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CROSS-RELATIONS BETWEEN HINDU AND MUSLIM COMMUNITIES: A CASE STUDY IN THE REGION OF DUSUN BATU GAMBIR DESA PAKRAMAN JULAH BULELENG

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Abstract

Globalization affects every walk of life. An accelerated interchange of ideas and perceptions globally has transformed the normal pattern of social and inter-religious interchange. This study focusses on the efforts of Balinese Hindus to develop mutual relations among the divided sects, faiths, tribes, ethnicities and the Muslim community living at the Desa Pakraman Julah, Buleleng Bali. In general, it can be said that Balinese Hindu society has been well conscious of the demands that one of the functions of religion is to make local identity sustainable and to revitalize native traditions that have indeed become diluted by constant contact with foreign influences. The Muslim community of Desa Pakraman is in fact one more cogent example of how the above-mentioned interactions have actually taken place over a very long period of time. Balinese culture is rooted in the Hindu religion that fully emphasizes tolerance and sentiments of solidarity. Furthermore, Hinduism is a universal religion whose teachings have been implemented in different ways in various villages in Bali. Nevertheless, the core essence of Hindu teaching remains the same.

Keywords: *Interaction, Hindu-Muslim Communities, Multiculturalism, Balinese Culture.*

Abstrak

Globalisasi telah memengaruhi berbagai bidang kehidupan. Pertukaran berbagai jenis wawasan, cara pandang, dan ide-ide secara global telah mengubah cara hidup, pola interaksi sosial dan hubungan antar umat beragama. Kajian ini berfokus pada upaya umat Hindu Bali dalam membangun hubungan timbal balik dengan umat Muslim lokal di Desa Pakraman Julah Kabupaten Buleleng tanpa memandang perbedaan suku, kepercayaan dan latar belakang etnis. Berdasarkan literatur-literatur sejarah, telah diketahui bahwa umat Hindu di Desa Pakraman Julah telah menjalin hubungan yang harmonis dengan umat Muslim sejak berabad-abad silam. Keharmonisan tersebut dapat dilihat dalam bentuk interaksi sosial, budaya dan keagamaan. Umat Hindu dan Muslim di Desa Pakraman Julah menunjukkan bahwa perbedaan latar belakang etnis, suku, dan agama bukan merupakan suatu hambatan untuk dapat saling hidup berdampingan dalam satu lingkungan masyarakat. Bagi umat Hindu Bali, hal ini dapat menjadi landasan bahwa ajaran Hindu yang bersifat universal dapat menciptakan sifat toleransi dan rasa persaudaraan dengan umat lain.

Kata Kunci: *Interaksi, Komunitas Hindu-Muslim, Multikulturalisme, Budaya Orang Bali.*

Introduction

No one can live in this world without the help from others. According to Gorda (1996: 87) people enjoy the life more and the life is more meaningful to us when we live together with others. Bayu Suryaningrat (in Gorda, 1996: 88) states that consciously or not, people always maintain, foster and develop relationships with other human beings. Griya, says (in the Pemprov Bali, 2003: 15) that there are at least seven significant features of social and cultural life in Balinese culture as follow:

- 1) The Temple/*Pemerajan*;
- 2) The Community/*Banjar*, the Indigenous Balinese Village *Pakraman/Adat*;
- 3) The *subak* farmer's organization;
- 4) A number of *sekaa* or volunteer organizations;
- 5) Kinship ties, either on the basis of blood or marriage;
- 6) Ties of *wangsa*/the Social clan;
- 7) Administrative ties/ the village residence.

The awareness of ethnic unity, religious unity, cultural unity, linguistic unity and the attachment to traditional aspects of social and cultural life as mentioned above, have contributed much to strengthen the unique identity of the Balinese people. Nevertheless, one aspect of social change in Bali is often overlooked and sometimes is neglected. It is the relationship between social change per se and religious interactions.

