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Talent Development & Excellence 3083 Vol.12, No.2s, 2020, 3083-3091 ISSN 1869-0459 (print)/ ISSN 1869-2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> Hindu Social Religious Challenges in Mataram City | Wayan Wirata Institut Agama Hindu Negeri Gde Pudja Mataram, Mataram, Indonesia Corresponding author email: [iwayanwiratastah@yahoo.co.id](mailto:iwayanwiratastah@yahoo.co.id) | Nyoman Sueca Universitas Negeri | Gusti Bagus Sugriwa, Denpasar, Indonesia Gusti Ngurah Ketut Putera Institut Agama Hindu Negeri Gde Pudja Mataram, Mataram, Indonesia Abstract The government directs people to live prosperously by upholding the values of humanism, tolerance, and togetherness among religious people.

To create advanced, religious, and cultured people, an understanding and implementation of pluralism culture are needed. The existence of pluralism as part of multiculturalism education has been implemented by various ethnicities, ethnicities, and religions that developed in the city of Mataram. In reality these conditions cause social tensions in various aspects such as education, social, cultural, and religious.

In reality there have been perceived gaps and even discrimination by the Hindu community of Mataram City. For example in the field of education, small and small student learning spaces and even study in the classroom hallway, in the field of religion that is not given to building a means of a holy place (padmasana) or a representative place, so that the castration of rights as religious people.

Besides in the field of religion, it is difficult for Hindus to use the beach or the sea as a ceremony to carry out segara yadnya such as mekiis, melasti, and nunas sesari. In the field of culture, the promotion prohibition of panyembrama dance (Hindu culture) in various cultural appreciations. Another thing is prohibiting the use of decorations in the

form of fungi in various formal activities.

In the social field, government officials are rarely present or even absent when invited for various reasons, causing disappointment. The research method used is qualitative data collection techniques through observation, questionnaires, in-depth interviews, and documents. The data analysis uses interpretive qualitative analysis.

The research results on the religious social challenges of Hindus in Mataram City are 1) the form of challenges of Hindus in Mataram City includes policies in the field of education including the marginalization of student learning places, student learning time, teaching staff, and places of worship; Government policies in the field of religion through places of worship; marginalization policy in the socio-cultural field; and marginalization policies in the appointment of employees; 2) factors causing the challenges of Hindus in the City of Mataram to include the policies of the leadership of eclectic leadership, village heads, and others, the limited appointment of Hindu religious teachers; and limited facilities and infrastructure assistance; 3) The impact and significance of the challenges of Hindus in the city of Mataram are the quality of harmony, togetherness, and appreciation; violation of individual rights as citizens; sectoral arrogance; and conflict.

Whereas the meaning of the challenge of Hindu religiosity in the city of Mataram is the meaning of politics, disintegration, and the meaning of struggle. Keywords---social religious challenges, Hindus, Mataram City, marginalization policy, and ceremony. 1 Introduction The state is obliged to protect all citizens in various aspects of life and religious activities in the territory of the Unitary Republic of Indonesia.

To create the welfare and comfort of religious people in Indonesia, it is hoped that there will be an appreciation of the appreciation and creativity of the community as a reflection that the state protects all the people of Indonesia. Government policies should provide support and motivation for all components of society to advance and develop for the creation of a harmonious, peaceful, and peaceful society. The government directs people to live prosperously by upholding the values of humanism, tolerance, and togetherness among religious people.

To create advanced, religious, and cultured people, an understanding and implementation of pluralism culture are needed. The existence of pluralism as part of multiculturalism education has been implemented by various ethnicities, ethnicities, and religions that developed in Mataram City. In reality these conditions cause social tensions in various aspects such as education, social, cultural, and religious.

Talent Development & Excellence 3084 Vol.12, No.2s, 2020, 3083-3091 ISSN 1869-0459 (print)/ ISSN 1869-2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> The government should be a guideline for the community and direct various community activities following the stated goals.

Implementation of government policies in various aspects is very important because the government should decide to touch the progress of society as a whole, not partially and ethnically. For this reason, policies are needed that can protect the entire community to improve the quality of the community, especially those in the city of Mataram.

