with Context in Indonesia Religion, Traditional Custom, and Tribe**

Korea and Indonesia have a common ground in multi-religious situation, religion on the historical background, and etc, but there areal so some different aspects, such as tribe. Korea consists with just one tribe, but Indonesia consists of hundreds of tribes. It means that religious conflicts can be connected with interests of tribes. In case of unfair law enforcement engaged in this kind of complex conflict, it might develop more serious steps of

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<sup>10</sup>한국문화정책개발원, "다종교 사회에서의 종교간 화합방안" (서울, 한국문화정책개발원, 2000) P40

<sup>11</sup>김경재, "종교간의갈등현황과그해소방안에대한연구; 한국개신교와불교의상호관계성을중심으로" (신학연구제 42집, 2001)

dispute; therefore, it is very important that society or government should mediate the both sides at the beginning of the trouble before it grows serious situation.

### **Sensitivity consentience on individual and their own religion**

It happened that religious conflict in certain area in Indonesia could make troubles in other area. But this kind of cases didn't happen yet in Korea. Sometimes outsider who never experienced yet such a case are difficult to understand it. And they might seriously worry about those situations. Actually there were several cases of arson Buddhist temples in Korea before<sup>12</sup>. But there was no report about any revenge cases on it. Maybe Korean Buddhists had trusted in government for fair law enforcement on that problem. Anyway surely there is punishment on arsonist in both countries, Korea and Indonesia. But in spite of that, still there are some people bravely act that kind of reaction. It means the sensitivity consentience on individual and their own religion is very strong in Indonesia. That kind of people group directly regards the attack on their religion in other area as challenge on them selves. It can be interpreted that consentience in that religion is quite firm and they have strong royalty for their religion. It might be needed mature perspective that can distinguish to serve their God and to save their religion group.

### **Society ruled by common social norm**

Leverage of religion over the individual life is decreased compared with decades ago. As Paul Tillich maintained, that religion is the ultimate concern and the desire of human being. Nonetheless, materialism makes people's concern about religion down. Even Indonesia is still strongly influenced by traditional values and custom, the overflowing of materialism due to urbanization and industrialization continuously intimidates the power of religion and traditional values. These kinds of changes make troubles between religion and society. Indonesian society has to make effort in maintaining traditional morality and virtues. There are a need for forming common social norms and developing it, which are not disturbed by any kind of factors from outside and inside. It might be based on great consensus of people of Indonesia. The common social norm which was from consensus of society could reduce a lot of troubles included religious conflicts.

### **The principal of the separation of politics and religion**

Religious group can be regarded very attractive one in the view of politicians. Especially in democratic countries like Korea and Indonesia. But religion should refuse that kind of temptation from politics.<sup>13</sup> It is clearly manifest ed through Korean history that depravity of religion began after they conspire with politics. When religion is blinded with power and wealth, it is already far from the truth that they have pursued. This is not limited only to certain religions but to all. Alliance of politics and religion can make internal problems what if said, but more serious thing is that could carry over unfair policy and actions for certain religion and finally could aggravate religious conflict, especially because Indonesia has special situations, which Muslim is majority of whole population of Indonesia. It might be strong temptation for politics. So the suppress of this kind of desire inside Islam might influence safe and peaceful society in Indonesia. And also the principal of the separation between politics and religion should be kept through mutual control inside political group in Indonesia.

### **Remove exclusionism from religion**

Exclusionism in Christianity is stronger than Buddhism according to cases that happened in Korea in the last decades. Usually, monotheism religion has exclusionism

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<sup>12</sup>김경재, “종교간의갈등현황과그해소방안에대한연구: 한국개신교와불교의상호관계성을중심으로” (신학연구제 42집, 2001)

<sup>13</sup>Catur Wahyudi, *Marginalisasi dan Keberadaban Masyarakat*; ed.1 (Jakarta, Yayasan Pustaka Obor Indonesia, 2015)

character than pantheism or polytheism religion and radical religious group has stronger exclusionism than other groups in the same religion. In context of Indonesia, there are two groups of religion which has a monotheism and radical groups inside, that is Islam and Protestant.

Such character of exclusionism, however, has a good function inside the religion, such as it can encourage their faith and can give unalterable faith. Therefore, it is almost impossible that the religion gives up its exclusive character and remove exclusionism from itself. And it is also impossible that outsiders intervene to change hermeneutics of certain religions. Kim Kyoung Jae suggested some concrete solutions for solving this problem. That is not a way of approaches in doctrine, but through dialogue and cooperation for solving social problems.<sup>14</sup> So each of them can verify that their own hope for healthy and safe society is same not different with others by that kinds of dialogue and cooperation.

### **Public relations through mass media**

The way of removing lack of understanding over other religions is not easy; it is same in Korea or in Indonesia. Government has to try its best for people to recognize religion as a result of history and heritage for the future of human beings. Through these kinds of efforts, people can get proper perspectives on other religions. So, the important role of government is publicizing historical heritages of each religion like traditional culture, arts and remains. Mass media in these days take a part of core of communication of society. So publicizing culture, arts and remains of each religion through mass media can be help to change perspective of people and could contribute to build bigger tolerance on other religions. And it will give understanding that cultural heritage of religion is common property of society, not only for certain religion.

### **Conclusion**

Korea and Indonesia are the same Asian countries which have multi-religious situations. Some differences exist in both countries, and there is something in common also. The role of religion is really important in this era, which was affected by materialization, especially in forming healthy values and personality of citizens. Religion has to wholesomely reflect its own truths on the society for proving its own value, and one of the efforts should be in harmonizing the society. But the reality is quite different because the diversity of religions became a source of conflict these days. So, all of society has to give effort to find solution for harmonizing society. This article might also be one of the efforts.

Through even if it is a short review, some lessons can bring out from the religion history in Korea. The depravity of religion and corruption of politics and their collusion could make serious situation in society like as 'Corea' dynasty was. And in case religion didn't do its function well, it could ostracize people any time as what happened in the 19<sup>th</sup> century in Korea. Another lesson from history is that the society closing itself from outside challenges is not a good measure at all. And finally, the religious diversity has a positive aspect in keeping healthy and balanced society.

According to the researches about some statistical data of Korea and case studies, there are also some ideas that can be caught up. The number of believers in religion has trend of increasing as shown by statistics. Fortunately, the data of religious composition of Korea can regard as data which already remove 'nominal believers'. And the remarkable points that we have to concern is the major portion of conflicts happen inside of each religion and also between religion and governments, in case of Korea. It might help to solve harmonization in society in condition of religious diversity that removing exclusionism and increasing consideration for other religion believers. This will begin from demolishing walls between religions through periodical dialogue between them, and it should be extended to cooperation in social concerns. Citizens keep their identity as a member of a country higher than the identity as a follower of certain religion, and should understand that the highest priority is peaceful and safe society. For achieve that goal, all of members of society have to trust in government, and government should do their best for maintain peace of society. In

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<sup>14</sup>김경재, “종교간의갈등현황과그해소방안에대한연구; 한국개신교와불교의상호관계성을중심으로” (신학연구제 42집, 2001)

light of cases in Korea, the government should be careful in interfering with the internal matters of religion, should keep fairness in conflict between religions, and should avoid lukewarm attitude so that can prevent expansion of the conflict. All of political parties should respect religions and let it goes alone for own activities rather than use it for their political purposes. On the contrary of this, religion also should keep its own position and should prevent to yield to the temptation for political power and any benefits through collusion with politics.

In the study through comparison context in Korea and Indonesia, we already get some ideas. The difficulties of context in Indonesia are possibility of engaging tribal interests in religious conflict, and high consentience within individual and religion, big temptation from collusion of religion and politics. Indonesian society still has a heavy burden in removing all difficulties and in finding a way out.

Humans are not perfect beings and are very limited in front of God. Because of it, the society, which human beings lives in, could not be in perfect condition as well. It is more impossible for the society to keep on staying in a perfect condition in the time that always changes; however, society has to always try its best for finding the most optimal solution, not the perfect solution.

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# The Concepts of Harmony and Peace in Dayak's Tradition As Reflected in the Philosophical Values of *Huma Betang*

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## Abstract

This article attempts to discuss the concepts of harmony and peace prevalent in the Dayak tradition in Central Borneo (KalimantanTengah-Indonesia) as reflected in the philosophical values of *Huma Betang*. *Huma Betang* is a typical traditional house that is located in different parts of Borneo Island, mainly in upstream areas, that are usually at the center of the Dayak residential. *Huma Betang* built with high poles on the ground surface is intended to avoid things that might be troubling the residents, such as avoiding enemies, wild animals, or floods that can come over suddenly. It has been arranged in such a way as to create a life in harmony or unity in diversity amongst Dayak people. The *Huma Betang* has a social function and meaning. Having a social function because in the house is inhabited by several families and there is a meeting room that serves for deliberation amongst members of the family. The social values that uphold togetherness has become entrenched culture until now day.

**Keywords:** Dayak tradition, religion, culture, and *Huma Betang*

## Introduction

*Dayak* culture of Borneo is very rich in every aspect of life. His residence called *Huma Betang* does not only have a physical beauty and grandeur but more than that it contains deep philosophical values, which is believed and practised by the *Dayak* people. Even though modern life style has touched this community especially educated young people; they still maintain the existence of *Huma Betang* due to its significance. Closer study indicates that the number of *Huma Betang* across the country seems to be lessened due to some reasons. If it is true, it is an unfortunate condition that *Dayak* people are no longer engaged in activities usually conducted within premises of *Huma Betang*.

This paper attempts to discuss the concept of harmony and peace that exists amongst *Dayak's* community based on *Huma Betang*. Prior to the main discussion, an overview of culture of *Dayak* is attempted to throw some lights of the cultural background of *Huma Betang*.

## Discussion

### Dayak Tribe: An Overview

The indigenous peoples that have inhabited since memorial times in almost all parts of Central of Borneo are commonly known as *Dayak* despite the fact there are some different tribes within *Dayak* community itself. The term "*dayak*" was firstly coined by Europeans especially those researchers, who were fascinated with rich and beauty culture of this land; referring to the non-Malay inhabitants of Borneo. There are over 50 ethnic *Dayak* groups speaking of different languages or dialects. These cultural and linguistic diversities parallel to high biodiversity and related traditional knowledge of the Heart of Borneo. The island known in as Borneo Island in English and Kalimantan<sup>15</sup> in *bahasa* Indonesia. The word '*Dayak*' comes from '*daya*' means 'power' or 'energy'. The area of it covers 153.567 square kilometres with residents settling along the river banks of Barito, Kapuas, Kahayan, Katingan, Mentaya, Seruyan, and other smaller rivers or creeks. According to the census published in 2010, on such a vast area have population number only around 2.150.000.

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<sup>15</sup>It has a political meaning rather than culture.

Organizationally, Central of Borneo (known as Kalimantan Tengah in Bahasa Indonesia) is an administrative unit of a province with the governor as the head of the local government or state. The lowest administrative unit is known as a *Pembekal*, as the head of a village community. Within this level of government there is also a customary or traditional organization, which has pivotal role in maintaining local culture and tradition. Most of inhabitants of this land work as farmer; and in the course of life or farming for better crops or result they move from one place to other within their area. However, it is worth to note that this life style cannot be said as nomad life.

They are divided into 405 sub-tribes with their own distinctive language and customs. According to TjilikRiwut, a prominent figure in Central Borneo, Dayak tribe is divided into seven main groups, viz. Ngaju, Apu, Kayan, Iban, Klemantan (in land), Murut, Punan, and Danum. However, he does not mention in details things which behave as distincting feature of them; he only figures out the spread on them.

- 1) Dayak Kayan tribes settle around Bulungan in North Kalimantan of Indonesia and Sarawak in Malaysia region.
- 2) Dayak Punan tribes inhabit the region around Berau and Kutai regencies in East Kalimantan.
- 3) Dayak Iban spreads around Kapuas Hulu in West Kalimantan and Sarawak in Malaysia region.
- 4) Ot Danum Dayaks inhabit the mountain areas of Central Kalimantan of Indonesia region.
- 5) Klemantan Dayaks spread around area covering southern part of West Kalimantan.
- 6) Ngaj Dayaks inhabit the coastal region of major rivers like the Barito River, Kapuas, Kahayan, Katingan, Mentaya, and others spreading in South and Central Kalimantan.
- 7) Dayak Kenya has spread in region of Belayan and Hulu Sungai Mahakam River in Kutai, East Kalimantan (Mihing 1977: 20).

As development in national and local level has taken place covering almost all domain of life, it undergoes several and significant changes in the life of Dayak people along with land and traditions. In one way, it improves the quality of life, on the other hand, there exists worries on the sustenance and continue of the Dayak culture.

For many Indonesians, a pronounced sense of ethnic or cultural identity is only gradually taking shape in response to exposure to a state system premised on the notion of "unity in diversity" (*Bhinneka Tunggal Ika Tan Hana Dharma Mangrwa*). As the attributes of ethnicities are delineated even marginalized, the issue of whether indigenous culture including faiths that has been assumed as a primordial status may become subject to much local debates. In this regard, the conjunction of religious adherence and ethnicity may be especially problematic issue when some members of emerging ethnic groups continue to adhere to indigenous faiths, whereas others have converted to world recognised religions. In other side, the Indonesian state's requirement as per our national ideology that all citizens should adhere to a monotheistic religion --- as recommended by the state --- was threatened the practice of the tribe's traditional animism. As the fact, a number of the indigenous peoples of the Central of Borneo in the region practise the Kaharingan religion since time immemorial. Through its healing performances and arts, Kaharingan serves to mold the scattered agricultural residences in to a community, and it is at times of ritual that these peoples coalesce as a distinctive ethnic group. Modern recognition of the legitimacy of Kaharingan as a religious tradition and practice has been the culmination of a long history of struggles for autonomy. Since the southern coast of Kalimantan has long been dominated by the politically and numerically superior Muslim Banjarese and Christian; Kaharingan adherents of the central interior sought parliamentary recognition of a great Dayak territory in 1953. When these efforts failed, a rebellion broke out in 1956 along religious lines, culminating in the establishment of a new province of Central Kalimantan in May 1957 (Anne Schiller, 1989: 5-24).

## **Dayak Tradition**

Dayak is very rich in culture and tradition. It has a distinctive feature comparing with other culture in archipelago. What is obvious, *dayak* tradition is a belief or behaviour that has existed for a long time and inherited within a Dayak tribe or society with symbolic meaning or special significance. Its origin is not known but it has been practised since ancient time. Despite natural calamities in the course of time, traditions can persist and evolve for thousands of years. Thus, *Dayak* people have received this long tradition from ancestors. The word "tradition" itself derives from the Latin word *tradere* or *traderer* which literally means 'to transmit', 'to hand over', 'to give for safekeeping'. *Dayak* ancestors had been successful to hand over their tradition from one generation to the next generations in an unbroken chain of practices. While it is commonly assumed that traditions have ancient history, many traditions have been invented on purpose, whether that is political or cultural over short periods of time. In this regards some external endeavours or attempts had influenced the life of it. Some scholarly fields, such as anthropology and biology, have adapted the term "tradition," defining it more precisely than its conventional use in order to facilitate scholarly discourse. Culture defines the social forces within a community involving its conventions for behavior, ranging from food preparation techniques, to forms of entertainment that keep the community together like music or dancing, to dating rituals, and so on. Religion defines how the community members interpret their role in the universe, with this teaching based on the local culture; thus, different religions rise out of different cultures. Similarly, when members of one religion convert members of a foreign culture often the resulting religion in that area is affected by the host culture. What is pertinent that there exist some kinds of coalition between foreign and local culture which is expressed in local culture. However, this view not always happens in the right sense, as some foreign culture or religions tend to demolish local culture. Dayak culture or tradition is struggling to face massive foreign culture to keep maintaining its own purity, spirit, and grandeur.

## **Dayak Religion and Culture**

Culture defines the social forces within a community involving its conventions for behaviour; ranging from food preparation techniques to forms of entertainment that keep the community together like music or dancing, to dating rituals, and so on. While Religion defines how the community members interpret their role in the universe. With teaching based on the local culture, different religions rise out of different cultures. Similarly, when members of one religion convert members of a foreign culture often the resulting religion in that area is affected by the host/local culture. Koentjaraningrat states culture is a whole system, ideas, actions, and man's work in the context of people's lives as human beings belonging obtained through the learning process. Culture further establishes a pattern of behavior that is sent through a social life, art, religion, institutional, and all the work of a group of human thought. While Clifford Geertz says that culture is the system of inherited conceptions in symbolic form, which in this way people can communicate, preserve, and develop their knowledge and attitude towards life. Culture archipelago as the articulation of diversity is a collection of the entire system, ideas, actions and results of the work of people who live in the archipelago. Culture archipelago has pluralistic character, all of which is based on the belief in the substance possessed unlimited powers. In order to get closer to the substance of those powers, the cultural construction of the archipelago is formed through a pattern of relativity between subject and object. Belief patterns indicate the presence of human beings in the universe in doubt amongst subjects that affects the universe, or as an object that affect the universe (Ridwan Lubis, 2015: 10).

In spite of the fact that, there are notable differences in the various Dayak religious beliefs, the common environment of jungle and a river, along with rice-based agriculture,



seems to have led that there is a similarity "faiths" or the spirits of Dayak supernatural world amongst the Dayak people. These powerful beings---some beneficial, some harmful---are manipulated through rituals, offerings and various artistic expressions. The Dayaks held a vague, generalized concept of a God, the Creator, but no special importance was attached to this particular spirit: he had done his job, and that was that. There are representations of this deity called *Raja*, *Sangiang*, and *Kameluh*, etc. The concept of a creator (God) showing in Dayak religion came down when the advent of Christianity, which in the process of conversion, sought out points of similarity with the local regions. The Dayak indigenous religion is a form of animism called "*Kaharingan*", and seems to be closed with Hinduism.

The practice of Kaharingan religion differs from tribe to tribe. The spirit is believed to partake in the celebration, a mark of honor and respect to past ancestries and blessings for a prosperous future. Since 1970 missionaries came to Kalimantan to spread Christianity, and most Dayaks converted to Christianity, which was introduced by European and American missionaries. The relations amongst all religious groups are generally good. Despite the destruction of pagan religions in Europe by Christians, most of the people who try to conserve the Dayak's religion are missionaries. In the coastal cities, the populations are largely Muslim, influenced by the relatively high cultural Javanese Majapahit Kingdoms and the Islamic Malay Sultanates that appeared periodically throughout Southeast Asian history.

### **The Philosophical Values of *Huma Betang***

There are *Huma Betang* which reaches a length of 150 meters and a width of up to 30 meters. Generally, *betang* house built in the form of a stage with a height of three to five meters from the ground. Of the high building of *betang* houses the inhabitants expect to avoid flooding in the rainy season that threatened areas upriver in Borneo. Some residential units could have more than one home *betang* fruit depends on the size of the household members of the residential community. Each household (family) occupy booth (space) is in the boundaries of the Great Longhouse house, in addition to the generally Dayak also have single houses built temporarily to carry out agricultural activities; this is because away the distance between the fields with a settlement. More than a building to dwelling Dayak, actually *betang* house is the heart of the social fabric of life of the Dayaks.

*Batang* culture is a reflection of the unity in the daily life of the Dayaks. In the house this *Batang* each individual life in the household and society systematically arranged by mutual agreement as outlined in customary law. The main value of which stands out in the life at *Huma Betang* is the value of togetherness (communalism) among the residents who inhabit it, regardless of the differences they have. From here we know that the Dayak tribe is a tribe that appreciates a difference. Dayak appreciate the differences of ethnicity, religion or social background. Even then, they keep maintaining harmony and peace.

According to the philosophy of "*Huma Betang*" this is the important reason that is why the Dayak people never rejected the presence of guests from anywhere to stay at *Huma Betang*, as far as the guest follows the philosophy of "where the sky is upheld, there will be trampled earth". Tolerance is a cultural attitude that was developed in the development community to show mutual respect, and the respect of activities undertaken by others. Tolerance emerged amongst the Dayak community which is also called the local wisdom in this *Huma Betang*, such as differences in trust between children and parents, brothers and sisters, or to those around him. Culture that has been handed down, that if there is a group of citizens willing to carry out religious rituals, so for religious or other beliefs, participate will contribute some various materials, such as rice, chicken, cooking oil, salt, and others. For cooking is let be cooked by the group itself. Moreover, it is the guests who come to their village, they are most wellcome. Dayak community is generally tolerant towards this.

However, there was a significant shift in recent years that have only happened in the last 15-20 years.

The *Huma Betang* was made elongated to accommodate the number of house holds that has been increasing over time, that's when naming a longhouse or *Betang* created. Over time, they realize the importance of building on a relationship amongst humans, in accordance with the principle of life of their ancestors that help other people become humble human values. They began creating rules about manners good social life, that's the starting point of the customary law (*hukum adat*). Until now, the principle of kinship was still lingering in the lives of families who now inhabit the bulk of *Betang*. Broadly speaking, all residents of the house are large family *Huma Betang* derived from the affinity of the same blood. Great family has a hierarchy of customary fold into the institutional structure of the indigenous Dayak, there are elders who know all the things related to *Huma Betang* culture values, there was also responsible to *Huma Betang*, head of the village, village secretary were also all come together in the *Huma Betang*. (Indra Bakti Sangalang and Endang Titi Sunarti Darjosanjoto, 2010: 285)

*Huma Betang*, for the Dayak people is not just simply an expression of the life of legendary ancestors, but also a full and concrete statement about village governance, social organizations and the social system, so no doubt become the central point of life of its citizens. Cultural value system resulting from a long process of home life, it comes to the meaning of human life; the meaning of the work; works and charitable deeds; perceptions of the time; the human relationship with the natural surroundings; about relationships with fellows. It can be said that *betang* gives significant meaning and cultural identity for the Dayak community. *Huma Betang* is the center of their culture because that is a place where all the actions and all works of life proceed from time to time. The *Huma Betang* is not a luxury residence with a variety of sophisticated furnishings as desirable by our modern society. *Huma Betang* is described as a simple dwelling with shift furnitures. However, behind the simplicity of it, *Huma Betang* secures so much meanings and full of life values that are considered superior. It is undeniable that the house has become a symbol of a strong communal life of the Dayak community. By inhabiting *Huma Betang* and go through all the process of life in those places, the Dayak community shows that they also have the instinct to always live together and co-exist with other citizens. They love peace in a harmonious community that they try hard to maintain the tradition of the *Huma Betang*. The expectation is supported by awareness of every individual to align their interests with the interests of each joint. It is based on the nature of consciousness of religio-magical thinking, which assumes that every citizen has a value and position as well as the right to live in the same communities. *Huma Betang* apart as a place of residence is also the center of all the traditional activities of the community. When it is observed more closely, the activities in this long houses resemble a traditional educational process, which is non-formal in nature. *Huma Betang* is also as an effective means for the Dayak community to foster familiarity with one another. This is where they start talking to each other exchanging ideas on a wide range of experience, knowledge, and skills with each other. That kind of thing is not something difficult to do. Even at night or when the weather is not favourable because they are under the the same roof. Thus experience, knowledge, and skills passed down orally for generations. In the atmosphere of *Huma Betang*, every one is always willing and opened to other citizens in giving directions and guidance in doing something. All the chance was opened to groups from outside the *Huma Betang* also.

*Huma Betang* remaining on the Dayak community is an example of the traditional culture of life. It is able to survive and adapt environment that always changes. Presumably it needs further disclosed the factors that led to the Dayak people to maintain their *Huma Betang*. The Dayaks have the instinct to always live together side by side with nature and other community residents. They love to live in peace and in a harmonious community.

They try to persist with the pattern of *Huma Betang* regimen. This expectation is supported by the consciousness of every individual to align their interests with the common interest. By maintaining *Huma Betang*, the Dayak people do not resist change both from within and from outside, especially the favorable changes and in accordance to their physical and spiritual needs. *Huma Betang* settlement patterns are closely related to the food sources provided by the surrounding nature, such as land for farming, river fish, and forests inhabited by game animals. But today, dependence on nature gradually has begun to diminish. Dayak community has started to recognize plantations and farms. *Huma Betang* illustrates familiarity relationships in the family and in society.

*Huma Betang* has other function as center of all the traditional activities of the community. When observed more closely, the activities at *Huma Betang* resemble the traditional educational process, which is non-formal. Dayak people share a task or differences in arts working on traditional way. The man is skill full in blacksmith, weaving, and carving, whereas women are more skillfull in weaving and weaving fine. In a relatively small group it is easier for every citizen to strive to increase knowledge and skills, so that they can be useful in society. If they do not have adequate knowledge and skills, they are considered slackers. Although relatively simple and far from luxurious, *Huma Betang* occupancy remains a high value for the Dayak. Therefore, it is very very important for us to examine further the views of the *Huma Betang* of Dayak community, which is reflected in the following aspects: *First*, residential aspect. *Huma Betang* a permanent multi-family structures and functions is mainly as a primary residence in the cottage next to the house on the farm. *Second*, the legal aspects and property rights. Longhouses have clear. Especially the aspect of ownership is the right of ownership of all the family together to master all the land in the region *Huma Betang*. The territorial rights longhouse is secondary right, while the primary rights held by each family or small family group with ties of kinship. *Huma Betang* is also a very important judicial unit. Often disputes exist between members of *Huma Betang* that can be solved by traditional elders internally. One thing that stands out is the authority of an individual or a particular family is small relatively, which is far more important is the overall authority of the *Huma Betang*. This is due to the strong egalitarianism in the Dayak community. *Third*, the economic aspect. The *Huma Betang* plays an important role in the distribution of current labor and employment outcomes between families. The use of additional labor from other families is the key to the cultivation system on which they run.

Basically, *Huma Betang* is divided into three areas: a main hall in the middle (*ruai*), multiple rooms (*bilik*), and a veranda (*tanju*) outside. This type of house is normally extremely long, and it is built on stilts, which can be quite high, as described above the great height of the stilts referring to the mightiness of the spears commonly used by the local tribe. The top of the Long House is usually used for the living quarter of several families, while the lower level functions as a communal room where everyone gathers. Usually it has about 30 to 50 families living in individual rooms (*bilik*) on *Huma Betang*. Dayak Tribe is based on the belief there is a special provision in the laying of space on *Huma Betang* namely:

- a. Center or axis of the building is where the gathering held for many activities for both the religious activities, social and others then los space, should be at the center of the building.
- b. Bedroom, arranged in rows along the building should be *betang*. Laying the bedrooms of children and parents there are certain provisions where the parents bedroom must be at the end of the flow of the river and sleeping youngest child should be at the end of the downstream flow of the river, so the bedroom of parents and youngest child should not be enclosed, and if it violated will have a catastrophe for the whole house.
- c. Kitchen should be facing the river flow, according to the myths that they have provision.
- d. The stairs indoors of *Huma Betang* custom homes should totaled odd, but generally amounts to 3 roomates are located on the far left and right, one in front as a marker or as

a sense of solidaritas. According to myth depending of house size, the larger the house the more stairs.

- e. *Rambat* is a floor drying rice, clothing, to hold other ceremonies. Its position is located in front of the outside of the *Huma Betang* roof juts out. *Rambat* flooring made from bamboo, parts of the stem nut, wooden sphere of the wrist or on the trunk board.
- f. The porch is the entrance of the house after passing *Rambat* due to the numbers of the household member.
- g. *Penah Bulai*, a living room serves as a place to hold events that require citizens.
- h. *Teras*, as additional rooms each family. *Teras* placed in the stairwell entrance or exit for the family, so will not disturb any guests who are come. *Teras* roof connects to the roof of the *Huma Betang*. (Maria I Hidayatun. 2012: 11)

*Huma Betang* is the house an ideal shelter for humans in general. In a country that is multi-ethnic like Indonesia, the house is also often used as a symbol representative of certain tribes. For the *Dayak*, *Huma Betang* is not just becoming a representative symbol of the culture of the tribe. Moreover, *Huma Betang* is also one of the characteristics of the *Dayak* culture. By using the term "characteristic" it has meaning that *Huma Betang* not just a normal residential of *Dayak* people". Although the forms, building materials, and content in it is not as fancy as we imagine, but for the *Dayak* longhouse (*Huma Betang*) was full of meaning. The perceptions of *Dayak Huma Betang* included in several important aspects of *Huma Betang* itself, namely the residential aspects, legal and judicial aspects, economic aspects, religious aspects and aspects of protection and security. There is where the spirit of brotherhood, cooperation, and dialogue established very well. But ironically, in the middle of that pride tucked up anxiety and panic superb which when occupancy became pride as well as a reflection of the character of the *Dayak* people participated eroded by the times are terrible. Due to the modernization influence, many *Huma Betang* now day just are as the "living memories" only.

Unfortunately, many of our communities, especially the *Dayak* people have not actually aware that they were facing great "lost". They seemed silent as witness to the tremendous changes. What exactly is happening? Why did it happen? And what is the impact to the development of the cultural characteristics of the *Dayak* community itself? These questions are still far from the minds of the *Dayak* people. They are not aware of the roots and the impact of "losing". In particular *Dayak* tribe, manufacture *Huma Betang* or long house must meet the following requirements: must be upstream direction of the sunrise and the next downstream into the sunset. It is considered a symbol of hard work to survive from sunrise to sunset. All the *Dayak* tribes, with the exception of *Dayak Punan* tribe nomadic, in the beginning abides in living together communally in *Huma Betang*, commonly called *Batang*, *Huma Gantung*, *Lamin*, *Bulai Hante*, *Balai Ambau* or *Lewu Hante*.

## Conclusion

The philosophical values of *Huma Betang* contain the concept of harmony, diversity, and peace. These are obviously in line with the national ideology as reflected in five principles of nation (called *Pancasila*). Unfortunately, not many *Dayak* people know about the values of *Pancasila* in this *Huma Betang* philosophy despite the fact governor Teras Narang declared that Central Kalimantan is as the home of *Pancasila* in 2014. Nowadays, almost no country can easily escape from massive influences of modern life way of life. No matter, *Huma Betang* has to face this fact. Modern *Dayak* has given a choice whether still adheres to stay in *Huma Betang* along with traditions or modern building along with modern life style.

For the *Dayaks*, *Huma Betang* is a representative symbol of culture that reflects the identity and character of the *Dayak* culture. From the outside appearance, *Huma Betang* is nothing more than a simple dwelling inhabited by the *Dayak* community. However, behind

its simplicity, *Huma Betang* saves many noble cultural values that are sometimes neglected by many groups including *Dayaks* themselves. This lack of awareness can cause the existence of *Huma Betang* get lessen in the last 20 years. *Huma Betang* has almostlost in the course of time due to less awareness of the people. In fact, there are some noble values hidden in it.

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***Siwalima and Tiga Batu Tungku:***  
**The Ambonese's Local Wisdoms in Preserving the Harmony of Life**

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**Abstract**

This article is the cultivation of research on trend contested divorce among Muslims, it is in Ambon. A different view, the result presented that although the conflict are long gone, the collective memory of the Ambonese was traumatic on the shadow of conflict gripping. But now they have started to organize the life and proceeds to strengthen its identity as a rich and cultural city, social institution and local wisdom. Some local wisdom, *siwalima* and *tiga batu tungku* becomes the important cultural heritage for Ambonese to harmony. *Siwalima* is an entity related to monodualistic cosmology containing the values of family, kinship and brotherhood. While *tiga batu tungku* is three foundation that is supported by the priest-king-traditional leaders, used to study religion, to solve their problem, including the conflict in the household. Two local wisdoms are the set of social mechanisms and forms of flexibility of culture in solving problem. After the conflict, it appears deeper awareness into the culture *siwalima* wombs and *tiga batu tungku* had been glorifying the Ambonese. This method is a dialogue of life that result is projected to face global challenges and the better future of Ambon.

**Keywords:** *siwalima, tiga batu tungku, local wisdom, Ambon, harmony*

**Preface**

Ambon city and almost the entire area around it have experienced very long conflict. The informant even mention nearly five years, about 1999 to 2004 conflict active. The state administration was stalled, markets became silent, the center of the crowd was unmoving, people stepped aside to the village, up to the inland and mountains. They tried to get away in order to avoid conflict. One informant even mention a lot of people at that time, especially children, women and the elderly are malnourished because only rely on crops and forests. This is the real picture over a decade ago.

Nowadays, people, especially in the city of Ambon has started organized. They proceed in order to continue to strengthen its identity as a land known as full of local wisdom, collective living and strong brotherly bond. Nevertheless, the collective memory on heavy conflict in the past also does not quickly disappear. They had lost one social dimension related to it as *sodara*. Residential segregation that was enforced between Moslem and Christian into a sign they should paste again. The establishment of "World Peace Gong" in 2009 may not have been able to become a monument to unify them as usual. A fragment of puzzle about harmony in the past is still not perfect.

They will continue to live with the historical record ever streak. But that will never disappear, that they are the owners of the greatest local wisdoms, two of which are *siwalima* and *tiga batu tungku*. These local wisdoms are full of values and philosophy that represent social action to the cosmology of Ambon. Most informants said the devastating conflict which first occurred as flood came suddenly, so forget about the local wisdom that they profess. Even now, some informants other than regret the ashen events, as well as they smiled wryly for failing to maintain *siwalima* and *tiga batu tungku*. There is also recalled humorously why events may occur.

The Narration above knowingly possessing a distant memory of many people now. The expression of collective memory can manifest in many forms, including disorientation

in life. All events and happenings outside ourselves, consciously also influence what is inside. There are internalization and externalization of the event and history, even though the past.

Social experience of people or individual in relation to others is a form of conception triad dialectics initiated by Berger and Luckman (1966) on externalization, objectivation and internalization show that the structure of knowledge (nomos) that is meaningful, that is objectivated in reality is to explain the action of individual, That is, individual has the ability to internalize into him. But the constructive social reality is always constructed by human through various action or social interaction called Berger as externalization. Ambonese's social action is reflected in the desire of "glorifying" back in their local wisdom is a new way how they perceive themselves and others, so that they also had the opportunity to use various meanings provided. Now they are reminded again of the ownership history of the past to keep alive in the present.

This article is the development of research on contested divorce trends in Indonesia. This research was conducted by the Center for Research and Development of Religious Life, the Research and Development Body, and Education and Training, Ministry of Religious Affairs in 2015. The location of this research is conducted in seven areas, one of which the city of Ambon. The method is done with a qualitative approach through interview, observation, document study and focus group discussion. Local wisdom of *siwalima* and *tiga batu tungku* are the core in this article try to be approached with a different viewpoint with previous research and results are described based on interview with informants.

Descriptive explanation in this article is more departed from the various events and activities of the people of Ambon, including how their position in the frame of social, economic, political and cultural, as Geertz (1973:5) believes that anthropological research-based ethnography is to enrich the sensitivity of researcher (see also Spradley, 2007), including the experience and consciousness. Source data from subject is explored through interview captured worldview and its relationship to life. However, subjects are those who realize the vision and their own world (Malinowski, 1984 [1922]:25). Something similar could be read in Bruner (1986) which says anthropological approach is more focused on how the subject looked at their own experiences, including how they are trying to understand the world as subject and see it with the perspective that exists in themselves.

## **Discussion**

### **A Glimpse of Ambon**

To understand Ambon, it must understand the history of the Moluccas. And as to understand the history of other regions in Indonesia, it is necessary to read the phases that passed. This method became commonplace as the pulse of life can often be categorized according era, including important events that need to be written and told. So is the history of the Moluccas. At the very least, understand it can be started from prehistory, antiquity ( $\pm$  century AD 1-1500), the new age ( $\pm$  1500-1800), the 19th century (1800-1900), the period of national revival ( $\pm$  1900-1945), the period of occupation Japan (1942-1945) and the time of independence (1945-present) (see a more complete *Sejarah Daerah Maluku*, 1993). Historical trajectory through the periodicity spawned many stories that until today still believed, even there is a mythology and simultaneously encouraging the lives of Moluccan.

In addition through classical periodization as above, understanding the Moluccan history can also be read through a lot of research about it. Some of which are summarized by a local author. Without prejudice to the thread the long history of the Moluccas, we can read earlier researchers' variety of articles and research reports, despite hearing oral stories also actually be a very important ethnographic.

As an island, Maluku has a fairly wide area. There are about 1.412 islands. Seram and Buru Island are two of the most extensive. Culturally, many islands have made Maluku like

a mosaic that provide fertile ground for about 50 groups of tribes and sub-tribes, approximately 117 languages and nearly 100 sub-tribes that inhabit small islands scattered along the Moluccan island (read a more complete Abidin Wakano in Josef Antonius Ufi and Hasbullah Assel [ed], 2012:1-2).

Ambon City is in some areas of the island of Ambon and is geographically located at positions 30-40 South latitude and eastern longitude 1280-1290, in which the whole city of Ambon Regency of Central Maluku. As the Government Regulation No. 13 of 1979 total area of 377 km<sup>2</sup> entirely Ambon City and based on the Land Use Survey in 1980 recorded a land area of 359,45 km<sup>2</sup> Ambon City. While in Ambon City Regulation No. 2 of 2006, the city of Ambon has five districts with each area: District Nusaniwe 8.834,30 Ha, District of Sirimau 8.681,32Ha, 9.368,00 Ha Teluk Ambon, Teluk Ambon Baguala 4.011,00 Ha and the district of South Leitimur with an area 5,050 Ha. Ambon City area consists mostly of hilly terrain steep slope of  $\pm 186,90$  km<sup>2</sup> or 73 percent and plain areas with a slope of about 10 percent of  $\pm 55$  km<sup>2</sup> or 17 percent of its total land area. The land area is grouped in seven locations.

Climate in the city of Ambon is a tropical marine climate and climate of the season, because the location of Ambon island surrounded by the sea. Therefore the climate here is very influenced by the ocean and coincides with the climatic seasons, West or North and East or Southeast season. Change of seasons always punctuated by the transition season which is a transition from the second season. West season generally runs from December to March, while in April a transition period to East season that lasts from May to October, followed by a transition period in November, which is the transition into the season West.

Demographically, the population of the city of Ambon in mid-2013 amounted to 379.615 people. When compared with the total population in 2012 increased by 4.36 percent. The population is still concentrated in the District Sirimau with a population density of 1.849 inhabitants per Km<sup>2</sup>. Meanwhile the District's most sparsely populated District of South Leitimur with a population density of only 213 inhabitants per Km<sup>2</sup>.