Both Individual selfishness and ego have of course played their role in Balinese social life. However, such negative behaviour does not at all reflect the character of the truly religious Balinese people: their collective, friendly, flexible, honest and open nature can be said as reflection of the teachings of Hinduism. In fact, the development of those characters is needed in this modern era of globalization because that development is a feature of social change in the paradigm of humanism towards all of God's creation. (Gorda, 1996: 89).

Based on this humanistic paradigm, the pattern of inter-religious interaction is necessary to be developed as a universal concept to achieve a harmonious relationship among the people from different background. It is becoming important because the objective act of worship among fellow human beings is to devote oneself to God and to respect other people (Sudirga, et al, 2004: 49). According to Hindu teaching, the *Jiwatman* that dwells inside human soul comes also from the *Paramatma*. Thus, in Hinduism view, Human worship means the worshipping of the *Paramatma* that resides in the soul. In accordance with the decree of the 8th (VIII) seminar on the interpretation unity toward the aspects of Hinduism in 1982, specifically about *kramaning sembah*/worshipping order in *Panca Yadnya*, it was found that the order of worship proceeds as follows:

- 1) Ida Sang Hyang Widhi Wasa;
- 2) Gods;
- 3) The Rsi or Maha Rsi;
- 4) The Bhatara or ancestors;
- 5) Humanity;
- 6) The Butha.

Balinese perceptions of ethnicity are practiced in a variety of ways concerning their relations with Islam. Since the time the so called the Gelgel Empire, the kings of Bali had to cope with the choices of either maintaining and developing the friendship of neighbouring kingdoms, while still fostering the growth of local Islamic communities at home or in contrast maintaining and developing enmity with them.

To understand that situation, it is worth noting that oral history began with the establishment of the present social order in Bali. There is at least one legend that identifies the presence of Muslim communities in the capital of Majapahit – it is related to the role of forty Muslims of Majapahit who accompanied the Dalem Ketut Ngulesir to establish Gelgel as the capital. Legends about the arrival of Muslim preachers from “Mecca” during Gelgel’s golden age in the reign of King Baturenggong, appear in the *Kidung Pamancangah*. In this version of the epic, the failure of the missionaries to convert the king (and his empire) is ascribed to their inability to cut the king’s toe hair from his big toe (Berg in Vickers, 2009: 30). There are two legends that associate the Javanese people who accompanied the missionaries from Mecca with the establishment of Kampung Jawa in Kampung Lebah in the Klungkung and Saren Jawa communities in Karangasem (Mulyono in Vicker, 2009: 31).

In contrast to these stories, there is a story in which Balinese people demonstrated a willingness to use Islamic tenets themselves in order to fight back the spread of Islamic preaching, when Gelgel was experiencing conflict with Makasar regarding the control of Lombok. 70,000 men armed with spears spread with lard dispelled the Makasarese invasion of Bali (Graaf in Vicker, 2009: 31).

As a consequence of the fall of Makassar, according to various sources, emerged the formation of a community of refugees from South Sulawesi in Loloan, Jembrana west Bali. Oral history mentioned that the community was founded as Kampung Bajo (Wajo) by Daeng Nakhoda in 1669, under the courtesy of I Gusti Ngurah Pancoran, ruler of the Jembrana (Mulyono in Vicker, 2009:31).

In relations to the story above, Muslim communities in Bali have a similar origin of myth that has spread across the existing urban districts

such as Buleleng, Karangasem, Klungkung, Bangli, Gianyar, Badung, Tabanan and Jembrana. Besides the Buleleng community, there are also the famous Pegayaman Muslim communities such as Kampung Bugis, Kampung Slam, and others. However, one Muslim community that has never until now been mentioned is the one residing in the traditional Bali Aga village known as Desa Pakraman Julah. A Bali Aga village is one that has experienced a minimum level of foreign influence. Inside the village of Desa Pakraman Julah, there are many multicultural interactions which are well hidden indeed (Barth, 1993:228).