For example, the government policy governing education has been conin 31of 1945 . regu paragraph expthat citizen the right to teaching"; paragr2) lains Govstrives organizes national teaching tem is by expshows the is to outthe mandate and guarantee the rights of citizens in obtaining education services, in addition to being obliged to organize a teaching system for all parties as a whole and professionally.

Based on the above description, it is quite representative to give illustrations and descriptions of the importance of government policies to uphold pluralism, togetherness, and brotherhood. Concerning the values of tolerance unity, will no inalizationoreven castrationof s ts framework of the Unitary Republic of Indonesia. In reality there have been perceived gaps and even discrimination by the Hindu community of Mataram City.

For example in the field of education, students learning in small spaces even study in the classroom aisles, so that Hindu students feel less comfortable accepting lessons. In addition to the schedule of Hindu religious lessons that are not well scheduled, students study after class hours (home hours), so students are sleepy, skipped, even lazy to learn.

In the field of religion that is not given to building a means of a holy place (padmasana) or a representative place, so that castration of rights as a religious community. Besides in the field of religion, it is difficult for Hindus to use the beach or the sea as a ceremony to carry out segara yadnya ceremonies such as mekiis, melasti, and nunas sesari. In the field of culture, the prohibition of staging panyembrama dance (Hindu culture) in various cultural appreciations.

Another thing is prohibiting the use of decorations in the form of fungi in various formal activities. In the social field, government officials are rarely present or even absent when invited for various reasons, causing disappointment. Also, there are still many government policies that suppress, harm, and even hinder the development and

progress of the Hindu City of Mataram, so that they become backward, unemployed, and so forth. 2 Research Methods This study uses qualitative data types.

Qualitative data in this study are forms of words, expressions, and sentences (Moleong, 1994). This method is more sensitive and can adapt to many of the effects of shared sharpening and the pattern of values encountered. The documentary study is a way of collecting data through written relics mainly in the form of archives and includes books on opinions, theories, propositions/laws, and others related to research problems. In this study documentary studies are useful as a secondary data collection tool.

Documentary sources include archival documents from government and non-government institutions, literature, journals, statistics, and other references relevant to this study. Data reduction in research is the selection process, with a focus on simplification, extraction, the transformation of rough data, which arises from field notes (Suprayogo & Tobroni, 2001). 3 Discussion 3.1

Hindus Challenges Types in Mataram City In enhancing the integrity and sense of togetherness, it is necessary to have a holistic and integrated understanding and view to increase the values of togetherness, unity, and humanity among human beings, so that the goals of the nation and state can be achieved optimally. By providing maximum space and portions for religious human resources, to create a harmonious, safe, peaceful, and peaceful religious community.

This is proof that togetherness and unity are barometers of dynamic, multicultural, and religious human print. 3.1.1 Education Sector A professional is needed by every education unit. With the advancement of education, it is expected that every human being can improve the quality of self and personality in realizing resources that have competence and professionalism.

For this reason, a comprehensive and holistic understanding of educational goals is needed so that discrimination against education does not occur. But the reality is that the marginalization of Hindu religious education in Mataram City is a case in junior high schools. The forms of marginalization of Hindu religious education in junior high schools in Mataram City are as follows. Talent Development & Excellence 3085 Vol.12, No.2s, 2020, 3083-3091 ISSN 1869-0459 (print)/ ISSN 1869-2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> a) A place to Learn In improving the quality of learning one needed a place of learning which is one indicator in improving the quality of education.

Thus, the learning facilities become one of the important instruments in improving the

quality of learning in schools. This becomes a benchmark in accelerating and expediting the learning process to produce output following educational objectives. In learning students are only given a small and narrow learning space, so that children learn in crowded conditions.

Whereas for other students for example Muslim students are given a place in the class. This is not fair because every student should be given a fair place to learn even the same for every student who is educating. But we as teachers have tried to carry out teaching assignments even though the space is limited, so children can get Hindu lessons.

In education standards a set of learning facilities is needed so that learning can run well. If the place of learning is not representative in giving an impact on students. This is proven because the room is narrow and small so students learn to jostle and feel uncomfortable. Thus, the quality of learning does not run optimally.

b) Study Time Learning is a process of maturing a person to gain knowledge deepening. In learning requires a condition or situation so that the knowledge received can be absorbed or understood in depth. For this reason, the optimum time and even maximum time are needed to obtain learning opportunities.