Meanwhile, from the aspect of education, in the city of Ambon was also contained facilities and infrastructure that could support both from government and private sources. In 2013, in the city of Ambon there are 83 kindergartens with 3.756 students and 345 teachers; SD/MI as many as 210 schools with 40.562 pupils and 3.279 teachers; SD/MTs as many as 57 schools with 18.834 pupils and teachers the 1.722 people; SMU/MA are 39 schools with 16.353 students and 1.282 teachers while totaling 16 vocational schools with 5.385 students and 703 teachers. Subdistrict Sirimau is a district with the distribution of educational facilities at most.

There are also several colleges including College of Nursing in Ambon city, Health Polytechnic, State Polytechnic, University of Pattimura, Indonesia Christian University of Maluku, the State Islamic Institute (IAIN) Ambon, the Trinity College of Administrative Science and College of Protestant Christianity. Total active all college students in the city of Ambon during 2013 amounted to 30.076 people, with the number of graduates as many as 3.723 people (the discussion of geography, demographics and socio-cultural Ambon quoted and excerpted from *Kota Ambon Dalam Angka* (2014:3-4, 53, 73).

### **Religious Life of The People**

Not a few people will give the perception that Ambon closely with the dark history of a very long due to the conflict. Nearly five years of constant conflict that has engulfed the soul and possessions. Dani informant with Ahmad Soplestuny, companion researcher are currently exploring the streets that used to be coal and the lake of fire 15 years ago even pointed the way and settlements were flat due to the endless emotions running amok. The dark story still feels when finding sites where Christians and Muslims in scuffles and dying.

Dani and Soplestuny informant tells of the conflict as a site of "suicide". Terrible. How not, dead bodies on both sides of the road. People are even reluctant to eat fish,



because no human eye is rarely found in his stomach. Many children become emaciated because only eat crops. Wheels of government from the village up to the governor to stop working. Soldiers and police only carry out routine tasks extinguish combustion residue and clean the streets of guns and corpses. *Pela gadong basudara*, now living symbol of the past. As a result of the conflict, a clan embraced by Christians and Muslims broke out like water and fire. And once they have pride as a kinsman.

According to the two, enters its fifth year, the conflict began to subside. "*The conflict ends because they are tired of fighting*," Dani joked was approved by Soplestuny. They both seemed still do not believe that the conflict was resolved a third party. Soplestuny said that many people finally saturated to attack each other. Slowly they broke away and live in the community boxes. If the first Christians and Muslims can coexist in the same village, now they take the road of life in religion only. Who knows how long *siwalima* monodualistic philosophy will tie them up again. Time will answer them until they finally managed to find the end of the tunnel to feed a pride in the past, a search for identity to fill a period of transition.

Now, in passing, the scent of the conflict has begun to fade, although can not be considered complete for granted. Inconceivable if suddenly there lighters in this chaff. "World Peace Gong" Ambon 39th, constructed and anchored in the ACC (*Ambon City Centre*) in 2009, or just in front of the Office of the Governor of Maluku, located in the field of independence, only one symbol that must be understood that the resonant sound of the gong will always spread the fragrance of peace , starts from the heart of the city of Ambon. Maybe, "Peace Gong" someday would just be an artifact, but its symbolization must continue to live forever.

Ambonese are now organizing themselves to be better, though still alive like being inside the shell of the past, at least they still can coexist. Based on the data, the number of people who color the sky as much as 320.984 inhabitants of Ambon City.

Table 1: Number of Religious People in the Last 5 Years

| No                   | Religion     | 2008           | 2009           | 2010           | 2011           | 2012           |
|----------------------|--------------|----------------|----------------|----------------|----------------|----------------|
| 1                    | Islam        | 111.557        | 122.184        | 125.868        | 128.015        | 133.815        |
| 2                    | Christianity | 152.253        | 161.055        | 161.066        | 161.108        | 165.194        |
| 3                    | Catholic     | 17.601         | 19.920         | 19.990         | 20.712         | 21.230         |
| 4                    | Hindu        | 197            | 438            | 481            | 481            | 454            |
| 5                    | Buddhism     | 524            | 340            | 367            | 367            | 291            |
| <b>Total Number:</b> |              | <b>282.114</b> | <b>303.937</b> | <b>307.772</b> | <b>310.683</b> | <b>320.984</b> |

Source: Office of Religious Affairs of Ambon City, 2015.

Religious life in the city of Ambon because in addition to full filled by a variety of religions (except Konghuchu is still in the data collection) also in some corner of the city and the streets are decorated places of worship. There are at least 498 houses of worship located in the city of Ambon.

Table 2: Number of Houses of Worship

| No | Mosque | Musholah | Langgar | Church | Pura | Wihara | Total      |
|----|--------|----------|---------|--------|------|--------|------------|
| 1  | 143    | 40       | 9       | 303    | 2    | 1      | <b>498</b> |

Source: Office of Religious Affairs of Ambon City, 2015.

### The Local Wisdom of *Siwalima*: Merging The Values of Brotherhood

Although Maluku becomes a landscape filled with cultural diversity, in essence, *siwalima* presents as unifying the different variants. *Siwalima* is the cultural root of Maluku where the cosmological view that is monodualistic which became the core values forming the personality and characteristic of the people of Maluku. *Siwalima* became a kind of foundation for them to build harmony and brotherhood to respect differences in ethnicity, religion and class. Anything that distinguishes them deemed *Orang Basudara* (the brothers) were accentuating into the philosophy of "*potong di kuku, rasa did aging*" or "*ale rasa, beta rasa*" (you feel, I also feel). Such brotherhood is pro-existence because both feel they have and have a responsibility to others (Abidin Wakano in Josef Antonius Ufi and Hasbullah Assel [ed], 2012: 6).

*Siwalima* internalized into five forms of brotherhood. *First, Pela*. This word comes from the local language of the word "*pelau*" meaning brother. In terminological, said *Pela* is defined as a bond of friendship or brotherhood connected among all indigenous peoples of the two lands or more such ties. There are two types of *Pela*, namely *pela tuni* or *pela darah* and *pela tempat sirih*. Both a recognition and acceptance among people though they have different religion and the land.

*Second, Gandong*. The word is derived from the word "kandung" which implies brotherhood based on lineage or genealogy. Although scattered in the island, they agreed to mutually protect and assist with phrase *darah satu darah semua, hidup satu hidup semua* (*darah kamu adalah juga darahku dan darah kita semua, hidup kamu adalah juga hidupku dan hidup kita semua*) – *the blood of one blood all, living the life of all (your blood is also my blood and the blood of all of us, your life is also my life and all of us)*. When *Pela* imply only the friendship between the two villages, then *Gandong* broader in scope, more than two villages.

*Thirdly, Family (marga)*, is an alliance based on similarity of *marga* or *fam*, and it became a tradition for the people who put clan Maluku (*lumahtau*) as a main family. One clan actual main family unit. The same *marga* could spread to various land either in the same or a little *fam* phonemic change. What is unique is even one clan shared by two different religions, once they can blend in, for example, to visit each other during the holiday, both Eid for Muslims and Christmas for Christians (excerpted from Abidin Wakano in Josef Antonius Ufi and Hasbullah Assel [ed], 2012:6-12).

Informants Abidin Wakano, Lecturer IAIN Ambon stated, if only the philosophy of *siwalima* is internalized into practice in real life, the conflict in the past can still be avoided. But as admit it, life is now also increasingly complex, not to mention the current changes. He then gave an example, the current trend in Ambon contested divorce are also higher. He believes, if only the philosophy of *siwalima* respected, should have a powerful influence in marriage, but in some cases, it becomes crack.

The informant explained that basically the Ambonese the great family which is based on the value of the collectivity. Yet it is precisely in the collectivity stored fired at any time explode. Trend of contested divorce or divorce becomes high in Ambon also contributed from this condition (see research report of The Center for Research and Development of Religious Life [Pusat Penelitiandan Pengembangan Kehidupan Keagamaan], 2015, also report of The Religion Court Body [Badan Peradilan Agama], 2014). "*Divorce can also be due to the influence of those around family or relatives because here also occurs the competition. For example, if my wife is able to invite her relative to stay at home or give help, then I also have to do the same. So it could be a strong mutual-strength to embrace their relatives,*" said Abidin who was fortunate to marry a woman Bataknese so there should be no conflict between families (interview on 17 April 2015).

### **The Local Wisdom of *Tiga Batu Tungku*: The Sturdiness of Three Indigenous Foundation**

Ambon as stated above is a *negeri* of diverse culture and local wisdom. Besides *siwalima*, Abidin Wakano in Josef Antonius Ufi and Hasbullah Assel (ed) (2012:18-19) can be found that there are actually many more other wisdoms, such as the local government system in the Moluccas at the land level is formed from a process that starts from the smallest structure, the family. A collection of several households in one family form a *Rumatau* or *Lamatau*. That is unity geneologis larger group after the family is *Rumatau* or *Lamatau*. One local wisdom that other, no less noble is *tiga batu tungku*.

Abdullah Paty, an informant who also Widyaiswara BDK Ambon said that *tiga batu tungku* is a sublime philosophy of the Moluccas. This philosophy tells the people of Moluccas consists of three brothers separated into Islamic family-Islam, Christian-Christian, and Islam-Christian. Paty continued that designation for a *tiga batu tungku* is actually a lot, for example in Seram called *tiga batang air* interprets Maluku as the lands of three brothers. There are also other terms, such as *tiga batu tungku*, *tiga tungku*, *tungku tiga*. Mentioning these different sources of their particular sacred centers in each land. While parts of *tiga batu tungku* by Paty are customary or religious leader, headman or imam both of Islam and Christianity and the king or the head of the village. According to him, besides in Seram, *tiga batu tungku* is also growing in Tetua Teru, and generally develops in the lands of Islam Leihitu consisting of *siatawa-king hitu-timu lau*.

In line with Abdullah Paty, in a *focus group discussion* (18 April 2015) Wakano Abidin mentions the local wisdom of *tiga batu tungku* philosophy as well as a place to gain knowledge of religion. According to the informants, the *tiga batu tungku* is still alive in the city of Ambon and Maluku in general. In further explanation, Wakano told the king that is the domestic leader who respected and admired. He was elected to the person who will lead the society. Imam is chosen to be the place to ask all the things that people of Maluku face in their lives. The religion and traditional leaders legitimized the presence of imam and king.

When hooking the internalization of local wisdom of this *tiga batu tungku* with a high divorce rate, the informants agree that this philosophy is becoming obsolete. "*Now these tiga batu tungku is not much used as a place to vent. Perhaps social media is so strong as a reference. Many TV broadcast spiritual events. Tiga batu tungku seemed to have been replaced by the media, so it is no longer a backrest*", explained Wakano that when it is shared by Hilda, Samad Umarella and M. Syafin Soulisa.

### **Re-dialogue *Siwalima* and *Tiga Batu Tungku* with Global Challenge**

The statement of the informant above, shows that indigenous of Ambonese, both *siwalima* and *tiga batu tungku* can be a very strong adhesive to protect and maintain harmony and intimacy of religious communities. If only they had a second chance to avoid conflict, of course they put forward the noble values contained in the second such wisdom. However, *siwalima* and *tiga batu tungku* is a set of mechanisms of social and cultural flexibility for the people of Ambon in solving the problem, when formal institutions are not able to function.

The desire to "return" to make this local wisdom as the commander who would keep Ambon of renewed conflict is a problem that is integrated with their habituation for some culture, the religion to the surrounding social condition (read: Bourdieu, 1977; 2010, Haryatmoko, 2010). Conflict and after conflict into a social setting that is interesting to place their consciousness and how they respond to the importance of the noble values that exist in *siwalima* and *tiga batu tungku*. However, both local wisdom affects the mind and their social action (read back Berger & Luckman, 1966).

Reflections on an event and then internalized into something new is a way for people who are in a social space and a new meaning, as Gramsci (1971), which also states that human basically can never live in a vacuum. The past can be turned on again all can meet their needs. Local wisdom *siwalima* and *tiga batu tungku* is expected to meet the needs of the

people of Ambon to continue to live the harmony in the future. Not only that, the global challenge of increasingly demanding they move into a resilient community and stable from the shock of conflict as well as designing an effective formula to prevent the latent danger and the roots of the conflict.

On this reflection, if referring to the idea of Blumer (1969) in *Symbolic Interaction* explaining that human social action is also intended to develop concepts about the mind, interpretation, action, role-taking, communication, mapping action, thereby acting through word and gesture is a manifestation social action groups. Furthermore, conceptualize Blumer theory into two approaches, namely the *first*, attention to the way humans respond to the culture by reading the situation and interact. This response by human in terms of building an understanding of the situation and proper behavior in response to the situation. *Second*, attention to the relationship between action, meaning and actor. In some forms, the relationship between the action and the self have built notion of identity in activity to respond a culture.

As for the expert culture, this reflective event became their way to make life as a space of dialogue, as Bakhtin (in Rudyansjah, 2009: 42, 43) which hold that the existence of life as a process of dialogue between the perpetrator with himself and with *the other* in the widemeaning that includes not only others, but also in culture, history and the environment around him. Bakhtin also mention the ability of actor respond to all of it as a process of *authoring* or *answerability*, and the process is not only the various structures of meaning that would knit the perpetrator in its dialogue with itself, its history, its culture, as well as other actors in their life, but also to show various power structures that operate in their life.

Thus, respect for local wisdom addressed is no longer a stage that is merely physical, in the form of artifacts or sites, but also go beyond the arena of battle between the spirit and logos in which the continuity of all the facts of the story of the past can be processed to the nature of consciousness, and can be interpreted to the inner nature. Contestation to the conflict in the relationship between big families that has relative is constitution process of the whole contexts of meaning that historically were carried out in a game of life, to celebrate a predetermined tastes together. The tension, seriousness at the same a humor that appear finally to each other are the way to appreciate their efforts that they are striving to get back into the uterus own culture: *siwalima* and *tiga batu tungku* local wisdom.

## Conclusion

Ambon is a rich land in natural resources, is also rich with cultural diversity, local wisdom and the fraternity are known to be very strong. In the period 1999-2004, a prolonged conflict broke out, and as if all the beauty of Ambon is revealed in *Ambon Manise* sentence immediately vanished. Nearly five long years they fought constantly, and ultimately ended peacefully. The groundbreaking "World Peace Gong" becomes a symbol or a sign and a witness of history on that terrible conflict.

Despite the devastating conflict has subsided more than a decade ago, their collective memory is still scarred by the trauma. This psychological condition is considered normal because the conflict has destroyed the foundation of the culture of their ancestors. Now they are ready to organize their life and interconnect their social dimension. This could happen because of the philosophy of life is contained in the local wisdom *siwalima* and *tiga batu tungku* also teach them to return to uphold the values of brotherhood, kinship, and familial indefinitely.

*Siwalima* and *tiga batu tungku* local wisdom have become a cultural and social capital for them to project the city of Ambon as a secure, peaceful, and harmonious land. *Siwalima* and *tiga batu tungku* give a solid foundation to revitalize traditional administration and traditional cooperation systems. This is because both can be part of a system of social control and strengthening civil network in the order of society at large. Both became symbols of the

characteristics and the personality of Ambonese that have the flexibility of culture and availability of social mechanism to resolve problems when secular institutions are not able to perform its functions.

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**Strategy In Achieve Harmony Religious Life  
Nusa Dharma Temple in Benoa, South Kuta, Badung**

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**Abstract**

Religion is essentially a belief in God Almighty and everything associated with him. In the implementation of the belief that Hinduism using shrine (temple) as a place to worship God Almighty (*Ida Sang Hyang Widhi Wasa*) with all His manifestations and to worship the spirits of sacred ancestors, but if traced in depth quantity shrine with polarization tradition of the ceremony was not only a reflection of religiosity local community, but also a tradition of inclusiveness refleksi of Balinese culture, and even further afield can be translated as a strategy of local clergy leaders in fostering internal harmony and inter-religious. Issues raised in this article relates to what are the values contained within Nusa Dharma temple as part of the strategy for achieving religious harmony. Pura Nusa Dharma utilized by people of non-Hindus as the implementation of religious teachings as well as part of the strategy for achieving religious harmony. The values contained in Pura Nusa Dharma as part of the strategy for achieving religious harmony, among others: the value of *Bhineka Tunggal Ika*, the value of *Tri Hita Karana* (*Parahyangan, Pawongan and Palemahan*), and the value of *menyama braya* which is based on the philosophy of Hindu (*tat twam asi, tri kaya parisudha, asah asih asuh, agawe sukaning len, paras paros sarpanaya, segalak segilik saguluk salunglung sebayantaka, celebinkah di batan biu, don sente don pelendo*), efforts to figure local holy man in maintaining Pura Nusa Dharma as part of coaching strategies harmony religious life, namely by maintaining the existence of mastery Dharma Nusa Temple Bali's tourism development agency housed by BTDC. For further nurtured and practiced that values in Nusa Dharma Temple of fostering religious harmony.

**Keywords:** Strategy, Cohesion, *Bhineka Tunggal Ika, Tri Hita Karana, Menyama Braya.*

**Introduction**

Modernization brought changes both in terms of changes in progress or setback changes. Including a shift in values and human orientation, namely: always think life is bad, always wanting to conquer nature, working just to get a certain position and development of the properties of individualistic. This kind of orientation, and changes or shifts in cultural values not only occur in developing countries outside Indonesia, but in the State Indonesia beloved had experienced and even in Bali, which is a tourist destination and a mainstay of tourism in Indonesia.

The phenomenon of life in society these days it is very worrying, especially if associated with the proliferation of conflicts argue religion. Both conflicts between religious communities of different religions as well as between people of one religion. Conflict in some areas (Ambon, Sambas, Poso, and other areas), which is a reflection of the conflict between religions. Similarly, the occurrence of some conflict or indigenous cases in Bali that are often associated with religion, because of custom and religion are inseparable existence. Such conflict often ends with the burning and destruction of population housing, offices, and sanctuaries. As well as the saddest result of the conflict is dragging victims who do not know the problems and innocent.

Then the question arises where a sense of brotherhood and harmony are proud of, that had received praise from other nations? Where the identity of the Indonesian nation, as a nation friendly, cultured, and relegius? With the compliment us complacent and did not realize the community is constantly changing, maybe just for this underestimate the

diversity issue and without preparing the development of more robust multicultural awareness.

From now on, we all have to realize that the phenomenon of violence and the like, should not be allowed to continued. Should do something to prevent the destruction of kinship that has been fostered, in order to improve their image in international eyes. In that context, the author tries to discussion values or insights inclusiveness as one of the efforts strategies to foster religious harmony in the nation and the country we love this joint. In this case I tried to make the temple as an object of study minded inclusiveness as one of the efforts strategies to foster religious harmony.

As is known along the breadth of the island of Bali covers 5,632 km<sup>2</sup> has thousands of temples scattered in different parts of the region of Bali. It shows their religious magical impression and adds to the appeal of this island. The existence of so many temples, has implications for Balinese life in their daily activities always busy with ritual (ceremony) religious. Such religious activity is always associated with the temple as a vehicle to interact, especially in the activities of religious nuances. It means that in every ritual activity is always associated with the temple as a place of ceremony or as a medium to interact with other people and also to connect himself with *Ida Sanghyang Widhi Wasa* and all His manifestations. Thus the importance of the temple as an integral part of Balinese life, it is no wonder that the shrine can be found everywhere. The existence of the temple so much as a fundamental image for the Balinese people, so that by the outside community dubbed as The Island of thousand temples, the island of paradise, and so on.

When traced in depth quantity shrine polarization with the tradition of the ceremony was not only a reflection of religiosity local community, but also a reflection of inclusiveness traditions of Balinese culture, and even further afield can be translated as "strategic" character *pemangku* in fostering harmony internal and between religious communities. In the case of inter-religious harmony, not only shown by the daily behavior tolerant (inklusive), but is also evident in the activity of the rites and even seen in the order of the temple building architecture.

Feature inclusiveness in Balinese life is strengthened by the reality that many rites and construction tradition temples in Bali that marry the concept of religious pluralism. Indications are visible on construction in Subandar Balingkang temple, which shows the influence of the Chinese ethnic culture and local Hindus. Ulun Danu Batur and Kebo Edan temple in Pejeng Gianyar that reflects the influence of Buddhism and worship in one temple that worships the oneness of God Almighty. Furthermore, there is a temple in South Bali temple called Nusa Dharma temple which has a lotus-shaped main building, where in the main building there are ornaments in the form of religious symbols. The symbols form of *Om*kara, star pentagon, hexagon, and a cross. These symbols reflect how high the values of inclusiveness contained in the Dharma Nusa temple.

Nusa Dharma temple in addition utilized by Hindus, is also used by Buddhists and other people are incidental to carry out worship (prayer). At Nusa Dharma Temple can also be found a situation that really uphold *Bhineka Tunggal Ika*, namely their shared religious communities, especially Hinduism and Buddhism were mixed as familiar-familiar even form a unity yet also maintain its independence of each fully. This is reflected in the use of facilities and infrastructure cult (rites) in Nusa Dharma temple, in which the means used in accordance with their respective religion. In the activities can run smoothly, harmony, harmonious so there is no contradiction.

Based on this, encourage authors to reveal more in the presence of this Dharma Nusa temple whose existence until now maintained. Then what are the values contained in Nusa Dharma temple as part of the strategy for achieving religious harmony?

## Discussion

As a people who believe that religious teachings are embraced religion comes from God Almighty. As a life-style religious groups especially people believe the Vedic scriptures as the set of the revelation of God Almighty in addition to other books which is a book that gives an explanation of the Vedic scriptures. According to Sura (1992: 4) religion is essentially a belief in God Almighty and everything associated with it.

Confidence gives way humans to believe in their God, but in implementing human belief path different from one another. This difference is a normal and natural because it is an indisputable reality. In the concept of Hindu religion, especially in Bali, this concept is called the *Rwa Bhinedha* (the different of two). Through these differences the world has always causing the relationship between the elements with one another. This caused relationships there are positive and negative, and each brings a result.

Departing from *Rwa Bhinedha* was witnessed there are a variety of belief in God either call himself religious, cult, association and so on. Although basically looking for the one God but in practice there is a difference as the theological basis of belief in God. It is this difference that raises the ego of individuals, groups or religious communities that can cause lack of harmony of human relationships in this world. Bridging a less harmonious relationship is expected that all parties returned understand the teachings of each of which is further practiced well and properly in Hinduism and religious community. Besides, it is necessary also to explore the concept of inclusiveness for support in building the coveted harmony together.

Related to the above description, the existence of Nusa Dharma temple is one that contains the values of inclusiveness used as the basis to realize the harmonious of religions. The values of inclusiveness is meant, among other things:

### 1. Values of *Bhineka Tunggal Ika*

*Bhineka Tunggal Ika* implies different but still one. *Bhineka Tunggal Ika* concept was first developed by *Gajah Mada* period in uniting the archipelago under the Majapahit kingdom. Posts *Bhineka Tunggal Ika* is still imprinted in the figures eagle as the symbol Unitary State of Indonesia (NKRI). With the use of the slogan of *Bhineka Tunggal Ika* by the founders of this nation, this nation's future is expected to remain united in a variety of pluralism or diversity.

Based on observations in the field application of the concept of *Bhineka Tunggal Ika* in Nusa Dharma Temple reflected in the form used *Padma capah* shaped shrines decorated with symbols of various religions. *Padma capah* which according to Hindu view is a symbol *Bhuana Agung* (universe). *Padma capah* shaped shrine decorated with religious symbols, namely: *Ardha Candra Windhu Nadha* for Hinduism, pentagon star for Islam, six pointed star for Judaism, the cross of the Christian religion, and symbols of Buddhism. By Hindus understood as sthana God Almighty (*Ida Sang Hyang Widhi Wasa*) that is the purpose of religious communities. While the symbols of the various religions understood as a path or way to achieve that goal. This concept is fully understood by all people so that it can be realized together. This understanding is fostered in the further implementation of Nusa Dharma worship at the temple, where the implementation of customized in each religion or believed.

In line with the implementation of the concept of *Bhineka Tunggal Ika* at the top, in the *Rg Veda*, I.64.46, stated:

*Ekam sadvipra bahudha vadanti,  
Agnim, yama, matarisvanam ahuh.*

Translation:

Surely God is one, wise people mentioned by many names, they mention the name Agnim, Yama, Matarisvan (Titib, 1996: 100).



Sloka meaning above, also mentioned in the Scriptures *Bhagawadgita*, IV.11, as follows:  
*Ye yatha mam prapadyante tams tathai'va bhajamy AHAM*  
*Mama vartma' nuvartante manusyah partha savasah.*

Translation:

With the road however the people close to me, in the same way that too I fulfill their desires. Through a lot of street people follow my way, O Partha (Mantra, 2003: 65).

Listening to the sound sloka above, shows that the real purpose than all the religious communities are equal (one goal) and reached the eternal truth (God Almighty). However, in reaching the eternal truth (God Almighty) is given the freedom to use the road a ways, and methods according to their respective religions. Thus although yag religion is used as a different path (*bhineka*) but the objectives are the same (*ika*) which is God Almighty.

## 2. The value of *Tri Hita Karana*

The concept of *Tri Hita Karana*, was first coined by Dr. I Wayan Mertha Sutedja, which is then developed and popularized by Mr. I Gusti Ketut Kaler and Mr I Made Djapa, B.A. (Titib, 2001: 2). *Tri Hita Karana* is a Sanskrit word that consists of a *tri* means three, *hitameans* prosperous, and *karana* means causes. In essence the *Tri Hita Karana* three causes have sense of well being. The three causes include: the harmonious relationship between man and God, man and fellow human beings, and human beings with the natural world (Team, 2003: 77).

The application of the concept of *Tri Hita Karana* associated with the presence of Nusa Dharma temple can be found among others in:

### a) The relationship between man and God (*Parahyangan*)

This relationship harmony can be seen with the construction of a sacred place (temple) from many different faith communities included in mutual cooperation. This temple is subsequently used together as a place to connect with God. In addition, in connection with the ceremony Hinduism, this temple used for ceremonies to do *Dewa Yadnya*. Among the followers of different religions in relation to God Almighty through prayers implementation of mutual respect any form of *bhakti* used.

The above description, according to the sound of one sloka contained in Scripture *Bhagawadgita*, VII.21, as follows:

*Yo yo yam-yam tamun bhaktah sraddhaya'rcitum icchati*  
*Tasya-tasya'calam sraddham tam eva vidadhamyaham yatha.*

Translation:

With any form they are bhakti to Me (devotees) that the trust intends to worship Me (with *sraddha*) belief that I uphold (Mantra, 2003: 123).

So the most important thing, is not by any God were revered, but the dam filial trust we presented to him. That is why his people are given the freedom to worship God Almighty.

### b) The relationship between man and his fellow man (*Pawongan*)

In the life of Hindus relationship between man and his neighbor realized by *Pitra Yadnya* ceremony, *Rsi Yadnya*, and *Manusa Yadnya* (Team, 2003: 78). This is reflected in the harmonious relationship interaction in co-religionists who participated in the ceremony (rites) worship at Nusa Dharma temple. This relationship is created because of them have a sense of unity that is based on the attitude of diversity or pluralism. A sense of unity and

unity will be more meaningful when creating something that lives in harmony and harmonious. Therefore, it must be good at maintaining solidarity, mutual respect and complementary in various differences.

According to Abbas (2003: 3) in a paper entitled *Implementation of Bhineka Tunggal Ika* in Life Nation and State said that to created unity and the one is equally maintain harmony in society to cultivate an attitude of mutual respect and complementarity. Besides, as it is equally aware that: 1) a human at God's creation, 2) no man is absolutely perfect, 3) human beings need each other's help others, 4) religious awareness tested when addressing pluritas life, 5) The diversity or differences is a gift , 6) have a common interest, and 7) addressing the differences as human rights do not violate the rights of others.

From the structure of thought that modern humans as creatures and their life give impact mutual interdependence with one another. Similarly, only the people who carry out Hindu worship at Nusa Dharma temple, considers other people (non-Hindu) not as rivals but as companions in creating harmony.

The relationship between man and fellow man (*Pawongan*) in mind because they put together this devotional to the common interest. community, and the general of the personal or individual interests. Race with each other fosters mutual grindstones, compassionate, and foster care as well as the view that co-religionists, fellow citizens of the nation, and even fellow human beings in the world is brothers. This view, according Titib (2003: 45) based on the teachings of the Vedic scriptures declare that "*Vasudhaiva*" which means all living things actually brothers.

### c) **The relationship between human beings with the natural world (*Palemahan*)**

Application of the relationship between man and its environment in the life of the ceremony is realized by *Bhuta Yadnya* (Compiler Team, 2003: 78). In addition, there are their harmonious relationship neat layout of plants and the natural environment around Temple Nusa Dharma. Moving on from the above, in Scripture *Yajur Veda*, XXXVI.17 mentioned: *Dyaur santir antariksam santih prthivi apah santi santi santi osadhayah vanaspatayah santir visve devah santir brahma same santi santi Edhi.*

Translation:

To wish mismatched (peace) with the atmosphere, with the sky and the earth. Hopefully in harmony with water, herbs and medicinal plants as happiness. May the gods and *Brahma* confers peace and harmony to all of us. To wish there is harmony in all corners. To wish harmony that comes to us (Titib, 1996: 627).

In mantram *Tri Sandhya Puja* (prayer uamat Hindu daily) also said over mantram is universal for all the happiness of his creatures, namely "... *sarvapranī hitankara* ...", may all living beings always prosperous (Ngurah Rai, 1994: 6) ,

When examined both our mantra contained in the Hindu scriptures, we will find hope or prayer that Almighty God as that power confers harmony and prosperity to the entire universe is His creation. Because humans are highly dependent on nature. If nature is in a state of harmony then people will not get happiness.

### 3. **Value *Menyama Brayā***

*Menyama Brayā* concept comes from the Balinese language consisting of *nyama* means relatives, close people *brayā* means (Ngurah, 2002: 3). Me into behave *Brayā* which implies a form of community life with a view among one another like brothers, in addition to the people who are close to each other.

According Ngurah (2002: 4) states that the application of the concept *Menyama Brayā* past in social life shows characteristics include: 1) there is closeness (to know each other closely) among members of the public in certain environments (villages, hamlets, environment, neighborhoods and neighborhood), 2) in the life can observe each other

(there's concern social) one another, selfless and without purpose that is hidden behind it, 3) at a given moment can gather together for deliberation, community service, and develop a joint program necessary, and 4) during the holidays to give each other something (*ngejot*) and mutual to come (congratulate and forgive each other).

Meanwhile, according to Sarna (2003: 6) says that *Menyama Braya* that attitude that the behavior of the Balinese (Hindu) who sees all citizens Bali is a family (*nyama* or *braya*) having a bond born bhatin in cooperation among individuals with groups, with environmental groups on the basis of rational and spiritual values, truth, justice, compassion, and in achieving common goals agreed in joy and sorrow.

With respect in the lives of religion at Nusa Dharma temple. According to one informant application of the concept *menyama braya* reflected in welcoming each implementation *pidalan* or *pujawali*. Among people of different backgrounds come to do work *bhakti* (*ngayah*) directly mingle felt no difference. Mutual aid in doing various jobs in mutual cooperation, so fast finish line with expectations and goals.

In line with the above narrative, in the *Rg Veda VI.75.14*. mention of mutual aid and help. The sound slokanya as follows:

*Pumam pumamsam pariptu visvatah*

Translation:

Each person should help each other (helps) with each other (Maswinara, 1999a: 234).

*Menyama braya* attitude evidenced by the attitude of mutual respect and respect among people of different backgrounds. Both in everyday life as well as in the implementation of prayers conducted at Nusa Dharma temple. It is tailored to one in the book *Atharwa Veda, XII.1.45*, which reads: "should give proper respect and appreciation to those whose religious beliefs differ" (Maswinara, 1999: 265).

The creation of religious harmony in the worship at Nusa Dharma temple embodied with attitude *Menyama Braya*, because based on the teachings of *Tat Tvam Asi* which means it was you and as I and you, you are me to implementation performance appreciate respect for others like himself. In applying this attitude *Menyama Braya* like religious people are also guided by the teachings of *Tri Kaya Parisudha* realized through think, say, and do what is good and right (Sarna, 2003: 6).

In addition, also based on the philosophy of life of the Balinese, including: first, *Asah, Asih, Asuh*, hone compassion through realized foster mutually nurture nature, love one another, and slings to say (guides). Parents are required to become a good role model for the younger, and the younger one should respect the older ones. Second, *Agawe sukaning len* reflected on the nature always respectful and friendly to others, and do not make others angry. Third, *paras paras sarpanaya, segalak segilik saguluk salunglung sebayantaka*, which is realized through a pattern of living together in the pursuit of peace and tranquility, both in an atmosphere of joy and sorrow. And fourth, *celebingkah bantan biyu, don sentedonpelendo* (world wide with a lot of people, so there is nothing so) that is understood and practiced in a very through full respect for the differences that exist, especially religion.

Anchored philosophies above, should any religion in the community in Nusa Dharma Temple, required to maintain the harmony of religious life by promoting *menyama braya*. Rebuilding harmony with digging and maintaining back to traditional values that have prevailed on the people of Bali (*nyama* Bali) with no attempt to tarnish the tradition that has gone on with the culture that are less relevant to local traditions which ultimately change society's views are already united joy and sorrow *menyama braya*. By improving the quality of the respective faith adherent accordance with the teachings of each but no doubt and interfere with the beliefs held another community.

Here are cited several sloka contained in the scriptures of the Vedas which is the word of the holy of God Almighty, which apply to foster an attitude of openness (the value

of inclusiveness), through dialogue, tolerance, solidarity, and respect for fellow human beings with nothing distinguishing about the religions, Some of the concepts of inclusiveness listed in Hindu sacred literature include:

"I unite mind and your step unto realize harmony among you. I guide them that err towards the right path "(*Atharwa Vedas, III.8.5*).

"O mankind! Unite and rukunlah you like the merging of the gods. I have given you the same thing, therefore, create one unity among you "(*Atharwa Veda III.30.4*).

"O mankind! Live in harmony and concord. Should unite and cooperate. Speak to one language and pick up on the decision by atu mind. Like the saints of the past that has been carrying out its obligations, you should not waver in carrying out your duty "(*Rg Veda, X.191.2*).

"O mankind! Think together. To discussions together. unite hearts and minds to one another. I will to given the mine and the same idea and the same facility also for the harmony of life "(*Rg Veda, X.191.3*).

"O mankind! Have the same attention. Growing mutual understanding among you. Thus you can realize the harmony and unity "(*Rg Veda, X.191.4*).

In addition to the word of God Almighty as mentioned above, there are still many other teachings are rooted in the books of Hindu sacred literature that learned to always live in harmony among fellow creatures. In this respect, the scriptures *Atharwa Weda, VII.52.1*, mandates:

*Samjananam nah svebhih, samjananam aranebhih*

Translation:

May we live in harmony with people who are known and familiar to the people The alien (Maswinara, 1999b: 285).

With the implementation some concepts that are universal inclusiveness that underlie religious harmony is appropriate that we together promote shared values among the plurality life. Not to develop the traits that lead to a blind fanaticism that is only based on the solidarity of a community over something really believed without sufficient evidence. Moreover, supported by rigid dogmas are deliberately created for the benefit of certain groups that are likely to restrict any movement and reasoning tends to easily trigger small friction and conflicts of interest on the one hand with the universal interest in the other party. In the plurality of interests in a world that is being to confusion foundation, once each person who does not have enough defense to be dragged in the flow of provocation that it will never benefit anyone, only the destruction that would happen.

## Conclusion

The values contained in Nusa Dharma temple as part of the strategy for achieving harmony of religious life, among other things: 1) the value of *Bhineka Tunggal Ika* in Nusa Dharma Temple reflected in the form used *padmacapah* shaped shrines decorated with symbols of various religions. *Padmacapah* which according to Hindu view is a symbol *Bhuana Agung* (universe). *Padmacapah* shaped shrine decorated with religious symbols, namely: *Ardha Candra Windhu Nadha for Hinduism*, pentagon star for Islam, six pointed star for Judaism, the cross of the Christian religion, and symbols of Buddhism; 2) The value of the

*Tri Hita Karana* which manifested itself in the harmonious relationship between man and God (*Parahyangan*) this relationship is realized through the construction of the temple were used together as a place to connect with God. The harmony between man's relationship with fellow human beings (*Pawongan*), can be seen in the interaction among co-religionists who participated in the ceremony (rites) worship at Nusa Dharma temple. The harmony between humans and the natural environment (*Palemahan*) practiced through the arrangement of the natural surroundings by creating plantations laid out neatly natural dam. 3) Value *menyama Braya* reflected in every ceremony welcoming *piodalan* or *pujawali*. Among people of different backgrounds come to do work *bhakti (ngayah)* directly mingle felt no difference. Togetherness realized with attitude *menyama braya*, based on the teachings of Hinduism and the philosophy of Balinese culture that is *Tat Tvam Asi, tri kaya parisudha, asah asih asuh, agawe sukaning len, paras paros sarpanaya, segalak segilik saguluk salunglung sebayantaka, celebingkah di beten biu, don sente don pelendo*, which is understood and practiced by extremely through full respect for the differences that exist, especially religion.

Efforts local clergy leaders in defending the Nusa Dharma temple as part of coaching strategies religious harmony is primarily the way to maintain the existence of mastery Nusa Dharma temple Bali's tourism development agency housed by BTDC. For further nurtured and practiced values that have in Nusa Dharma Temple of fostering religious harmony. Regarding the existence of Nusa Dharma temple as part of its strategy in fostering religious harmony in the present and even the future. Theoretically going very well be one of the examples and strategies to foster religious harmony, not even this temple there are many temples which are characterized by this kind of Malacca as the writer explained in the introduction. But in practice the existence of the temple are impediments to foster religious harmony. Given the different religious communities may be willing to accept fully, especially religion that is not allied. But in reality closely allied religions can mingle and interact in a container as in Nusa Dharma temple.

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## ***Tuturangiana Andala: The Trust Traditional of Makassar Island in Baubau City in The Middle Of Globalization***

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### **Abstract**

The ceremony activities were closely associated with the religious system is one of the most difficult form of culture that changed when compared with other cultural elements. In fact, history shows that the traditional ceremony activities and institutions trust for human societies most likely to be retained. The situation is very closely related to trust humans in various cultures in this magical world inhabited by various creatures and the power that can not be controlled by human beings with ordinary ways so feared by humans.

The *Tuturangiana Andala* ritual in now days do not only as a form of religious ceremony which conducted by the fisher communities as a sense of gratitude to the Creator, but furthermore *Tuturangiana Andala* ritual have been used as a tool to gain material benefits by all communities.