Unfortunately the existence of a Hindu-Muslim community in Dusun Batu Gambir Julah village (in the Tejakula subdistrict) cannot only be traced with certainty through inscriptions or other archaeological or written evidence, thus, for the purposes of this study, the information came from certain informants from the village such as religious leaders in Dusun Batu Gambir. The informant said in the interview that:

“Kaki tyang asalne Lombok, pengiring anak agung, sampun di Karangasem, Agung Kelodan anggena pengabih, punika ceritan bapak tyange. Genahange ring bukit Tabuan (Seraya). Kerane sing dadi untkulin anak Islam anake drike. Nah drike wenten kewajiban, nyetor slepaan, nyuh napi patutne rikala Anak Agung wenten karya. Wusan kenten nganter Anak Agung sane sampun kekasorang ring Belanda, lunga ka Jembrana, wusan kenten kecapean kakik tyange, istirahat ring Anak Agung Bondalem. Waktu perang Bondalem (Belanda), kaki tyange turut serta nike. Kasuwen-suwen, pekak tyang sampun ngewentenang keluarga, sayan akeh, wusan kenten pekakne Anak Agung ataram (Bondalem) ngesahang ke Julah, lantasa kaicenin tanah wakaf ring Batu Gambir iriki. Waktu jaman Jepang, kakik tyange (umurne nganti nyatusang) liyu mengkebang pemuda driki, kenten sampun nganti akeh nyakanang waktu nike”. (H.Azahari, S.Udin, interview, June 24, 2012).

Translation

My grandfather came from Lombok, as a follower/companion of the king, in Karangasem he served as a companion to the King, so my father tells me. The residence was in Bukit Tabuan (Seraya). For the reason that the people there didn't want Muslims to reside amongst them, they moved elsewhere. There are deposit liabilities of coconut leaves, coconut, and for everything needed when the Anak Agung/The King held a great ceremony.

After that, my grandparents followed the King who had been beaten by the Dutch to Jembrana. My grandfather was then exhausted and took a rest in Puri Bondalem. Upon the Bondalem war (Dutch v Bondalem), my grandfather participated in it. Over time, as my grandfather, whose status exceeded that of many other of his family members, in the ages of the grandfather of Anak Agung of Mataram in Bondalem, the king had my grandparents' family move to Julah, which at that time was waqf land in the Batu Gambir area. In the Japanese era, my grandfather (was about 150 years) provided a hiding place for young people (fighters), and also cooked food for them.

The above information describes the arrival of Islam in Dusun Batu Gambir. One thing important being explained is that the kingdom of Karangasem was in a transition from one ruler to another. When the kingdom of Karangasem was finally conquered by the Dutch, it was ruled over by a Karangasem dynasty that was in warlike dispute with the Dutch. The last king of Buleleng was Gusti Ngurah Made Karangasem (1825-1849). The King of Buleleng asked for the troops to support his brother in Karangasem and Klungkung. The King of Karangasem sent two royal courtiers along with a number of soldiers and weaponry. 225 troops were led by Ida Wayan Dangin, while 300 more troops were led by Ida Dewa Ketut Panji. (Atmaja, 1998).

The King of Karangasem at that time commanded a fairly extensive territory which included Karangasem, Buleleng and Lombok. Muslim troops were brought in from Lombok to support the war. At the end of the 1st Buleleng war, Ida Dewa Ketut Panji was appointed a retainer in the Tejakula region. The position as a leader being placed in Tejakula, made Ida Dewa Ketut Panji have many companions, both from Muslim and Hindu people from Karangasem. Some of them settled in the Bondalem (a location which is now known as Pura Bukit Sang Bingin). The number of both Muslim and Hindu citizens in the Julah area (the area now called Dusun Batu Gambir) has been increasing from time to time. The phenomenon is explained by the village chief of Julah; Nengah Wijaya as follow:

“Initially, Muslims living in Batu Gambir were only five persons. After a few decades, due to the Mount Agung eruption, Karangasem society especially those who were saved from the natural disaster moved to

Dusun Batu Gambir. Along with that, there is also Hindus in Batu Gambir “: (Interview, June 25, 2012).