With structured and organized time, maximum learning outcomes are obtained. This causes religious teachers to take the initiative to be able to learn as usual even though they study in small and narrow spaces. If it is organized properly that children can learn regularly or normally in the morning according to the schedule of other subjects.

However, given the schedule in the school for Hindu religious studies carried out after school hours, we as religious teachers always follow according to the schedule set by the school. Learning is carried out following the allocation of time. When students are given lessons beyond the predetermined limits, it raises new problems for students.

To anticipate this, the school should arrange a schedule so that students can learn comfortably and not feel forced so that students learn to be enthusiastic, calm, and comfortable. c) Instructor Teachers as the main source in improving the quality of human resources in the field of education. The existence of professional and competent educators can improve the quality of education. In addition to adequate supporting facilities and infrastructure.

Teachers as a source of information and agents of behavior change students can change (mindset) students are expected to have a myriad of knowledge and insight, in addition to constructive learning methods. With the method provided structurally and

comprehensively it produces quality learning outcomes. The role of the teacher is very big to influence the success of students in learning in schools, especially in junior high schools in the city of Mataram.

Learning standards in general, every 20-30 students there is a minimum of a subject teacher who has the same fields and professions as the subjects being taught. But in reality with the number of students, 450 people, even more, are only supported by one permanent Hindu teacher. This is not representative, because the standard of education is all the more to make people of character.

To create human beings who have the character must be given by an educator following their fields so that they are called professionals. For this reason, a decent number of teachers/educators are needed in terms of the number and quality of educators. With the limited number of educators, students receive limited education and are not proportional to the number of students.

In teacher learning standards with students it is expected to use teacher learning standards. But the reality that happened at SMPN 1 Mataram with 456 students being supported by a teacher (civil servant), and a honorer. This is not representative, so the teacher feels overwhelmed by giving lessons to students. 3.1.2

Religion Field through Worship Places Religion plays an important role in directing humans to be safe, peaceful, and prosperous. To improve a harmonious, safe, and peaceful society, it is necessary to have faith as a medium that is a part of the worship of God Almighty (Ida Sang Hyang Widhi Wasa). For this reason, there is a need for ritual symbols in the form of shrines.

The building is used to strengthen the beliefs and beliefs of Hindus to get grace and spiritual thickness to get a sense of peace and tranquility both outwardly and inwardly. However, in its implementation, there were obstacles and challenges, when the Hindu community built a place of worship encountered obstacles and challenges that were given a long process and bureaucracy that was convoluted so that the strategy was carried out by continuing small buildings such as padmasari then widening and building other pelinggih to complete the standards temples in general such as padmasana, anglurah, balai Talent Development & Excellence 3086 Vol.12, No.2s, 2020, 3083-3091 ISSN 1869-0459 (print)/ ISSN 1869-2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> banten, balai pelik, and so on.

Having seen the difficulties in constructing the temple, the padmasari was gradually

enlarged into a padmasana and added to the other buildings. If we report and seek permission to build a temple, it seems to get into trouble, because our size in BTN housing will be difficult to get permission from the government. Thus, the strategy is to improve our existing capacity by expanding existing areas, so as not to cause conflict.

Regarding the above mentioned, it is easier to build temples for Hindus in collective settlement areas such as new housing like BTN and other collective housing. If the strategy is not carried out it seems difficult to build temples in new housing location because the policies are taken by regional leaders such as the head of the environment and partial local government always refer to regulations that seem to marginalize Hindus.

Thus, it has implications for the suppression and minimization space for Hindus to carry out their obligations as religious persons as well as humans as religious citizens. Humans as social beings besides having spiritual experiences. In increasing spiritual knowledge and experience, human beings are expected to have deep beliefs and sincere feelings of sincerity.

In implementing the experience a vehicle or place that can be used by students to enhance their spiritual experience through worship activities is needed. In general, students are allowed to carry out joint prayers to increase faith and deepen religion as part of religious beings. In enhancing the spiritual needs of a representative and conducive **place of worship for** students in conducting worship activities so that their students can carry out their beliefs following the teachings of their respective religions. To carry out sradha bhakti each teacher invites their students to a representative place.