*Tuturangiana Andala* ritual contain some aspects of the value that can be used by communities as their role model in society, such as social values, religious values, cultural values and spiritual values, whose purpose are to preserve the traditions cultural of their heritage. The activities of *Tuturangiana Andala* ritual also has a meaning which is used as a symbol of brotherhood of Makassar Island communities in Baubau city.

**Keywords:** *Tuturangiana Andala* ritual, harmony, globalization

### **Introduction**

Indonesia is a nation that has a wide variety of ethnic and race. Each tribe had its customs, traditions, rituals are diverse and unequal between communities or groups and others. But from this diversity does not make divisions among the public, it appears the creation of a positive value in the form of social interaction in the relationship between the various differences that exist.

Culture is an element that can not be separated from human life. On the one hand, humans create culture, but on the other hand human beings are products of the culture in which they lived. This relationship of mutual influence is one proof that humans could not live without culture, no matter how primitive. Life is a hallmark of human culture and will continue to live across the flow of time. As the heritage, culture form the habit of daily life that are passed down through the generations. It grew and developed in human life and almost always undergo a process of re-creation.

In the globalization era and modernization, now days, human life was more diverse. Along with that, a culture constantly influencing and influenced by the mindset and way of human acting in their life. Cultural development is rapidly (the Cultural Revolution), but there is also growing slowly (cultural evolution). The development of this second kind of cultural or evolutionary nature can hardly be perceived motion because prolonged growth. It seemed to be present and imprint in people without perceived by the individual, both individually (person) or group (collective). However, one fact is certain cultures continue and will lead or driven by a human to the level of an advanced civilization (Syahrhun 2015: 89).

All religions recognize rituals because every religion has teachings about the sacred. One purpose of conducting the ritual is the maintenance and preservation of the sacred. In addition, the ritual is an action that strengthen links with the perpetrators of the sacred objects and strengthen solidarity groups that pose a strong sense of security and mental.

Almost all the people who perform religious rites motivated by belief. Therefore, the ritual is defined as behavior that is tightly regulated, conducted in accordance with the provisions, which is different from everyday behavior, both how to do and meaning. If ritual carried out in accordance with the provisions, the ritual is believed to bring blessings for believes in the presence of something sacred.

The custom ceremonies activities were closely associated with the religious system is one of the most difficult form of culture that changed when compared with other cultural elements. In fact, history shows that the activity of traditional ceremonies and institutions trust for human societies most likely to be retained. The situation is very closely related to trust humans in various cultures in this magical world inhabited by various creatures and the power that can not be controlled by human beings with ordinary ways so feared by humans. Trust is usually included a sense of the need for some form of communication invitation to ward off evil purposes, eliminating the disaster, or to ensure the welfare.

The fisher communities on Makassar Island of BaubauCity, Southeast Sulawesi Province, has a tradition wash out ceremony called "*Tuturangiana Andala*". In epistemology, a ritual performed by the fisher communities of Makassar Island is not just a unity of mind about safety (rite disorders), and the hope of getting sustenance sufficient (rite life crisis), but it also contains the formation of mental attitude as human dignity and those perfect (Endaswara 2003: 175).

As a quick overview *Tuturangiana Andala* ritual is a ritual performed by fisher communities of Makassar Island during the lean offish season. *Tuturangiana Andala* ritual was aimed to catch fish on the sea,the Creator can provide abundant sustenance and keep the wrath of nature or danger for fishermen.

## **Discussion**

### ***Tuturangiana Andala* Ritual Existence in The Middle of Globalization**

*Tuturangiana Andala* ritual performed by Makassar Island communities, today involves many participants, who come from around Makassar Island communities, the general public and the government of Baubau City. *Tuturangiana Andala* ritual not only as a form of traditional ceremony conducted the fisher community as gratitude, but furthermore *Tuturangiana Andala* ritual be used as a tool to gain material benefits to all people. Beach destinations at the waters Festival on Makassar Island communities are much in demand by the public with additional *Tuturangiana Andala* ritual to attract tourists come, not only to the *Tuturangiana Andala* ritual as a tourist attraction, but a variety of entertainment events are served by the local committee so many people arriving on to Makassar Island. On the implementation of *Tuturangiana Andala* ritual use the momentum of implementation FPPM various expect to benefit greatly, even the government do not inevitably benefit businesses as well as promotion to introduce the potential of the region to the outside world. In this case there has been a modification of the *Tuturangiana Andala* ritual.

The process of commodification of the *Tuturangiana Andala* ritual that in producing this ritual is packaged in a festive by using accessories / tools completely, such as the clothing worn and support tools and rituals made as beautiful as possible.

Beside that, its distribution coupled with Baubau City travel agenda, namely Makassar Island Water Festival, while the consumption is all the visitors who came to see the Makassar Island Water festival.

The purpose beach destination in Makassar Island Water Festival Bodies are demanded by the people with add *Tuturangiana Andala* ritual caused many tourists came. In fact, not only to the *Tuturangiana Andala* ritual as a tourist attraction, but also a variety of other entertainment events that are served by the local committee led many people visiting the Makassar Island. By leveraging the momentum ritualistic *Tuturangiana Andala* various

parties expect to benefit greatly. In fact, the government do not inevitably benefit this effort as well as promotion to introduce the potential of the region to the outside world.

### **The Values in Tradition of *Tuturangiana Andala* Ritual**

Every traditional ceremony conducted by communities are containing the order of values and meanings that are believed to affect directly or indirectly to the supporting communities. *Tuturangiana Andala* ritual contain various aspects of the value that can be taken by the communities as an exemplary life in society. The aspects of the value can be seen in the description as follows:

#### **a. Social Value**

Humans as social beings in general can be interpreted that they were born to relate and get along with others. According essentially they were born to be a part of the whole societies. There were clear distinction between human activities and the animals activities. Animal activities take place spontaneously and simply based on lust.

As human, they have thinking and willing, they are able to act outside the legal bond with nature. Although humans as well as animals in terms of having the inner urge, but in response to stimuli from outside of themselves, they do not act completely inconsequential without calculation. Human activities are directed at a specific destination are judged has been recognized by his wits. Model of thinking and learning activities, people trying their best to meet their needs. A wide range of experience in all areas of life handed down to the next generation, having first introduced to each other to be recognized benefits.

From the description illustrates that *Tuturangiana Andala* ritual in social life is essentially mimic the activity of human activities and continued in the past. The values of social life that is displayed on the ceremony of *Tuturangiana Andala* are true solidarity during the ceremony as well as their intensive interaction of societies ranging from preparation until the end of the ceremony. But more important are the value of social compliance is demonstrated to the public that it is very important ideals.

#### **b. Religious Value**

Religion and religious ceremonies are element in people's lives tribes that exist in the world. Religion is the result of a simple and primitive culture of the society and therefore it is ancient. Religious element in the ceremony of *Tuturangiana Andala* ritual reflected petition to the Almighty, to be given the abundant and inevitable result of the disruption of natural ruler of the sea.

#### **c. Culture Value**

Koentjaraningrat (1996: 75) explains that, "the system of cultural values included in it that world view and ideology. Cultural value system is the highest and most abstract level of customs. The reason is a culture made up of concepts concerning all things considered valuable and important by citizens ". Furthermore he said that "despite the cultural values serve as a guide of life of citizens of a community, as a very general nature of the concept, has a very broad scope, and is usually difficult to put forward a rational and real. But precisely because of that he is in emotional areas of the person's soul ".

Thus it can be seen that the cultural values of the ceremony *Tuturangiana Andala* has become the ideology and justification of the importance of the meaning of the ceremony performed. And if the culture is not done it will be bad for people's lives. Because there is the element of religion that the culture is a heritage that should cling and handed down through the generations and applied in daily life of society. If neglected, it will not affect the public benefit.

#### **d. Mutual Value**

Togetherness in this ceremony realized in the activity of eating together. Eating together as a form of excitement in the community appreciate the abundant fish catches by fishermen in Makassar Island.



In the implementation of *Tuturangiana Andala* ritual there are some ceremony means to be interpreted symbolically and community supporters are believed to have the power to connect directly with the creator. The ceremony has meaning and significance of its own which always refers to the traditional philosophy that developed in Buton in the past, especially the Makassar Island communities. The ceremonial and symbolic meaning shown in the description below:

1. Form a raft which is basically a square symbolizes the four corners of the universe, where every corner driven into the red flag, this means asking for blood. Blood in this case is the blood of fish or other marine products from the four corners.
2. Completeness of betel nut in the form chewing, areca nut, betel leaf, betel fruit, lime and tobacco roll is a symbol of tradition, greatness and grandeur as a medium to communicate with supernatural creatures natural inhabitants of the sea. Therefore designated as handlers in this ritual is the one who really understood the ins and outs of faerie and its inhabitants who have mental powers were able to control himself and not easily fooled by a jinn or demons or other marine natural hosts.

## **The Meaning of *Tuturangiana Andala* Ritual to Society**

### **a. Philosophical Meaning**

Philosophically ceremonies conducted by Butonesse Society is a ritual form of worship of the Almighty even more meaning, human beings as God's creatures. Dignity even in comparison with other creatures in the universe, although then it did not bring the expected understanding tendency to (exaggerating human behavior by nature). Another thing as symbols that play a role in the ceremony, because as the interface between human and human and with objects. In addition, also as an interface between the real world and the world of the supernatural.

In terms of symbols and emblems are often ambiguous understanding. An understanding of symbols is often equated with the symbol meaning and understanding even though in principle all the symbols are part of a sign that has a meaning, not all of these could represent the existence of a symbol. Symbols in public life is expressed with a variety of things, for example, to fashion, hair, makeup, and so on. Everything whatever it may look attractive, elegant, and classy will show a high symbolic value.

*Tuturangiana Andala* ritual not only belongs to the people and communities Baubau Makassar Island, but also belong to the local government, central government, and tourists, so the *Tuturangiana Andala* ritual previously objectives implementation with things that are transcendental, now profane. That is, the purpose for the sake of tourism promotion in addition to generate foreign exchange and government revenue generating in Baubau City.

Another philosophy value contained in ritualistic *Tuturangiana Andala*, that ritual is a symbol of consciousness *Tuturangiana Andala* macrocosm that are horizontal, meaning that human appreciation of the natural ruler. It is recognized that the universe is the source of human livelihood so as to carry out the next generation should maintain and preserve nature. The preservation of nature is the most valuable legacy for future generations.

*Tuturangiana Andala* ritual basically a symbol of human effort in view of the unity of nature as an organism that can not be separated from one and other. The tradition has become one of the human mediation in communication with the natural world that exists outside the human senses.

When compared between religious myth and magical practices, it seems a big difference as to what is emphasized by the myth. In the myth of man directing his gaze from this world to the world of higher power, where as in human magic world starts from full power. In other words, the myth is more transcendent, while magic is more immanent. Or more simply a myth is more akin to a religious cult, while leaning more magic through some skill to master something. The concept on which there has been a belief that is loaded with

meaning. In *Tuturangiana Andala* ritual ceremony is evident in the mindset of the Makassar Island communities, acknowledging the realities of nature and it is symbolized in the form of offerings contained in the ritual procession.

### **b. Social Meaning**

Social significance seen in *Tuturangiana Andala* rituals can be seen in ritual ceremonies were attended by members of the community and involved many people with no differences in social status. Thus, established a harmonious relationship among people and runs continuously. Between one community with other look so familiar. Describe the entanglement social meaning of social relationships and kinship between people. Entanglement is reflected in the relationship *Tuturangiana Andala* ritual.

In this context, the *Tuturangiana Andala* ritual as a means of unifying both among individuals of Makassar Island communities. The point is that societies living in harmony and peace together. The word is in line with the opinion of Notosudirjo, (1990: 330) the social function of traditional ceremonies can be seen in the social life of the people that their social control, social media, social norms, and social grouping. For traditional society in order to seek a relationship with what the trust is usually carried out in a container in the form of religious ceremonies are usually held by many members of the community and has a social function to community solidarity intensively.

### **c. Economical Meaning**

By socioeconomic, implementation of *Tuturangiana Andala* ritual is one of the "institution" non-formal to mobilize the community on the Makassar Island, especially the Sukanaeyo Village and Liwuto Village in order to meet their basic needs. Guests arriving are the economic potential that can be obtained locally as a result of the implementation of *Tuturangiana Andala* ritual ceremonies. They are foreign guests and domestic guests, spend their money to communities on the Makassar Island, the Sukanaeyo Village and Liwuto Village, such as buying food, drinks, and goods of various kinds are displayed around the site *Tuturangiana Andala* ritual.

Economic significance of tradition *Tuturangiana Andala* ritual also give benefit to promote Makassar Island community mainstay products, even the flagship Baubau City products. The community product in here are pearl businesses cultivation can be sold to the tourists who come. also to the maker of traditional weaving can be traded during the Water Festival activities on Makassar Island. They can open booths and sales promotions in areas of *Tuturangiana Andala* rituals, even some businesses can be a sponsor.

The implementation of *Tuturangiana Andala* ritual can be as honor to the creator, ruler of sea, ancestors, and hope for harmonious and happiness. In that ritual have an entertainment, it have economical values for Makassar Island communities, in the Sukanaeyo Village and Liwu to Village. The event will be better if the *Tuturangiana Andala* rituals crated well so it can be interested for tourists come into Makassar Island.

### **Conclusion**

*Tuturangiana Andala* ritual currently do not only as a form of traditional ceremony conducted the fisher communities as gratitude, but furthermore *Tuturangiana Andala* ritual be used as a tool to gain benefits to all people. Makassar Island Water Festival are demanded by the public communities with the *Tuturangiana Andala* ritual activities are interested the tourist came, not only to the *Tuturangiana Andala* ritual as a tourist attraction, but a variety of entertainment events are served by the local committee so many people arriving on the Makassar Island.

*Tuturangiana Andala* ritual contain various aspects of the value those can be taken by the community as an exemplary life in society such as social values, religion values,

cultural values and religious values, whose purpose is to preserve the cultural traditions of the *Tuturangiana Andalaritual*. Besides ritualistic *Tuturangiana Andala* has a meaning as a symbol of brotherhood among Makassar Island communities of Baubau city.

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# **Building Cultural Traditions Based on Social Entrepreneurship to Strengthen Religious Tolerance in Indonesia: An Experience from Yogyakarta**

By: Farsijana Adeney-Risakotta

## **Abstract**

Economic growth is not a measure to build a prosperous society. The achievement of security and peace in the society should be supported by the fulfillment of basic needs, excavation activity structure that become the foundation for the development of personal and group capacities. In this context, social entrepreneurship is very important to make room for the growth of the ability of individuals in a group, to build a fair decision-making system and get along well as the development of creative ideas to strengthen the profitable business models fairly. I argue that cultural traditions make a space for the development of social entrepreneurship which people in a grassroots zone can engage in managing risks and conflicts which are taken as individual and group in business development through Co-op.

Keywords : social entrepreneurship, cultural traditions, business model, co-op, governance of risk and conflict.

## **Introduction: Concept. Definition and Methods**

National development is the ideals of the nation and state of Indonesia as defined in the MPR No. IV / MPR / 1999. "Development is an effort to improve the quality of human and people of Indonesia which are carried out on an ongoing basis, based on the national capacity to exploit science and technology, and with regard to the challenges of global development". In terms of security and peace of the world, globalization is beneficial but at the same time a challenge to the nation mainly because of the political world against terrorism. Indonesia which is the country of the Muslim majority in the world are expected to provide important contributions to the global politics today. Islam has played a major role in building the nation state of Indonesia by giving an important place for religion in shaping the foundation of the state. The values of the religion that are implemented in Pancasila presenting religions as dynamic factors to build the life of the nation. Religion is not separated from the state, but providing the basis for the vision and characters of the nation state.

This paper will discuss the question of how to build social entrepreneurship based on cultural traditions, as implemented by the grassroots communities to strengthen religious tolerance in Indonesia. Grassroots community is a community that resides in an area, both at the level of the neighborhood starting from asRukunWarga up to the village level. In research associated with social conflict, the people at the grassroots zone is often the most easily provoked to violence because of prejudice differences based on SARA (Ethnic, Religions, Ras and inter-groups) (Adeney-Risakotta, 2005). Economic tension could be the starting point of social conflict then reposition religious differences as a turning point trigger to the expansion of the conflict. Religious symbols are very easily used to mobilize the masses involved act of self-defense in the name of religion. Ethnic solidarity can also be influential on segregation of citizens based on ethnic differences in response to the economic competition between migrants and indigenous people. Therefore, economic prosperity is not an end goal that can be used as a measure of cohesion between members of the community vary by SARA.

Global conflicts today occur causing the achievement of the objectives of the world's social progress in 2030 could no longer be determined by economic growth. The success of development began to be corrected from the evaluation model based on the human development index to measure the quality of a healthy and long life of the citizens, access to acquired knowledge and a decent standard of living index model to *social progress*. There

are three integral factors which are important to become a key component in the index of social progress, the first is the ability of countries to meet basic needs of its people. The second is to build a foundation for achieving the welfare of its citizens and the third is to provide opportunities to the potential growth of individual and collective of every citizen. Indonesia was ranked at the 86th with an index of social progress is 60.47, which is the category of medium-low ([www.socialprogressimperative.org](http://www.socialprogressimperative.org)).

In Indonesia, the forms of the opportunities that can be accessed by members of the community in which the three indicators of social progress can be seen in the actual practice of cultural traditions that are directly related to community activities. Conservation of cultural traditions causing residents gathered to conduct joint exercises in preparation for staging and performances. Of gathering together as the starting point for an economic activity that can be built using business principles to support professionalism on building cultural organizations and strengthen the financial management system of the organization. Cultural activities that can be developed as a source of income to finance to be used as capital to develop the economic potential of these social nature are called social entrepreneurship. By doing social entrepreneurship activities, the residents collectively facilitate them in achieving prosperity by meeting basic needs including common security requirements. Community participation begins from the ability to access public programs which are planned and evaluated jointly by the government and its citizens. Social entrepreneurship activities as well as encourage the achievement of strengthening the capacity of the citizens themselves either individually or in groups.

Gallup International conducted a survey in 2009 with the conclusion that Indonesia is the second country after India's society with the world's highest religious appreciation ([www.gallup.com](http://www.gallup.com)). The role of religion are important for those who are citizens of Indonesia living in the country and when they work abroad. Religion is inseparable from one's personal life. Religion even crosses ethnic relations. Research conducted by Rudolf Yuniarto among foreign workers from Indonesia in Taiwan showed a strong relationship in building entrepreneurial capacities among Indonesian foreign workers to living their spirituality ([hubsasia.ui.ac.id](http://hubsasia.ui.ac.id)). His research concluded that, development of entrepreneurship undertaken by workers abroad from Indonesia, both Muslim and non-Muslim workers, such as Catholics can do together when they attend trainings and management skills to prepare to build their respective businesses. The emphasis on religious teachings each performed primarily related to the regulation on lawful, ethical values that appear are the uniqueness of each religion. Suppose Muslim workers in Taiwan are reminded about the obligation of prayer, consumption, producing halal food and charities to be carried out when they do an entrepreneurial activity. Business choices shaped by the teaching that is believed by each religious community.

In this paper I will argue that social entrepreneurship plays an important role to maintain the unity of the communities in revitalizing their cultural traditions to be performed within business values as seen as the quality of vision within the principles of nation's law and the implementation of religious practices. Showing the evidence, I will explain about the efforts of the community at the grassroots level, especially those residing in rural areas of Yogyakarta Special Province to build a community-based social entrepreneurship by developing its cultural strengths. Co-op is characteristic of populist economic model that has been introduced since the beginning of the process of Indonesian independence. The pioneer of co-op of Indonesia, Muhammad Hatta believed about the power of community-based economy becomes a determinant of economic success of the nation. However Co-op in Indonesia is considered failed because it was never raised as the economic capital of society. Its application is built by organizing awareness that no citizen's independence. In the legislation, the vagueness of Indonesian Co-op practice was eventually resolved with the issuance of Government Regulation No. 17 of 2013 on SMEs, which are

distinguished from the Law number 17 of 2012 to replace the previous Act, No. 5 of 1992 concerning Co-op. Whereas in the implementation of Co-op, business activities by creating business opportunities in the micro, small and medium enterprises can be done simultaneously, especially when the savings and loan activities in groups utilized for the business development of each member.

During the 32 years of the New Order government used the Co-op as an enterprise to employ its members without strengthening their leadership skills so they can advocate their own interests. Reform Movement has brought many changes that provide opportunities to people at the grassroots which can participate in building the nation and state. Strengthening rural-based communities can benefit from state policies related to rural development in Indonesia as stated in Law No. 6 of 2014 concerning the village. By providing opportunities for self-potential individual and collective faith based opens to expand the tolerance among citizens because of the ability of the lives and challenges in everyday life that can be understood as part of their risk management. Religious values play a role to strengthen and encourage their action to embrace each face decisions that bear the risk in the development of community economy performed together. For this paper, I use ethnographic methods in researching the dynamics of organizational development based on the cultural traditions of group jatilan in the hamlet Nglotak, Kaliagung village, KulonProgo, DI. Yogyakarta.

### **Results and Discussion: An experience of Yogyakarta**

Development as part of the sustainability of life starts from the knowledge and practices in a society. Yogyakarta as the province with the specialty of cultural heritage has developed an approach based on the development of local policies that allow the index indicators of social progress can be applied eventhough it does refer to the indicators mentioned in world's social index as I explained. If the application of social progress indicators applied in assessing the policy-based approach to development locally then government intervention in the provision of basic needs of citizens appears in the arena of housing, clothing, food and health. BPS (Statistic Center Institute)'s study proclaimed its results in 2013 showed 15.03% of the highest poverty presentation on the island of Java was in Yogyakarta with its population spread 325 thousand inhabitants in urban areas and 209 thousand people in the countryside who netted meet the size of the poverty line of IDR 303 843 ([www.bps.go.id](http://www.bps.go.id)).

The cornerstone of the welfare society has become part of local policy privileges in Yogyakarta protected under Law No. 13 of 2012 on specialty of Yogyakarta Special Region directly related to people's ability to create products of the performing arts, textiles, art, silver and iron, processed foods and pharmacy. Distribution of knowledge and practices can be extended if the research at universities in the development, design, production quality that also involve the private sectors.

Developing local knowledge-based society in Yogyakarta done continuously well of the quality of product excellence and the creation of the organizational aspects of the business that allows citizens to work together not only to cultivate the potential in the vicinity but also collectively fight for the fulfillment of their basic needs .The joint struggle is meant to encourage and facilitate the participation of citizens in setting the direction of development that starts from the village level. Residents also engage jointly access of the local government services in establishing quality standards of production to be marketed to the general public.

The development of individual fixed-based enterprise-level rewarded with a collective capacity building in entrepreneurship because of limited capital owned by citizens. Opportunities are available in connectivity between regions became the foundation of village entrepreneurship development that can be facilitated by the local government. While

the role of village government is focused on creating a governance that enables community participation in village development planning to accommodate opportunities and drive entrepreneurial potential residents of the village. The function of social entrepreneurship is once again to unite the citizens for the appreciation of cultural traditions that present symbols, meaning as the economic value to give pride to each individual and within groups.

Obviously, organizational forms such as Co-op can accommodate groups of small and medium micro enterprises in Yogyakarta which become an alternative to promote the reduction of poverty in pockets of poor neighbourhood in DI. Yogyakarta. Strengthening social entrepreneurship based on rural could be the pioneer of the birth of local entrepreneurs in the village which is the potential for the development of "Badan Usaha Desa" (institution of village enterprise) to build village as described in Law No. 6 of 2014 on Village (see Article 1, paragraph 6 and chapters affiliated).

### **Group Jatilan**

Its name, Toronggo Bekso Wiromo (Horse dancing uses the rules). Jatilan group was formed in 1942 by Simba Karyonadi. In 1953 Simba Karyonadi died. Her son, Wahidi Amat took over the leadership until 1982 when he died. Pak Karwaji as the son of Amat Wahidi was 18 years old and studied in High School on Sports (SMO) in Wates, took over the lead of group Jatilan. Now Pak Karwaji, sixty-five old and still danced joged when they enlivened the celebration of Earth Day on 22 April 2016 in Kaliagung village, District Sentolo, Kulon Progo, DI. Yogyakarta.

As a leader, Pak Karwaji explained that he always had to make sacrifices to fund cultural activities. Therefore, often a vacuum because cultural activities can not be performed due to constrained financing. But the involvement of Pak Karwaji as a member SMEs and cooperatives Griya Jati Rasa, which works in the area DI. Yogyakarta has opened his thoughts to form a group jatilan as a culture-based SMEs. His inspiration began after a group jatilan filled the Earth Day celebrations in the village Kaliagung as a joint program facilitated by village government of Kaliagung and the foundation of Griya Jati Rasa. Yayasan Griya Jati Rasa empowers rural communities in Yogyakarta through economic development of the grassroots at the same time to sharpen the creativity of its members so that they could become qualified entrepreneurs in the village.

After staging a classic jatilan applauded by villagers of Kaliagung and the riders who drove by the market place where the show took place, a yellow rice "tumpeng" was presented after the members of the group on the day of their gathering on the second week in every month. In the regular meeting that, Pak Karwaji conveyed the idea for the establishment of management of group savings and loans for members of jatilan. Economic activities such as the gathering is already done, that everyone pays Rp 5,000 for "arisan" to be downloaded lottery to determine the recipient who could take home the total share of "arisan money". Arisan is an Indonesian name to call to the best practice of polling money together according to the decided time to be chosen by lottery within the cycle of order of all members who join the savings. Jatilan members also gather everyone Rp 2,000 to reimburse the costs of consumption on each time of meeting. But micro-credit activities by using the principle of sharing the results of its beneficial values at the end of the year activities have not been carried out yet.

Since the end of April 2016, after six months, savings and loan activities have had a turnover of IDR 1 million. Savings and loan rules adapted to the presence of members jatilan which generally are farmers. They decided to abolish money base, with only two kinds of activity compulsory savings of IDR 1,000 every 35 days Salapan and voluntary savings are paid according to their respective capabilities. For lending activity, they decided the time is not specified borrowing limit, meaning that members can borrow and repay their loans added 2% interest to be paid at once or in installments when they have money.

Payment can be made at the time of Jatilan group met for a joint exercise that every 35 calendar days following the calculation of the market in Javanese calendar, which is 35 days slapanan. The loan amount ranges from IDR 50,000 to a maximum of IDR 200,000. The reason for borrowing their saving is to buy agricultural seeds and other basic necessities.

On August 25, 2016, Kulon Progo Regency Tourism Office invited the group Jatilan of Toronggo Bekso Wiromo for participating on the pockets of cultural highlights in the new market of district Sentolo. This event provided an income to the group Jatilan such as IDR 5,700,000 which cut IDR 12,000 per tax of a person so that the net cash received by the group remained IDR 5,000,000.- Total participation in the show of cultural pockets were 58 members of the group jatilan. Membership jatilan group consists of dancers, musicians, singers, comedians, cosmetic designer, and the cook. Funds are distributed to provide honorarium to each member of IDR 50,000, consumption activities, cosmetics stage, transportation and revenue inflow into the government of Kaliagung village. The remaining funds of IDR 1,100,000 allocated to IDR 300,000 as savings money to groups of SMEs which are part of a group jatilan besides individual membership. Remaining funds were used to purchase new costumes, pants and shirts for staging.

### **Jatilan Children of Dolanan**

On 18 September 2016, at 9 - 11pm for the first time in the village Kaliagung, children from ages 3 years to 12 years trained jatilan. Pak Karwaji's grandson named Erlangga Mahardika, 3 year old was very proud to welcome friends and even older age gathered at his grandfather's house in the hamlet Nglotak to practice jatilan dolanan. In celebration of Earth Day, Erlangga danced with his grandfather at the site of new markets in the village of Kaliagung. His grandfather gave lumping horse to Erlangga used to dance along. While the father of Erlangga who is the son of pak Karwaji, Sunardi 27-year-old dancer danced along with others from the group jatilan. Sunardi is a mushroom farmer who along with his wife, Sudaryanti, 28-year-old, since 2012 developing fungal plant and make mushroom chips. Mushroom chips port on them after receiving permission from the Health Department in Kulon Progo which help expanding its marketing out for their village, even throughout DI. Yogyakarta through the exhibitions of the Griya Jati Rasa SMEs and cooperatives.

Passed generation to generation, from homes surrounded by cows and goats that belong to the energetic old man, pak Karwaji used to be a gym teacher from junior high school of Bopkri Sentolo which is a Christian private school, from 1976 until 1986. On August 17, 2011, pak Karwaji ended to full duty as a sports teacher in SD Negeri Jetis Pasiraman Yogya. His hope is to maintain the ancestral culture can still be realized because of his ability as a leader to build a grassroots network together with various other groups.

Jatilan dolanan training activities of children is supported by Co-op and the foundation of Griya Jati Rasa and the group jatilan Toronggo Bekso Wiromo which is going to advocate together the cultural education budgeting in planning Budget of village government in Kaliagung village. At least in the budgeting of the village can be entered in the financing of two accompanying teachers from the village of Salam Rejoie as a dancer and as a singer jaged Javanese songs for lagon dolanan.

### **Pillars of Faith and Religious Life**

Flocking to maintain the tradition has given an opportunity to members to know each other well. Members of group jatilan consist administratively from several hamlets around the village Kaliagung. Jatilan group named Turonggo Bekso Wiromo located in the hamlet Nglotak which specializes on jatilan classic. While three other villages have performed jatilan differently, but at the same time a potential joint so as to encourage the establishment of four hamlets' cultural studio. These joint activities got its name titled Sanggar Budaya Turonggo Bekso Manunggal. In addition to having a hamlet Nglotak with its classic jatilan



group led by pak Karwaji, there are three other groups with their respective jatilan strengths. Hamlet Tegowanu has Ketoprak groups that use the gong. Hamlet Ngarandu has support groups that play jatilangoro-goro that figure Semar, Gareng, Bagong, and Petruk. Hamlet fourth namely, hamlet Kalipanten provides group jatilan new creations.

Interesting to note, in the hamlet Kalipanten, many residents are members Javanese Christian Church (GKJ) Kalipanten. Leaders of the church is the Rev Aries Kristanto. Rev. Aris, a Javanese as a Christian Pastor opens himself to appreciate the tradition and put it in a ritual circle of Javanese Christians. Javanese philosophy he uses is "ayur, ayar and acer" which means how Christians melt within the society. Ever his wife was sick and had to be operated on in hospital. Residents of the hamlet of Kalipanten, even in the surrounding villages as well as in outer Kaliagung heard about her suffering to show their support. They came to the hospital and after his wife at home to donate. The term in the Java language is "sumbang" (to donate). Donations of money given in cash between the range of IDR 10,000 up to 20,000, - Affection Muslims who were around the church complex of the Kalipanten GKJ was accounted by Rev. Aris who held the ritual celebration in the form of a "kenduri" which has a feast to conduct the prayer of Islam and Christian. Residents presented at the feast and bring home food parcels as a blessing to their families.

Rev. Aris also has involved in fostering group Kalipanten batik which has a Muslim batik maker whose name is pak Pardal. Rev. Aris narrates the Gospel story with specific theme to pak Pardal who is then translated into a drawing on the fabric. Before chatting batik on fabric he discussed the designed drawings with Rev. Aris. This cooperation has resulted in the group named Canting Laras consists Rev. Aris, pak Pardal and several other workers. Now there are 30 titles of batik religious of Christian glowing that tells about the life of Jesus Christ. In addition there are also groups of batik craftsmen who made bamboo to hang ornaments batik. Marketing religious batik is done by Rev. Aris, both in the domestic market and to overseas through direct purchase from the group. The price of this Christian religious batik ranging IDR 500.000, - Determining the price is done by pak Pardal and members of his group after taking into account the production costs including labor costs of making batik. Of the group work together for almost ten years, pak Pardal as a batik maker as well as a farmer can install electrical facilities and remodeled the bathroom of his house.

With the involvement of Christians in public life, the society respects Rev. Aris as an elder of the tradition to be included as an advisory board member on Sanggar Budaya Turonggo Bekso Manunggal. For the celebration of 1st Suro, namely self purified activities in the month of Muharram, which in Javanese calendar will begin on October 2, 2016, Sanggar Budaya Turonggo Bekso Manunggal is preparing for the event staging of jatilan on the activity called "mertidusun". Mertidusun is clean village activities normally carried out to coincide with the celebration of self and community cleanup in the month of Suro (Muharram). To close the operation 1 Suro, 10-day celebration of merti dusun, Sanggar Budaya Turonggo Bekso Manunggal will stage a puppet leather with the theme of "Wahyu Jati Waseso" which is about the revelation from the gods to anyone who possessed so that he could rule. This activity is sponsored by the leaders of the village. People are directly involved in cleaning the village and provide food when activities do during the activities of "merti dusun".

The performance of wayang puppet refreshes the soul of the society throughout Java. When the puppeteer mound to open the puppet show, the description of the pillars of faith in Islam delivered not only indicates the intention performances but especially considering the audience about the meaning of life of human beings. The six pillars of faith mentioned are to believe in Allah, believe in angels, believe in the scriptures revealed by Allah, believe in the Apostles, to believe in doomsday and believe in Qadar which is the omnipotence of God knows the human needs in the future past, present and future.

The prayers in the performance of culture consists on an acknowledgment of the greatness, the oneness and omnipotence of God. In the jatilan presentation, pakKarwaji lead the prayers which are the combination of prayers in Arabic and Javanese as follows:

“Bismilahirrohmanirrokhim. Gusti ingkang Moho Agung, keluarga ageng paguyuban jatilan Turonggo Bekso Wiromo ingkang ngepa wonten ing papan... bade pentas woten ing nyuwun kawilujengan. Kesaran saking papan pakempalan dumugi papan pentas dumugi wangsul papan pakempalan. Makaten pandongo kulo keluarga ageng Turonggo Bekso Wiromo ingkang mbten sampurno. Mugi-mugi Gusti Alloh ngabulaken panyuwun kulo sakrombongan. Amin. Amin, ya Robbal’ Al Amin”.

### **Learning from Yogyakarta’s Experiences**

As discussed previously, the rise of Javanese tradition is strongly supported by DI. Yogyakarta Privileged status as defined in national Act number 13 of 2012. At the same time, national Act No. 6 of 2014 on the village also provide opportunities to people at the grassroots level to present rural harmony to build Yogyakarta “hamemayu Hayunng Bawono” which means illuminating all beings in the world.

Derivatives of legislation on the implementation of Pancasila should be supported by building civic engagement to the village level so that they themselves can get involved to promote peace and harmony by adopting symbols, forms of tradition in the performing arts which protect the lives of all creatures, as I have described in the activities of festivity, staging jatilan or puppet performances.

Habituation citizens to organize can be built from their direct presence on a regular basis as a form of commitment which can be followed by efforts to build savings and loan activities. To organize savings and loan activities carried out by following the business model of financial discipline in book keeping, management democratic, fair distribution are the results of simultant operations at the economic empowerment of members who generally have a main profession as a farmer in addition are the performers.

Cooperation between the people in the organization can be developed through learning activities together both facilitated by relevant agencies, in this case the local government as well as private parties such as non-governmental organizations. The involvement of the society in following economic organizations such as savings and loans is shown in the example of SMEs and Co-op of Griya Jati Rasa can help them to strengthen their production with standartized given by the Health Department to allow the expansion of their products to larger marketing.

When people work together in economic organization, they together build trust, including the risk together so as to encourage them more open to understand the limitations of themselves before the Creator. Facing the risk of the work done by the citizens encourage them directly either in prayers, such as receptions and actions to strengthen each other as fellow human beings.

Social entrepreneurship when pursued by empowering cultural traditions in the community could encourage the strengthening of the leadership capacity of member of society to distribute and use the ability of each to the fullest. While the achievement of shared objectives to meet basic needs is done by providing the opportunity for every person to develop business through financial support obtained from the activities of savings and loans. Risks are determined individually with the support of other group members to build closeness and unity among the society with their respective religious.

## **Closing**

Activity is expected to show cultural tradition developed further so that religious activities such as circumcision could also present groups jaitan. The tradition of staging the event festivity jaitanon the celebration of circumcision, or the tradition of puppet performances at the village feast of merti dusun will increasingly received attention from members of the public when they see the direct linkages with social entrepreneurship developed in the form of savings and loan organization of Co-op. Calls for members of religions to give charity to the efforts to strengthen the social organization of the society as well as encouraging economic strengthening member of a group of cultural traditions will affect the extra skills to manage the business of each member. The achievement of prosperity driven as the foundation of cultural traditions religious circles will be able to form the community to distribute capital resources within them and are around them. Efforts of participation and involvement of this joint collaboration have cause facial populist economic development potential for the strengthening tolerance in different societies based on SARA. Tolerance can develop after residents past experiences to bear the risk of doing business which is carried out jointly where the limit of their limitations as a human being is created in the presence of individual or collective existence as a people created by the Creator Almighty.

## **Hindu Concept of Plurality and Religious Harmony**

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### **Abstract**

Plurality is a fact which cannot be avoided; however, as far as its constellation is concerned, it does not only lead to cooperation but also conflicts. This present study is concerned with the Hindu view of religious plurality and harmony. In particular, it attempts to elaborate plurality and harmony in the domains of idea, faith and action. Such an elaboration plays a significant role in stating that tolerance is very important in the religious atmosphere. In Hinduism it is believed that life is a universal brotherhood; therefore, conflicts are not dreamed of as they hurt us. Being aware that plurality is part of life (*widya*), the growth of the attitude of appreciating one another (*metri*), having no desire of despising others (*ahimsa*), and controlling the individual and collective fluctuation, being united in the desire of creating peace (*santi*) are the possible solutions to the challenge of plurality and harmony.

**Keywords:** Hindu concepts of plurality and harmony, Plurality in Hinduism, Hindu Plurality in historical record

### **Introduction**

The structure of a society is characterized by two unique things. Horizontally, it is characterized by a fact that one social unity is different from another in regard to what ethnic groups they belong to, their religions, customs and traditions, and feelings of regionalism. Vertically, the structure of the Indonesian society is characterized by the sharp differences between those who belong to the upper class and those who belong to the lower class. It is frequently stated that such horizontal differences characterize the multicultural Indonesian society. Such a term was introduced by Furnivall and was used to describe the Indonesian society during the Dutch era (Nasikun, 1995:28).