Based on the above information, it can be known that the second wave of the Muslim and Hindu residents arrived in the Dusun Batu Gambir is associated with the natural disasters of Mount Agung eruption, where the people evacuated to the Dusun Batu Gambir. Therefore, it can be summed up, the first arrivals are those who followed the journey of the King of Karangasem and stay in Dusun Batu Gambir. While *Kelian Banjar*/Chief of Batu Gambir, Ketut Diarsi in an interview stated as follows:

“It can be estimated that the Muslim population of Batu Gambir was not much more than 5 individuals, while the Hindu residents were more numerous - they numbered about 15 or more people and subsequently for quite a time the Hindus outnumbered the Muslims. However, the arrival of the Muslims can be historically traced. My own (Muslim) grandfather was born in Batu Gambir, a destination to which the Muslims there are reckoned to have come in two waves: the first wave comprising the former companions of the King of Karangasem and the second wave comprising refugees from an eruption of Mount Agung. Should any Muslim claim an earlier arrival in Juluh than this then such a claim would be incorrect. The truth is that the arrival of both waves were very nearly contemporaneous; logically we are all emigrants of one sort or another, one group of citizens arising in a territory that is just 5 km down the road of Juluh village - another at a similar piece of territory. “ (Interview, June 25, 2012).

This statement suggests a prior existence of a Hindu-Muslim community in Batu Gambir village. In the time of the ancient kingdoms, about two different decades would have seen the arrival, first, was a very small band of companions of King Karangasem at that time. Secondly, due to evacuations caused by the volcanic eruptions of Mount Agung, another small group of Musims was relocated to Dusun Batu Gambir. The last king of Karangasem was entitled “Anak Agung Anglurah Ketut Karangasem” (1808-1941) a.k.a I Gusti Bagus Jelantik.

In Karangasem and Buleleng, the transition to Dutch control happened during these years. At that time, the King of Buleleng was “Gusti Ngurah Karangasem” accompanied by a governor named Gusti Patih Djelantik who prosecuted the Puputan Jagaraga war of (1849) (Barski et al, 2007).

During those years, the relationship between Karangasem and Buleleng was already well established. Hindu-Muslim people were the first ones arrived at Dusun Batu Gambir in the period between 1808 and 1941. Then the Dutch invasion of Bali ended in the utter defeat of the kings of Bali. The Hindu-Muslim people who arrived at Batu Gambir at that time were parts of the retinue of the courtier who had been appointed governor of the region by the defeated king of Karangasem at the termination of the 1st Buleleng war, Ida I Dewa Ketut Panji.

This courtier resided in Bondalem. Because of the growing number of courtiers to the king of Karangasem's family, this Ida I Dewa Ketut Panji was granted land by the king in the neighbourhood of Dusun Batu Gambir. It is here that this noble family resides until the present day.

The supposed arrival of refugees from the eruption of Mount Agung disaster can be historically ascertained in much the same way. Mount Agung is known to have erupted several times (source: <http://www.beritabali.com/06/08/2011/Sejarah-Letusan-Gunung-Agung>) those were in 1808, 1821, 1843, and 1963. The putative arrival of refugees in 1963 can be ruled out in view of the Muslim residents' prior existence there; In 1963, the possibility of transferring people from one district to another district was difficult to believe. One might, however, associate a policy of population transfer with the king of Karangasem and Buleleng at the time concerning the arrival of the Japanese in Bali, between 1942 and 1945. During those days, the Dutch moved to a dominant position over the invading Japanese. Evidence suggests that, at that time, the youth of Batu Gambir were being trained as soldiers by the Japanese forces, in order to contain the precarious situation that might occur if the Japanese had to face a counterattack from the Dutch.

This description is in accord with the view expressed by the normally reliable IGP. Hartawan Mataram (nom de guerre Hasan Azahri) on website <http://www.babadbali.com/babad/babadpage.php?id=40052> that a policy of assistance and cooperation between the king of Karangasem and the Hindu-Muslim refugees has already existed. Azahri states that, at that time, there were already Hindu-Muslims living in Dusun Batu Gambir, Desa Pakraman Julah, in the village which today is called Tejakula, but was

then known as Bondalem. This was an area deemed safe for the refugees. Most likely for Zahri's wartime services, the refugees of the Mount Agung eruption of 1943 were moved to Dusun Batu Gambir. Hasan Azhari narrates that, during the war against the Japanese, Hindus-Muslims in Dusun Batu Gambir had also fought against the Japanese occupation and maintained their hold on Dusun Batu Gambir right through until the period of Indonesian independence in 1945. A descendant of IGP. Hartawan, who once served as the regent of Buleleng, had blood ties with the kings of Klungkung and Karangasem. This alone should suggest evidence of a Hindu-Muslim presence in Dusun Gambir Julah Village.