For students who are Muslim are held in a Mosque or Mosque and Hindu students are held in **a holy place (Padmasana** or Padmasari). For Muslim students, shrines are made **in the form of** mosques and prayer rooms, but Hindu students are not permitted to build temples/padmasana/padmasari, for reasons that are not rational.

For example, later after the children go home, the sacred place is left or there is no guardian so that it is damaged by the people of the surrounding community or people are not responsible. This caused Hindu religious teachers to withdraw and even gave up hope of building a sacred place in schools, **in addition to the** prlack support the Hindu ( Padmasari) (Interviewed, October 9, 2017). To make students who have character requires a sincere and deep belief or trust in God Almighty.

In conveying the prostration of bhakti to Ida Sang Hyang Widhi Wasa, a holy place is needed, so that they can unite themselves with silence, concentration, and peace of

mind. But in the school facilities are not provided for students in conducting sradha and devotional service, there is the castration of human rights in character education of students at school. 3.1.3 Socio-Cultural Sector Humans as social beings always interact with society and the environment.

In human interaction requires self- recognition as an individual who has an identity. To determine self-identity, creation, and appreciation are needed which are manifested **in the form of** art and other creations. The art shown in enhancing and developing creativity is shown **in the form of** dance, percussion, music, and others.

These arts can be used to dry up various social and cultural activities of the community, even religious ceremonies. By observing art as a part that can complement Hindu religious ceremonies, then in every social activity, art is displayed as an instrument to accompany ceremonies such as dance, gamelan, mucin, and others. Art is very necessary when following events or ceremonies of Hindus in general.

For example, when the Ngaben ceremony is performed in Setra (grave), it is generally accompanied by the gamelan angklung which philosophically delivers the body and delivers the spirit to the world of Nirvana. When the gamelan angklung is sounded while accompanying the corpse when burning, there is an instruction from the regional leader (Lurah) to not sound the gamelan, so that the public is restless (even complain) to protest the instruction. Then after the gamelan angklung communication can be sounded again with a slow beating.

Art is a part of the socio-cultural creativity of the community which plays a very **important role in the** context of increasing the identity and creation of the local culture of the community. To create a religious nuance, **in addition to the** liveliness of the event, art can be used to increase the **sense of brotherhood and** togetherness of Hindus.

Thus, creating nuances of please help, togetherness, and unity among Hindus. Also, it has been explained that the instruction of officials who are considered to **play an important role in the** region such as the Governor has considered some dance clothes with local nuances as clothes that are less ethical (pornographDance the It people's and to e tity identity.In the implementation of these treats and creativity manifested **in the form of** dance creations that are part of manifesting behavior or attitudes.

The dance shows the potential of local culture will be an assessment and enrichment of views **and understanding of the** diversity and culture that has been created to enhance the creativity and innovation of peopl e's creating self -potential. Dance is a manifestation of the social identity of the community shown by various characters and



manifestations of the community.

To increase creativity, each group makes a creation in the form of dance as Talent Development & Excellence 3087 Vol.12, No.2s, 2020, 3083-3091 ISSN 1869-0459 (print)/ ISSN 1869-2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> part of the embodiment of identity. Thus, manifested in the form of payembrama dance which is a manifestation of the welcoming dance.

The dance is presented with a simple outfit and shows traditional characters. However, traditional clothes are considered clothes used as part of pornographic clothing, so it is not appropriate to demonstrate in welcoming important events for the Lombok people.

### 3.1.4

Politics in Employees Appointment Improving the performance of the state apparatus needed some workers or human resources who are reliable and professional. The existence of manpower as part of the complete administrative needs, it is expected that there will be a synergy of the number of workers with the administrative requirements needed to accelerate the completion of work. Thus, the workforce becomes one of the benchmarks in improving administrative performance and professionalism.

Every year there is a reduction in administrative personnel in each unit under the Ministry of Religion, especially Hinduism. Thus, every year it has been proposed that the appointment of the administrative staff of 20 employees fill the formation in the area of West Lombok, Central Lombok, Sumbawa, Dompu, and Bima. This was proposed because every year there was a reduction in the number of employees, due to retirement.

This makes the needs of personnel and employees less balanced. Thus, we need a balanced need. Every year the head of field submits through the head of the education section submitting the needs of teachers according to the needs, but in reality there have been no appointments during the last two years. Thus, there is a shortage of employees in the Ministry of Religion, especially in the Hindu religion.