The Indonesian society with its complex culture is a plural and heterogeneous society. As a contraposition of singularity, plurality indicates that there is a situation which is made up of plurality instead of singularity, meaning that the different sub societal groups, which can be found in Indonesia, cannot be grouped into one. Their cultures cannot be grouped into one either. In such a situation heterogeneity constitutes a contraposition of homogeneity, indicating the quality of a situation which maintains different elements. What is meant is that each subgroup and its culture are completely different from others (Kusumohamidjojo, 1999: 45).

Indonesia is made up of 17,504 islands, 11,000 of which are occupied by 359 ethnic groups speaking 726 languages. Based on PNPS No. 1 of 1969, which has just been maintained by the Constitution Court, in Indonesia there were five religions. However, since the era of Abdurahman Wahid, Konghucu has been acknowledged as the sixth religion. However, each religion has its own social organizations and sub faiths. In Indonesia, there are hundreds of faiths (Mubarok, 2010: 33); they are all developing.

The Indonesian society is a heterogeneous one as it is made up of different religions. Such heterogeneity indicated by the diversity in religions tends to lead to conflicts as the identity of each religion is getting stronger. Therefore, a concept which regulates how people as the Indonesian citizens should live together should be created. Such a concept should

bind all the members of the existing social groups with different religions to avoid possible conflicts from taking place. That is why the founding fathers declared that Indonesia is not a religion-based country and it is not a secular one either. Such a country is expected to accommodate all the people's aspirations when they perform their religious activities. Then *Pancasila* instead of a religion was chosen as the foundation of the state (Department Agama RI, 2007: 12-15).

What is meant by plurality as a social fact is equal to singularity as a fact which cannot be ignored, meaning that "diversity" does not necessarily mean deleting "equality" as another fact. The reason is that plurality is made to be possible if there is singularity. What is stated to be different results from the fact that there are particular things which are the same for everybody. What is different and what is the same can be observed from the social dimensions. The social interaction among people leads to a number of differences and similarities, which then contribute to social groups starting from the smallest one (family) to the biggest (Nation). It is such similarities which are identified from such social groups are currently referred to as identities.

The plurality of identity in the public space does not grow perfectly. There are always frictions between one identity and another. Such frictions are triggered by power. The desire of having power cannot be avoided by man when he is present at the public space in general and when he represents a particular identity in particular. The identity he represents, according to him, has the right to determining the rule, causing it to marginalize another identity. The term 'politics of identity' was derived from this.

Politics of identity was initiated by the students' movement in the United States of America in 1960 as a reaction against the economic and racial oppressions. The students struggled for the rights of the economic and racial groups which were marginalized in general and the Afro-American people in particular. The objective was to find a solution to the way of making the second class of people have the same opportunity to appear in the public space as the other class (Ma'arif, 2010).

In Indonesia, the democratic atmosphere was indicated and inspired by the era when the new order regime collapsed. It seemed that demonstration and mass conscription ethically featured how the people's will was voiced and such a view has not been a taboo any longer. As democracy was not maturely understood, the government was not well handed over, and the weak security and commitment of those who upheld the law, the politics of identity was used as a strategic locomotive for a group of people with a particular identity to have the desire of having power. Similarly, the social group with a religious identity has come to an end with conflicts for the sake of being in harmony, the difference in identity often appears with various conflicts, and even comes to an end with violence costing lives. It is the knowledge of artificial plurality which is not proportional to the desire of being in socially environmental harmony has been responsible for this.

The discourse on the issue of pluralism and the religious harmony has become very significant as the recent social condition shows that the religious harmony in several communities has become degraded. Such a situation can be concretely observed from the religious conflicts taking place in several parts of Indonesia.

Hindu, as part of the identity of plurality, pays attention to such a problem. This article is written in order to formulate the problems related to what was described above such as: what is the Hindu concept of plurality and religious harmony like; is such a concept present at what is believed in by the Hindus; is such a concept actualized in what the Hindus do?

The theoretical framework proposed by Parson was used to analyze such problems. Based on the Theory of Functionalism, a society is a system which is functionally integrated into a form of balance. Talcott Parsons states that what is functionally required in such a system is the actualization of values and the adjustment to the environment which

functionally requires a consequence. Such a functional requirement can be analyzed from the social structure and action. It is necessary to know that there are particular functions which should be fulfilled so that such a system can be preserved. Such functions are adaptation, the goal attainment, integration and latent condition. Such functional requirements are applicable to all the systems which are in existence. In relation to that, the four functions are strongly imprinted to every foundation which is in existence in every level of organism of the level of the evolutionary development (<http://id.wikipedia.org>). What is meant is that the society should fulfill such four main functions to make the social structure maintained; they are 1) adaptation to the environment; 2) goal attainment; 3) integration (linking the institutions together); 4) latency (pattern maintenance of values from generation to generation) (Narwoko & Suyanto, 2006: 258). This is felt to be relevant to see how Hinduism synergizes with this theory, as far as the concept of plurality and religious harmony are concerned.

## Discussion

### The Hindu Concept of Plurality and Religious Harmony

The movement made by the Hindus can be divided into three relations (*tri hitakarana*); they are the relation between them and their God (*parahyangan*), the relation between them and their fellow beings (*pawongan*) and the relation between them and their environment (*palemahan*). Ideally, such three relations should be made in harmony and balanced. They become the important domains for seeing that the Hindu concepts of plurality and religious harmony are made to inspire every activity done by the Hindus. The Hindu concepts is described as follows.

### The Concepts of Plurality and Religious Harmony

*Ye yatha mam prapadyantetam stathaiva bhajamy aham*

*Mama vartmanuvartantema nusyah partha sarvasah*

Bhagawad Gita 4.1

(Whatever way man takes to approach Me, I accept, hi Arjuna. Man follows my different ways (Pudja, 1999:112).

As far as the different ways taken by man to approach his God is concerned, *Sivananda* in a book entitled *Intisari Ajaran Hindu' the Essence of Hindu Teaching'* (2003: 9-10) states that Hinduism is universal, free, tolerant, and flexible. This is a beautiful picture about Hinduism. A foreigner will feel surprised if he/she hears that there are many sects and faiths in Hinduism; however, actually, such differences are different types of thought and temperaments, leading to different faiths. This is the main teaching of Hinduism; the reason is that Hinduism welcomes every soul from the highest to the lowest for the sake of their growth.

Being aware of plurality cannot be separated from the man's religiosity to his God. Based on Hinduism, one has different potential, ability, quality and karma from another, making him choose a different way and different from another. This phenomenon is reasonable as far as the diversity in Hinduism is concerned. Spirituality is an affair which is more personal, as it has something to do with the relation between him and God. No claim for what is true made by individuals or groups to be generalized. What is true is unseen and man with its limitedness finds it difficult to understand it. The reason is that the only God who has the right over what is true. In relation to this, in Bhagavad Gita 7.3, it is stated "Among thousands of people, there may only be one who endeavors to attain perfectness, and among those who have attained perfectness, almost nobody really knows Me" (Prabhupada, 2006: 364-365).

### Concepts of Plurality and Social Harmony

*Sahrdayam sam manasyam, awidwesam krnomici wah,  
Anyo anyamabhi haryata, watsam jatam iwa dhnya  
Atharwaweda 3.30.11*

Oh man, I instruct you all to be in harmony in your heart, make full agreements in your mind and be free from hatred in what you do to solve your affairs. Everybody among you should love one another in everything as the cow loves the calf it has born (Titib, 1998: 426).

In accordance with Hinduism, life is a universal brotherhood (*vasudhaiva kutumbakam*). All the diversities in the universe are the personification of the one, meaning that one should not be considered being separated from others. Such a concept exceeds the boundaries of the man's body. It is this which is considered the important foundation of the Hindu ethics. Based on this ethics, other creatures are parts of our selves. It is the foundation of love in Hinduism which exceeds the boundaries of the physical bodies, class, faith, employment and so forth (*tat twam asi*).

### Concepts of Pluralism and Environmental Harmony

*Aham sarwasya prabhawomattah sarwam prawartate  
iti mattwa bhayante mam bhajante bhawasammanwitalah*

I am the origin of everything that is in existence, everything is born from me, knowing this the wise men worship me from their hearts (Pudja, 2003: 229).

The Hindu cosmology treats God in the main and first position as what is referred to as *causa prima*, the origin (*sangkan paraning dumadi*) of the universe, which differentiates it from the Western cosmology in general. The universe and what it contains come from God, are within God and return to God (Tim, 2003: 27), meaning that the harmonious relation between the nature (*palemahan*) and man (*Bhùwana Alit*) can make what are referred to as *buta-hita* or *jagat-hita*, *sarwa-prani-hita* come true or in harmony which then contributes to the state of well-being to man and other creatures (Augstia, 2005: 24).

The (Bali) Hindus follow such a teaching by performing a ritual referred to as *tumpek bubuk*, *tumpek pengarah*, *tumpek uduh*, or *tumpek wariga*. The offering 'sesaji' which is made for this ritual is offered to God 'Sang Hyang Widhi' in His manifestation as *God Sangkara*, the god who takes care of plants. The meaning which such a ritual contains is maintaining the harmonious relation between man and the environment (the plants which bear fruit). Such plants support his activities as they prepare fruit for him. In this way, the mutual relation between man and the environment can be maintained. Such a relation benefits each other.

The above *slokas* show that Hindus are highly aware, welcome and appreciate plurality as a consequence of life. Every creature, individual, collective identity, religious identity have the right over good treatment and appreciation. Plurality in life does not disturb the feeling of respect and is not discriminative. Such awareness does not suddenly appear as it cannot be separated from what is believed in Hinduism that life is an evolution which leads man to perfectness. Therefore, Hinduism never sees diversity as something which is surprising and strange; therefore, Hinduism never converts it or makes it disappear from earth.

*Bahunam janmanam antejnānavān mām prapadyate,  
vāsudevah sarvam itisa mahātmā su-durlabhah  
Bhagawad Gita 7.19*

After being born and dying repeatedly, those who really have knowledge will return to Me, by knowing Me as the cause of every cause and everything which is in existence. Such great souls are scarcely found (Prabhupada, 2006: 390-391).

The Hindu tolerance and appreciation of plurality was recognized by DR. Harun Nasution, the former Rector of IAIN Syarif Hidayatullah, Jakarta, who stated that if viewed from Hinduism as well, the experts who know a lot of religions and the history of religions state that the evidence of being intolerant in Hinduism cannot be found. Religious conflicts are seldom found and the religious conversion has taken place peacefully and has not led to conflicts in society. Hinduism is philosophical; therefore, it can see and appreciate what is true in the other religions. So, Hinduism is tolerant. Furthermore, it is stated that it is so tolerant that it welcomes the magical religions (Nasution, 1995: 274).

Hinduism perceives human pluralism with its potentials; it gives freedom in how to internalize and express *Sang Adi Kodrati*. Therefore, in the practice of *yoga* (the way of approaching one's self to God) at least four ways are found; they are referred to as *Karma Yoga* for those who are active, *Bhakti Yoga* for those who love it, *Raja Yoga* for those who are very good at mysticism, and *Jnana Yoga* for the philosophers. Hinduism does not prepare one way, one true God, one Holy Book, one dogma for all human beings. The diversity in the ways which are prepared causes the forms of rituals to be diverse, depending on where, when and the atmosphere in which Hinduism develops. Such rituals should accommodate the local genius (Madrasuta in Ghindwani, 2005: vi).

Hinduism does not eliminate one culture for another single culture from whatever religion it comes from. Furthermore, it maintains the local culture. Forcing one particular culture for all human beings wherever they live is what is referred to as the cultural imperialism, causing human beings to be uprooted from their cultural roots and to be isolated from their ancestors' homeland.

What has happened to the traditional religions in Black Africa where its traditional values and faiths were damaged and replaced by the Islamic and Christian values illustrate this. This has not caused the African people to be friendlier to the Western and Islamic worlds. On the contrary, this has caused the Black African countries to be isolated from their traditional values, making them uprooted from their cultural roots, bitter, and ready to fight against the oppressors (Nietzsche, 2000: 111).

Hinduism calls for the actions which are oriented towards the public interests rather than the individual or group's identity. In Bhagavad-Gita it is stated that, based on what people do, people can be classified into two; they are those who are clever and those are stupid. It is stated that what the stupid people do is always bound to their individual interests, and that what the clever people do is always bound to and for the public interests; in other words, what they do is for the world's prosperity and the interests of the world. It is stated in Bhagavad-Gita 3.25 that the stupid people are always bound to their works and the clever people are always bound to the people's prosperity and the maintenance of the social order (Pudja, 1999: 93).

### **The Existence of the Concepts of Pluralism and Religious Harmony in the Hindus' Faith**

It is affirmed in Hinduism that diversity is part of life which needs to be always appreciated and maintained. We should behave towards ourselves (Atharvaveda XII.1.4.5). Religious plurality is regarded as something which is reasonable, as we are aware that we are different in regard to our languages, complexions or appetites, meaning that differences are defined as two troops which are ready to fight against each other; differences should be defined as two trees of flowers that are ready to enrich the garden in front of the house. As far as the context of religious harmony is concerned, plurality means respecting and appreciating the religions chosen by the others. Such awareness constitutes the actualization of the first value of what is referred to as the "Hindu plurality", namely *Vidya*, which, in this context, is defined as knowledge, understanding and awareness when considering that plurality is a fact and part of life.



Knowledge correlates with what man does. Whether what he does is good or bad, valuable and invaluable is determined by the knowledge he has, as stated by Sri Krisna:

*Sarva-dväresu dehe 'sminprakäsa upajäyate  
jnänam yadä tadä vidyädviorddham sattvam ity uta*  
Bhagawad Gita 14.11

The realization of goodness can be experienced if the gate of the body is illuminated by knowledge (Prabhupada, 2006: 687).

*Aprakäso 'pravrttis capramädo moha eva ca  
tamasy etäni jäyanteviorddhe kuru-nandana*  
Bhagawad Gita 14.13

If stupidity increases, darkness, laziness, madness and imagination will appear, hi the Kuru's son (Prabhupada, 2006:688-689).

It is expected that knowledge can lead to the correct actions. Knowledge allows us to know others. We can love others wholeheartedly. The blooming love does not separate us from them; it views others as ourselves. It is this which is the essence of love, namely understanding and identifying others as ourselves. In *mahawakya*, Upanisad refers to it as "*Tat Tvam Asi*" (that is you).

It is the blooming love which is referred to as the second value of "plurality" in Hinduism, namely *Metri*, which is defined as sincere love for other creatures (people). As far as the context of religious diversity is concerned, *Metri* means respecting and appreciating the faith and choice of others. In Yajur Veda 36.18 it is also stated that:

*drate drmha ma mitrasya ma caksusasarwani bhutani samiksantam,  
mitrasya'ham caksusasarwani bhutani samikse  
mitrasya caksusa samiksamahe*

(O God! As the repellent of stupidity, it is hoped that I'll be made to be established (in my faith) so that every living creature can see me using the eye of a friend. It is hoped that we look one another (always) using the eye of a friend) (Sudharta, 2010: 207).

There is an interesting story related to *Metri* (love). The story is as follows. One day *Yogananda Paramahansa* was teaching in New York and walking on a street. Three robbers approached him and threatened him with weapons for money. *Yogananda*, who always smiled and loved others, took his wallet and gave the money he had to the robbers. At the same time, he showed his affection to them. In his mind he said, "I hope that you will be full of peace and happiness". After that, something which was strange happened. The three robbers decided not to take the wallet. They put their weapons and said, "We apologize, we cannot take your money". Finally, they turned and ran away (Titib, 2004: 98).

It is such a love which stimulates the other great attitudes, which then becomes the third value of the "plurality in Hinduism", namely *Ahimsa* meaning that the desire of harming or killing other creatures (people) becomes disappeared. As far as the context of religious diversity is concerned, what is meant by *Ahimsa* is the absence of harassing, insulting, and debasing what is believed in by others.

In Hinduism, *Ahimsa* (non-violence) is the peak of every virtue and spirituality (*Ahimsa Paramo Dharma*). Maharsi Patanjali considered non-violence as the starting point before going to the highest peak in yoga, namely meditation 'samadhi'. Non-violence is undertaken in what is thought about, what is said and what is done. It is not cowardice or weakness. It is the highest heroism. Its actualization requires great patience, abstinence and durability, unlimited spiritual strength and great will (Siswananda, 2003: 47).

In Sarasamuccaya 136, it is stated:

*Apan ikang wwang kahat ri huripnya, apa nimittanikapanghilangaken prana ning ika tatan harimbawa kta ya, ikang sanukhana ryawaknya, ya ta angenangeenya, ring len*

(if one loves one's life, why one wishes to eliminate others; one does not measure one's self, everything which can make one happy, that is what should be dreamed of occurring to others) (Kajeng, 1999: 112).

The awareness of not harming other creatures can effectively lead to peace. *Ahimsa* is an elegant way in which harmony can be created from one's self. It is a way of controlling one's self not to harm other people. It is this non-violence which leads to tranquility, beauty, and shelter for every creature. It is this situation which becomes the spirit and fourth value of "plurality in Hinduism", namely *santi*, which is defined as peace. Such a peaceful message is implied in Atharva Veda 19.19.1 as follows:

*Santa dyauh santa prthiwisantam idam urwa antariksam,  
santa udanwatir apah, santa nah santwosadhih*

(It is hoped that sky will be full of peace, it is hoped that the world is free from any disturbance, it is hoped that the atmosphere which is extraordinarily spacious is tranquilized; it is hoped that all the plants, herbs and spices are proved to be useful to us) (Sudharta, 2010: 237).

As far as the context of religious harmony is concerned, *santi* means an attitude which always shows peace, brotherhood in the interaction of diversity leading to the religious harmony.

Latent pattern maintenance and tension in the theory of management proposed by Parson is defined as something which refers to the society's need for clear guidance and clusters of goals of actions. The institutions in this subsystem are supposed to produce cultural values, maintain solidarity, and socialize values. Churches, schools and families are included in this subsystem.

The concepts of plurality and religious diversity finally develop in such a way that they will become the concepts which are believed in by man, become relevant to what is proposed by Parson with his term *Latent Pattern*, which contains the production of values which are highly meaningful to the maintenance of the stability of the social system, or social structure. In this context, the Hindu concepts become values for the Hindus' faiths such as *vidya*, *matri*, *ahimsa* and *santi*. They play important roles in maintaining the Hindu society's social system both in the micro level (the Hindu social system in its environment) and in the macro level (the Hindu social system within the context of the interaction with the social systems of the other religions).

### **Plurality and Religious Diversity: Historical Note**

The recognition for and appreciation of plurality given by Hindu, as a religion, is not only theoretically and normatively stated, but it can also be seen from the historical journey of the existence of the Hindu kingdoms when they were side by side with the other religions.

In Bali, Islamic villages can be seen in several regencies, such as Pegayaman village in Singaraja, Loloan village in Negara, Kepaon village in Denpasar, Nyuh Kuning village in Karangasem. Such Islamic villages have been in existence since the 15<sup>th</sup> century and the Majapahit kingdom collapsed in Java. The Muslims which initially occupied Bali which was mostly occupied by Hindus came from different regions. Those who lived at Pegayaman village came from Java and were carried by the King of Buleleng (Singaraja), those who stayed at Kepaon village came from Madura as the soldiers of the Badung kingdom, those who stayed at Nyuh Kuning came from Sasak, Lombok, as the soldiers of the Karangasem kingdom, and those who established the Loloan Islamic village belonged to the Bugis ethnic

group who escaped from the Dutch government in Sulawesi. They were all protected by the kings. The kings gave them land where they could build mosques and Islamic boarding schools 'pesantren'. In addition, the kings also gave them funds for those who intended to go to Mecca for pilgrimage.

The relation between such Islamic communities and the royal families are still maintained until now. The relation between them and the Hindus have been good for centuries. The Muslims also participate in the *subak* organization (irrigation organization). The relation by marriage between the two ethnic groups is still maintained. The Muslims living at Pegayaman village, Singaraja, have the Balinese names in their Islamic terms of address as illustrated by the terms of address such as Ketut Suhrawadi Abbas, Wayan Ibrahim and so forth. They still perform the tradition which is referred to as *mejotan* (sharing the foods they have when they celebrate their religious activities). When the Hindus celebrate their religious holydays, they share the foods they have with their Islamic relatives. The foods which they share are certainly the rightful 'hallal' foods. Similarly, when the Muslims celebrate their religious holidays, they also share the foods they have with their Hindu neighbors. The Balinese people refer to the Muslims as *nyame Selam*. In the Balinese language, *nyame* means relatives from the same ancestors; the relatives that worship the same ancestor. It is pointed out that such a tie and the Balinese awareness which avoided the horizontal conflict from taking place when Bali was bombed twice by the terrorists on 12 October 2002 and 1 October 2005.

A long time before that, when the *Majapahit* Hindu kingdom controlled the whole Archipelago, there was an Islamic community close to the kingdom's capital, which was estimated to be around Trowulan, East Java. Even King Brawijaya had a wife who was a Muslim. However, she was still a Muslim and did not convert into a Hindu. Her children who were Muslims were appointed the Regents of Demak and Terung. Land was also provided to those who spread Islam where they could establish 'pesantren' (Islamic boarding school). In addition, they were also allowed to spread Islam provided that they did not spread it by force.

Before Islam was introduced, Hinduism in Java and Bali met Buddhism again, which was starting to decrease in India. A religious poet 'kawi' MpuTantular in his work entitled Sutasoma described that the two different religions had the same goal, namely seeking after the truth. He described such a thing as *Bhinneka tunggal ika, tan hana dharma mangrwa*, meaning in spite of being different there is only one truth.

The situation in India was the same. The Jewish people who were oppressed in their home land went to India as refugees since 2000 years before. The Persians who followed Zoroaster ran to India when Persia (currently referred to as Iran) was occupied by the Islamic Arab conquerors. All the "foreign" religions were side by side peacefully with the Hindu majority and the original Indian religions such as Jain, Buddhist, and Sikh (Morales, 2006: 272-274).

Swami Vivekananda in his speech in the World Parliament of Religions which was held in Chicago, the United States of America in September 1893, stated to the world that Hinduism was so tolerant and appreciated plurality in its interaction with the other religions. What he stated was as follows:

"I am proud of adhering to a religion which teaches the world's tolerance and universalism. We are ascertained that it does not only teach tolerance and universalism but also accepts that all the religions are true. I am proud of coming from a country which protects refugees and the refugees coming from all the religions and nations of the world. I am proud of telling you that we have embraced the pure rest of the Israel people who came to South India and sought after protection when their holy temple was destroyed by the tyrant of Rome. I am proud of adhering to a religion which has protected and still maintains the great rest of the Zoroaster nation. Ladies and

gentlemen, I will quote several lines of a song from my childhood which I still remember “as many rivers which come from different headwaters and unite their waters in the sea, the source of different tendencies; they look different, straight or bent, and come to Me”. This meeting is one of the biggest in the world; therefore, it declares the beautiful doctrine of Gita to the world]” (Vivekananda, 2005: 4).

Such a fact affirms that the Hindu attitude towards plurality has been tested. There are no distortion and disposition of attitude in the theoretical and practical discourse. According to Hinduism, adhering to a religion is what is referred as *sadhana*. The highest virtue and spirituality in Hinduism are that there is neither hatred nor violence and that nobody can hurt another (*Ahimsa Paramo Dharma*). In addition, love should be made to grow in the heart. *Loka-sangraham* is the obligation of every Hindu; they should create harmony (social plurality) in their lives. In relation to the Hindu tolerance, Siwananda (2003:10) stated that there was no religion which was not as flexible as Hinduism. It views the basic things strictly and distinctively; however, it flexibly adjusts to what is external and not basic. Therefore, it has been successfully in existence for ages. Its foundation has been made of stones and the spiritual truth.

The ability of Hinduism to survive during its so long history proves that the extent to which it has interacted with and adapted to every culture it has gone through has been tested. It has been able to interact with its environment, has the ability to organize its future goal and make appropriate decisions (goal attainment). Harmonization of all the aspects of the social system, after a general agreement concerning the values or norms of the society such as cultures, norms and so forth are maintained, can be seen from the process of how it has been processed, and its relation to the fact that the Indonesian society is plural and the attempts made to increase the religious harmony with the concepts of *vidya*, *metri*, *ahimsa* and *santi*.

## Closing

Plurality is a social fact which cannot be avoided. Hinduism is aware that plurality cannot be prevented from our life. The reason is that every creature and human being carries plurality with them. Therefore, as far as the sociological studies are concerned, human beings are also referred to as individuals, as the unique characteristic which someone has is not exactly the same as that which another has. As human beings, we are different from one another. Existentially, the root of diversity is that human beings have limitations in themselves. Such limitations are as follows 1) their five senses are limited; 2) their intelligence is limited; and 3) their languages are limited. Religiously, such diversity results from 1) *guna* (knowledge, skill); and 2) *karma* (deeds, karmic *wasana*). Based on such phenomena, Hinduism appreciates and respects plurality within the religious context, and this is a human and logical situation. The reason is that every human being has different knowledge and understanding of the Creator.

Historically, Hinduism has shown its attitude as to how to create harmonious life in its interaction with the other religions. That Hinduism firmly supports harmony is not only textually and theoretically stated but synergically in its praxis as well. Hinduism is highly motivated to voice tolerance to the world as what was stated by Swami Vivekananda in the World Parliament of Religions in Chicago in September 1893. The attitude of being tolerant is very important in the context of religious plurality. The reason is that it is the way in which respect and appreciation are realized. Tolerance within the context of plurality means respecting and appreciating the other religious faiths, and avoiding one's self from humiliating and debasing others.

Therefore, attempts or concrete attitudes are needed to consummate tolerance. Such attempts or concrete attitudes are 1) *Widya*, which, as far as the context of plurality and

religious diversity are concerned, are defined as knowledge, understanding, awareness and comprehension of viewing diversity as a fact and part of life; 2) *Metri*, which is defined as the sincere love to the other creatures (people). Within this context *Metri* means the attitude of respecting and appreciating the faiths chosen by others; 3) *Ahimsa*, which is defined as the absence of the desire of hurting or killing other creatures (people). As far as the context of religious diversity is concerned, *Ahimsa* is the absence of the desire of humiliating, harassing, and debasing the other faiths or religions; and 4) *Santi*, which is defined as peace. Within this context, *santi* is defined as the attitude of always showing peace and brotherhood in the religious interaction through which religious harmony can be created.

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# **The Harmonization of Religious Life Within The Multiculturalism in Indonesia**

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## **Abstract**

The recent occurrences of horizontal conflicts have given significant impacts to the life of Indonesian nations. The Indonesians, particularly the youth, have lost their sense of humanity and morality which is massively caused by nowadays advancements. The advancement of technology inevitably contributes massively to change the society character, a character of humble traditional society to a hedonistic westernized modern society. As the result, the identity of Indonesia as a peaceful plural and multicultural country has vanished. Human beings basically are equal before God. Therefore, the diversity of races, cultures, and religions should actually teach them to live in harmony and peace.

**Keywords: harmonization, religious life, multiculturalism**

## **Introduction**

Indonesia nowadays is undergoing a multidimensional crisis, particularly in socio-cultural life and statehood. This phenomenon becomes the key factor in the decrease of humanistic and harmonious values of life. The nature of cooperation, mutual respect, and politeness has declined within the Indonesians, especially the young people. The phenomena that occur in contemporary life - being individualistic and tendency to commit violence- are the implications of the failure of character and religion education in Indonesia.

Various horizontal conflicts have occurred in Indonesia within the late decades. It has caused several adverse impacts, such as physical damage to buildings, apprehensively physical and mental suffering of innocent people. In addition, the decrease of morality and spirituality influenced by popular culture and mass media is somehow threatening to the life. Piliang (2005: 303) argued that among the factors of social conflicts are economy, social gap, politic, culture, and communication which at the same time close the door of a solution. Piliang (2005: 303) also stated that based on intercultural communication theory, prolonged social conflicts can be seen as an impact of poor intercultural communication in Indonesia.

The decrease of social and cultural life, he said, is the impact of the advancement of technology, particularly the technology of information and communication which shapes hyper reality of life. Hyper reality is described as the collapse of reality, taken over by the engineering models (images, hallucinations, simulation), which is considered to be more real than the reality, therefore two entities have blur distinction (Piliang, 2006: 193).

Hyper - reality life indulging material desires has been embedded in social and cultural life of Indonesian people, which results in the decrease of spirituality and morality within the society. The rifts of social and cultural life based on love and harmony have moved away from the reality of life. The multiculturalism and pluralism in Indonesia without being welcomed by togetherness and mutual respect among its society will be susceptible to disputes and even conflicts between culture, dominated by particular ethnicity, religion, and groups that have an interest. It unfortunately has happened in many social and cultural life of Indonesian society in some areas, for instance brawl between students, youth villages, mass groups, motorcycle gangs, seizure of public land, until the political sphere with mass mobilization in conflict municipal elections and other conflicts. Of the problems and phenomena, the quest arises "How does social and cultural life of Indonesian society survive within the spirit of multiculturalism?"

Indonesian society live and grow in multiculturalism, which should be the capital strength and beauty in building a harmonious nation built based on love and mutual respect for the rights and responsibilities of the public. According to Ibrahim (2011: 254), the

phenomena which have occurred are the cause of cultural crisis caused by the pollution on human inner space. The Indonesian ancestors have taught and guided us on valuing diversity within the framework of unity. In fact it has become the basis and symbol of the personality and philosophy of Indonesia.

## **Discussion**

### **Socio-cultural Life of Contemporary Society**

Today's life has to experience the intensity, mobility, and high creativity in fulfilling either material or spiritual need which is increasing. Contemporary life is inevitably tinged with a dimension of consumerism both in material and religious life style as imaging systems. Material goods have undergone changes in the function and meaning of life, from the use function to the symbolic function of social culture. Therefore, today's complex life can direct people to overlook their nature as social beings who live together to achieve a harmonious life.

Piliang (2011: 176) opined in the present era of globalization, many social concepts, such as integration, unity, nationalism and solidarity, are increasingly losing their manifestation in social reality and eventually become a myth. Various social realities on global scale, especially as a result of technology advances, have led towards the end of social life. Information and communication, as the result of technology advances, have a function as well as damage, a function which provides the welfare of society and a damage which might harm the morality and spirituality of a nation when technology is not used wisely. As the result, technology can undermine the personality, mental, spirituality, integrity, and unity to live in harmony.

Alan Touraine, for instance, sees this phenomenon as a contemporary hyper modernism, a condition in which the closing stage of social life is due to modernization which has reached the most extreme point. He also argued that today's social life has now lost the essence of unity and now become a mere stream that changes ceaselessly, in which the actors individually or collectively are no longer acting in accordance with the values and social norms, but to follow the strategy of each in participating in the process of change (global capitalism), which no longer can be fully controlled by the state power (Piliang, 2011: 176). In this era, every human being relies on personal interest to acquire wealth and imaging by doing every possible thing, including crimes against humanity, economics, politics, culture, and religion. The existence of capitalism and mass media also become a major role in the formation of human personality in contemporary social culture today. Therefore, it takes other factors, such as spirituality, morality, ethics, and solidarity to accompany and provide social harmony to in the materialistic culture. Besides, people should be aware of their being as a multicultural Indonesian society who rely on four strong pillars: *Pancasila*, *Undang-Undang Dasar 45* (Constitution 45), *Bhinneka Tunggal Ika* (Unity in Diversity) and *Negara Kesatuan Republik Indonesia* (The Unitary State of the Republic of Indonesia).

Imaging places the front row to colonize the reality. It also occurs in religious life. The world of imaging has penetrated the human figures in this era through the mass media and electronic devices, particularly television (Himawan, 2006: 22). The contemporary life has demanded a higher life style and distorted facts, moral values, and religious law. Lies and honesty, sincerity and self-interest, hatred and love are difficult to distinguish. Likewise, preachers and celebrities are difficult to distinguish, cheating and adultery get proclamation. A current phenomenon has made difficulties to see the real and clarity in the thick stream of contemporary culture.

Seen from the theory of intercultural communication, socio-cultural realities of contemporary society have experienced a separation in communication between human culture because of the personal interests and ideology of each human being. On the other

hand, based on the theory of cultural psychology, social and cultural life of society is in consideration of psychology due to the limitless desires on material, emotional, jealousy, and the properties of pleasure which distance from the metal joy. The development of social life and contemporary culture which is also called postmodernism will bring up a variety of factors (Himawan, 2007: 31). For instance, in the area of philosophy emerged the disappointment over the project of the Renaissance that has produced World War I and World War II, and the advent of the Great narrative domination in every culture and social area (a phenomenon of hyper-reality and consumerism). Society are controlled and dictated by the media, worshiping advances in the form of being consumer of the latest fashion and paralyzed by the stream of information.

Plurality nowadays has touched every layer of society. It is highly impossible to find a city lived only by a culture. According to Fitri (2008: 85), plurality in the sense of community is the diversity, plurality and difference as the will of God that must be accepted and respected. She further stated that religious plurality is understood by society as plurality of religions or religious diversity as well as understanding plurality in culture.

Socio-cultural plurality, according to Fitri, is a gift from God to beautify the system of life. The beauty of socio-cultural plurality is presumably more empowered with multiculturalism system for more synergy and harmony of life and living systems that mutually accept differences. Religious plurality is the strong basis of religious differences in social communities which becomes the socio-cultural enrichment system based on the value of togetherness. The concept *vasu dewa kutumbhakam* (all beings are a family) and *tat tvam asi* (I am you, you are him) form the basis of love and awareness of kinship and togetherness in the middle of social and cultural differences.

After their loss on the meaning of life in contemporary life which is based on total rationalism, humans actually will stuck on the next limb, the materialization of all desire into extreme material desires which can free mankind from psychic repression in order to achieve prosperity and happiness. However, all the efforts are a mere hallucination and even make poor sense of social and cultural life of humanity.

### **Multicultural Society in Indonesia**

Indonesia consists of thousands of islands and hundreds of tribes with their own culture. In an increasingly open world, the encounter and interaction among each tribe become more easily. This fact grows the awareness of diversity. When diversity is not managed properly, it will lead into conflict which even lately has become a reality. On the other hand, this fact raises awareness of the significance of dialogue in the increasingly open life (Nugroho, 2011: 16). Diversity of culture, religion, ethnicity, race, class, and language in Indonesia is inevitable since Indonesia is rich in ethnicity, culture, race, religion, and language. Diversity indeed is beautifying the Indonesian nation.

Multiculturalism in Indonesia has occurred and taught since the era of Mataram Hindu Kingdom. Multiculturalism appears between Budha which belonged to the descendants of Syailendra and *Siwa* (Hindu) which was spearheaded by Dyah Raja Balitung. The diversity was manifested in mutual cooperation when building Gedong Songo temple in the slopes of Mount Ungaran and Prambanan temple. In addition, Sewu temple, a Buddhist temple, was also built in the area of Prambanan temple. This exemplifies a good unity in diversity in which two different religions can live in harmony. Mastuti and Bramantyo (2009: xxi) said that since the time of ancient kingdoms in Central Java (8<sup>th</sup> century up to the 10<sup>th</sup>), Shiva Hinduism and Mahayana Buddhism have co-existed in harmony.

The Togetherness and mutual respect for culture and religion evolved and was even more integrated by the initiation of a great literature Sutasoma in the heyday of Majapahit kingdom. Socio-cultural differences came not only from the natives, but also migrants from



other developing country trade in Majapahit. The famous motto of unity "*Bhinneka Tunggal Ika*" was a new religious concept of Mpu Tantular confirmed at the time of Majapahit. The formulation of kakawin literature Sutasoma 139.5 can be seen as follows:

*Rwabhineda dhatu winuwus wara Buddha Wisma,  
Bhineki rakwa ring apan kena parwanosen,  
Mangkang Jinatwa kalawan Siwatatwa tunggal,  
Bhineka tunggal ika tan hana dharma mangrwa.*

It is said that the manifestation of Buddha and Shiva are different, they are different, but how can we recognize the difference in a glance. Because the truth taught by the Buddha and Shiva was also actually one. They are indeed different, but are essentially the same. There is no ambiguous truth which is ambiguous. (*Bhineka tunggal ika tan hana dharma mangrwa*) (Mastuti dan Bramantyo (2009: 504-505).

Living by mutually respecting and accepting social, cultural, and religious differences becomes the primary mission of writing the above Kakawin. The differences which visually appear are essentially an illusion (pseudo). Social and cultural life flourished and developed by science comes from God-centered science. From the noble values of Indonesia culture, the concept of "*bhineka tunggal ika*" which was originally emphasized on the equality of religion has expanded into equality in all areas of social and cultural life of Indonesian society after being inducted as an expression of the state emblem of Garuda. As revealed by Mastuti and Bramantyo (2009: xxii), the concept is not only limited to religious differences, but also the differences in ethnicity, language, customs, culture, islands, for Indonesia is essentially lived by a plural multicultural society.

A multicultural society is nowadays presented by the cities in Indonesia. A city is a heterogeneous place, a meeting point for people from various ethnicities, races, religions, professions, and genders in which occurs the various forms of multifaceted cross-cultural, intercultural, multicultural and sub cultural relations (Piliang, 2011: 230). The problem of multiculturalism within the society immediately arises when the relationship between the majority and minority creates a kind of inequality, imbalance, asymmetry, and injustice. Multicultural society in Indonesia appear clearly as manifested in large and medium cities in which the cultures of minorities, for example Batak, Madura, Padang, Bali, Ambon, and others, get a living space to keep existing and surviving.

Social and cultural diversity of a multicultural society must be accommodated in a community with a good atmosphere of unity. Differences and even contradictions must be mixed in a political culture conditioning a harmonious and dynamic community (Djoko, S., 2011: 44). In a state politic, democracy is considered as the most adequate political culture in multicultural societies due to the value of respect for freedom and equality offered by democracy. The weakness can be avoided if democracy is done in public reason and public deliberation. On the other words, democracy is to use common sense for the common good with a thorough consideration. Multicultural society is an arena for the development of political and cultural life of democracy, in which all interests are awarded and respected. Political democracy becomes a vehicle of communication among cultures in a multicultural society.

A multicultural society unavoidably always faces various problematical conflicts. The conflicts must be carefully observed whether they are an unavoidable fact or they need to be solved soon. In a multicultural society, plurality is inevitable. Therefore, to say plurality is a problem is a sinful mistake since it cannot be separated from the socio-cultural life of the Indonesians. However, plurality sometimes generates a conflict. For instance in

the plurality of religion, evangelization, which should be a medium for preaching, is interleaved with personal or a certain group interests (Molan, 2011: 97-98).