The Religious Interaction

The existence of a Hindu-Muslim community in Dusun Batu Gambir, Julah Village Tejakula sub district of Buleleng regency can be seen from their active role in religious interactions. Apart from their own concerns over mental and spiritual development, the Hindu-Islamic community in Dusun Batu Gambir continued to maintain a harmonious interaction of religion with local residents of Julah village despite the difference of ethnicity, religion, race, and between the two groups.

Some interaction in the field of religion among the Hindu-Muslim community in Dusun Batu Gambir seems to have taken place at a time subsequent to their arrival in the village. The interactions emerged between the religious members, where they upheld ethical norms which were applicable to these two communities. Likewise, Jro Penyarikan Ketut Sedemen, in excerpts of an interview, states as follows:

“Perhaps, though, there has been no written evidence about this interaction. There are 20 sheets of inscription in Desa Pakraman Tejakula, 9 in the Sembiran village and 11 in Desa Pakraman Julah. Those inscriptions mostly provide information about the history of Desa Pakraman Julah during era of the ancient kingdom. The existence of this community is already alluded to by the ancestor of Desa Pakraman Julah, where it is proven by their existence in a place that was separate from the village, located outside in the Julah village, and in the hills, above. It appears that the Hindu community in the Julah village that Hindus are not allowed in upper place. A long time ago, Hindu-Muslim community in Dusun

Batu Gambir had been moved down, and provided houses. Therefore, the houses in the Julah hills might have been used for agricultural purposes only, while the residents lived in the Julah village in general. However, these efforts did not work smoothly, because the situation and the road conditions which were still broken, so it was quite tiring for them to ride down the mountain. This reason made the Hindu-Muslim community in Dusun Batu Gambir settle in the hills above Julah village. They even lived in the upper side of Hyang Apit, as a relic of the Julah Village ancient history “ . (K. Sedemen, Interview, June 22, 2012).

The concept of *luan-teben*, within the interaction of Hinduism-Islamic in Dusun Batu Gambir promotes different views toward this Hinduism-Islamic Community. The guardians of the forest area in Julah village become the main reason besides preserving Hyang Apit culture heritage which is purified by the villagers of Julah. It is said as “ngungkulin Hyang Apit”, but recently this Hinduism-Islamic community become more visible because of a new road connecting Sembiran Bawah and with the Sembiran Atas Village. Another road was opened recently in the same direction from Dusun Batu Gambir. Nengah Sumasih as a *Penyarikan Abian* (Chief of Field affairs) confirmed this statement, which was stated as follows:

Kepestiane taun kude nike ten mpun uningin, wenten warga di Dusun Batu Gambir olah-olah ke desa (Desa Julah), nike genahnyane ngungkulin desane, drike wenten setra. Ring Bali ten lumrah sekadi asampunika, ring desa pakraman wenten setra ring ulun desa. Mangkin ampun sami-sami uning ring kewentenan warga Hinduism-Islamic di ulun desane niki, kondisi sane ngeranayang... (N. Sumasih, interview, June 22, 2012).

Translation

The exact year is not known. There was a villager of Dusun Batu Gambir who commuted from Julah village to Dusun Batu Gambir, apparently it is located upstream of the village, where there is a grave (Setra). It is not common for a setra to be located in the upper region of Desa Pakraman in Bali. People now already know about the existence of Hinduism-Islamic community in the upstream of this village, which happened as a result of a number of things.