Improving the performance and professionalism of employees is an absolute prerequisite in an institution. To achieve optimal performance results required placement of teacher employees following need. The appointment of the number of employees who lack, it inhibits and degrades the performance and effectiveness of the smooth administration of functional structures within an agency.

The workforce/employees in the Regional Environment Ministry of Religion, Convention, City, and Regency are still lacking, while the work is always increasing. Thus, it is necessary to increase the number of professional fields and educational backgrounds that can support the smooth running of tasks under the Ministry of Religion, especially Hindus. 3.2 Factors of Causing Hindu Challenges in Mataram City 3.2.1

Leadership Policy (Principal, Village Head, and others) Schools as printers that are reliable and professional **students are expected to** be able to accommodate all components of school people including students. In providing a representative space and place, a school leader **must be able to** provide the fairest policies to create a conducive atmosphere with a sense of family and togetherness.

An increasing appreciation of the progress of students at school in increasing the interests and talents of students given a place and space for expression. For example, in the farewell activities of students who had just graduated, a farewell event was held and Hindu students wanted to show their talent and ability to express themselves with Balinese dances as part of maintaining local wisdom, the Principal forbade it.

This is the reservation local (culture received his In ing student's and interests duly given a place and space in expression. For this reason, schools should support if students show their creativity to give appreciation and support to students who have skills. This is as part of the appreciation and respect for regional cultural values. 3.2.2

Appointment of Hindu Religious Teachers in School **To improve the quality of** Hindu human resources, it requires professional and competent teaching staff to produce reliable and competitive outputs. For that we need serious and careful attention to create nuances of constructive and educative learning. Having seen the conditions requires a teacher following their fields and expertise in transferring knowledge related to religious knowledge.

In reality, a religious teacher is needed who can provide deepening and sharpening of knowledge so that students can improve their quality. The limited number of Hindu religious teachers **is due to the** formation of teacher appointments entirely by the Regional Government not from the Ministry of Religion. Thus, the formation of religious teacher needs is carried out by each district and city.

For this reason, the Regional Office, in this case, the Ministry of Religion, was not given the authority to submit formations to the needs of teachers in each Regency or City. By looking at these conditions the Ministry of Religion seeks to communicate with related parties based on the real conditions of students who still need Hindu religion teachers.

For example, in SMP 1 Mataram with more than 450 students having 1 Hindu teacher, SMP 2 Mataram with more than 250 students having 1 religious teacher including SMP 7 Mataram, SMP 9 Mataram with an average number of more than 250 students only has one Hindu teacher. Data from the Mataram City Bimas Hindu organizer shows that there are five Hindu teachers at the Junior High [Talent Development & Excellence 3088 Vol.12, No.2s, 2020, 3083-3091 ISSN 1869-0459 \(print\)/ ISSN 1869-2885 \(online\) © 2020 International Research Association for Talent Development and Excellence](http://www.iratde.com) <http://www.iratde.com> School in Mataram City. While the number of teachers who have not been appointed and have non-civil servant/Honorary status is 14 people.

Having seen the conditions requires data on the number of Hindu students at junior high schools in the city of Mataram, which can be seen in the explanation below. Data on the number of students from each Middle School in Mataram City is as follows. SMPN 1 Mataram totaling 456 people consisting of 220 men, women 236 people; SMPN 2 Mataram totaling 249 people consisting of 119 men and 130 women; SMPN 4 Mataram totaling 241 people consisting of 114 men and 127 women; SMP 9 Mataram totaling 310 people consisting of 154 men and 156 women; SMPN 10 Mataram has 41 people consisting of 22 men and 19 women; SMPN 19 Mataram totaling 6 people consisting of 4 men and 2 women; and SMPN 21 Mataram with 16 people consisting of 7 men and 9 women. 3.2.3

Limited Facilities and Infrastructure Assistance One measure that can be used in improving and expediting the learning process is facilities and infrastructure. To improve the quality of education, basically the completeness of infrastructure will be the most important indicator in achieving the quality of education. But the reality is the limited infrastructure provided by schools to Hindu teachers and students in carrying out learning in schools.

To study, students need a class that is representative enough so that students can learn optimally. But in our school, limited infrastructure facilities, for example children studying religion are given in open spaces with the reason for the limited space available so that are to in limited "We religioteachers tinue propothat special learning spaces be given like the other children.