A multicultural society with a primordial attitude is a reasonable fact since human beings are slowly entering the environment which is increasingly broader. However, primordial attitude sometimes direct an exaggerated refusal. The effort to push the primordial attitude to create a new identity considered as unifying diversity is an absurdity. What can be done in a multicultural society is to grow a sense of being open to multiculturalism, such as affection, solidarity, open to other cultures, communication, consensus, respect, and solidarity.

Keeping the harmony of a multicultural society in Indonesia becomes a strong basis of Indonesian philosophy, *Pancasila*, *Undang-Undang Dasar 45* (Constitution 45), *Bhinneka Tunggal Ika* (Unity in Diversity) and *Negara Kesatuan Republik Indonesia* (The Unitary State of the Republic of Indonesia). These four philosophies happen to be the reference and guidance for the Indonesians to live. As a part of religion which is recognized in Indonesia, Hinduism has a universal concept "*tat twam asi*" (I am you, you are him). By emphasizing being affectionate to *sarwa prani* (all beings), it already shows the solidarity and high tolerance. The teachings about genuine love to all beings should be well implemented and spread. The teaching on respecting multiculturalism has been echoed by Mahatma Gandhi since his struggle to defend his nation. Gandhi (2009: 145) said all mankind is a unity, given the fact that we are equally subject to the moral law. Every human being is equal to God. There are certainly different tribes and nations as well as degree and dignity. The higher dignity we have, the more responsibilities we endure.

Gandhi's view, imbued from the teachings of the Vedas, becomes the source of the teachings in the Faith and inspiration to fight for the rights and independence of India. This concept shows that human in nature have the same right in diversity. The harmony nowadays becomes scarce as people tend to think of personal interests as regards money is everything. All can be purchased and regulated by money. Desire and attachment material is higher and more important than humanity and brotherhood. Realizing harmony on aspects of life, the paradigm of money, and the materials must be controlled. We then come into a new paradigm of spiritualism that respects life and humanizes humans and the universe. Society will not be able to live in harmony and peace if mutual respect and protection between man and man, man and nature with all of his work and in close contact with God and their ancestors are absent.

### **Socio-cultural Life within the Spirit of Multiculturalism in Indonesia**

Besides a sign of the greatness of God, the socio-cultural diversity is a precious gift from Him. The diversity therefore should be preserved and inheritable to the nation's next generation. It also should be a medium to encourage their freedom of creativity to create their identity. Every difference in Indonesia principally provides a space for the society to contribute in building a balanced harmonious life.

The loyalty to religion, culture, race, and tribe is a must for every human, yet they have to be open for any differences they face in real life. Ujan (2011: 123-124) stated social and cultural diversity not only gives more opportunities to the individual to choose, but also enlarges the freedom of the individual to choose. It is stated that human beings are social creatures and every of them has the right over their own culture. In line with the notion, Herder and Schiler added that social and cultural diversity creates a world that is rich, varied, and aesthetically pleasing and passionate. Mill and Humboldt also stated that diversity is noteworthy to encourage a sportive competition among different ways of thinking, ideas, and ways of life, prevent domination of one over the other and encourage the emergence of a new truth.

No one can live alone in the world. Besides an individual who has the right, human beings are social creature who cannot be separated from the diversities. The diversities should be addressed with the philosophy of *tat tvam asi*" (I am you, you are him) reflected in four pillars of Indonesia as well as by having the spirit of nationalism, patriotism, and loyalty to The Unitary State of the Republic of Indonesia.

The spirit of nationalism will hugely benefit to the society, which is the spirit of completing each other by realizing self-weakness and accept others' differences. The socio-cultural diversity is a condition of freedom. It has an objective good, which means socio-cultural diversity should be balanced with the preconditions for human freedom, such as self-knowledge, self-transcendence, and self-criticism. Society should also note that the value in Indonesian culture is actually a product of diverse influences.

The spirit of multiculturalism in the contemporary socio-cultural society of Indonesia must always be revived to create a better life. Multicultural discourse does not unite and equalize the diversity of culture, social, religion, race, class, ethnicity, culture, customs, traditions, and gender in one culture, but harmonizing life by mutually respecting socio-cultural differences. Socio-cultural diversity is like various kinds of flowers beautifying the parks and bringing beetles, birds, people and other animals to enjoy the beauty of the park, although Ritzer and Smart (2011: 606) said that in a multicultural society, the ideal of a culture of togetherness as a stabilizer is handled with great hesitation.

Preserving socio-cultural diversity needs an intensive multicultural communication by taking into account the characteristics and the systems prevailing in law and social norms and values. Hindus, with all their strengths and weaknesses as a community that has a socio-cultural pluralism and multiculturalism, highly appreciate the discourse on multicultural society in Indonesia. Taught *Tat Tvam Asi* (I am you), *prema* (love), and three sacred acts, the Hindus who come from diverse ethnicity, race, language, class, and culture becomes an example of a multicultural society in Indonesia. Although often Hinduism and Hindus get social satire and religious harassment from other people, they still keep the spirit to respect others' social and cultural life.

*Tat Tvam Asi* is the nature of brotherhood and kinship that respect for others. Based on the theory of intercultural communication, multicultural society happens when society has an intensive intercultural communication system supported by the right legislation. The unity of socio-cultural differences becomes a media for the construction and reconstruction of culture that has been established, and the media for deconstruction of the cultural system which does not become the character of the nation. Multicultural society empowerment by promoting intercultural compassion and communication will strengthen the system of values or systems of belief and cultural practices, for general harmonious life is lived by three levels and shared values, including the values defined in the draft constitution in which legal and moral policy which covers the rights and duties of citizens is defined. The values are then formulated in a more concrete law governing the daily life of citizens. The values are also expressed in the form of norms governing the relations between members of civil society. The values of socio-cultural society are dynamic, for it was pursued through a splendid dialogue towards a multicultural society.

Welcoming the spirit of the discourse of multiculturalism in Indonesia, as what Ujan (2011: 130) said, a cultural community should appreciate the value of humanities, protect the basic interests of human related to limited resources, not threaten other groups, give its members a sense of comfort build a relation, and provide the basic conditions for a good life. As a nation rich of culture, arts, customs, and traditions within the framework of a multicultural society, Indonesia could become an asset that produces and reconstructs goods and services wrapped in the form of tourism sites. In addition, the spirit of multiculturalism based on love in the fraternity will be able to deconstruct the characters and traditions which

have tormented many people, for example: fight between students, mass brawling, religious and socio-cultural conflicts, politics and others.

## Conclusion

Multiculturalism, both as a framework for discourse and practical agenda of political struggle does not need to be contested in the social and cultural life of the Indonesia. Essentially social and cultural diversity is a nature and gift from God to the formation of a system of life and values of socio-cultural harmony. Awareness on diversity of social, culture, race, ethnicity, religion, and interests, can become a production and reconstruction of an established socio-cultural life. It is even able to deconstruct the social and culture which interleaves a set of norms of the Indonesians to be a prosperous and peaceful society. Understanding the reality of socio-cultural diversity becomes the basis for the creation of a beautiful and peaceful life and the enrichment of culture in the frame of the oneness of humanity and the nation of Indonesia.

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## **The Dynamics of Indonesian Religion and Culture In a Global Context**

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### **Abstract**

Globalization has both positive and negative impacts. Its influences can be seen from the existence of phenomenon, assimilation, diffusion and acculturation of culture which developed into a mass culture or global and the culture commodification. In the religious life, there is a freedom to behave not according to religious norms. Several solution alternatives are preventing and reducing impacts through self limitation and self control from global influences. The values of religion and culture can be maintained by strengthening the social and cultural values and religious values from global influence to avoid the cultural commodification. The reinforcement can be through sustainable socialization and enlightenment by the religious and informal leaders through the institution of followers of a religion in Indonesia. Optimization of the role of Inter-Religious Follower Communication Forum is based on village and community of grassroots through socioculturalreligious communication begun from the environment of family and school, and rural communities. In this case, the government has the role to make global influence related to Indonesian religion and culture as the national identity of multicultural, multilingual, multiethnic, and multireligious in line with its regulation/policy.

**Keywords: religion, culture and global**

### **Introduction**

Indonesia is an archipelago island country that has cultural diversity. It can be seen from its differences in language, ethnicity (ethnic) and religious beliefs. It is a wealth of Indonesia which is valuable, however in the other hand, cultural plurality has a potential to be nation disintegration.

Human life is full of real social dynamics both as individuals and socially, the more so as being religious. Human with a mind is capable to change the nature into something useful for life. They cannot live alone and always need the others to communicate without limits of space and time. As civilized human beings, they have rule norms that exist in society and religion. The dynamics of human life cannot be separated from the influence of the development of science, technology and art. This dynamic also cause human mind getting ahead in the global society.

The term globalization is a phenomenon related to the flow of information and communication through the boundaries of the country so spread rapidly around the world (globe) with high intensity and capacity. According to Daniels and Daniels (in Sonhadji, 2015: 233) expressly states "globalization involves doing business around the world in a new way, balancing the global qualities of your product or service and the unique needs of various local customer bases". Thus globalization is not just rapidly the flow of information and communication between the state, but each respective countries considers local needs, including local custom and local wisdom.

Culture is a whole system of ideas, actions and results of human work in the framework of community life which belongs to self-made man with learning (Koentjaraningrat, 2009: 144). Furthermore E.B Tylor (in Ranjabar, 2006: 21) states are a complex whole, which is contained inside knowledge, belief, art, morals, law, tradition, and other capabilities and habits acquired by man as a member of society. Culture consists of

everything that is learned by the patterns of behavior that is normative, meaning encompassing way or pattern of thinking feeling and acting. According Selosoemardjan and formulate Soemardi Soelaeman culture as all the work, taste and creativity of society (2006: 21). In general, there are several kinds of elements in human culture is referred to as cultural universals which include: systems of religion and religious ceremonies (belief system), organizational systems, knowledge systems, language (oral and written), arts (visual art, sound art, art movement etc.), livelihood systems and economic systems, technology and equipment life systems (Koentjaraningrat, 1982:2; Ranjabar, 2006:22; Koentjaraningrat, 2009:81).

Etymologically, religion from the Sanskrit language is *a* meant *not* and *gam* meant *go*, thus meaning that religion did not go, no missing or broken off (Nasution in Agus, 2010: 29). This implies hereditary taught religion from one generation to the next about the next life in the spirit world and the hereafter. Religion according to the theory of God's Revelation in which religion is a revelation revealed to humans (Kahmad, 2009: 31). Meanwhile, according to Hendropuspito (in Agus, 2010: 71) expresses a kind of social system made by followers that pivot on the strength of non emperies believed and utilized to achieve safety for themselves and society at large. Based on the previous theory above, there are some aspects of the religion such as: believe in the supernatural, sacred and mysticism (Agus, 2010:43-47)

Indonesian culture in the context of globalization of religion dynamics is a special phenomenon in civilization and order of human life on this earth. Many things in the aspect of human life exposed to the influences of globalization because it is a circuit in which human life moves on in the community. Even more so for Indonesia that is multiethnic, multicultural, multireligious, multilingual confronted with the phenomenon and influence in the politic, economic, social, culture, education, defense and security, and including religion in Indonesia. Humans as social beings, civilized beings, sentient beings individually as well as religious and at the same time as active agents in this case, cannot be separated and avoided from the real conditions of global influence. Based on the phenomenon in the field, global influences can bring positive and negative impacts to the attitude, behavior, lifestyle, religious life, including the existence of local and national culture. This issue should be addressed, resolved in an effort to harness globalization for the benefit of life itself, the religion development and filtration and culture.

Consciously or unconsciously, globalization influence can cause a problem to the existence of regional culture, national culture and religion in Indonesia, one of which is the decline in the love of culture is the identity of a nation, the erosion of cultural values, the acculturation evolved into a mass culture or global and the cultural commodification. In the religion, globalization raises some complicated issues in the order of religious life in Indonesia such as freedom of behavior that is not according to applicable norms and custom. This condition is our responsibility as citizens of Indonesia to filter the influence of globalization which is not in accordance with the Indonesian character.

## **Discussion**

### **Dynamics of Indonesian Religion in a Global Context**

#### **Dynamics of Religious Meaning in the Age of Globalization**

Christianity; Shifting values are indoctrinated by religion slowly emerging on the surface and it is caused by globalization. For example, the role of religion in a family environment in an era of globalization and modernization and its relation with the resistance and the role of the family: A Christian viewpoint studied by Alex Peat explained that it is happened convulsion institution of marriage: polygamy, divorce, cohabiting, forced marriage, rape, homophili; fading love of husband and wife: egoism, hedonism, ways machiavelis (ends justify the means, abortion, forced sterilization); inhibiting factors outside the family: the economic situation, the law, the population explosion, the socio-

psychological (the patriarchal structure to a nuclear family, divorce permissive view, commercialization of sex

Islam; One of examples is a meaning shifts and implementation of Islamic boarding school (Pesantren) in modern life. Islamic boarding school is no longer an institution teaching the special religious values only but also the common subjects. In line with the advancement of technology in globalization, Islamic boarding school is also growing to be accepted by the public. General lessons are also taught so that the students are ready to live a global life with local ways. *Think globaly act localy* is often delivered establish a new Islamic identity in the era of globalization. The impact of this case will be positive and negative. By receiving new sciences, Islamic students will have broad horizons that appear a critical attitude and high motivation for life. Its failure is the value of religion that is not growing fast with its science so that the moral forming that is not accordance with the religious education will certainly be dominated by the science education that is sometimes not in accordance with Islamic education.

Hinduism; the majority of Hinduism is on the island of Bali and they are formerly strong with the caste system. However, the caste system slowly seemed unclear and no concessions because of globalization and modernization. One of examples is when there is a ceremony of Nyepi Day at Borobudur or Prambanan, shifting values always happened in the procession of the ceremony, for example the visitors documenting the ceremony for the economic interest so that the values of sanctity of the ceremony procession decreased. Another example is the conflict of Homo Aigualis amd Homo Hierachicus. Homo-Aigualis group with an ideology of egalitarianism wants to see Bali democratic society, without discrimination on the basis of descent. On the other hand the Homo-hierarchicus group with every effort wants to the status quo of traditional hierarchy. This shows that Homo-Aqualis has been influenced by the principles of democracy because of global influence.

Buddhism; this religion is teaching about the sense of life although it cannot be expressed by words. A monk can spend his entire life with meditation that uses a phrase or a word called *koan*. *Koan* is a riddle that has no popular answer is "what is the sound of one hand clapping? "Zen Buddhism often makes beautiful gardens as a meditation place. Shifting also happened in Buddhism, it is a shift of truth values. It can be seen from the norms and the values began to disobeyed, for example, young people who violate the norms and no longer heed the rules that apply in the community.

Confucianism; this religion is teaching heaven and earth will be harmonious if everyone obey those who are above and share to those who are under accordingly. Hierarchically, the boy must obey the father, the wife must obey the husband, the people must obey the emperor, and the emperor must obey to heaven. Globalization affects the assimilation process and it has the impact of values shifting in Confucianism, it can be seen from the celebration of *Cap Go Meh* which is a lantern festival and a feast of *onde-onde* and it slowly gets Indonesian culture. *Onde-onde* feast begin to shift and is replaced by eating *lontong* or *ketupat*. A process of culture also shows Chinese ethnic have followed Indonesian culture. Lantern feast is still going on some areas, but is only to certain places. It is likely a celebration or more called as a degree of culture. It also shifts from the worship place to public. Consciously or unconsciously, this place shift also makes the shift in values. When a celebration is held in a worship place then the religious values will be strong and sacred. However, when the celebration is shifted to public area, the religious values will be less and less. A celebration is held in a public then becomes public property. Anyone can come to join without fear of being caught on the religious values. It can also become public commodification because of global influences.

### **Inter-Religious Harmony Forum**

The Inter-Religious Communication Forum (FKUB) consists of religious figure of each religion in Indonesia. FKUB existence has strengthened its position by the Joint Regulation of the Minister of Religion and the Minister of Interior Affairs of the Republic of Indonesia Number 9 of 2006 and No. 8 of 2006 on Guidelines Task Regional Head / Deputy Head of the area in the Inter-Religious Harmony Maintenance, Inter-Religious Harmony Forum Empowerment and the establishment of House of Worship (Sonhadji, 2015: 71). Furthermore expressed as rules Herewith, which is the religious harmony that is based on tolerance, mutual understanding, mutual respect, respect of equality in the experience of their religion and cooperation in the life of society, nation and state in the Republic of Indonesia under Pancasila and the Constitution the Republic of Indonesia Year 1945 (article 1, paragraph 1). It was also stated that the maintenance of religious harmony is a joint effort of religious and government in services, settings, and empowerment of religious communities (article 1, paragraph 2). The inter- religious harmony empowerment is a responsibility of religious communities, local authorities and government (article 2).

The existence of The Inter-Religious Communication Forum as a place of Indonesian religious leaders is a place to call for peace, justice, harmony, unity, respect, and compassion in the world with the spirit of multiculturalism. Global influence is having negative impact to the religious life in Indonesia.

### **Dynamics of Indonesian Culture in the Global Context**

#### **Dynamics of Multicultural in the Era of Globalization**

Demographically and sociologically, Indonesian who is multicultural seems a potential conflict because society is divided into groups based on their cultural identity. According to Ting-Toomey (1999: 30), a threat to one's cultural identity can be perceived as a threat to the personal self-esteem level. Society divided into groups then do cultural identity in which each people to consider themselves as representative of particular culture (Rahardjo, 2005: 2 ). Further identification of these cultures expressed by Rogers & Steinfatt (1999: 97) will determine which individuals is included in the *ingroup* and individuals included in the *outgroup*. Their behavior is determined by whether they belong to a particular culture or not.

In the context of this cultural identification, according to Suparlan (2002) as written by Rahardjo (2005: 2) considers that the issue of ethnic and ethnicity in Indonesia's diverse society is a reality that appears in everyday life. The member of the ethnic group was born, educated, and grew up in their atmosphere of ethnicity primordial ascriptive. As a result, the differences between "who I am" with "who you are" or "who we are" with "whom they" look clearly demarcated. In this situation stereotypes and prejudices grow and evolve n the era of globalization.

Based on the cultural identity, society divided into groups will be difficult to achieve the social cohesion due to each group is within with the scope of the association that exclusively and it is not relatively intensive on Inter-culture communication. It means that communication should reduce cultural misunderstandings, but tend to do the communication avoidance. As a result of this lack of social cohesion, it becomes a complex issue and requires a relatively long time.

President Sukarno's speech commemorating the independence proclamation of August 17, 1954 reminded the importance of understanding cultural diversity on by Indonesian, "Remember that we are not of one customs and the same religion but we are Unity in Diversity, different but one, so written in the emblem of our country ... "(Kompas, March 4, 2001, No.P.31). According to Mely G. Tan (in Suryadinata (ed), 1997: 35) as quoted by Rahardjo (2005: 3) reaffirms what was declared by the founders of Republic of Indonesia that the existence of the nation is not based on the same mother tongue or create one ethnic



group, culture, or religion. Indonesian people are united because of misery, oppression, and the struggle for independence, that is why there is a need to be together. It is the foundation for the Unification of Indonesia.

Generally, the statement above is an attempt to build a multicultural nation where the societal conditions giving an appreciation of the differences of cultural, racial, and ethnic (Speight in Deetz, 1993: 443) as written by Rahardjo (2005: 4). Several different cultures can exist in the same environment and give benefit from each other (Rogers & Steinfatt, 1999: 238) is still in the stage of looking for the form. Multiculturalism, according to Shuter (in Deetz, 1993: 433) in Rahardjo (2005: 4) is an EMIC approach, because socializing the maintenance that cannot be changed from every values, viewpoints and communication patterns.

### **Cultural Globalization**

Cultural globalization increases cross-cultural contacts, but accompanied by a reduction of the uniqueness of the community that was once isolated. Globalization also changes the viewpoints of people and individuals about the pattern of behavior, dress, work, and others. It is because of the influence from outside Indonesia. So now, the majority of Indonesian's population begins to imitate the foreign trend, for example is the style of dress. As we know that in the past Indonesian was very polite in a dress, but at this time men or women wear tight clothes as hot pants, hot tank tops and so on. It confirms that the Indonesian culture has been globalized by outside influences.

In the current era of globalization, the influence of other people's culture cannot be avoided anymore. The effect can be direct or indirect. Direct contact occurs between people or between individuals and even between nations and states. The process of change in direct contact includes acculturation, assimilation and diffusion (Koentjaraningrat, 2009: 199).

Indirect contact occurs through the electronic devices and mass communication media, such as television, radio, internet, movies, magazines, videos and newspapers and others. However, the influence of these contacts to the socio-cultural change is not entirely true. For example, changes in lifestyle due to the influence of television. If the causes of social change rooted in other societies, this happens because the cultures of other people have given their influence.

The relationship between the two different communities has a tendency to lead a mutual influence. If the relationship happened through a channel of communication tools, there is a possibility of the influence coming from one side only. If the influence of society is accepted and is not through coercion, the result is called demonstration effect. The process of adapting a new culture tends to be stronger and faster than the traditional culture of each community begins to be abandoned and will possibly be forgotten. Here is, the processes of socio-cultural changes that often occur in people's lives.

Acculturation: it is a gathering of elements from different cultures followed by mixing these elements. For example, the process of mixing two or more cultures gathers each other and affects each other and it is usually characterized by changing the culture and customs in society. Community norms that previously guided the one's action slowly change into a neglected anymore. For example custom greeting and kissing the hand of the elderly had faded among the younger generation and it is because of Western culture influence and it has been replaced with kissing the cheeks. It is not in accordance with the customs of Indonesia that emphasizes ethnic in society. Acculturation is also marked with the habits of community in violation of norms, rules or applicable law. The unusual thing in society has now become a common thing to do. This is due to the freedom taught by Western culture that is too free without responsibility. Acculturation can be realized through cultural contact, as follows. a) Social contact can occur at all levels of society, part of the community, or even among individuals in the two communities. The presence of

technology, for example, is different with the presence of a scholar, a psychologist, and an economist; b) cultural contacts can take place in an atmosphere of friendly or hostile c) cultural contact may occur between the group who master and is controlled in all elements of culture, in terms of economics, language, technology, society, religion, the arts and science; d) cultural contact may occur between many or fewer number of people; e) cultural contact can occur in three states of culture, both cultural systems, social systems, as well as elements of physical culture. The result of acculturation process is based on the strengths of each culture. If the culture is stronger, it can influence other cultures faster, ie. the acculturation process in Indonesia is occurring in transmigration areas.

Assimilation: it is a process of adjustment or disappearance of the original nature in a society with the different cultural background. Its process can run fast or slow, depending on various factors as a) Tolerance; it is an attitude of respect, and entitle developing a standpoint different or contrary to its own establishments. If the tolerance is high, it will allow the assimilation process run smoothly without a hitch. It can also accelerate the development of cultural globalization process in Indonesia; b) Economy; Economic position in a social system can influence the process assimilation. For example, if in a society there are economic groups who intend to dominate the economic life of other groups, assimilation would be difficult to implement. The similar thing happens if in a society occur discrimination; c) Sympathy; it is feeling the involvement of the social and cultural groups to the other groups, it contains aspects of awareness or participation to feel the communities feeling, like happy, sad, proud, and emotion. It can accelerate the process of cultural globalization, because someone has the same feeling with the other person in certain conditions.

Diffusion: it is process of deployment of cultural elements throughout the world. This deployment could be done by individuals such as merchants, sailors, missionaries in spreading the religion, the meeting between individual with a group. And now the diffusion of cultural elements arise so quickly, it is because of globalization influence and tools are very effective broadcasting such as newspapers, magazines, books, radio, film, television and the Internet, etc (Koentjaraningrat, 2009: 201).

### **Dynamics of Religion, Culture, and Globalization**

Globalization has broad effects to aspects of human life and one of them is religion and religious institution (Haryanto, 2015: 260). Indonesia is a country that upholds the moral ethics and a sense of mutual cooperation. This is evident from the cooperation of the Indonesian fighters in the fight for Indonesian independence. After Indonesia's independence, Indonesia suffered reformations such as the reformations of the political, economic, social and cultural.

The reformation raises international cooperation. Indonesian seeks to establish a relationship with the developed countries like the United States, for the Indonesian promotion and welfare. Indonesian changes into modernization or globalization than previous years due to the international cooperation. Modernization concept avoids the battle and the clash between the values of the other values (Effendy, 2008; 43). It is also implemented by giving the example of persuasion, information, education, and incentive systems (2008).

A lot of new things coming into Indonesia, they are negative and positive, in terms of political, economic, social and cultural or religious issues. Those are affecting the government to always work to improve the positive impacts and or eliminate / reduce the negative impacts. The negative impact of the globalization process is now considered are very widespread, especially teenage problems that nearly 80% of its influence can be felt on all sides. It is only a fraction of the globalization impact. According to Merry (2001) in Haryanto (2015: 261) where globalization allows faith-based and cultural difference

promoting the modern subjectivity in the differences. Furthermore, according to Turner (2010) growth of fundamentalism and pentecostalism is an aspect of globalization. The mixing culture between Western and Eastern is still caused by lacking of the deep religious education.

Advances in communications technology may change and be integrated the values which must be developed, maintained or modified (Effendy, 2008: 43). Along Turner (2010) asserts, globalization and the spread of internet usage is an important aspect of social change that is transforming religion in a way that is not previously known. Robertson (in Simpson, 2007: 308) as quoted by Haryanto (2015: 263) stated on the analysis of religion used by nation-states in constructing identity in the global sphere, and the process of religion change in several countries in the context of globalization, such as religious Sinto in Japan as a project of modernization and globalization. The study results from Katz (in Halvorson, 2015) quoted by Haryanto (2015: 267) states "a change in the configuration of the household is a product of changes in socio-economic and cultural ecology both locally and globally ". This can be described as a form of commodification of culture, ie the study of what happens when a culture is produced and distributed in bulk to compete directly with locally-based cultures (Ibrahim & Bchrudin Ali Akhmad, 2014: 25)

### **Some of the implemented efforts in Minimizing Global Influence**

Some of the efforts that can be taken in terms of minimizing the negative effects of globalization in the aspect of belief or religion are: 1) Strengthen and empower the institutions of religion followers in Indonesia such as the inter-religious communication forum and institutions of religion followers to implement filtration against global influence together among adults, children, and adolescents susceptible to the influence through a local *sosioreligius* approach both in the workplace, family, school and community; 2) Increase the faith and piety to God Almighty; 3) Inculcate, teach and practice the values of religious morality through formal, informal and non-formal; 4) Strengthen the identity as a religious man in the globalization, through the practice of noble values of religion in daily life; 5) The existence of religion should be able to offset its position under the influence of globalization; 6) Maintain the follower of religion identity and protect religious noble values of the negative effect of thinking and a new flow of venturing into the world of religion / faith; 7) Vigilance strong and act so as not to get stuck and in a hurry to respond to global influences and can sift global influence with the religious norms; 8) Change the perspective / paradigm of the global era of religious life so that they can survive in the midst of the global life; 9) Maintain the existence of religion in the era of globalization with finding strategic position and stand firm against globalization by being supportive, reject or compromise; 10) Government through the relevant state agencies together to anticipate the negative impact through filtration and dissemination of village-based or grassroots people through policies and regulations.

Some efforts that can be taken in terms of minimizing the globalization negative effects on the cultural aspects are: 1) Strengthening customs and cultural institutions in instilling noble values of national culture to Indonesian society and the anticipation to the globalization influence; 2) Be thoughtful but firm in picking and choosing which values that can strengthen, weaken or even destroy the culture from the globalization influence; 3) Preservation of the customs and culture of the region as a identity fortress based on Indonesian culture and personality is multicultural as: religious, humanist, naturalist, open, democratic, integration and harmony, nationalism and patriotism, commitment to truth, honesty and fair, professional, IPTEKS, independent, ethical and moralist, obedience to law, civic-minded, spirited cultural, artistic and aesthetic; 4) Strengthening the sense of national unity; 5) strengthening of the cultural value and use of domestic products; 6) Improving the nation's morality, on the negative impact of globalization, the nation's morality tends to

degrade. It is our responsibility shared between parents, teachers, and government to carry out civic education, religious education or moral education innovatively.

## Conclusion

Globalization influence in the art and technology that available today cannot be dammed, and included in all aspects of human life both social, cultural, economic, political, defense and security, education, technology, art, religious life, including the existence of local culture and national etc. As human beings and Indonesian who cultured and be religious, Indonesian should be able to limit and control themselves from the globalization influence are increasingly widespread in Indonesia. Negative notions such as individuality, pragmatism, materialism and hedoisme directly or indirectly, can change the mindset of the people of Indonesia, and can be destructive to the social and cultural life in Indonesia. It certainly can be prevented and reduced by limiting and control themselves from the influences of globalization which will or that have occurred based on cultural values and religious norms that exist. The values of religion and culture can be maintained by strengthening the social and cultural values and religious values from global influence so there is no cultural commodification. The reinforcement can be conducted through sustainable socialization and enlightenment by the religious and informal leaders through the institution of followers of a religion in Indonesia. *Socio-Cultural religius* means the approach through community-based communication in accordance with the values of cultural and religion and it can also through the optimization of the Inter-Religious Communication Forum (FKUB) is based on village and community of grassroots from the environment of family and school, and rural communities

The government has the role to make global influence related to Indonesian religion and culture as the national identity of multicultural, multilingual, multiethnic, and multireligious in line with regulation/policy

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**Ritual Practice *Balian Ngansak* In *Dayak Lawangan* Community  
as The Way to Develop Harmony Religious Life  
in Central Dusun, East Barito, Central Kalimantan**

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**Abstract**

The religious harmony plays an important role for the development of Indonesian nation. In the cultural traditions of the community, there are always values and beliefs which are sacred or sanctified. These are considered as guidelines that orient people's lives. A model of religious harmony can be found in the local wisdom in various forms of tradition in Indonesia. This study aims at describing the indigenous *Dayak Lawangan* communities in Central Dusun, East Barito regency in developing the harmony of religious life. Religious harmony is reflected in the practice of ritual *balian ngansak* which is a ritual cleaning for the village/town. Ritual practices *balian ngansak* is as a regulation of *Lawangan Dayak* community life. The regulation does not only create a relationship with *Lawangan Dayak* community, but also in the manifest to develop peace and harmony among religions and ethnic. This study used qualitative methods with the paradigm of cultural studies. Data were collected from observation, interview and document study. Data were analyzed in data reduction, data presentation and conclusion or verification. The theory of power and knowledge, and the theory of social practices were employed in the problem analysis.

**Keywords:** *Lawangan Dayak* community, *balian ngansak* ritual, harmony

**Introduction**

According to Piliang (2005: 5) The tradition in the culture of the community is repetition and reproduction or sustainability of the past into the present. In line with this Parsudi Suparlan (in Ghazali, 2011: 32) states that culture is the blueprint for life or guidelines for the community, which are the devices generally accepted reference and thorough in dealing with the environment for the fulfillment of the needs of the citizens to support the culture. Culture has a reciprocal relationship that is very close to religion or belief system (believe system). Practices ritual *balian ngansak* is as one of believes in *Dayak Lawangan* community and it is as important part of the *Lawangan* institution especially *Dayak* community that believes in Hindu (*Hindu Kaharingan*) in the Central Dusun, East Barito, Central Kalimantan.

Community Central Dusun, East Barito, Central Kalimantan is a multiethnic society, Islam, Catholicism, Protestantism, and Hinduism. However, Central Dusun community remains able to maintain harmony and religious harmony, both internally and among religions. *Ngansak* ritual practices are able to strengthen solidarity and relations between them. It goes beyond religious affiliation. In the practice of ritual *ngansak* implies religious values, cultural, social and supporters used as a guideline to act, behave, and strengthen identity. *Ngansak* ritual practices are as one model of harmony which is based on the local culture. The practices of ritual *ngansak* are able to support the creation of religious harmony in the Central Dusun. This paper describes the life of a community culture in the context of religious harmony, especially in the *Dayak* community in Central Dusun, *Lawangan* East Barito, Central Kalimantan. Practically, this research is expected to contribute coaching model of religious harmony based on local culture.

## Overview of the Central Dusun and Dayak Lawangan Community

Sub district Central Dusun is located in the district of East Barito, Central Kalimantan Province. The area districts of Central Dusun is approximately 371 km<sup>2</sup> or 9.68% of the area of East Barito regency. District of Dusun Central is bordered by five districts and one province, namely in the north bordering districts Raren Batuah, west bounded by districts Causeway Karau, south bounded by the District Paku, sub Awang, district Patangkep Tutui, and the east with the province of Kalimantan South. The layout of districts Central Dusun is strategic transit areas connecting East Barito regency in South Barito regency, North Barito regency and the province of South Kalimantan. This resulted in the development of people in the economy of Central Dusun. The strategic position invited the inclusion of migration migrants originating from various regions, which also carries the hallmark of culture.

This leads to population characteristics Central Dusun to be hetrgen (Sigai, 2016: 63). According Riwut (2003: 59) Dayak has about 450 sub suku. Dayak community in general is currently divided into six major groups. The six major groups namely: Kenyah-Kayan-Bahau, OT Danum, Iban, Murut, Klemantan and Punan. The tribes are divided into several sub-tribes: Dayak Ngaju, Bakumpai Dayak, Dayak Ma'anyan, Lawangan Dayak, Dayak Siang, Murung Dayak, Dayak village, Bawo Dayak, Dayak Sampit, OT Danum Dayak, Dayak Kotawaringin and Taboyan (Riwut 2003: 61). Lawangan language speakers live in the administrative district of East Barito and surrounding Central Dusun which is centered in the district with the capital district Ampah (Durasid, 1990: 47). Lawangan Dayak ethnic kinship system is developed based on blood relations that are on the basis of the descent *ambilineal* principle.

Central Dusun population according to religion in general is the same set of characteristics with the religious population in other regions of Indonesia. The composition and percentage of the population based on religion in Central Dusun is described in the data table 1 below.

**Table 1**  
**Composition and Percentage of Population by Religion in Central Dusun**

| No           | Religion    | Total        | Percentage (%) |
|--------------|-------------|--------------|----------------|
| (1)          | (2)         | (3)          | (4)            |
| 1            | Islam       | 2.164        | 29,28          |
| 2            | Protestants | 2.980        | 40,31          |
| 3            | Catholics   | 1.300        | 17,59          |
| 4            | Hindu       | 948          | 12,82          |
| 5            | Buddha      | -            | -              |
| 6            | Confucians  | -            | -              |
| <b>TOTAL</b> |             | <b>7.392</b> | <b>100</b>     |

Source: Figures Central Dusun in 2014

The above table shows that the majority of the Central Dusun is Protestant (40.31%), second Islam(29.28%), Catholicism (17.59%), and Hindu (12.82%). It also shows there are no Buddhists and Confucians. The majority of Muslims in Central Dusun are migrants, who come from ethnic Malay Banjar (South Kalimantan), Javanese and other ethnic immigrants.

## Discussion

The tradition of ritual has a function for the survival of *Dayak Lawangan*, firstly, the ritual will be able to integrate and unify the community, it means ritual becomes an integral tool or interaction. Second, the ritual is also a means of support to express religious emotion; and third, the ritual will be able to release social pressures (Alkausar, 2011: 45). *Dayak*

*Lawangan* community assume in this world they do not live alone, respect for the Creator, ancestors, spirits, and the natural environment. It is done by *Dayak Lawangan* community for safety and developing good relationships with ancestors, spirits, and his God. Humans are considered as a replication of the macrocosm. As the macrocosm and as part of nature and creation, the humans are responsible for maintaining human life and the balance of the macrocosm (Sigai, 2016: 194).

Through a ritual, Humantries to understand himself as being individual, social beings, and his presence in the world as a unity (Rudito, 2013: 192). Emotion and motivation of *Lawangan Dayak* community religiosity is manifested in every life cycle. The function of Religious needs of the *Lawangan Dayak* community is to improve the quality of life such as hoping for the safety of life, expecting success in life, gaining prosperity, being free from diseases, being cured, expecting a good harvest, and expressing gratitude (Sigai, 2016: 88). According to Morris (in Suhardi, 2009: 1), religion is a social institution, a socio-cultural system and is not just viewed simply as an ideology or a belief system. However religious actions also reflect the human consciousness to the transcendent (Tambiah in Suhardi, 2009: 1). Ritual is religion in action (Dhavamony, 1995: 167).

*Balian ngansak* ritual is led by *balian*. *Balian* is someone who has the knowledge and authority in ritual practices which is obtained through religious process of "apocalyptic" as symbolic. *Balian* knowledge is an important instrument in the practice of ritual *ngansak*. Palmer (2006: 310) states knowledge becomes a strategic instrument to influence human consciousness which is reflected through the control subjects. Power as a transmitter of information and knowledge have talked effects far exceeded meaning and significance of the word, both denotative and connotative (Banda, 2015: 179). Words *balian* as the power of knowledge to be complied with and implemented by the supporters. Verbal ability in the arts is participation in power (Eilers, 1995: 76). Power often shown through the language and even the power is also applied or implemented through language (Thomas, 2007: 18). Language as a social practice is the result of active interaction between objective social structures with linguistic habitus that owned social actors (Rusdiartj, 2003: 34-39). Language occupies a strategic position for seeding the ideology behind it (Fashri, 2014: 116). Language is a strategic power of *balian* because knowledge is transmitted through language to the public.

*Balian* is a central agent in the practice of ritual *balian ngansak Lawangan Dayak* community. That leads *Lawangan Dayak* community to adhere to and trust the meanings produced by *balian*. The central agent in view Bourdieu has symbolic domination, domination symbolic load of symbolic power as a form of power that makes people recognize and trust, strengthen, and change views (Fashri, 2014: 122-123).

The role of *balian* in ritual *balian ngansak* according Ririt (interview, 24 November 2013) is to preserve, maintain, and purify` the people, the environment and the universe. *Memalas* is a purification process, it is as a means of interaction between the macrocosm and the microcosm. *Memalas* means harmonizing the relationship between the natural and the supernatural reality. *Memalas* is a process to establish a sense of security, peace, and prosperity that humans need to achieve when there is the harmonious relationship between the real world (reality) and the supernatural. *Memalas is done in an attempt to eliminate and prevent the disaster a* (Sigai, 2016: 181).