The presence of the interaction between the Hindu-Muslim communities in solving the religious problems is clearly visible from

the adjustment of Tri Hita Karana concept (*prahyangan, pawongan, and palemahan*) which is an obstacle to the existence of Hindu-Muslim communities in Dusun Batu Gambir. The locations of the Islamic and the Hindu cemeteries are distinct and separate. The Islamic cemetery is at the bottom while the Hindu cemetery is on higher ground. The resident is also likewise, majority of Muslims are at the bottom, leading to areas of the East, while Hindus were next to it again spread from West to East. So, their locations are separate, while some are still in the shelter. Hindu-Muslim community in Dusun Batu Gambir aware at this condition, the Luan-Teben concept is applicable in Desa Pakraman Julah. So out of respect for that, Hasan Azhari has stated as follows:

“Diapi driki di Karangasem, mpun saking dumun wenten kenten, warga Hindu nenten dadosange uningkulin warga Islam”. (H. Azhari, interview, June 26, 2012).

Translation

“Even here in Karangasem, there is no Muslim who will be given permission to live in a place over and above the Hindus.”

On the basis of this evidence, the pattern of interaction between the Hindu and the Islamic communities in Dusun Batu Gambir seems to have been one of mutual reciprocity. Besides, Hinduism-Islamic community in Dusun Batu Gambir also made the interaction with Desa Pakraman Julah, with consequentially regulate the existence of resident and *palemahan* and *Setra* for Hindus and Muslims in the Dusun Batu Gambir. It is also similar to the consolidation associated with the position of the Hindu -Islam community that ever brought down to the village, until the decision that the Muslim community does not serve as indigenous people, but only as official villager in the Julah village, while Hindus in Dusun Batu Gambir remained as indigenous people and villagers in Julah village, although their position is still above (hills)/*ulun desa* and over the holy places Hyang Upit of Desa Pakraman Julah.

The similar symbolic worship can prove a tight religious interaction between Hindu and Islamic communities in every moment that they have together. As what is seen in the Mosque area on Friday in Dusun Batu Gambir, Muslim residents continue to perform Salat prayers by using

loudspeakers. On the left and right side of the mosque there are houses of Muslim population that look very similar to Hindu houses.

The Hindus also enliven some momentum of Islamic worship celebration. It is noted that there is some momentum associated to ritual celebration of Hindu-Muslim worship which are routinely held in Dusun Batu Gambir as what is told by Wayan Boyoh as follows.

“Daweg warga Selam ngelaksanayang Taqqbiran mekideh ngangge bedugan tata cara Selam, warga Hindu ten pati ngentenang, jeg memargi kenten. Warga Hindu sane dados keamanan desa taler pecalang nyarengin ngiringin pola-pali. Sedereng nike wenten ibadah puasa ring warga Selam, warga Hindune menghargai, ten ngajeng/ minum sembarangan ring arepan warga Selame sane sedeng mapuasa”. (W. Boyoh, June 24, 2012).

Translation

When the Muslim conducted Taqqbiran worship around by using a particular procedure in Islam, Hindus witnessed the procession, it went smoothly and safely. Hindus Pecalang/village security came along, accompanied the march to completion. Earlier it was also Fasting month also for Muslims. Hindus appreciated and respected them by noneating/drinking carelessly in front of Muslim residents who are fasting.

Most of the Muslim community in the Dusun Batu Gambir carries a main routine that they have implemented until now. New Year celebration of Idul Adha, the sacrifice ritual, fasting, and also the pilgrimage, as their dream. Hindu-Muslim community in Batu Gambir celebrates their togetherness in *Qurban*/sacrifice ritual together. Hindus have also been invited to the event, sit together in one Masjid room in Dusun Batu Gambir, follow the prayer and so forth. In addition, Muslim residents also celebrate it internally with the entire family and relatives who helped celebrate the ritual. They gather together on that day and visit the houses of families and relatives. While in other rituals, which invites a guest from outside of the region, according to Kelian Banjar of Dusun Batu Gambir Ketut Diarsi (interview June 25, 2012) “he should know about it. One representative of the Muslim should come to tell, and also invite him if it is necessary to the event, based on the extent of the activities undertaken”.