But the Principal has not responded and always delays the realization of students' spaces and places of learning so that children sometimes study in libraries, laborator To achieve maximum learning a place, students are quite representative. Learning methods and models used are supported by adequate facilities. With a limited and even narrow place and a less conducive learning atmosphere so that the attention and concentration

of students are not focused.

This causes students to be unenthusiastic and comfortable learning. 3.3 Impact and Meaning of Hindu Challenges in Mataram City 3.3.1 Impact of Hindu Challenges in Mataram City a) Quality of Harmony, Togetherness, and Appreciation In the nation's multicultural religious human resources. To support this, we need a set of knowledge and experience that will end up forming people who have a broad view and place the values of togetherness and unity.

In addition to the simultaneous efforts and integration of various aspects including those resulting in a religious, advanced, and cultured human being. For this reason, a comprehensive and comprehensive set of knowledge and understanding of the values of humanity and religion is based on a noble, professional, and competitive personality.

With the limited number of Hindu workforce, in addition to the lack of respect for the values of harmony indicate that there is not yet a sense of brotherhood based on the noble values of the nation that prioritizes a sense of togetherness and appreciation and high respect for human values. This is proven, with limited opportunities given, there will be domination and marginalization of the existence of Hindus in Mataram City.

b) Violation of Individual Rights as Citizens In a country that always upholds the values of togetherness and unity that everyone is given the same time and portion in creativity and work. For this reason, it should be treated equally to all human beings as citizens who serve the State and nation at the same time be given to obtaining their rights.

For this reason, there are job titles and the recruitment of employees and teachers given equal portions to Hindus without discrimination. Other things such as given the same portion in the structural, in addition to worship that is a proper place of worship to increase confidence and trust in God Almighty. For example in schools it is fitting to provide a place of worship (Pura/Padmasana/Padmasari) so that students can strengthen their beliefs.

c) Sectoral Arrogance The dominance of the majority causes the policies taken to favor the dominant community. This implies the existence of arbitrary power in policymaking. For this reason, regulations are needed that provide the fairest possible space and time for all parties to strengthen the sense of kinship and unity among the citizens of Mataram City. For example, forbid students from dancing as part of the preservation of Talent Development & Excellence 3089 Vol.12, No.2s, 2020, 3083-3091 ISSN 1869-0459 (print)/ ISSN 1869-2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> regional culture to kill the talents

and characters of students, forbid Hindu students to use means such as banten, canang, and other tools; **in addition to the** difficulty of hiring Hindu teachers and employees. With sectoral arrogance it has a significant sectoral ego impact on government policy.

The impact caused by the **lack of harmony between** the policy stabilizers and Hindus. Also, there was a feeling of dissatisfaction with the principal's policy so that a gap arose between students, among the teachers, which made the sense of harmony and kinship fade between the education components in the school.

d) Conflict The phenomenon of Hindus causes friction of thought, especially for policyholders to continue to provide opportunities and portions for the people to participate and **contribute to the development** and progress of the nation and state. **For example in the** world of education, the views and understandings of the teachers of the Hindu religion are often different, causing conflicts.

If the conflict is not managed properly, it causes clashes and friction between Hindu students and Hindu teachers and the Principal or other teachers. For this reason, a deeper understanding **and understanding of the** identity and characteristics of students is needed towards Hindu civilization. The existence of views and deepening understanding of religious teachings that are still true and always respect and respect the identity and beliefs **and beliefs of others** as a form of success makes students character-oriented towards integrity towards peace.

In the beginning, when the children prayed using incense and canang, one of the teachers and several students asked why they used such tools and materials, beside them covering their noses from puffs of incense. After completing the ceremony, the teacher and students are invited to sit together for dialogue and be given an understanding of the purpose and purpose of praying using canang and incense. From the explanation, they finally understood and understood then they understood the purpose and purpose of prayer using incense and canang.

To increase respect for the beliefs **and beliefs of others** requires a deep understanding of the identity of other religions. When other people carry out ritual activities properly as religious people respect and respect the procedures of others as part of tolerance. For this reason, a high sense of caring and brotherhood is needed to increase the sense of unity and unity in the education unit. 3.3

Meaning of Hindus Challenges in Mataram City a) Political In carrying out various interactions and communications in institutions and the world of education are always accompanied by certain interests, so that behind the policy or power that is carried out

results in an emphasis on the other side. This is often done by institutional leaders and principals in making policies towards minorities.