*Balian ngansak* rituals are conducted in an effort to restore, seeking harmony and order back to nature, both real and supernatural nature. The ceremony is an attempt to restore, seeking harmony and order back to nature, both real and supernatural nature. The ceremony will strengthen the human soul, strengthen relationships, and relationships with the environment (Rudito, 2013: 194).

*Balian ngansak* ritual is held every year or at least once every five years. *Balian ngansak* ritual aims to eliminate reinforcements, purify, cleanse the village and is a form of homage



to the universe. It is believed the negligence of *balian ngansak* ritual practices would lead to disaster. *Lawangan Dayak* community believes that human life is not his own, in the universe there are other creatures that inhabit the same areas with humans. Therefore, human must respect and apply for permission with the universe and other creatures, since the existence of these creatures have first inhabited the universe. It shows respect for the environment, nature and our fellow human beings. A form of idealization of human capacity is not limited to human social relations but reaching transcendental relationship of man with a higher degree of substantive (God). The process of idealization is to develop awareness of the nature and human in order to create peace and harmony (Sigai, 2016: 186).

On the implementation of ritual practices performed prior consultation with organizing events between executing rituals, traditional leaders, and invite the local community to determine the time, the source of funds and the procession of events. *Balian ngansak* ritual lead for eight *balian*, the amount of *balian* depends on the needs and the availability of the number of *balian*. The leader of ritual consists of a head *balian tuha* (senior *balian*) and a member of *balian*. Offerings in ritual practice used a great rate (district) used a buffalo, a goat, eight chickens, two pigeons and plant crops. The simple offerings is chicken. The position ritual practice direction is toward the sunrise because it is assumed kindness, luck, and fortune come from the East. Turistiati (interview, August 27, 2016) states the general stages *balian ngansak* ritual procession, namely: (1) *nyepatung*, make offerings; (2) *memanderi balian*/deliberation, the delivery of equipment and *sajen sempatung* to carry out the ritual; (3) *balian* spoke receiving; (4) The first ritual was held in the house of citizens, both outdoors ritual *ngansak* handed over to a designated place; (5) *nembaliksempatung*; (6) *ngokoikoko*, to offer offerings to supernatural; (7) *balian* back to *pengansak*; (8) held games, such as *besaung* and *bekait*; (9) *ngasihngado*, do *bejanji-bejenjang* (agreement), if next year there is no disaster and disease, it will be conducted ritual which is greater than the previous year, for example, if there are six chickens used now, it will be sixteen chicken next year sixteen ; (10) swung *ansak*, swung *ansak* back and forth the count of eight straight released. *Ansak* contains chicken and 40 kinds of cake.

Malinowski (1983: 66-67) states that the function of culture is not merely as a tool to meet the needs of human beings or society, but also it is as a tool modifier human behavior through training, teaching skills, teaching norms, the formation of taste, and the unification of education with the behavior for generate human behavior. Every human works for their survival. Even if integration was never achieved perfectly, but will fundamentally remain moving toward equilibrium that is dynamic, so that it will eventually achieve a consensus among the community (Nasikun, 1995: 11). Based on the above it is understood that there is a fundamental characteristic of the Dayak Lawangan community. It is the concept of balance. The concept of balance is the basis for the attitudes of Dayak Lawangan community. They try to harmonize the forces of nature that are physical and supernatural powers.

When the *balian ngansak* ritual practices are conducted, the citizens who are Muslim, Catholic and Protestant Christians participate in a ritual to help give donations and non-material. Besides It is carried out continuously, *balian ngansak* practices can be held at the request of the non-*Dayak Lawangan* case of natural disasters in the village or a certain area for refuse reinforcements and cleanse the village. All religions and ethnic served and helped, undifferentiated (Eben Tube, interview, 25 November 2013). The revelation shows the reflection of religious life *Lawangan Dayak* community. *Balian ngansak* can be used as a model of religious harmony. *Balian ngansak* reflect ideal conditions of being tolerance and harmony among religions. Sibarani (2012: 16) argues that any oral tradition with cultural values that largely can be utilized for the sake of future generations prosperous and dignified.

The process of transmission of tradition plays an important role in a phase of socio-cultural self-image and is conducted to develop cultural awareness and tolerance between

people. In the transmission process of self-identification person, it will be develop awareness of social responsibility cultural orientation. Process subjective transmitted into him. Identity traditions will be conceptualized in family life, the environment and community (Sigai, 2016: 222). The views Murgiyanto (2004: 15) that the tradition is the power of identity because it is the root of personality development and cultural ownership. *Balian ngansak* ritual practices were held and it would create a sense of community bonds, in line with the idea of Bryan S. Tuner (1999: ix), religion is a social cemen, binding individual and social.

In a plural society, disintegration is very strong, but the inter-religious solidarity which looks at the practice of ritual *balian ngansak* is a model to build a life of harmony. Society has the interest of maintaining social ties. It is closely related to rational choice, where the decision act and behave in the context of social interaction is determined rationalization of choice stance taken (Ritzer, 2004: 354). Various levels of society work together to form a bond of collective, and social cohesion in the form of values, customs, and beliefs together because it's the long-term benefit. The implementation *balian ngansak* rituals provide a sense of security, peace and peaceful for the villagers.

Ritual practices build harmonious relations practiced with mutual assistance, solidarity, consensus and mutual understanding among fellow in performing activities of daily life. In a strong togetherness, will generate empathy and tolerance, the harmony and peace will be realized. *Balian ngansak* ritual practice at Central Dusun reflect trilogy religious harmony. Trilogy of religious harmony consist of, firstly, the internal harmony of religious communities. Second, harmony is among people of different religions and third, inter-religious harmony with the government (Ministry of Religious Affairs, 1989). Such a model of religious life must be understood and actualized by religious people. Thus, the function of actualization and existence of religions can spread peace, harmony and humanity. The formation of religious harmony is the basis for the establishment of a strong adhesive national integration.

Religious harmony is not an attempt to weaken the religion and beliefs. But It is concerted effort to bridge the social relations among religions. Initiatives of each party need to be developed and is grown with a variety of media. *Balian ngansak* ritual practice at Central Dusun is a simple example of the formation of tolerance, awareness of the importance of harmony and cooperation to develop harmony since we live in the same country.

## Conclusion

*Lawangan Dayak* community in Central Dusun, East Barito shows religious harmony. Although there are differences in religion, however the religious relationships, both internally and inter-religious are harmony. On the implementation of *balian ngansak* ritual practices create social cohesion and inter-religious relations of cooperation in developing interethnic tolerance and harmony. Religious harmony in *Lawangan Dayak* community can be used as a model for developing harmony of religious life based on the local culture. Local cultural base is the basis for constructing the awareness of religious harmony and a strong adhesive for the realization of national integration.

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## **Religious Reinterpretation In The Spirit Of Postmodernism Towards Indonesia Harmony**

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### **Abstract**

A series of religious conflicts have become an anticlimax towards the role played by religions as the basis of the development of morality. It is stated that religions can lead us to peace; however, the fact shows that religions have led us to violence. Actually, religions have been trapped in the rotation of extended conflicts. This is an ironic situation. Therefore, it is necessary to reflect and redefine the existence of religions in the position where they are and in the roles they play. Exclusivism with hatred and anger should be avoided; a new spirit with love, brotherhood, and harmony should be raised in the heart of everybody; everybody should be placed in a free space where he/she can enjoy the faith he/she has chosen without feeling frightened. This article is an attempt which is made to reflect the roles played by religions as the basis for the development of morality, spirituality, and harmony in the spirit of postmodernism. It is written to discuss postmodernism, plurality, religious anomaly, religious reinterpretation, modernism, disorientation of morality, and the development of morality and spirituality.

**Keywords: postmodernism, plurality, religious reinterpretation, development of morality**

### **Introduction**

As time goes by, the religious topic has become a cornered scope of discussion. This can be understood if we observe the socio-religious phenomenon which is showing a situation which contradicts the real missions of religions. When religious campaigns continuously claim that religions contribute to personality and human civilization, what we can see is the opposite. Mark Juergensmeyer investigated religious violence and terrorism deeply. The result of his research was written in the form of a book entitled "Terror in the Mind of God (The Global Rise of Religious Violence)". He did not only mention a series of violence in which the world's great religions were involved, but also elaborated the current public actions of violence which were motivated and justified by religions. In addition, he also elaborated his global view (Juergensmeyer, 2003: 8-9).

In relation to that, Fritjof Capra in his book entitled "Titik Balik Peradaban" (The Turning Point of Civilization), stated that human beings had been in a serious global, complex and multidimensional crisis which touched all aspects of life. Such a crisis is the one with intellectual, moral and spiritual dimensions which has never occurred as long as the human history is concerned. Such a crisis has threatened the sustainability of the existence of the human race on earth (Capra, 2003: 3). So, sociologically, our society has undergone a social transformation which has touched the inner part of the human life. Such an inner part includes spirituality, morality and intellectuality (Duija, 2002: 18).

Based on such a situation, it is reasonable that many people are indifferent of religions. Some stated that, based on the materialistic view, God is the supernatural world and that the only reality is material (Bagus, 1996: 594). It is also stated that a religion is not more than the feeling of being frightened. Every religion is a product of stupidity, craving for justice and orderliness. The Marxists, one of them was Karl Marx, openly disagreed with

religions. He stated that a religion is opium. He also stated that a religion was created so that the dominating class of people could maintain their privileges, positions and power among the nations. A movement which is referred to as "The New Age" and is famous of its slogan "Spirituality yes, organized religion no", claimed that the religious life institutionalization was less conducive and even contra productive in the current global situation (Januariawan, 2002: 37). Furthermore, Auguste Comte stated that a religion is the first phase in which human beings develop, which is then followed by the metaphysics phase. The phase of positivism and atheism is the final development of the human life.

In line with that Sigmund Freud in his theory of father-complex stated that God whom we commonly refer to as the Almighty, the Infinite Justice and the like is only a great sublimation of the father and mother. In other words, God is a restoration of what is understood by a child of his/her parents. According to Freud, a religion, which is stated to be an imagination, is a useful means needed for developing personality which can be used to support human beings when they are faced with a situation which cannot be born. However, finally, they have to be faced with education which can be used to face facts. According to Freud, the expression of the sublimated childhood strength as what can be seen in a religion, only delay the process of adulthood. Based on such a situation, it is then suggested that the growing human beings should face facts directly and concentrate on the rational ability. It can be concluded that a religion should be left by a few people who can survive without it. It is better to leave the heaven for angels and pigeons (Capra, 1995: 68-72).

The above statements are ironic, difficult and ambivalent phenomena. However, it is too early to state that religions do not contribute any positive values to the journey of the human civilization. This is, at least, what is described by Hagen Berndt in his work entitled "Non-Violence in the World of Religions". He mentioned that those who adhered to religions could act without any violence; even they could give values and inspired life (Berndt, 2006:11-119). Finally, as time goes by, religions and God are needed and expected. Such an expectation cannot be avoided. Why the western philosophers and the Marxists refuse God has been a new theme which is interesting to be deeply traced. E. Block, a Marxist philosopher, stated that an expectation for future life is the essence of Marxism (Dahler & Candra, 1991:167).

Then Maltman in his book entitled "Teologi Pengharapan" (Theology of Expectation) responded to this. He stated that the communists absolutely expected for the future life. He unconsciously acknowledged God. An absolute comprehension rather than a temporary optimism will become irrational if there is no objective which can fulfill such an expectation, namely something which is perfect and absolute. That is God. The man's admiration of the orderliness of the universe and the mystery of himself cannot be avoided. Such an admiration and mystery cannot be answered with an answer which is simply materialistic. The rational ability is not to be opposed to the belief in God. Such an admiration and mystery have led to a number of arguments about the existence of God in the history of philosophy. Even some state that a philosopher is someone who seeks after God. Bacon states "Little philosophy inclineth men's mind to atheism, but depth in philosophy bringeth men's mind about to religion" (Rusli, 1994: 9-10).

It is such an admiration that made M.K. Gandhi believed that it is God who controls the universe. According to him, God is the truth. God is alive, the truth, and light. He is love. He also believed that God resides within human beings. Those who would like to examine the fact that God is in us can do it with a living faith. And as such a faith cannot be physically proved; believing in how the world is regulated through morality is the safe way. In other words, believing in the superiority of the law of morality, namely the law of the truth and love is the safe way (Gandhi, 1996: 2-3). Swami Vivekananda, a Hindu thinker in the 19<sup>th</sup> century, firmly stated that God is the soul and that He should be worshipped in

spirit and in truth. According to him, actually we are the same soul; however, we do not recognize this as we always consider that we are these bodies. It is such bodies which make us feel different from one another. "Forget the body, and all is spirit" (Santeri, 2000:16).

Where we start the debate about God, we will finally get back to our recognition for God, which also means the recognition for the importance of religions as the basis of morality. What is stated by John Naisbitt and Patricia Aburdene in their book entitled "Megatrend 2000" is true that 1990s were the years when religions rose. From what was described above, it can be understood that the existence of religions is needed if their functions and roles are truly actualized far from being discursively politicized and discriminated.

## **Discussion**

### **Postmodernism**

Postmodernism is a school of thought as well as a movement which reacts against the human failure in making the world better including rationality. According to Pauline Marie Rosenau, the movement of postmodernism should be differentiated from the skeptical postmodernism (which underlines contradiction in every theory) and affirmative postmodernism taking place in 1950 (which questions to what extent a great theory is true which then can lead to a small theory). The basic essence of postmodernism is appreciating differences and leaving a theory open without any conclusion. Therefore, public sensitivity is required before a synthesis was collectively sought after.

Scott Lash from the University of Lancaster, in his article published in the journal "Theory, Culture and Society (1998)" viewed postmodernism from two aspects. In the first aspect postmodernism is regarded as periodization and in the second aspect it is regarded as epistemology. He gave a theoretical example which views postmodernism as a periodization. If the modern world is featured by "differentiation", then the postmodern world will be featured by "de-differentiation". Differentiation can be seen through the clear boundaries among nations and religions, races, ethnic groups, and classes, and the dichotomy of imperialism-capitalism, colored complexion. De-differentiation is a period of time where boundaries are getting unclear. Every form of dichotomy is highly problematic in the current era as all are mixed. According to Lyotard, epistemology is featured by the collapse of rationality, truth and objectivity. Its basic principle is not which one is right and which one is wrong, but what is referred to by Lyotard as paralogy or leaving everything open, which is then made to be sensitive to differences. As far as the religious context in general and what is stated by a theologian, Tom Jacobs, SJ, in his book entitled *Teologi dan Praksis Komunitas Postmodern* in particular are concerned, the most outstanding basic characteristic of the postmodern theology is its nature and critical attitude especially to itself. All postmodern criticisms are frontal attacks or what is referred to as "Menara gading teologi" (theological ivory tower).

### **Plurality in Indonesia**

Indonesia is the biggest marine and archipelago country in the world. Muzdar (2004) stated that Indonesia lies from Sabang to Merauke. At least Indonesia consists of 13,000 big and small islands in the archipelago. Furthermore, Mas dar Helmi stated that such rich diversity is undoubtedly a social fact. The question is whether such diversity has been able to give contribution to our national life?

"Bhineka Tunggal Ika" (Unity in Diversity) has actually implied the meaning that we as the component of the nation are diverse in regard to ethnicity, religions, languages, traditions, cultures and so forth. The legal basis as stated in article 32 of the 1945 Constitution has guaranteed that we should live side by side as the development of such diversity. Therefore, every culture and ethnic group in Indonesia has the right to exist,

meaning that there is no discourse who belongs to the majority and who belongs to the minority. Therefore, there is no domination. The multicultural ethics which is currently developing should be made to be the discursive guidance to the discourse of postmodernism which has been developed by the developed countries.

According to Suwindia (2008: 117), the horizontal conflicts among ethnic groups and religions, as a social reality, is the weak side of the management of such differences. It is true that heterogeneity enriches the national treasure; however, if such a social reality is not wisely defined, then what is referred to as ethnocentrism, namely a view which lauds one's ethnicity and culture, will appear. In relation to that, Duija (2003: 5) stated that it is important for one ethnical culture to be adapted to another in order to avoid ethnical conflicts from taking place in a multicultural country and to develop the attitude of cultural tolerance. In this way, the different ethnic groups can live side by side, respect one another, and collectively develop their own cultures without damaging and oppressing the other cultures.

In relation to society, religions have positive effects (*sentripetal*) and negative effects (*sentrifugal*). Frictions result from the refusal of an old way of life or being different in regard to the religions adhered to. Frictions can also result from the claim that one's religion is absolute. Such a claim is often expressed in the form of violence without compromise (Sopelaeman, 1989: 229).

### **Religious Anomaly**

Charles Kimbal, in his book entitled "Kala Agama Jadi Bencana" (when a religion becomes a disaster), stated that the religious decomposition and contamination result from five factors. They are, first, the claim for the truth; second, the blind obedience to the religions leaders; third, attempts are made to establish an ideal era; fourth, the objective of authorizing something in whatever can be done; fifth, the idea of holy war. From every perspective, such five factors will certainly lead to communal conflicts. The difficulty in regarding someone else as being different (*liyan*, the others) is an example of the truth claim. Every religion positions itself as something which is universal, inclusive and humanist. However, when the languages which are full of morality are improperly presented and tend to corner another community, then the situation will become critical. Exclusiveness and the truth claim will appear, resulting in impoliteness and the feeling of having the only truth. In addition, exclusiveness and the truth claim will also cause one community to blame another which has different views. It is not easy to reveal the spirit of exclusiveness with the feeling of having the only truth (Suwindia, 2008: 121).

In his book entitled *God Has Many Names*, John Hick stated that everybody in a community with different religions will become exclusive if they are not open to others. The paradigm (worldview) which narrowly views and interprets something will lead to disharmony in society. It is clear that such a thing does not synergize with the relation among people with different religions. The government will find it difficult to find the meeting point of such communities. Dialogues will not help, as the truth has been reduced from their collective views (Liliweri: 225).

### **Religions Reinterpretation**

The existence of a religion should strengthen the life values and convinces that we always have adequate comprehension, policy and morality to live the life. In this way, the meeting where someone meets another is always a meeting under the atmosphere which is full of love and brotherhood. However, different religious conflicts taking place within a country and abroad make the existence of religions in a difficult, oppressed and accused position. This can be understood if the religious values are not transmitted in the real spirit. What is stated by Charles Kimbal seems to be true that the religious decomposition and

corruption such as the truth claim, the blind obedience to a leader, the utopic attitude and desire of attaining a goal in whatever can be done have also been responsible for conflicts.

Mark Juergensmeyer (2003: 354) stated that at least there is one reason why a conflict can take place, namely the political interest which interferes with the religions domain. In relation to that, Cecelia Lynch stated that the theological attitudes which can lead to socio-religious disharmony are the exclusive attitude in which one's system of belief is regarded as being superior and the right to spread such a system as widely as possible is shown off), the apologetic attitude (the attitude of maintaining a doctrine and the attempts made to show off when such a doctrine is challenged from outside), the syncretic attitude (the attitude of acknowledging diversity personally and collectively). The fact that dialogues through which the religious teaching (religious literacy) which another adheres to can be acquired are scarcely held and the stagnant communication will also worsen conflicts.

At this point it can be understood that there has been something which is inaccurate in the understanding and actualization of the religious values both at the elite level and the grass root. Therefore, attempts should be made to holistically redefine and find the real essence of religions. The normativity of the religious texts which are well understood, the weak methodology and the partial interpretations can also damage the healthy human mind. How someone who does not know the intrinsic appearance and truth of God says that another is humiliated and an unbeliever before God? Isn't such a phenomenon is fatalistic; an interpretation which is arbitrarily made on behalf of God. It is too far for human beings to manipulate what is desired by God, although it is possible that God does not desire that one group of people are humiliated by another. In many places, judgment is still made on behalf of the mainstream truth based on what is interpreted from the holy book with its monolithic truth point of view.

### **Modernism and Disorientation of Religious Morality**

Pierre Bourdieu in his book entitled "Language and Symbolic Power" describes that modernity in the era of enlightenment proclaims the death of religions. Modernism implicitly shows that the authorities of the church priesthood institutions or the Islamic corresponding institutions are not only buried but also censor the intellectual and religious ideological institutions of society. The scientific reasoning and the claims for the social contract morality of the secular society has replaced the theology and churches which are used as the basis for the social identity truth. The religious decline is identical with the general crisis of religious faith. This constitutes a problem not only for those who do only believe in God but also for the society as a whole as it downgrades the public ability to entrust the public symbols. The crisis of religious language and its formative miracle is part of the breakdown of the ancient world's view which is getting older (Juergensmeyer, 2003: 339). Modernism which is supported by rationalism, materialism and science-supported capitalism has been responsible for the orientation of the religious morality resulting from the fall of the human dignity. The consequence is that human beings become isolated, under pressure, and depressed.

Postmodernism which interferes with various aspects of life actually constitutes a reaction against the movement of modernism which is judged to have failed. Therefore, the figures of postmodernism are motivated to deconstruct the paradigm of modernism (Wibowo, 2006: 62). Philosophically, such a deconstruction is made to find a new paradigm which can be used to understand the human essence through linguistic discourses. Or in other words, postmodernism makes human beings to re-explore their values and dignity. They are not considered the center of thoughts which, in fact, causes them to be dominated by sciences in such a way that their moral and religious authority is made to fade (Kaelan, 1998).



Therefore, postmodernism is a reality of the dynamism of the era and a response to the human inability to find any solution in the previous era. Postmodernism, which is characterized by the critical patterns and openness is an era where the discourses of the minority discrimination and marginalization become important themes. Postmodernism also means resistance to the unfair behavior. What is also important is that postmodernism happily welcomes differences. In Indonesia, as a multicultural country, it is the relevant spirit of the era.

### **Monotheism, Verticalism and Truth Claim**

vain are the beliefs and teaching that make man miserable,  
and false in the goodness that leads him into sorrow and despair,  
for it is man's purpose to be happy on this earth and lead the way to felicity  
and preach its gospel wherever he goes  
He who does not see the kingdom of heaven in this life,  
will never see it in the coming life.  
We came not into this life by exile, but we came as innocent creatures of God, to learn  
how to worship the holy and eternal spirit and seek the hidden secrets within  
ourselves from the beauty of life.

That is the Gibran's poem which was quoted by Anand Krisna in his book entitled "Bersama Kahlil Gibran, Menyelami A B C Kehidupan". Gibran defines such a poem as a teaching and faith which make human beings sad and meaningless at all. It is vain if a belief and teaching lead to misery. Happiness is the human nature, and sharing happiness is the human destiny. Those who do not see the current life will never see the future life.

Unconsciousness obstructs our sight. Our mind becomes dirty. Then what we interpret will always become incorrect. What is true is stated to be untrue and what is untrue is stated to be true. And if we create a system based on incorrect interpretations, you can imagine what will happen. That is what has happened nowadays. We interpret religions and beliefs so narrowly that the meanings and spirits of such religions and beliefs will become lost, and that their messages will be vague (Krisna, 2004: 78-83). The religious teachings are so complex that their worshippers will be trapped by incorrect concepts or interpretations. For example, what is understood of the centralistic monotheistic theology which seems not to pay attention to the human aspect with all its interaction and humanity aspect (horizontal aspect). When God and the teaching which is believed in are referred to, one will see that those who are outside him/her are lost and are not entitled to the God's magnificence and heaven; therefore, they should be fought through a holy war in the name of God. Monotheism, as far as its followers are concerned, is seen to be more dominant in the vertical aspect (the relation between man and God) and to pay less attention to the horizontal aspect (ethics and humanity). It seems that monotheism leads to hard rivalry. The question is whether such a spirit of monotheism is like that, or whether it has been misinterpreted. If so, the religious substance has not been attained yet.

### **Wrapping Religious Politicization to Build Morality and Spirituality**

If a religion is mixed with the political world which is oriented towards power and group's interests, the seeds of chaos will appear, as stated by Charles Kimbal. The religion which is wrapped by political interests will be a very dangerous threat to the socio-religious life. The religious domain, which should be full of religious spirits and supra empirical matters, will be too worldly (Suwindia, 2008: 122). Such an atmosphere will cause such a religion, which should give comfort, enlightenment, and peace, to be frightening and full of rivalries and prejudices. In addition, such a religion will change the holistic perspective into

the compartmentalized perspective, and reduce the universal values into sectorial ones. Everything will change as what is intended in the perspective of the group's interests.

In line with the spirit of postmodernism and the reality that Indonesia is a multicultural country, it is highly relevant and contextual if any religion-related matter is seriously explored, as it is related to the matter pertaining to the human rights to freedom and faith. Based on the spirit of postmodernism, it should be made that religions are used as the object of the in-depth scientific research and studies through which the in-depth meaning of the religious truth which is valuable to life from the material and spiritual dimensions can be found. In this way, what is not valuable to life from the material and spiritual dimensions can be avoided. Religions should be treated as the basis for the development of morality and spirituality which is useful to human beings. The religious values which allow us to hold dialogues and synergize with human beings and their cultures and problems, including the multicultural social reality, should be found. The reason is that the ability to interpret the meanings of different conditions, relations and the life forming process is needed in order to be able to understand what a human being is (Pay, 2002). Similarly, according to Blum, someone's culture should be understood, respected and appreciated if we want to understand multiculturalism (Atmadja, 2006). Such a perspective of multiculturalism can be made to grow by basically understanding the heterogeneity side of the nation that one religion, culture and way of life is equal to another, meaning that one religion and culture will never be either superior or inferior to another religion and culture. All the society's components in Indonesia in particular and in every part of the world in general should be able to maintain togetherness when implementing their own religious teachings and local wisdoms without having to deem that any foreign religion and culture is the best and perfectly correct.

## Conclusions

Indonesia is a multicultural country, in which religion, as one of its cultural treasure, does not only have the unifying ability (*centripetal*) but also the disintegrating ability (*centrifugal*). A series of conflicts taking place in Indonesia shows such a disintegrating ability as a fact. Many people suspect that misinterpretation of the religious texts has been responsible for such conflicts. Such an atmosphere appears as the truth claim, intolerance, exclusivism, violence or war in the name of God, group discrimination, and so forth. Based on such an atmosphere, critical and honest attempts should be made by every party to see, define and find the religious values which we need. The urgency of the religious interpretation is synergic and relevant to the spirit of the era. Postmodernism is the spirit which can be used to review the human problems, including the religious problems from the honest and critical perspective. In this way, it is hoped that unfairness and discrimination of the human values will not appear anymore.

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## **The Religious Values of *Nahunan* Ritual of *Dayak Ngaju* Community In Central Kalimantan**

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### **Abstract**

*Nahunan* ritual is part of the five principal rituals of *Dayak Ngaju* communities of Central Kalimantan particularly the adherents of Hindu *Kaharingan* named *Tiwah* ceremony, *Manyanggar Lewu* ceremony (ritual cleaning the village), the marriage ceremony, *Pakanan Batu* ceremony, and *Nahunan* ritual.

Generally, the religious values of *Nahunan* rituals is to realize that the ritual *Nahunan* is very important carried out by Hindu *Kaharingan*. It is because *Nahunan* ritual is one of the important teachings of scripture Settings on marriage Single crisp of *Janjahunan Laut* and *Kameluh Putak Bulau Janjulen*, *Kamasan Tambun* (name of person) giving birth. Since then performed rituals *Nahunan*, namely: *Raja Sangen*, *Raja Sangiang*, and *Raja Bunu* which lowers the first man in the world.

Procedures for conducting *Nahunan* rituals as follows: 1) preparing materials and equipment ceremony, determine good days and months that is called *Manenung*. 2) *Basir* called her midwife and deliver the results of *Manenung* (please instruct *Ranying Hatalla Langit*). 3) The baby's parents contacted the family, including the surrounding residents. 4) *Basir* (clergy) initiated the program as directed. 5) *mampakanan Sahur* ceremony (pay lavatory). 6) Ceremonial bathing the baby by a midwife. 7) *manyaki* ceremony *mamalas* (ablutions). 8) Midwives deliver babies parents and *Basir* returned home. 9) *sawang* tree-planting ceremony.

*Nahunan* ritual functions there are 5:1) to thank for the safety of mother and child, for thanks to *Ranying Hatalla*, 2) Choosing a child's actual name. 3) Thanksgiving to *Ranying Hatalla* and ancestors. 4) Strengthening of the child's name. and 5) to carry out a ritual ceremony *Mampakanan Sahur* (pay intent) to the ancestors.

**Keywords: Religious Values, *Nahunan* ritual, *Dayak Ngaju* community**

### **Introduction**

Man is a creation of the Almighty God, in whom is contained the ability to grow and develop. Human development is determined by a combination of two things, namely, the ability of human embryonic owned since it was created in the womb and the most influential is the environment in which human beings live and thrive. Both of the foregoing, it certainly is a factor - as well as a very dominant factor determining the character and personality of the man himself.

In relation to a pregnant mother, the influence of these two factors is crucial, especially good for the safety of women who are pregnant and for the growth of the attitudes and behavior of babies in the womb, which will be taken by the baby after he was born and lived as well as the growing middle - the middle the community, although the pregnant mother sometimes - sometimes often do not realize and do not even influence his attitude will please a day - during the day she conceived the baby.

To obtain the child's temperament noble character after he was born into a perfect man, then his mother during the course do contain various prayer that the unborn child after birth to healthy emotional and physical world and should handy man as a creature of God. So to make or form the unborn child can be born normal and virtuous, then during his mother containing performed various rituals that are believed to make the child become a perfect, healthy spiritual and physical, to do things - the following: 1) *Paleteng Kalangkang Sawang* namely the initial ceremony of coaching for the baby in the womb in order to avoid the influence of spirits - demons, the ceremony is performed when the baby was 3 months.

2) *Manyadiri* and *Manyaki Dirit* ritual safety and health of the mother as long as she conceived her baby. While *Manyadiri* aims to provide an antidote to it - things that adversely affect the baby in the womb and are carried out on a 5 month old baby until he was born into the world. 3) *Mangkang Kahang Rhino* is a ritual that is performed when the expectant mother aged 8 or 9 months or approaching childbirth. *Rhino Kahang Mangkang* ceremony also aims to facilitate the mother when she gave birth to her baby (Bajik R. Simpei, 2013).

*Nahunan* before the ritual was carried out, there is one more ritual called "people's lives seeding (*Awau*)". People's lives seeding aims to newborns can leave the house and can be taken anywhere - where or avoid abstinence (*pali*). People's lives seeding is usually done after babies aged approximately 7 days or umbilical cord has healed.

## Discussion

### Definition *Nahunan*

According to Albert A. Bingan and Ibrahim Offen A. 1997. In Bilingual Dictionary *Dayak Ngaju*, the word *Nahunan* comes from the year (*Nahun*), which ends with the letter *s*, meaning that babies do *Nahunan* ritual that has been aged less than 1 year or can already walk or could move his arms and legs and other limbs. So *Nahunan* ritual that the naming ceremony of the newborn. Besides ritual naming the newborn baby, the ritual *Nahunan* also a process of remuneration or a thank you to the village midwife and ancestors who had been accompanied and cared for and protects the baby to its mother, resulting from the process of the expectant mothers aged 3 months to give birth to a disruption of various diseases is also a bad influence.

The ritual *Nahunan* also, the village midwife during childbirth the mother is always responsible, the responsibility that has been separated from the village midwife after finishing the holding of *Nahunan* rituals. Then the child and his mother immediately returned or handed over to their families' humanity. While his ancestors as well as a protector for a mother to give birth to contain remains a friend (ancestors) children born until they grow and mature.

*Nahunan* Ritual according to *Ngaju* community in Central Kalimantan has been known for generations of ancestors ancestral times to the present. According to The *Dayak Ngaju* community, *Nahunan* ritual is an obligation of every parent to the new child was born to provide the name and simultaneously purify the baby because *Nahunan* essentially a ritual that is no less important, when compared with the ceremony - other ritual ceremonies. *Nahunan* ritual part of the confidence and trust of the *Ranying Hatalla* or God the almighty one for the *Nahunan* ritual the essence and livelihood for the people who are adhered Hindu *Kaharingan* which involves the formation of character or characters destroy mankind (Dellae, 2013: 16).

In a ritual procession *Nahunan* concerning the manufacture and selection of names for the baby, which in the end the name has a meaning or deep meaning. Good or bad a person's behavior cannot be separated from its name. Then through this *Nahunan* ritual for the *Dayak* can obtain real name is deemed capable or in accordance with the formation of good character brought by a baby or child in the womb and was obtained after he was born into this world. Then with the name of the man can know who he was and in addition to facilitate other people know him.

### *Nahunan* Ritual

According to the Hindu religion *Kaharingan*, *Nahunan* ritual is part of the embodiment of the teachings of Hindu religion *Kaharingan* which has a series or sequence of origin of birth or the onset of this *Nahunan*. *Kaharingan* in the Hindu religion, *Nahunan* is a ritual that must be conducted by the people of Central Kalimantan *Dayak Ngaju* tribe in particular the Hindu *Kaharingan*. Because in addition to naming the baby, who is no less

important is reflecting on newborn human need in the world to give sanctity. to obtain the necessary sanctity bathing ceremony according to Hindu *Kaharingan* is through rituals such *Nahunan* with this *nahunan* ritual ceremony, presumably born human being ready both spiritual and physical, physically and mentally to live in the world and can interact with our fellow creatures *Ranying Hatalla* (God Almighty) others.

*Nahunan* ritual ceremony in the opinion of Bajik R. Simpey (2013: 21), that the teachings of Hindu religion *Kaharingan* started in crisp *Janjahunan Laut* and *Kameluh Putak Bulan*, *Kamasan Batu Tambun* delivery or obtain their child. Children who performed *Nahunan* ceremony, *Raja Sangen*, *Raja Sangiang* and *Raja Bunu*. Implementation *Nahunan* ritual passed down through the degrade human (human origin) in this world. Teachings of Hindu *Kaharingan* is the descendant of *Raja Bunu*.

Descendant of *Raja Bunu* is the offspring that will or can live and die. Life means born from the womb of mother who gave birth to the world, while the world could die that is left is back to the creator. Therefore, why the teaching of Hindu *Kaharingan* give the baby's name during a ritual ceremony because the baby's name made known in addition to other human beings, can also be known by the people the subtle (spirits-spirits) or the royal family and the *Raja Sangiang*. *Raja Sangen* who cannot die, can communicate through psychotherapy. For it with the name of the man who has a name can be known or well-known to our fellow human beings in the world and can be seen with the eye alone or with spirits - the spirits.

### **Method of *Nahunan* Ceremony**

*Nahunan* ceremony by the *Dayak* community in Central Kalimantan of *Dayak Ngaju* particularly Hindu *Kaharingan*, held for generations by the descendants of *Raja Bunu*, of course, have/has its own system. In *Panaturan* (2005: 388), explained that the implementation of this *Nahunan* ritual is concerned naming the baby, then the system used is as follows:

- 1) Parents of infants/children who will do the ceremony *Nahunan* tell the midwife about the implementation time *Nahunan*.
- 2) Parents of the toddlers who will carry out the ritual *Nahunan* preparing equipment facilities and infrastructure of the ceremony, including the sacrificial animals, such as pigs, chickens and other fittings.
- 3) A means of ritual offerings *Nahunan* form ie: ingredients to make a cake, rhombus, *lamang*, and so forth.
- 4) Materials other materials to be provided by parents of infants towards *Nahunan* such terms-terms that will be given to midwives, such as cloth (*sarung*), plate/bowl of rice to taste, and so on.
- 5) Other equipment such as *batang sawang*, rattan, mesh, cover skillet, *rabayang* (a type of spear), and so forth.
- 6) Parents of infants/children who carry out ritual *Nahunan* to tell about *Nahunan* ceremony to the ancestors who always protect/help parents of infants and families as well as the baby itself. Notification to the ancestors by *Basir* (clergy) is done before the *Nahunan* ceremony or evening ceremony ritual *Nahunan*, this notice in the form of a delivery intents and purposes *Nahunan* through *manawur behas* (sowing rice) as a means of intermediary between man and spirit - the spirit of ancestors and others.
- 7) On the morning of the father of the baby fetch the midwife, after the midwife arrived place of ceremony/home immediately give directives (instructions) about things - things that need to be implemented or performed with regard to the preparation in the *Nahunan* ritual ceremony.
- 8) Before heading to the river to bathe the baby, her parents made her son's name be written on pieces of betel leaf by using lime to chew, or for today's paper, with the

provisions of 5 (five) pieces of betel leaf for writing the name of the baby if the women. While writing with 7 pieces of betel leaf / paper for writing the name of a baby boy - men. Writing the name of the baby in a betel leaf is different - different.

- 9) Of betel leaf / paper it is written the name of the baby rolled or folded and then asks the baby to select it. Betel leaf chosen by the baby opened to see the hidden name and will be the baby's real name (actual).
- 10) After selecting the name of the baby, the midwife preparing for a ritual bath in the river with helped by parents of infants and several other close family.
- 11) Departed midwife bringing a baby into the river by using *Tangguilayah* (broad-leaved hats made of pandanus leaves). While the baby's father brought *ansawang* already put together with a piece of rattan, *rabayang* (a kind of spear guns typical *Dayak*) and *urusam belum*, then he sliced the water with a knife Inaugurated (machetes), meaning that the baby is bathed avoid spirits-evil spirits water authorities or any sort of disturbance in the water.
- 12) Then the midwife submerge the eggs cook and the diamond pierced with *hampatung* stake. Sculpture made of wood peg sunk together the eggs and the diamond was included to provide food as an offering to the ruler of water or a river so as not to disturb children in consecrated earlier. In addition to the provision of the eggs and the diamond is pierced with a statue of the stake as a thank you to the ruler of water/river that contains her mother did not happen the influence of the so-called pregnant with *Danum* (disease/effect) spirits-evil spirits from the water.
- 13) After burning *sahewan tamiang* (object repellent evil spirits), powdered resin with a water slicing knife/machete and release of the egg and the diamond is pricked with a statue of the stake before the midwives do baby showers. While doing baths, pigs as sacrificial animals have been slaughtered blood used means to rub or dipped into the water, as well as coconut which has grown placed in the water and held the baby while he bathed (purified). Besides that *sawang* rods tied together with a piece of rattan, grass *bingka* (grass) and *rabayang* also be put into the water and while on hold by the baby.
- 14) Bathing the baby, accompanied by the victim slaughterhouses (pig's blood) intended to cool the newborns into the world, so that he can live in peace, peace, longevity, and cheap sustenance. Because of the natural natural baby today is very different from natural conception. For a baby in the womb only live by God's power (soul) and the substances contained in flesh and blood flowing in the body of his mother.
- 15) Whereas in the real world life is certainly different, his body came from her parents (father and mother) and the life of the creator of *Ranying Hatalla*.
- 16) After the bath is finished, then returned to the house where the ritual *Nahunan* take place on the way home to home in front of midwives while carrying the baby, followed by the baby's father, carrying rods *sawang*, rattan and *rabayang* tied together, then palm seedlings already growing.
- 17) Came home the midwife and the baby was greeted by several family baby.
- 18) Midwife first walked into the house and hand over the child to her father accompanied *Nukiu* (squeal), performed 7 times if the child was male - men and 5 times if the child was a girl.
- 19) *Nukiu* (squeal) next performed after the child holding the door several times, starting from the bottom up to the top. The fact is that when the child grew up into healthy, strong and sustenance is expected to increase. Another essence of *Manukiu* (squeal) as the official inauguration on behalf of children up to the creator.
- 20) Holds the door while *manukiu* is done facing the sunrise. After she gives the child to the father, the child was greeted by her family, such as an uncle, aunt, grandfather, grandmother, until the latter was greeted by his mother. Welcome this baby done as many as 5 people greeter if the child was a girl, when a boy were greeted by 7 people.

- 21) Welcoming the baby by his parents and a few close families uses five layers of cloth, when a boy uses seven layers of cloth in the form of a long cloth (*bahalai*) and sarong (*tapih*).
- 22) The planting of palm-shaped fruit seedlings planted palm trees next to the house called the annual. As well as sawang trees, leaves and *akar cocor bebek*, *bingka* also planted near the so-called annual *sawang*.
- 23) Event *Manyaki Mamalas* (polishing), using chicken blood and pig's blood, sprinkling fresh water capacity, *membuwur behas*. The event preceded by a midwife to a child is a manifestation of gratitude for the safety of the child and his mother as long as she is believed to provide help and care of pregnant mothers gives birth safely.
- 24) *Manyaki Mamalas* last done by a father and mother of the child to the midwife. *Mamalas Manyaki* this as a thank you for your help and the help of a midwife. *Manyaki Mamalas* alternately a sense of community, and gratitude for the help *Ranying Hatalla* who bless prayers and hopes of all his family.
- 25) After the event *manyaki mamalas* completed, the main event is a meal together. Animal offerings in the form of pork and chicken meat were served to the entire family and invitees at the time.
- 26) After the ritual *Nahunan* and eating together is finished, the baby's parents drove midwife went home.

### **Function of *Nahunan* Ritual**

In carrying out the ritual *Nahunan* have 5 very important function, namely:

- 1) Function *Nahunan* ritual that is expressed thanks for the safety of mother and child, for thanks to *Ranying Hatalla* through the ancestors. Because every prayer, sayings that come from the heart promise, especially parents of children from his wife was pregnant until her son was born she will do pay for necessities during ritual ceremonies *Nahunan*. For it especially fathers and families of children with happy and willing to sacrifice perform the ceremony.
- 2) Ceremony conducted to select a child's actual name, because the name is to raise the dignity of a person against another person. Good or bad deeds a person does not separate from the name, to create a name that is not arbitrary, but with prayer and hope in order to make good the person's name in the hearts of others, and both in the presence of the creator (*Ranying Hatalla*)
- 3) Expressed gratitude to *Ranying Hatalla* and ancestors who performed at the same time *Nahunan* performed rituals to the ancestors, not just to be here or after the party is over but for the next life.
- 4) Strengthening of the child's name is part of a ritual ceremony *Nahunan*, performed twice:
  - 1) The inauguration of the first when the child arrived at the river (after the midwife doing bath). Baby name first inauguration was done while doing *Nukiu* (squeal) in front of the door, after the baby is holding the side door and facing eastward.
  - 2) The second inaugural baby name that is currently doing *manyaki mamalas* midwives, blood polish pork/chicken, sprinkle fresh tamping, putting rice on the child's head and *Lilis Lamiang* binding (binding bead on a child's hand).
- 5) In *Nahunan* ritual took place *mampakanan sahur* to the ancestors who became a role model they are implementing *nahunan*.

### **The religious values of *Nahunan* ritual**

The religious value of *Nahunan* ritual for the community of *Dayak Ngaju* tribe in Central Kalimantan, especially the Hindu *Kaharingan*. Every action and means of rituals that are rich *Nahunan* overall symbol has a religious values which is very sacred and precious for



the life of Hindus *Kaharingan* in achieving *jagadhita* and *moksha* (emotional and physical well-being and happiness).

Titib (1995: 185) the actions taken and the means dedicated ceremony is rich in symbols that can be interpreted in a culture system which is able to contribute their thoughts, ideas and infrastructure able to touch every social life. Such as fertile opinion (2004: 194) that in order to get the value stored in humans interpret symbols and interpret it into a symbol of the social system in accordance with its meaning. *Nahunan* ritual in society is able to act and by means of the symbolic. In the teachings of Hinduism *Kaharingan* all religious activities to worship *Ranying Hatalla* or one of almighty God and all its manifestations is a symbol on *Ranying Hatalla*.

Religious values embodied in ritual *Nahunan* capable shown with offerings for the offering at the time of the ceremony *Yajna* (sacrifice holy) is part of *Pratika* universe and human beings, everything is the essence of *Ranying Hatalla* (God Almighty). In this case Sri Krisna said in the book Bhagawadgita IV.24 explained as follows:

According Triguna, IBG.Yudha (2000: 37), that the implementation of the sacrifice that is Brahman (God), the victim itself is Brahman, presented by the Lord in the fire, God is to be achieved for he who realized that God was at work.

Thus the offering is actually a symbol value of God Almighty (*Ranying Hatalla*), people who revere or performing rituals *yajna* is the spark of God in his life was dedicated in a ceremony *Yajna* is the nature of God in the *yajna*, God is there in any work performed by *Yajna* (faith and devotion).

All actions and means in the implementation of *Nahunan* ritual opinion Murni D. Jinu (2002: 36), is essentially a manifestation of divinity symbol that has a value that is high in terms of the holy man *Ranying Hatalla* worshiping Almighty God along tangible form and shape who looks inside HIS manifestations.

### **Restrictions in *Nahunan* Ritual**

Each held the ceremony included ritual sacred nature *Nahunan* certainly have dietary restrictions (*pali*), but the restrictions that varies according to the type or pattern of the ceremony, as well as *Nahunan* ritual. These restrictions also involves mental test to achieve a level of patience person. If it can be passed restrictions mean it can go beyond experiments concerning the ceremony and the motive.

*Nahunan* ritual is generally no restrictions or *pali* to eat animals, such as deer or elk and other similar plants and fish such as rituals and ceremonies *ambun Tiwah Rutas Matei*.

In *Nahunan* ritual there are no restrictions as mentioned above, but keep in mind that keeping the conversation and behavior that is not good, especially by parents. Because it does not rule out the properties and behavior and speech are less well would affect the character of the child, because such things can affect the psyche of the child.

### **Conclusion**

- 1) Implementation of *Nahunan* ritual performed by parents of infants, aided by a close family, and assisted by families who are nearby neighbors worked together to prepare the facilities and infrastructure, *Nahunan* rituals, preparing the person who gave the name of the baby. The name was chosen by the baby itself. The next event is the inauguration ceremony of baby names. Then followed by the planting of trees *sawang tuntung puser*.
- 2) *Nahunan* ritual function in society *Ngaju* tribe in Central Kalimantan, especially the Hindu *Kaharingan* there are five functions, namely on *Manyaki Mamalas*, splashing bargaining capacity, putting rice on their heads, and put lilies *lamiang*.
- 3) In *Nahunan* ritual also do *Mampakanan Sahur* to the ancestors.

- 4) *Nahunan* ritual have very deep religious value that is at the moment carrying out ritual *Mampakanan Sahur* or pay intent submitted to *Ranying Hatalla Langit* with various manifestations.
- 5) At the time of planting *sawang*, held in the afternoon around 16:00 pm, in addition to giving offerings was also accompanied by a prayer to *Ranying Hatalla*, through its manifestations, Dewi Pertiwi *sawang* tree that was given fertility.
- 6) Once completed the *Nahunan* ritual, the whole family can resume regular activities, just to note that keeping the conversation and behavior that is not good, especially by parents. Because it does not rule out the properties and behavior and speech are less good will affect the character of the child.

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## **Assemblies Role of Religion to Maintenance Life Inter-Religious Harmony in Denpasar**

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### **Abstract**

Indonesia is a pluralist nation that figure which has various shades of pluralism embodied in various ethnic backgrounds to the particularities of regional languages, traditions, customs, art and culture, and religion. Realizing this, of course, the necessary wisdom and maturity among religious communities to maintain a balance between the interest groups and the national interest. Religious councils in Denpasar has been instrumental in maintaining inter-religious harmony. Maintenance of harmony is realized through dialogue with the individual and inter-religious dialogue through the container FKUB and dialogue facilitated by the Government of Denpasar. The dialogue is still regularly held once every year, there is nor no problem. The existence of a relationship program that routinely done either to settlement residents and place of worship. Religious councils also benefit the invitation of religious festivities of each such Nyepi celebration, Christmas, Eid, Waicak and other feast days.

**Keywords:** *Role, assembly, religion, Concord*

### **Introduction**

Indonesia is a pluralist nation that figure which has various shades of pluralism embodied in various ethnic backgrounds to the particularities of regional languages, traditions, customs, art Cultural Studies, and religion. According to Hildred Geertz in an article titled Indonesian Cultures and Comonities, accurately describe more than 300 different ethnic groups in Indonesia each with its own cultural identity-alone, and more than 250 local languages are used and almost all religious significance the world is represented, in addition to the original religions that many (Team, 2009: 1).

Realizing this, of course, the necessary wisdom and maturity among religious communities to maintain a balance between the interest groups and the national interest. In order to achieve this, the religious people do not walk alone, but required the active interaction between various parties, both among the followers of different religions co-religionists maupunyai. This interaction is built on a foundation intention to cooperate in order to realize the people's lives a peaceful and prosperous.

To maintain harmony and religious leaders have agreed on the establishment of concord container with the name of the Forum for Religious Harmony (FKUB) from the local level up to the central Denpasar particularly FKUB form since 2000. In addition, each religion has its religious councils, such as: MUI for Islam, PGI for Christian, KWI for Catholics, PHDI to Hindu, WALUBI to Buddha, and MATAKIM for Confucians, which is expected to function in maintaining inter-religious harmony.

Besides majelius religious assemblies there are also other religious community organizations such as WMAUB (Case Inter-Religious Council). This organization is a forum for communication between the container or religious leaders. These containers also serve to talk about shared responsibility and cooperation among citizens who embrace religion, based on Pancasila and the Constitution of 1945 in order to enhance the unity and integrity. Then there FKUB (Forum for Religious harmony), FKUB membership consists of religious councils and religious leaders.

Nevertheless, in some areas there are also conflicts of religion, such as the case of Ambon, Poso, Palu, Sampit, and others that occurred lately. Likewise, in the city of

Denpasar never happened dispute or conflict between faiths related to the establishment of places of worship. The first case is the establishment of the church of the Holy Spirit Cathedral Church Denpasar establishment is not in accordance with the provisions of legislation that exists, that both existing establishments Kaliungu Kaja Musholla, which is located on the road Blimbing, Br. Kaliungu Kaja, Desa Daging Puri Kaja. The third issue is the establishment of Gereja Kemah Injil Indonesia is located in Denpasar. The fourth issue of establishment Andhika Dharma Vihara, which is located on the road Karang Sari Gatot Subroto Barat Denpasar. The fifth problem is the GPIB Maranatha Church, located at Tangkuban Perahustreet, Br. Teges, Padangsambian Kelod Village. Similarly, a series of cases that occurred in the city of Denpasar and there are more cases that has not been recorded including cases of internal religious communities.

The question for us together how the role of religious councils in tackling these conflicts so that inter-religious harmony is maintained.

## **Discussion**

### **Role of Religion in the Assemblies Maintenance Among the Religious Harmony in Denpasar**

Religious councils that once a member FKUB in Denpasar had to play its role properly in accordance with what is stated in the founding of this FKUB. FKUB in Denpasar has been running a program that harmony is the occasion once every year to each district's city Denpasar, so that in a year's time FKUB along religious councils held four visits or friendship, because Denpasar consists of four districts. In the event, this gathering together FKUB religious councils invite religious leaders to attend the event.

Regarding inter-religious harmony in Denpasar said to be very favorable. Where interfaith religions harmony is maintained. The relation of each religion very well. The relationship of Islam with Hindu well which every celebration of holy month of Islamic fasting invite Hindu leaders including FKUB to break the fast with the circumference of each mosque in the city of Denpasar. Thus Christians to Hinduism are also pretty well every day Christmas Hindus also invited to attend the Christmas celebrations. Instead Hindu likewise invite other religious leaders to attend the Dharma Tula and Dharma Santi Nyepi. As presented by Good that religious councils outside of Hinduism also present in Jagatnatha Temple when they were invited to attend the important moments Hindu religious (Mataram, 25 September, 2010). In addition it also Hindu, Christian, Catholic, Christian, Muslim, Buddhist and Confucian always invite each other to attend moments of religious festivities each (Hindu by PHDI, Islam by MUI, Christian by MPaG, Catholic by the Diocese, Buddhism by Walubi, Confucian by Matakim). It is thus the feel of harmony always exists among religious peoples in Denpasar.

In addition to invite each other to events in the days of religious festivals respectively, in the government of Denpasar through FKUB also annually once held a dialogue among religious. Dialogue event was attended by religious institutions and religious leaders respectively.

Dialogue is generally done by the people who hitrogen according to the notion of multiculturalism is aiming to be able to deliver to living in harmony, peace, and harmony, mutual acceptance, mutual understanding, mutual respect and mutual respect hitrogenitas or diversity (Made Ngurah, 2010: 103).

Government and society in Denpasar assure freedom for adherents of religions and beliefs to conform with His religion respectively worship. Real example in the city of Denpasar. At the time of the celebration of Nyepi Day for Hindus which can sometimes coincide with Sunday or Friday. Hindu majority did not deter Muslims to Solat Friday at a nearby mosque by foot, without using loudspeakers. Likewise, when the celebration of Nyepi day that coincides with Christmas Day where it was the day worship for Christians, it

was agreed to pray for the Christians can still be done in the church by foot. This is already done in an orderly manner so that never happens conflicts due to inter-religious in Denpasar has a good tolerance (Mataram, 25 September, 2010).

Further said that concrete evidence of religious harmony in Bali has been running well which has been proven by history. It is caused by a religious community in Bali has been able to maintain a sense of brotherhood. Balinese people are already on the jama used to have the valuable concept, namely the concept *menyama braya*, mutual grindstones, foster mutual, *selunglung sebayantaka*. Which can be interpreted freely that we should help each other, mutual respect, and mutual love between fellow human beings so as to create the name *Santhi* or peace.

In *Atharva Veda III.30.4* mandated *yena deva na ca Wiyanti no vidvise mithah, tat krmno Brahman vo grhe samjnana purunebhyah*. Which means people unite and harmony you like the merging of the gods. I have given you the same thing, therefore, create one unity among you (Sudiana, 2008: 39). As for how the most important in creating religious harmony both personally and controlling the behavior of narrow egoism which causes disruption of the pillars of the inter-religious feelings. In addition, also in Bali is a tradition *ngejot* where this tradition is still implemented in the city like Denpasar, where the Christian Hindu neighbors will *ngejot* (to give food to the neighboring house at a time of religious celebration), such as during *Galungan*. Instead Christians do the same thing to a Hindu neighbor on Christmas day. Similarly, Hindu Buddhist feast while giving each individual.

Like what was presented by one of the informants that they always live in harmony with the neighboring non-Hindu, even if there is illness of a family of Hindu Muslim neighbors to visit and even participate in maintaining the hospital. If there *piodalan* or their *Galungan* they also assisted in preparing ritual paraphernalia. Likewise, if there is pain or Muslim neighbors no Eid for example Hindu preparation also helps the Muslim (Sulandri, 27 September 2010).

### **Supporting Factors Among the Religious Harmony in Denpasar**

Inter-religious harmony in Denpasar powered by two factors: internal factors and factors eksteren. Internal factor comes from within the community each, because each community has its own ideology about that harmony. And external factors come from the government. The government has been clearly mandated to all religious people we should be in harmony as has been stated in the Pancasila, the 1945 Constitution, and the philosophy of the Indonesian nation is unity. Based on the three things that the government of Denpasar facilitating inter-religious dialogue in order to foster and maintain harmony among religious believers. Denpasar City Government has allocated funds for the maintenance of harmony through the budget and the state budget. For the year 2010 the government of Denpasar provide budgetary funds amounting to 85 million for the budget harmony maintenance channeled through FKUB (Mataram, September 25, 2010).

In addition to the efforts made by the government in supporting the maintenance of harmony among religious believers, in the activities of Balinese arts festival always displayed art from various ethnicities and religions, for example dance *Barong Sai* owned by ethnic Chinese, then there *Rudat* dance possessed by Islam and so on other. In addition to the CBA's dances are also shown together as the implementation of the government's attitude Denpasar fair to all ethnicities and religions in the city of Denpasar. That they have the same rights and obligations as citizens of the city of Denpasar. Through events that religions that exist in Denpasar can establish harmony, because in the event through the dances are staged they feel the togetherness (Mataram, 25 September, 2010).

Internal factors are derived from the people themselves respectively, each religion has a concept already interfaith respectively. Hindu religion has teachings *Tat Twa Asi* as their basis run the inter-religious harmony. *Tat Twa Asi* contains simple terms I was thee this

expression contains a very deep meaning for a reconciliation of this meaning implies we should always see people as ourselves, because the others are also there ourselves that *Atman*. Because in essence it is the *Atman* is *Brahman* itself (*Brahman Atman Aikyam* which means that the real *Atman* and *Brahma* only one).

People should be respect the beliefs of others as well as with his own convictions. Tolerance should be the law of life, conflicts between different beliefs will disappear. Likewise, none of the belief that convert other people into his confidence. People will be able to pray properly if kecatatan of religions is resolved, and this is the highest form, slowly-slowly toward perfection (Titib, 2009: 24).

Additionally in Bali has also behave *Braya* concept. This concept is also that underlies the nature and behavior of the majority Hindu Balinese to behave tolerance towards others. Hinduism as a religion of the majority in the city of Denpasar has never deterred people to worship according to religion and her faith. The concept of harmony is also taught by Buddha that *olas* teachings of compassion. The Buddha always be love fellow creatures. Similarly, Islam teaches that Muslims are already steeped in his teachings should protect smaller groups like the Prophet Muhammad that have been protecting his people (Surya Institution, 17August, 2010). Christians also teach fellow let alone on any enemy we love. Our faith is immature if not appreciate the difference is precisely this difference as a complementary force to shortages. This was stated in the letters of the Apostle Phallogical (Rev. Sugeng, September 8, 2010).

Having the freedom to worship as writtedin a 1945 article 29. In the city of Denpasar respective faiths are free to worship according to their beliefs without any interference from other religions. Confidence was also their religious leaders Denpasar have agreed to live in harmony with depends in Harmony forum (FKUB).

In the city of Denpasar has been no consultation body of religion in particular but the government has a Ministry of Religious Affairs Department of the city of Denpasar as a religious consultation. Where these institutions were instrumental in maintaining harmony, because from the beginning the agency has formed one of the tasks is to maintain harmony Among the Religious Life (Mataram, 14 October, 2010).

### **Factors Inhibiting Life Among the Religious Harmony in Denpasar**

As it has been disclosed that Life Among the Religious Harmony in Denpasar is very good, then the inhibiting factor is not so significant. Marriages between religions such as Hinduism and Islam, Christianity with Hinduism, Buddhism with Hinduism, Buddhism with Hinduism Christianity with Islam could have happened but did not cause tension, because they mutually agree to choose one religion will be embraced and believed in one family. At the same when they agreed to get married they usually make a statement together like that agreed by the bride. Thus the third party either of the families of both parties and other parties would still respect their decision. Although sometimes happens disagreement and even then usually temporary (Mataram, 25September, 2010).

Besides interfaith marriage there are buildingsome houses of worship without a permit or license that does not meet the mechanisms established by the government of the Province of Bali. The house of worship is problematic in Denpasar, among others: the Church of the Holy Spirit Katadral Denpasar, Musholla Kaliungu Kaja, Gereja Kemah Injil Indonesia (GKII), Adhika Vihara Dharma, Maranatha Church Establishment.

### **Conclusions**

1. Assemblies religion in Denpasar has been instrumental in the maintenance of Life Among the Religious Harmony. Maintenance of harmony is realized through dialogue with the individual and inter-religious dialogue through the container FKUB or dialogue facilitated by the Government of Denpasar. The dialogue is still regularly held

once every year, there is nor no problem. The existence of a relationship program that routinely done either residents and place of worship. Religious councils also benefit the invitation of religious festivities of each such Nyepi celebration, Christmas, Eid, Waicak and other feast days.

2. Life Among the Religious Harmony in Denpasar supported by several things: their local genius, the agreement of religious leaders to foster harmony in the container FKUB. Inter-religious dialogue whose activities are regularly held once every year.
3. There are several obstacles in the maintenance of Life Among the Religious Harmony in Denpasar, but can be mitigated by the religious leaders, including the role of the religious councils.

### **Suggestions**

To the religious assemblies in Denpasar to maximize the program maintenance of harmony among religious believers. In the establishment of houses of worship strived to take care of licensing through the mechanisms established.

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## **Building Multicultural Values in Horizontal Conflicts in Society of Lombok West Nusa Tenggara**

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### **Abstract**

Conflict is integral part of a very crucial social system. Basically, every human wants to avoid or does not want him/herself in term of individual human being or group will involve on conflict. Due to this case disturb human activity from comfort, peace, and personal disciplinary.

The substance of the issue was instrumental to the trigger and the trigger conflict that takes a strategic effort to reduce conflicts and patterns through an approach to culture, religion and civilization genius local communities. To drown out the existence of a conflict required a culture as underpinning the conflict controlled both aspects of cognitive and practical. At the level of actualization need an organization of formal and informal both agencies and institutions as conflict mediation approach Input- Throughout - Output and strategies, patterns and models are used as a guideline for prevention, transformation and limitation of conflict as volunteer organizations, religious leaders and others who has been deemed able to reduce conflicts dimensional culture in Lombok .

**Keywords: Conflict, Culture, and Civilization Society of Lombok**

### **Introduction**

Lombok Island is one of island located in West Nusa Tenggara Province that has traditions, tribal, religion, as well as own a unique civilization. Appointed civilization is a human expression and creativity result in a community to be able to show the identity upon others community. This is expected from civilization will bring entity and self identity to be able to interact and create with other community communally in reaching the harmony, peace, comfort, and prosperity of life stability.

Peace is the dream of all human being, seen from religion text or culture the real order of factual field. But in reality, on the other hand with the existence of civilization combined and culture will trigger frictions which finally create conflict. Conflict often appears in social and nation life, which it is specifically the antagonism correlation of psychology and interaction that cannot be matched, because they have various purpose, wish, behavior, and value structure that all reflected on various soft behavior of resistance, controlled, hidden, indirect, and camouflage until opened resistance in anarchy form (Kartono, 1994; Rijscroeff, 2001; Rex, 1985).

Conflict is something that is latent and inherent in the social system, so that the only integration as a formulation would not be considered as something final, but something to be or as the proceeds that required a continuous effort to realize a society fair and prosperous and serene and peaceful. To be able to cope with it simultaneously, we need a very essential conflict management for the people in order public life still exist.

Besides that conflicts may also be inevitable, because the conflict embedded in the fabric of life (Hendricks, 2001). Conflict is a social process that is not idealized, because against with integration or fulfillment of basic needs about peaceful feeling. In pluralistic society conflict is a chronic social pathology. Hence, every society that develop conflict management, such as development strategy of conflict management where not only pervade appreciation upon conflict that manifested in behavior to accept differentiation and diversity, but also stimulate it, then solve it to manifest beneficial betterment of social life system (Kartono, 1994. Miall, Ramsbotham, and Woodhouse, 2000).



To improve familial relationships among ethnic in the island of Lombok required an integrative approach that contributes positively to a pluralistic society of Lombok. As reflected with the existence of various tribes (*Sasak, Bali, Samawa, and Mbojo*) who lived and settled on the island of Lombok. With a variety of ethnic groups expected their tolerance, acculturation, adaptation, and development of a culture of dialogue at the level of social structural, so the realization of a social and cultural capital is very valuable to reduce sources of conflict. Conversely if there is a conflict with these things will result in a factor of integrative not functioning optimally so that will be reflected in a behavior that is not accommodating, uncooperative, mal-adaptation, not tolerance, or culture egocentric will be strengthened, then the source of conflict nothing pressing that would trigger a very big conflict condition.

In a pluralistic society of Lombok, tragedy of conflict is very vulnerable. They manage conflicts by developing alternative channels to express the conflict that drives the aggressiveness of human beings can be channeled in ways that do not damage the solidarity or violate the principle of normative, for instance channeling conflict through jokes, game competitions, attractions, and through communication verbally in a good meetings are formal and informal.

Comfortable and peaceful of environment are akin from infrastructure and superstructure component. Material infrastructure component pervades various aspects, such as demography (Sanderson, 1993). This aspect needs detail because migration of ethnic between Islands with certain localities can create socio-demography change, for the increasing of migrant inhabitant in destination area can create socio-cultural implication. This case can be seen in all inhabitant of Indonesian world.

Other aspect that includes in ideology superstructure can also give support, strengthen, legitimating, for conflict appearance is belief and value system being used, such as Bali ethnic in Pagutan Bukit Ngandang, Ampenan district believe on their ancestor because bravery, fighter mastery, and cannot be hurt. Thus, it creates self belief in facing other ethnic. An obligation to against if the personality and collective identity is ignored or marginalized by others. If they do not against they will be labeled *jeleme muani menyit* - fear man.

Other ethnic do have the same thing, like Madura ethnic has *carok* been done as revenge if their pride being bullied. Beside *carok* can be used to gain specific higher position in society (Wiyata, 2002). With the principle of pride - *ango'an potea tolang, e tebang pote meta* (better die then alive being shame). Madura people of course can do individual or group *carok*. As well as they bind with social solidarity, in term of family, village, region, ethnic or religion dimension (Sudagung, 2001).

The existence of economic and living range which is authorized by ethnic beyond sasak's tribe (*Bali, Samawa, and Mbojo*) seen erosion of businesses dimension for local society (*Sasak*) to develop their business. Thus, in fact will be the source of problem for local society to support in triggering conflict.

The source and legitimate problem or views, support and strengthen conflict upon pluralistic Lombok society is the source of infrastructural material group, social structure, and ideology of superstructure conflict. The source of conflict and legitimating cultural aspects are controversial in order conflict happen in pluralistic society can be very complex. If their effort to transform the conflict source trough formal or informal become stymied, so the wider social gap appear which followed by distrustful, anger, and hate toward other tribe (in Sihbudi and Nurhasim ed., 2001). If there is triggering factor so this similar situation can produce conflict easily. This is evident with tragedy in Tohpati Cakranegara where a small problem on misunderstanding between the youth of Bali and the youth of Taliwang (*Sasak*) can trigger the occurrence of conflict with anarchy. In this conflict each side try to keep their self identity or group, namely nation-tribe or religion to grow internal social

solidarity in facing other side. In this way the hidden anger and hate or even the anger and hate as history can take the opportunity. Consequently, conflict which is at first individually, become collective conflict with anarchy which consciously or unconsciously refers to tribe, religion, and race.

From the above elaboration can be formulated the problem as follows: “what do become fundamental cause of ethnic conflict in Lombok and strategies steps must face in term of mediation and give solution the way to solve growing conflict”.

### **The Cause of Conflict Appearance in Ethnic of Lombok**

In multicultural society it is very important to keep ethnic identity, where if they lose their ethnic identity means socio-culturally they die. The condition can be very frustrating in social Yang Acute so that every ethnic, wherever they are always trying to develop their ethnic identity (Suseno, 2000).

Adaptive mission is called enculturation or acculturation. In the acculturation of migrants adjust to the way of borrowing host culture selectively. At the local communities of ethnic migrants can adapt culturally, seen from the condition they are fluent in the local (*Sasak*) where places are conversant with the culture that is culturally difficult to distinguish from the local ethnic. Fluency they developed very important given if the group members know migrant customs, manners, and respect, although a misunderstanding, of friendship with host communities can be achieved (Sudagung, 2001).

In a variety of social sciences such as anthropology and sociology, conflict will be able to be understood as a relationship. Between two or more (individual or group) that can be looked at in a way and targets are not in line. Based on behavioral indicators and targets as the basis of conflict analysis, is distinguished into category such as category without conflict, latent conflict, conflict surface and open conflict.

In view of the socio-cultural, Homeland drifted in facts blurry image, associated with open conflict, violent conflict and pluralistic potential of a great conflict. The existence of a myth about the culture of harmony that refers to *Bhineka Tungga Ika* (diversity in unity) and has insight in the Indonesia nation is distorted significantly. Physical courage of our people is much greater than the moral courage to be honest, clean and lively mutual respect in every diversity (Geriya, 2003).

Concerns host society against migrants could also be connected with other infrastructure's aspects, namely the struggle for economic resources. This is due, the migrants who move into an area are aiming to be and have something more than before. This often gets a reinforcement of the work ethic which is motivated by their religion (Asyarie, 1977; Efendi, Imawan and Zada ed., 1999). As stated by Giddens (1999) they want to work and are often more aggressive than the indigenous population. They easily get rid of the host society. The removal continues on other aspects of the material infrastructure and spatial ecology. Ecological pressure is also related to the use of public territory to an effort range on the informal sector (Ramli, 1992; Effendi, 1993; de soto, 1991).

Their socio-demographic dynamics is followed with competition to control economic resources are a vulnerable point for the emergence of inter-ethnic conflict. The study on the conflict in Sambas, Sampit, Kupang, Maluku, and others cannot be separated from the act of economic resources. The host communities economically and ecologically are marginalized so that they become restless, frustrated, dissatisfied, and poignant. Moreover, their marginalization because dicungai - Dayak and Madurese people case in Kalimantan, so that their hatred of the immigrant population can grow bigger (Sudagung, 2001; Triono, 2001, Sihbudi and Nurhasim, 2001; Alqadrie, 1999; Pelly, 1999).

Similarly, the conflict between the Chinese with native peoples in various regions in Indonesia, not only rooted in ethnicity, but also in relation to the competition for economic resources (Tan, 1976; Lan, 1999; Wibowo ed., 2000). In fact, as stated by Suparlan (1999),

social conflicts that occur in society and in the world, including developments in various regions of Indonesia is initiated by the deeds of resources or sources of sustenance. If the action was run in accordance with the rules that they think is fair, then the conflict will not occur. If the opposite is occurred, it is difficult to avoid conflict. Thus, the act of resources that ignores the value of fairness and honesty is a source of inter-ethnic conflict that cannot be ignored.

Abstraction of Conflict Management in pluralistic societies can be visualized as follows:

With the development of the various conflicts that prevail in society the possibility of a model approach that will be used is input throughout- output. At the level of input that is a source of conflict is the presence of latent powers that have been buried deeply in the hearts of a person or group who causes conflict. In Throughout is expected to emerge in an effort to defuse the conflict in the preventive level. These efforts are made to dynamicize a spirit - a spirit that is both destructions were very severe physical can be controlled. Thus the risk posed can be minimized.

### **The Mechanism of Conflict Controlling in Lombok**

Alternative measures that can be taken in order to reduce conflict mediation and conflict in Lombok that does not develop in the community need the following things:

1. Knowing and understanding the region of conflict's causes in Lombok. To be able to know properly about the conflict that happened, need to learn and understand the environment or the region as a hotbed of conflict in Lombok in connection with the source and spread of conflict. With the condition or state of the environment can be detected to find source of conflict as well as the desired propagation.
2. Identify influential figures in Lombok. With the inventory of some issues and phenomena that arise, so it would require something special attention to influential figures in society of Lombok. These characters are very potential as people carrying certain missions; the more provoking and can spread the conflict.
3. Strategies relationship and joint activities, with various ethnic of Lombok. To strengthen and promote tolerance among ethnic needs a family relationship with a mutual visit between ethnic yet making dialogue to promote harmony among the people or ethnic together by involving various related components (such as MUI/Religious Indonesian Fair, PHDI as well as other institutions in connection with people). Such activities can be done individually or in groups.
4. Increase the nationality awareness and state within the framework of diversity in unity (*Bhineka Tunggal Ika*). Foster a sense of awareness to enhance the unity that we are in one struggle and one indemnity under the umbrella of the Unitary Republic of Indonesia as a one nation, language, water and land that is Indonesia.

### **Conclusion**

Based on the above exposure conflict is an integral part of the social system of Lombok. In a pluralistic society conflict is crucial. Basically every insane do not want him involved in the arena of conflict, because it can interfere with the activity of human from peace and security itself. Conflict is a holistic process cannot be selected with changes in social structure of the community, both viewed from substance problems or aspects of the trigger and the trigger conflict, and then both of them complement each other substitution. Through the techniques and strategies that conflict can be well controlled. It is not separated from the ownership of a culture of citizens, both rooted in the national culture, religion, and local wisdom.

Culture of Lombok people that can be used as an adhesive and reinforcement in controlling conflict is not just touching the cognitive aspects but also practical aspects. In this context it is necessary an institution or agency as conflict mediation through Throughout-Input-output approaches and strategies that can be used as a reference for prevention, conflict transformation and limitations, for example, an institution or an organization of volunteers who can play an active role in addressing conflict conducive. When all aspects and components can be comprehensively tricked optimally, so it is expected to realize a pluralistic community, multicultural safe, calm, peaceful and harmony in the Republic of Indonesia.

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## **The Tower of Babel Episode: From Accursed To God's Multiculturalism Blessing (an Exegetical Study of Genesis 11 : 1 - 9)**

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### **Abstract**

The Bible contains many stories of God's action in human life. In the stories explained that God love and punish human. God has made human, loves and cares of them, and want human to obey Him. The Tower of Babel, which written in Genesis 11:1-9, is an episode that telling of human disobedience. People maintained their honor and homogeneity by built a tower building. God saw what they deed and and prevented it by confusing their languages. Different languages one another among them not only impede the process of construction of the tower but also creates alienation between them. So that God's purpose to make them scatter was reached. The Tower of Babel story contains God's message alignments human diversity. It is similar to the command of after man was created in Genesis 1:28: *"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."* God wants diversity to be experienced by all living things. Homogeneity that people tend today to be a sign that they ignores the will of God. In Indonesia, the different of religion should be understood that God wants to be found and experienced in diversity, and should be formed people notice diversity of religion contributed to build harmonization. Horizontal conflicts that occurred several time in many areas in Indonesia explained that diversity is a serious challenge and should be also solved seriously. In other hand, it happened as a sign that multicultural is still in running process to be multiculturalism. To achieve the goal, government, leaders of society and religions, religion and education institutions and all of society elements, first, should be change their paradigm of diversity and, then, develop multiculturalism attitude. These conflicts can be solved only by personal and kinship approaches. Dogmatic approach will only dig deeper chasm between religions. By the personal and kinship effort, people from different religions can realize that they are have one concern: humanity and right. This concern will bring people can see and understand life and their calling widely, not only their own religion and interests. The harmonization of religion means positioning human, nature, and all living things precious and deserve to live. The harmonization of religion means defend of marginals and subordinats. The harmonization of religion means making the diversity as a celebration. So that multicultural understood as God's precious gift to the world.

**Keywords: the tower of Babel episode, multiculturalism, and Genesis 11: 1 - 9**

### **Introduction**

In STAHN Tampung Penyang Palangka Raya International Seminar 2016 which theme "Religion In Cultural Diversity: The Harmonization of Religous Life", I wrote a paper about "Tower of Babel Episode: From Punishment to God's Multiculturalism Blessing (An Exegetical Study of Genesis 11: 1-9)".

The Christian tradition recognizes that the story of the Tower of Babel is a proof of the arrogance of human beings who want to equate himself with God. Many interpretations and teachings of the church about Tower of Babel has always been associated with three topics. First, about human dissatisfaction of their humanity existence. They wants to be like God. Babel Tower was built with the aim to satisfy the human desire. The second, from where begins the diversity of languages around the world. Humans only know one language. God derailed the development process of Tower Babel by confusing the language, which was the only one. Confusion occurred because God made one language into various languages.

Third, human vanity thwarted by condemnation. Languages that emerged from the chaos of the language regarded as God's judgement. Over the centuries, these topics has always preached to Christians. If examined more deeply, there are many values stored in this story that has not been excluded and I believe, it is very significant value for the Christian life in the present. One of the significant value is multicultural.

In the Bible, the story of Babel Tower is written in Genesis 11:1-9. There are many ways to understand this story. As we know, biblical study has many approaches to investigate the text. In this paper, exegetical approach considered as the appropriate approach.<sup>16</sup>An approach that seeks to exclude the hidden meaning in the text of the Bible and then brought it up into the same value and meaning in the present context. And in this article, I did this effort that directs our attitudes and redirect our goal of responding to the context of multiculturalism in this postmodern era.

### The Context

The story of the Tower of Babel can not be separated by the story of the Flood. Genesis 7: 21-24 confirms that the flood had destroyed all creatures, including humans. There are only eight remaining humans who are alive on earth; Noah and his wife and his sons and their wives. After the Flood, man had again begun to multiply and fill the earth.

The table accounts for the genealogies of Noah's three sons: Japheth, Ham, and Sem. The sons of Japheth had their geographical center in Asia Minor. They spread from there to "coastlands," probably Greece and Europe.<sup>17</sup>The sons of Ham are connected with Egypt and northern Africa, as well as with Canaan.<sup>18</sup>The sons of Shem are the Semitic peoples, including the Hebrews, who first dwelt in Mesopotamia and later invaded Canaan. The Semitic peoples eventually established states as Syria, Moab, Edom and Israel.<sup>19</sup>The table of nations attempts to account for varieties of lands, languages, and nations in the ancient Near East (see Genesis 10:5, 20, 31). The table concludes, "These are the families of the sons of Noah, according to their genealogies, in their nations; and from this the nations spread abroad on the earth after the flood" (Genesis 10:32). Babel is one of the important cities founded by Nimrod, son of Cush, grandson of Ham, son of Noah, in the land of Shinar. Shinar is the ancient name before it called Babel. The city of Babylon is located in the Euphrates, approximately 80 kilometers south of Baghdad (Iraq nowadays).