Such as prohibiting the establishment of places of worship (Pura/Padmasari) in schools, it is forbidden to perform Balinese dances during the farewell ceremony. The political conspiracy carried out by policyholders has implications for the existence of Hindus in schools. In reality there are often practical political applications that result in harming Hindus in increasing a sense of unity and togetherness.

It is seen that rarely appoint religious officials in leadership positions and heads of fields. Thus, causing discrimination and marginalization of Hindus in Mataram City. If it is allowed to drag on, it will lead to larger-scale conflicts that create a less harmonious nuance among religious people.

b) Disintegration Policy is a vehicle to gain deeper knowledge and experience and understanding of rules for the people of Mataram City. With knowledge as well as experience produce quality insane and have a noble, religious, and cultured personality. For this reason, a comprehensive understanding is needed in order to increase the appreciation of high humanity towards fellow individuals in our respective regions.

But the reality with the attitude of arrogance, in addition to not caring about the religion of others resulted in the distance between the teacher of religion with other teachers, between the employees of one another. This indicates that the lack of respect for other religions. This condition arises when there is a ban on Hindu female students conducting Balinese dance prayers when there is separation.

The headmaster forbids staging Balinese dance which is considered a boomerang for the development of Hindu civilization. This raises the antipathy of Hindu religious teachers and other Hindus. The incident arose the existence of discrimination against Hindus in government policy. c) Struggle In daily activities, Hindus need a struggle against the conditions of the Hindu people of Mataram City.

Hindus as social creatures need a special amount of attention in various aspects of life so that they get a safe and comfortable place in obtaining the same appreciation and portion in various spheres of life. Talent Development & Excellence 3090 Vol.12, No.2s, 2020, 3083-3091 ISSN 1869-0459 (print)/ ISSN 1869-2885 (online) © 2020 International Research Association for Talent Development and Excellence <http://www.iratde.com> Thus, Hindus need to be respected individually and socially for the sake of respect for human values.

This needs to be developed to create a sense of togetherness and unity among the components of society for the realization of a sense of unity by always prioritizing a sense of brotherhood and kinship. In the interaction, there was a marginalization policy towards Hindus that befell the people in the city of Mataram due to different treatment.

Thus creating an atmosphere of treatment that is less conducive and uncomfortable to fade the sense of tolerance and togetherness and less uphold a sense of kinship among employees, teachers, officials, and the surrounding environment. Thus a simultaneous effort is needed by involving all components of education to support and support all activities carried out to increase professional human resources for the achievement of quality and quantity of the nation that is professional and competitive.

4 Conclusion From the above results and discussion it can be concluded as follows. a) The form of Hindu challenges in Mataram City includes policies in the field of education including the marginalization of student learning places, student learning time, teaching staff, and places of worship; Government policies in the field of religion through places of worship; marginalization policy in the socio-cultural field; and marginalization policies in hiring employees.

b) Factors causing the Hindu challenges in Mataram City include the policies of the leaders (principals, village heads, and others); The policy of the limited appointment of Hindu religious teachers; and policies on limited facilities and infrastructure assistance c) Impact and significance of Hindu religious education challenges on junior high school students in Mataram City.

The impact resulting from the marginalization policy of Hindus in Mataram City is the quality of harmony, togetherness, and appreciation; violation of individual rights as citizens; sectoral arrogance; and conflict. While the meaning of the marginalization policy of Hindus is the meaning of politics, disintegration, and the meaning of struggle.

Suggestions Based on the above conclusion, suggestions can be made as follows. a) It is expected that the Hindu challenges do not occur, because they have an impact of disintegration and discrimination on the ummah as a nation of the nation. b) It is expected that religious communities will be given equal portions and rights in obtaining the same places and awards for the achievement of respect for individual rights and communal rights to create conducive, safe, and peaceful environmental conditions.

c) It is expected that the involvement of all parties such as the government, principals, teachers, and all components of the religious community will take part and contribute to and support the progress of Mataram City in particular and West Nusa Tenggara in

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