In this area, the construction of a tower was usually done as a symbol of worship of their gods, especially Ur in Mesopotamia. Square at the base, its sloping, stepped sides culminated in a small shrine at the top. The tower built on the site was doubtless of a particular type known technically as a *ziggurat*. The first ziggurat was built circa 5200 BC.<sup>20</sup>There are many ziggurat was built after that, mainly by King Ur-Nammu who built the ziggurat 13 layers, with material from each previous addition, used as a platform for the next; one on top of the other. He aspired to build the largest ever ziggurat, directed that previous construction be dug away to form the platform for his new ziggurat. Unfortunately, Ur-Nammu did not live to see the completion of his Ziggurat, It was completed by his son Shulgiin about 2100 B.C. But it was still incompleted. In 1854 the British Consul at Basrah, J.E. Taylor began an excavation of the ziggurat area. Taylor found four clay cylinders, one at each corner of the ziggurat, which identified the site as Ur. These

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<sup>16</sup> Roy F. Melugin, "Canon and Exegetical Method", in Gene M. Tucker, David L. Peterson, Robert R. Wilson (ed.), 1988, *Canon, Theology, and Old Testament Interpretation*, USA: Fortress Press, p. 48-60.

<sup>17</sup> Celia Brewer Marshall, 1989, *A Guide Through The Old Testament*, Kentucky: Westminster/John Knox Press, p. 32.

<sup>18</sup> *Ibid.*

<sup>19</sup> *Ibid.*

<sup>20</sup> [http://realhistoryww.com/world\\_history/ancient/Misc/Sumer/the\\_ziggurat.htm](http://realhistoryww.com/world_history/ancient/Misc/Sumer/the_ziggurat.htm) downloaded on Saturday 3rd of September 2016.

cylinders were written for the Babylonian king Nabonidus who reigned from about 555 B.C. to 539 B.C. The text on these cylinders revealed that the ziggurat had been rebuilt by Nabonidus. This ziggurat cannot be discounted that the Hebrew myth of the Tower of Babel was inspired by Nabonidus's additions to the Ur-Nammu Ziggurat, rather than the Ziggurat of Eridu, as suggested by David Robl. Upon completion, the Ur Ziggurat was indeed a huge structure.

The builders of the ziggurats often painted such shrines with blue enamel in order to make them blend in with the celestial home of one or more of their gods. They believed that a deity would live temporarily in the shrine when he came down to meet with his people. The worshiper would climb the outside staircase of the ziggurat all the way to the top in the hope that his god would condescend to meet with him in the chapel there. The higher tower that they were built up, make they feel closer to heaven, and the their power getting greater. That's why Mesopotamian temple towers had comparable names, indicating that they were intended as staircases from earth to heavens (Genesis 11: 4). The one at Asshur was called "The House of The Mountain of The Universe", Borsippa's tower was called "The House of The Seven Guides of Heaven and Earth", and Larsa's people knew theirs as "The House of The Link Between Heaven and Earth".<sup>21</sup> The tower at Babel was referred to by the Babylonians themselves as The House of The Foundation-Platform of Heaven to Earth.

As Semitic peoples, they all spoke one language and understood one another well. The generations of people before the Flood had been interested only in themselves; they thought of themselves as supermen and lived each one for himself alone; they used violence and force against their weaker neighbors, paying no attention to laws and rules. The new generation of mankind was different. They stressed the opposite code of living. The individual did not count for himself; he counted only as part of the community, and he had to subject his own interests to those of the group. Had they confined themselves to this kind of social life, all might have been well. But they overdid it. The tremendous strength that grew out of their organization and goodwill made them proud, and their pride made them turn against God.

### **Meaning of The Tower of Babel Construction**

Before digging the exegesis, I describe the text of Genesis 11: 1-9 according to Bible King James Version (KJV):

<sup>1</sup>And the whole earth was of one language, and of one speech.<sup>2</sup>And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.<sup>3</sup>And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.<sup>4</sup>And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.<sup>5</sup>And the Lord came down to see the city and the tower, which the children of men builded.<sup>6</sup>And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.<sup>7</sup>Go to, let us go down, and there confound their language, that they may not understand one another's speech.<sup>8</sup>So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.<sup>9</sup>Therefore is the name of it called Babel; because the Lord did there confound the language

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<sup>21</sup> Ronald Youngblood, 1999, *The Book of Genesis: An Introductory Commentary*, Oregon: Wipf and Stock Publisher, p. 127.

of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

The tower of Babel story comes from Yahwist source.<sup>22</sup>In the Yahwistic source, God (YHWH) was not only God of Israelite but also Creator and God of the world and all nations on earth. Israel's history placed within the context of world history. Israel is an integral part of world history. Moreover election and salvation of Israel as people of God was not about Israel's nation interests but the interests of universal. Tower of Babel story as same as Genesis 2-3, contain aitiology story, a story which attempts to explain why so many languages and nations and intends to explain the name of Babel.<sup>23</sup> As an aitiology, tower of Babel story revealed the reason why people built a tower up to the sky and there are many languages in the world. John Rogerson recited that the tower of Babel story was one of more fiercely argued. Because the Bible was held to be inspired by God, Jews, and Christians believed for many centuries that the content of Genesis 1-11 (which tower of Babel story has been one of it) was accurate science, history, and geography.<sup>24</sup>

Genesis 11:1-2 parallels 11:8-9; both are narrative passages, and both emphasize the fact that the one time the whole had only one language. 11: 3-4 matches 11:6-7; both consist totally of direct discourse, both highlight the phrase "Come, let us," and when taken together as a single unit they begin and end with the phrase "each other." 11:1-4 was only human activity, and after it, 11:5-9 there was only divine activity. As always, God had the final word.

In 11:1 written "one language, and of one speech"; as we know that the survivors of the great flood were descendant of Noah. Particularly, they are the sons of Ham, who settled in Shinar. They were multiply and became a nation which spoke only one language. The Hebrew literally says they had one "lip" (שפה - shapah) and one "words" (דבר - dabar). Parallel passages show that this simply means that everyone on earth spoke and could understand the grammar (Isa. 19:18) and words (Ezek. 3:5, 6) of everyone else. In other hand, although some commentators thought that mankind had already begun to disperse or that those building the tower of Babel were just Nimrod and his followers or just the descendants of Ham, there has been universal agreement from the beginning right up to the present that Genesis 11:1 means that every human being on earth was speaking the same language until God "confused the language" at the tower of Babel.<sup>25</sup>

They decided to build "a city and a tower" (11: 4) in order to make a name for themselves as well as to demonstrate their sense of unity. The word used for tower is מגדל (migdal) which refers to a ziggurat was the most prominent structure in a city -both visually and ideologically. Mesopotamian kings often took pride in building ziggurats, but no such pride was taken in defensive towers which were simply parts of the city wall. The use of baked brick and bitumen also tells us that the migdal in our text was a ziggurat rather than a defensive tower, for baked brick and bitumen were very expensive in Mesopotamia and hence were saved for luxurious architecture like palaces, temples, and ziggurats.<sup>26</sup>

The original tower of Babel was a monument to the one true God but to egotistical mankind. Hardly the "cathedral of antiquity, the tower represented a prideful human

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<sup>22</sup>Yahwist source is the oldest source of Pentateuch which was emerged during Salomon era (11-10 BC). Babel Tower story has been the last story of the gravely ancient story. See in S. Wismoady Wahono, 2011, *Di Sini Kutemukan*, Jakarta: BPK Gunung Mulia, p. 62.

<sup>23</sup> Gerhard von Rad, p. 146.

<sup>24</sup>John Rogerson, Philip Davies, 1989, *The Old Testament World*, New York: Cambridge University Press, p.196.

<sup>25</sup> Paul H. Selly, "The Date of The Tower of Babel and Some Theological Implications", 2001, *Westminster Theological Journal* 63, p. 20.

<sup>26</sup>*Ibid*, p. 18.



attempt to storm the bastion of heaven and force the gods to bend to the will of men.<sup>27</sup> Jacobs Isaacs said that human decided to build a tower which was to reach to heaven, to make them equal to God, and at the same time, to make it possible for them to stay together.<sup>28</sup> This symbol of their divine strength, as they thought, was to be built in the valley of the Land of Shinar. Add this statement, Gerhard von Rad argued that construction of the tower of Babel was probably motivated by the fear of the spread that would cause the destruction of the community, than by titanisme.<sup>29</sup> Tower of Babel is a symbol against fear of the destruction of the people. The monument was a symbol of continuity. The goal is to save the human memory of what might have been forgotten by the time of. It tried to extended what has been achieved into the future. It became a symbol that connected the past, present, and the future into a countinous flow of time. Monument is the symbol of the eternal present.

In 11:5 written "the Lord came down to see the city and the tower"; shows us about God's reaction based on Yahwist source which described as a human's act ("see"), in Hebrew used word ראה (ra'ah). God wanted to see up closer and wanted make sure about the tower. And as the consequent of His reaction, written in 11: 7 "confound their language". The word use for confound is באלל (bâlal) refers to confusing the language by stir it. The language previously quiet in the unity and cohesiveness, when God came down and stirred, upheaval and chaos. It affected not only to their language, but also to the construction of the tower of Babel. God confused their language and stopped their construction project. In 11:8 written "So the Lord scattered them abroad". As a result of the chaos, making it imposible for them to communicate with each other. They do not understand each other, no longer know each other, and they can not longer live together. Therefore they separated and spreaded to different regions.

Furthermore, God against their efforts to fight the spread and maintain the continuity. God had said to man when the creation process has been completed, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28 KJV). The construction of the tower of Babel is the opposition to the divine command to "fill the earth". Therefore its construction must be demolished. The story of the tower of Babel shows how the spread of the human race into many nations and different languages, are elements in the plan of God's care for the development and progress of mankind. The bottom line is that the construction of the tower of Babel should not be considered as human's attempt to invade and occupy the Kingdom of Heaven. Builders of the tower was encouraged perhaps not so much by pride, but mainly is fear - fear of the spread into the diversity of the nation, fear of losing their bond as well as a sense of security. To avoid "God's maintenance plan" to fill the earth with the diversity of languages and nations they must unite their mind.

### **Punishment Is a Blessing**

The description above clearly says that the construction of the tower of Babel was opposite to God. Obedience is so hard to do when human tempted to be like God. Since Adam and Eve (Gen. 3) to the story of the tower of Babel, humans more easily oppose than obeying God. Violations of human in the story of the tower of Babel is seen in the tower construction purposes, that their names well known to remain united in that place and united in their language, beyond God. Does it mean that they degraded God and perhaps

<sup>27</sup> A. Parrot, 1955., *The Tower of Babel*, New York: Philosophical Library, p. 68.

<sup>28</sup> Jacobs Isaacs, 1998, *Our People: History of the Jews: A Text Book of Jewish History for the School and Home : Book 3 & 4*, Merkos Linyonei Chinuch.

<sup>29</sup> Gerhard von Rad, 1961, *Genesis*, Philadelphia: Westminster, p. 147.

assumed that God does not exist. So that sin occurred, sin against God. And it will bring a curse and condemnation upon them.

God's punishment, at a glance, was not commensurable with their disobedience. God "only" confounded their language. It was a very trivial matter. Actually, it was a severe punishment. An Indonesian linguist defines that language is a symbol of a nation's identity, symbol of a society.<sup>30</sup> By the language, someone's nationality, someone's culture, and someone's characteristic will be known. In this case, language is not only about accent or dialect, not only about vocabularies, and also not only about how each other could establish their communication, however, it is about someone's whole identity as an integrity. They expected that their nationality, culture, and spirituality being the one and only in the world. They were afraid being scattered so that they busily erecting their own cities and towers to prevent this scattering. They were protecting their linguistic, nation, culture and identity, they were sealing themselves off and imposing a self-styled uniformity to ensure homogenous purity. Meanwhile Genesis 1: 28 recorded that God commanded human to fulfill the earth by spreading away. By spreading away around the whole earth nations would be created and developed. In God's sight diversity of nationality, culture, and spirituality are a must. For them was not. They denied the will of God.

The language which confounded by God was not only alienated them one another and disconnected their communication, and interrupted so they no longer have the same idea, moreover it destroyed the wholeness of their personality and identity; nationality, cultural, and religion, that sinned against God. But the destruction of culture by God is accompanied by the re-establishment; the transforming of the nations. While God opposed one language, nationality, culture, and religion that they were belong and destroy it and at the same time God recognizes the diversity of languages, nations, cultures and religions. There is only one intention of its demolition is that renewal. God's punishment contains a renewal spirit; of many languages, nations, cultures, and different religions. From the beginning God wanted humans to live in diversity. Submission of people over the whole earth is believed to be a symbol of the formation of a diversity of languages, nations, cultures, and religions. It also as a sign that God conceded of diversity in of the world. So that why I affirm that the tower Babel episode has become a startingpoint of multiculturalism era. God's decision was painful. But behind it there was a wonderful blessing. God made everyone different but their presence still recognized.

Genesis 11:1-9, actually, implies that the Bible contains the message of multicultural. It started from God's existence; God described as universal one who attending in all nation, cultures, religions identities and existences. All creations, including human, should live in the way and the existence of God. The universe and all living things were created in diversity and at the same time, in fact, God has put the sense of the diversity on them all. It become a gift, a priceless gift, that God has made so that the world maintained. Maintaining and supporting diversity is part of the whole creation calls. And therefore multicultural should be celebrated in all living beings.

### **Today's Multiculturalism Challenge**

Now we live in a new episode, the different episode from the tower of Babel's time. The tower of Babel episode was in the past history called primeval history, while we live in postmodern era. There is a very long span of time, hundreds of centuries, stretching until today. The people in the tower of Babel episode live as a homogeneity, but we live in a world with millions of tribes, millions of languages, diverse cultures and many religions, in which each person holding a national identity, culture, language and religion itself. We find ourselves a different and unique one standing in these diversities.

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<sup>30</sup> Irwan Abdullah, 1999, *Bahasa Nusantara*, Jakarta: Pustaka Pelajar, p.111.

Actually, there is an ambiguous paradigm of this diversity realities, especially diversity of religion. In this side, this reality drive us to understand the difference. Because we live in the era of distinction. We live in the era in which people is born in diversity. We should appreciate the diversity as blessing of God. This paradigm has support idealism of multiculturalism, construct the dialogue inter-nation, inter-ethnic, inter-culture, and inter-religion, and leads our goal to the equality and equity life. Today there are many people that fight for multicultural movement. They come from different nation, ethnic group, culture, and religion, but they fight for the same thing. They are struggling of how to create equality and equity life in diversity. They concern to fight the human (woman, man, LGBTQ, kids, disabled) and natural (earth, forest, animal, sea and river) whose right are marginalized. This does not mean it's going to make a difference to be the same but unity in diversity as God's creation and will.

In the other side, as the tower of Babel story, we construct our existence in this postmodern era based on religion because we are afraid. Our pride reveals our deepest insecurities. As in all time of rapid change, we are clinging to what we know, what we experienced.<sup>31</sup> Today, however, people competing to build and at the same time to strengthen themselves in the confines of the community. People gain a sense of comfort and security in that community. Why? Because they are identic. Outside of that community, they perceive as different from them. Worse, they considered as the other people, not friends, not relatives, and even as their enemies and threats. Clearly, they are afraid people, afraid of diversity.

It has an impact on our attitude. We live in exclusive areas. We become covered of the diversity realities. And at the same time, we tended to justify our- self and our homogen community. Other peolpe outside us, whohad different dogma and tradition, are false. We ourselves have become the standard of the truth and the one and only. This thought to be a sign that we still have a mindset like humans at the time of the Tower of Babel. This thought is backward steps. Therefore, not surprising that the horizontal conflicts that occurs in our country, which is one way to impose some groups' will to be the same with their will and interests. Horizontal conflict occurred because of difference is not capable of being managed as an society asset. On the contrary, the difference is often regarded as a threat to certain communities. That is our fear.

## **Conclusion**

Today, in Indonesia, harmonization of religion is a struggle that is still running. Multicultural does not necessarily change the way people's view to be open and accepting different. Conflicts nuances of ethnicity, religion, raceseveral times occurred in Indonesia. I am optimistic that these conditions are part of the process of multicultural becoming multiculturalism. Some decades it has been surpassed by the religious leaders and activists to establish dialogue models inter-religions. In the midst of their struggle conflictsprecisely occured. It indicates that the struggle to build multiculturalism mental are continues. Different religions, if can not be seen as distinct units but is required to form the face of a nation, would be destructive. The difference can not be avoided but it is we who adjust to those differences. Conflicts can be resolved by personal approach and kinship way. Religious differences can not be avoided by making all of them same. Religious people have to adjust theyselves to the diversity.

Dogmatic approach will only dig deeper chasm between religions. Dogmatics often make the conflicts more exacerbate. Every religion has it own way to perform religious

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<sup>31</sup> Stephen A. Rhodes, 1998, *Where The Nations Meet: The Church In Multiculturalism World*, Illinois: Intervarsity Press, p. 33.

matter based on their uniquely teaching. And it never be the same with the teaching of religions. But, by the personal and kinship approachs, people from different religion realize that they are same as others. As a human, people will know that they have the same need. Nobody wants to be suppressed, whatever their religion. So, eventhough difference, religion can be met at one point: humanity. When religions discussing about humanity, actually, they talk about poverty, injustice, and inequity. When religions talk about humanity, in fact, they also talk about universe and all living things. This point will bring people see and understand how extensive theirlife and calling in this world, not only their own religion and interests. To be a religiuos people should be an inclusive people, accept the other and their differnce and unique existances. The harmonization of religion means positioning human, nature, and all living things precious and deserve to live. The harmonization of religion means defend of marginals and subordinats. The harmonization of religion means making the diversity as a celebration. So that multicultural understood as God's precious gift to the world. This is multiculturalism mean.

There is no other way than to educate the people into inclusive life. Government should commit to build the goal. Religous and education institutions should be the leader of the change into multiculturalism spirit. The young generation should live in opened life. The leader of sosity and government leader on some level as a personal should be a true model of multiculturalism. So that multiculturalism going to be a lifestyle of human in the world.

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## **Rejang Dance as Media of Spiritual Intelligence Development on Early Childhood (Towards Harmonious Religious Life)**

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### **Abstract**

Violence happening in our country, shows lack of appreciation of diversity and low respect for human dignity. Violence in the name of religion should not have occurred in Indonesia which is a country with diverse religions, and if it is still going on, it means that there is a problem in our education system, primarily about how to appreciate diversity and human dignity. Therefore, cultivating tolerance, diversity and respect for human dignity is necessary for children from an early age, so after they grow up and become adults, every child in this country is able to develop an attitude of tolerance toward others.

Various news about violence that occurred today, raises my desire to dig and discuss about Rejang Dance that was danced by early childhood in Tenganan Pegringsingan village as character education media. This study will be appointed in a paper by taking the title of "Rejang Dance as Media of Spiritual Intelligence Development on Early Childhood (Towards Harmonious Religious Life)". Questions that will be addressed are: what is the purpose of Rejang Dance that was danced by early childhood? and how Rejang Dance that is danced by early childhood can be used as media to develop spiritual intelligence? From the analysis it was found that: (1) the purpose of Rejang Dance is for offerings to Ida Bhatara who protect the village and its local community, and through the dedication of this dance early childhood is introduced about how to pay for the sacrifice of God (2) Rejang Dance can be used as media to develop of spiritual intelligence, because: (a) Rejang Dance develop self-control, and (b) Rejang Dance develop compassion, with compassion violence against others can be avoided.

**Key words: Rejang Dance, development of spiritual intelligence, early childhood**

### **Introduction**

Violence happening in our country, shows lack of appreciation of diversity and low respect for human dignity. Violence in the name of religion should not have occurred in Indonesia which is a country with diverse religions, and if it is still going on, it means that there is a problem in our education system, primarily about how to appreciate diversity and human dignity.

Understanding on mutual respect for diversity and uphold the human dignity should be taught since early childhood, so that when the child was older he was able to apply the attitude of how to value diversity and respect for others, respect for diversity and respect the dignity of humanity because it has become habituation in everyday life. This happens because early childhood is easier to be educated, like a tree that is more easily formed into bonsai when it is still small than when it has grown

In Bali education about diversity and respect the dignity of humanity is done through the Hindu teachings that have been passed down from generation to generation, so that in Bali religion and culture can not be separated. Religion is the values of truth, while culture is art and beauty that are used to implement the teachings of the religion and culture can be regarded as a medium to carry out religious teachings. If the religious teaching is carried out through art and beauty, then religion can touch everyone's emotions of empathy, and love, if everyone has the emotion of love, and empathy there will be no violence towards others. Culture can be used as a medium to instill the value of diversity and humanity from an early age, including by Rejang Dance. In the village of Tenganan Pegringsingan, early childhood should be dancing Rejang on Sasih Kasa, for one week every

morning, this was done not because the child can dance or love to dance, but it is the obligation for early childhood (called as DahaRare) to dance Rejang. Simple dance movements accompanied by melodious gambelan voice, can touch feeling and emotion of the child, so by touching sense of art, the soul of the child will be soft, and if early childhood has a gentle soul they are expected to be able to understand and appreciate the diversity of human dignity.

Based on observations in Tenganan Pegringsingan, the authors are interested to discuss and put it in a paper by taking the title of "Rejang Dance as Media of Spiritual Intelligence Development on Early Childhood (Towards Harmonious Religious Life)". Questions that will be addressed are: what is the purpose of Rejang dance that was danced by early childhood? and how Rejang Dance that is danced by early childhood can be used as media to develop spiritual intelligence?

### **Rejang Dance**

Since ancient times, dance has played an important role in human life. In primitive cultures, dance is one of the instruments used to appease the gods in the hope of gaining favors, such as weather, growing crops, good health, fertility for humans and animals, and many more. Dance is also an important form of response to events associated with human experiences such as birth, death, marriage, entry into adulthood, and others, including the war --- (Gelineau, 2012: 138). In *Frames of Mind*, Howard Gardner wrote about masked dancers, magicians and hunters depicted in ancient European caves and mountains of South Africa, of all human activities depicted in the caves, dancing is an activity that is most prominent after hunting .. .. (Gelineau, 2012: 138). Similarly, the religious ceremony performed by Hindus in Bali generally cannot be separated from dance. The dance is usually danced or presented in any religious ceremony is a sacred dance. Sacred dance in Bali is called as Wali Dance, it is a special dance for the rites in the temple (Bandem, 1996: 13).

In addition, expression through dance is believed by some people have come before other forms of communication. Dance is considered as a part of human communication at the most fundamental level (Gelineau, 2012: 138). In education, there is evidence that dance is used as a learning tool in Babylon and ancient Egyptian civilization to better understand the heavenly constellations. It has been noted that the Greek philosophers believed that dance is important for the development of physical and mental balance and recommended that dance should be part of child's education" (Gelineau, 2012: 140). Eric Jensen reports that dance can develop balance and ultimately reading skill, as revealed in this research related to the needs of a developing brain and the learning problems that can arise when such needs are not met. Jensen also notes that the feel good chemicals in the brain run higher after movement, which in turn can enhance learning and feelings of well-being. In the classroom, movement/dance can elicit a sense of joy...a kind of high springing from a sudden awareness of greater confidence and elevated self-esteem--an inner exhilaration that shouts, "I feel good about myself (Gelineau, 2012: 141).

The folk dance or ethnic dance is a dance that reflects a particular culture and traditional music usually represent the State or the people. As well as folk songs, folk dance origins are often difficult to trace, because it has gone through several generations without concern of authorship; However, folk dance can be understood by all (Gelineau, 2012: 140), as argued by Fransisca Boas regarding ethnology dance, ethnology dance is the study of cultures and forms of social disclosed through the media of dance, and according to G.P Kurath ethnology dance is "the scientific study of ethnic dances in all reviews their cultural significance, or Symbolism fungsi religion ..." (Bandem, 1996: 19). Through art, culture is inherited (Seefeldt and Barbara, 2008: 64).

Similarly, religious ceremony in the village of Tenganan Pegringsingan cannot be separated from the offering of sacred dance. Yajña ceremony held every Sasih Kasa in

Pegringsingan Tenganan Village People always accompanied by presenting a sacred dance Rejang, it danced by girls called *daha cerik* and also by teenage girls who called *daha*. The uniqueness of Rejang Dance that is offered every *Usaba Kasa* is that it is danced or presented every two times a day for five days continuously. *Lontar Usana Bali* (Yudabakti, 2007:68) mentions that Rejang is a symbol *Widyadari* that leads down to the world at the time *Ida Bhatara melasti* or *tedun to peselang*. Rejang in Bali dictionary interpreted as a dance for the temple, the *Dewa Dasi* (Anandakusuma, 1986:158). Based on the above opinion, Rejang Dance is a dance that is danced by the *Widyadari* which was conducted at the temple or shrine to welcome *Ida Bhatara* down to earth.

Sedyawati say that each ethnic quarters have their customs, and traditions that is the main reason for organizing the dance, the dance is aiming to persuade the forces of nature or supernatural powers, dances regarded as an offering or a statement of gratitude to the forces that have protected human, which is associated with certain events, with certain moments in time calculation, so that the perpetrators of the dance should not be arbitrary (Sedyawati, 1980: 113).

### **Development of Spiritual Intelligence**

Fullan's concept of moral purpose is fundamental to the development of a vision based on principles, and to leadership defined as doing the right thing. (Bruce, 2013:357). Tylor defined religion as spiritual. Something spiritual is something conscious and humans can influence it as humans affect consciousness in general, by using the means of psychological, by trying to convince and raises it with words (mantras and prayers) or offerings and sacrifices (Durkheim, 2011:56). Gardner's (1993) theory of multiple intelligences (in addition to rational IQ) has been extended by Zohar and Marshall to include spiritual intelligence (SQ): the intelligence with which we address and solve problems of meaning and value, the intelligence in which we can place our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life path more meaningful than another (Bruce, 2013: 358).

According Graham Rossiter that the constructs spirituality and identity have been bracketed with meaning because it is considered both important and useful for contemporary education to address this trio in (meaning, identity, spirituality) an integrated way. All of the three constructs are relevant to human development. Hence, as might be expected, they figure in the social sciences. They are becoming more important in education. But all of them are notoriously difficult to define. Their definition will not be debated here in any detail (Souza et al, 2009: 684). Traditionally, the word spirituality has had a religious connotation--the style of prayer and spiritual practice that expresses a religious faith and a religious perspective on life. But now, in addition to this religious usage, the word spirituality has been selected by others precisely to avoid the religious connotation. Religiosity and spirituality are not co-extensive, even though for religious people there is considerable overlap. Spirituality has become an ubiquitous term covering many different personal aspects of life and culture; it is use in traditional religions, as well as in new religious movements and non-religious spiritual groups; it also figures in areas as diverse as ecology, new age, healing, health sciences, social sciences, business and education (Souza et al, 2009: 685).

A definition of spirituality needs to be broad enough to allow for a religious contribution, as well as acknowledging a spiritual dimension to living that includes personal aspects, values and aesthetic concerns; this allows the construct to negotiate both traditional interests and new developments. This is useful for three reasons. Firstly, in Western societies, religion is not prominent in the lives of many people; secularisation is at a 'high water mark'. Hence, a spiritual education, if it is to enhance the personal development of individuals and be of wider benefit in the community, has to do more than meet the needs of

those who are active members of a local religious group. This applies particularly to young people, many of whom construct a spirituality without much reference to organized religion. While young people are not so likely to use the word spirituality with reference to their aspirations in life, they tend to have more affinity with the word spiritual than with religion. Secondly, I do not want to discount the special interest that religion has long held in spirituality, nor underestimate the valuable contribution that a study of religion can make to young people's education; it is of national importance to see how religious education in all school types can contribute to the spiritual and moral development of young people. Thirdly, by using a language of spirituality that is not limited to the religious there is a better chance of articulating the spiritual and moral dimensions to general education. In liberal democratic societies there is debated about the place of religion in public education. In the United Kingdom, religious education in the curriculum is required by law. In the United State, law requires that religion is strictly kept out of the curriculum (Souza et al, 2009: 685).

Watson also detects that the majority of models of spirituality developed within this literature are naturalistic and universalistic in character. By this she means they assume that spirituality is a generic human characteristic that transcends religious or cultural difference. As an example she cites Hay and Nye's concept of relational consciousness and Hay's claim that it represents the potential for genuine social integration and a free and humane society. Ofsted pay little attention to the literature on spiritual development (Ofsted, 2003), and Ofstedinspirators' judgements often appear to be highly individualistic and personal (Watson, 2001). Also, the definition and characteristic of spiritual development that Ofsted present are equally naturalistic and universalist (Ofsted, 2003), and as result, reticent to consider the relationship between values, social capital and spirituality (Erricker, 2002) (clivererricker, 2009: 701) (clivererricker, 2009: 701) (Souza et al, 2009: 701)

Spirituality is not a term that exists in the lexicon of secular state schooling. It has to be translated broadly into how young people develop certain characteristic or qualities beyond that of, but closely aligned with, the idea of being morally responsible citizens. These qualities are generic and also related to the idea of what represents a universalist sense of human potentiality (Ofsted, 2003) (Souza et al, 2009: 702).

### **Early Childhood**

Early childhood according to a scientific study is children from birth to eight years old (Roopnarinen, 2009:3). Another source said early childhood education is education that began from pre-kindergarten through third-grade of elementary school (Morrison, 2012: 139), and early childhood by Ki Hadjar Dewantara referred to childhood, until the age of 7 years (Dewantara, 2004:80). Age of the child at this strategic period is often called as golden age (the golden period). John Amos Comenius believed that education should start at an early age, because "young plants can be transplanted, trimmed and shaped, but when it became a tree, these processes cannot be done" (Morrison, 2012: 62).

Characteristics of cognitive development of children at the preoperational period (children aged 2-7 years) according to Piaget's theory is divided into two stages, symbolic function stage at the age 2-4 years and intuitive thinking stage at age 4-7 years. With age, symbolic thinking switches into intuitive thinking (Worth, 1995: 6). Learning methods in early childhood including: five senses by John Comenius, right sensory by Pestalozzi, games by Froebel, culture by Vygotsky, and music by Montessori (Roopnarine, 2011: 243-244).

### **Discussion**

#### **Rejang Dance as an Offerings**

Based on observations and interviews with the local community, data showed that the Rejang Dance that is danced by the Early Childhood at the time Usaba Kasa is dance offerings. During Usaba Kasa, early childhood danced the Rejang Dance every day for five



days. This was done not because the early childhood can dance or love to dance, but it is the obligation for early childhood (called as Daha Rare ) to dance Rejang. The universe was created because yajña in the form of love and sacrifice (yajña prajāśṛṣṭah saha) (Titib, 2003: 116), therefore early childhood must pay the sacrifice of God through offering dance that is danced with a sense of devotion. Rejang Dance has a simple motion and accompanied by sound of gambelan Selonding, dance is dedicated to Ida Bhatara who Melinggih in Tenganan Pegringsingan, and during Usaba Kasa He Melinggih in Bale Agung.

Early childhood danced Rejang as a form of devotion to Bhatara which has protected the village along with his people, in Hindu bhakti is included in Dāsyābhāva which is a form of devotion to the service of God, like offering chants and dances, and also included in Karma Marga which is a form of gratitude to God through deeds sincere such as by offering Rejang Dance (Ngurah, 1999: 84), Gelineau mentions that in primitive cultures, dance is one of the instruments used to appease the gods in the hope of gaining favor, such as weather, growing crops, good health, fertility for humans and animals, and many more (Gelineau, 2012: 138), in the Yajurveda I.3 mentioned that Yajña to the Almighty is supporting the world, and to cleanse mankind (Pudja, 1998: 10), thus very appropriate if devotion to Ida Bhatara who has protected Tenganan Pegringsingan village and its community done through Yajña in the form of Rejang Dance offerings performed by young children.

Bhagavadgita IV. 26-27 mentions that some people dedicate hearing and other senses as sacrifice in the fire of restraint ... while sloka 27 mentions that others sacrifice all functions of the senses ... (Pudja, 2004: 122-123), based on the sloka, early childhood make offerings through the activator senses which is part of the Panca Karmendriya, and early childhood generally perform religious teachings through his activator senses as instructed by their parents, such as nyajen although they have not figure out the philosophy of nyajen. Dance is also an important form of response to events associated with basic human experiences such as birth, death, marriage, entry into adulthood, and others, including the war --- (Gelineau, 2012: 138), and Rejang danced by early childhood was performed to welcome the birth of Ida Bhatara in Tenganan Pegringsingan. Early child's involvement in the implementation of the yajna through Rejang Dance shows that Rejang Dance develop spiritual intelligence of early childhood.

### **Rejang Dance as Media of Spiritual Intelligence Development**

Rejang dance can be used as a medium to develop spiritual intelligence, it happens because early childhood through Rejang Dance:

#### **1) Develop self-control.**

Rejang danced by early childhood during Usaba Kasa develop self-control, self-control was seen from no child was crying when dancing although not all early childhood can and love to dance. At the time of dancing, no early childhood precede each other, they make a move together, this attitude shows that child's have been able to control their ego. Samkhya teachings mention that ego is the evolutionary result of meeting of Purusa and Prakerti, ego is inherently selfish, wanting to show up, and want to dominate others (Maswinara, 1999:158). If it is associated with Tri Guna, ego associated with Rajasika, which is an attitude of wanting to show up, self-centered and selfish (Maswinara, 1999: 157). According to Sandra Aamodt ability to regulate behavior is important for interpersonal success, and if child's are capable of controlling behavior, they tend to have higher empathy than their peers and considered as socially competent (Aamodt and Sam Wang, 2013:141). Pink says that empathy is the ability to imagine themselves in the position of others and understand intuitively what these people feel (Pink, 2012: 2017).

Piaget labeled the second stage of cognitive development the preoperational stage, and one characteristic of all preoperational children is their tendency to view all objects and

events from only their own perspectives and to assume that others also perceive objects and events exactly as they do, Piaget labeled this cognitive characteristic egocentrism (Estes, 2004:55-56), and if at this stage of development early childhood is able to control her ego that means early childhood has been able to develop spiritual intelligence. Hindu teachings are very rich with teachings of self-control, which is called Brata, this teaching consists of Panca Yama Brata and Panca Niyama Brata. Panca Yama Brata consists of: ahimsa, satya, asteya, brahmacarya, and Aparigraha (Maswinara, 1999: 165), ahimsa means non-violence, in this case early childhood do not hurt her friends if her friends do not do the dance correctly, and asteya means not steal, in this case does not steal time, it means nobody precede movement or move together. Panca Niyama Brata consists of: Sauca, Santosa, tapa, svādhyāya, and īśvarapraṇidhāna (Maswinara, 1999: 166), Sauca means eliminating the desire to be selfish, and īśvarapraṇidhāna means submission to serve God through dancing as a form of devotion to God. Mantra Yahurveda I.5, mentions that asceticism is a way to leave the sleaze and always holds the truth (Pudja, 1998: 11), so if early childhood are able to control it means they have developed an attitude of spiritual intelligence.

## **2) Rejang Dance develop Prema (love).**

Rejang Danced by early childhood is a media to develop spiritual intelligence, because through the Rejang Dance early childhood can develop an attitude of love, empathy and tolerance for fellow human beings. Yajurveda mantra I.13 mention that Yajña will eliminate mental disabilities ... (Pudja, 1998: 15), people who is easily to get angry, jealous, like hurting others is the result of a mental disability. In Hinduism it known as avidya which means stupidity, by implementing yajña through Rejang Dance, early childhood can avoid avidya and having tolerance, empathy and love. Rejang Dance accompanied by the sound of gembelan Selonding also easy to be imitated by children with movement in tune with the sound of the gamelan.

Child's ability to integrate motion with the sound of gamelan shows that early childhood has had physical, mental and emotional balance, The National Dance Association has issued a publication entitled Education Dance, there port said that dance is an art of living that can be used in an educational setting to facilitate student's growth and unify physical, mental and emotional aspect. In addition, NDA considers that dance is important to develop affective, aesthetic, psychomotor ability of students, and socio-cultural potential (Gelineau, 2012: 140), and when early childhood are able to balance the physical, mental and emotional through the offering of Rejang Dance to God, it means that early childhood have developed spiritual intelligence, then it will subsequently lead to compassion, love and empathy for all beings, such as found in the book of Yajurveda VIII.51: iharatirramadhvamiha, ihaihadhṛtirsadvadhṛti, "Hopefully there is love in family. Hopefully everything lives with compassion on this earth.

Hopefully there is patience, stability, and confidence "(Titib, 2007: 98). Love will blossom based on genuine affection and very sincere (ParamaPrema) (Titib, 2003:116). Advaita taught by Sri Sankara mentions "jīvoBrahmaivanaaparāh", which means that the Jiva or personal spirit is not different from Brahman (Maswinara, 1999: 182), therefore there should be no distinction between human beings, in Chandogya Upanishad VI .8.7 mentioned Tatvamasi, which meant I was you, and in everyday life understood by most people as the equality of human beings in this world. Based on the teachings of Advaita and the Upanishad early childhood develop prema which is compassion for all people. Spiritual intelligence embodied in prema cause children from an early age does not distinguish between human beings based on ethnicity, and religion, all human beings are equal in God's eyes, and thus the children have been able to respect diversity and respect for human dignity, which in turn will create religious harmony.

## Conclusions

Based on the discussion above, it can be concluded that the Rejang danced by early childhood every UsabaKasa in TengananPegringsingan is intended as offering dance, as an expression of gratitude to God for protecting the village and the local community, God has created the universe with a full sacrifice and compassion, therefore we ought to pay for the sacrifices (yajña) and by early childhood, this sacrifice demonstrated by Rejang Dance with a sense of devotion.

Rejang Dance can be used as media development of spiritual intelligence because with Rejang Dance early childhood can: (1) develop an attitude of self-control, so that the child is able to avoid the attitude of envy, intolerance, violence towards all beings, otherwise the child is able to develop an attitude of tolerance, empathy, tolerance and act with humanity. The ability of self control shows that early childhood has developed a spiritual intelligence. Furthermore, (2) Rejang danced by early childhood develop an attitude of affection. All human beings are equal in God's eyes, so we should not do violence to our fellow human beings, compassion should be developed at an early age. If the early childhood has a compassion for others it means the child has develop spiritual intelligence, which prioritizes affection to others.

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