Hasan Azhari (interview June 24, 2012) and Muhammad Hasan (interview June 24, 2012) always wanted to honor some of the great rituals of Hindus everywhere, for example when Hindus held Nyepi celebration. Hindus gather together as a symbol of unity and harmony between the family and expressing gratitude after a good year. Hindu-Muslim community believe the primordial praxis things related to the issues above because it is a social commitment to their compliance as Hindus to keep using local products for the greatest *ogoh-ogoh* festival throughout the year and celebrate *Catur Brata Penyepian*. It is interesting, because apparently, they perceive that the *ogoh-ogoh* parade is a tradition of local Hindu community in Bali and not as a product originating from India which is widely alleged by some people.

It should be noted that the cultural differences between Hindu and Islam community in Dusun Batu Gambir is a classic problem for which cannot be denied. If the Hindu-Muslim community is seen as another person in Desa Pakraman Julah is due to the adjustments of the teaching in each religion, recognition of the role they play in the social construction of Julah village in particular. Hindu-Muslim community in Dusun Batu Gambir has a significant role in Desa Pakraman Julah. Besides, it cannot be denied that there is a customs/cultural difference between each tribe which is remained to be preserved as historically it was maintained by the kings of Karangasem. However, the difference in culture and the majority group does not necessarily make Hindu community groups become excessive and tend to be exclusive to the local wisdom of local communities. Hindu-Muslim communities are components of a nation that have their own characteristics which can serve as a tool of social integration between tribes and communities and become the adhesive of religious diversity in the frame of the unity and integrity of Indonesia.

The Social Interaction

Social interaction occurs largely in some aspects, such as *gotong-royong*/cooperation in cleaning the village, maintaining the security of the village, *suka-duka*/sharing joys and sorrows in marriage, death, etc.

This is a general pattern that is usually done in a pluralistic community, as described by Ketut Keramas in the following interview.

“Nyama Selame diriki mpun saking dumun kenten, yen Nyame Hindune sembahyang kePura, Nyama Selame sembahyang ke Langgar atawi Masjid napi adane. Yening wenten gotong-royong ring banjar, Hindune sareng taler nyama Selame. Ring keamanan desa, sareng-sareng ngardinin desane aman. Dumun wenten kasusne Safarudin sane ngentenang (pelecehan seksual) murid-murid Madrasahe drike, nanging nike sampun kapuputang, mpun mapenjara nike, ngantos mangkin dereng keluar”. (K. Keramas, interview, June 24, 2012).

Translation

Our Muslim brothers here have been like that for a long time now, if we pray to a Hindu temple, Muslim prayers go to Mosque, they do not violate each other. If there is gotong-royong/ cooperation in banjar, our brothers, Muslim, always help us. All of the villagers are keeping the village security. There used to be a case of Safarudin, who sexually abuse the students in Madrasah, but it was already completed, he is already in prison, he has not come out yet.

The social interaction of Hindu-Muslim community in Dusun Batu Gambir covers some important things in social integration. There is a social behavior in working together to carry out the construction of the local Banjar, keeping the local environment, and respect for social values among each community. Let's say as expressed by Wayan Boyoh in the following interview.

“Keluarga tiyange wenten ring Selam, wenten ring Hindu, sami pateh yening wenten kelacuran ring keluarga Hindune atawi Islam, sareng-sareng nika masuka-duka, nyarengin magebagan. Warga Selam mriki taler warga Hindune marika nyingakin sang atinggalan. Nyihnyang sareng meduka ring keluarga sane kelacuran punika.” (W. Boyoh, interview, June, 24, 2012).

Translation

My family is Muslim, some are Hindu, and all are the same. If there is decease in the Hindu or Islam family, they are equally bereaved, they attend the “magebagan” at night. Muslim residents here as well as Hindus came to the bereaved family as the expression of condolence to the families that were there.

This interaction lasts until today because the bond of suka-duka between Hindu-Muslim community in Dusun Batu Gambir is very tight, as well as a sense of respect for religious diversity, as well as their blood relationship between the families in Hindu-Muslim community. Social interaction is a reciprocal relationship among the humans, or in brief, it is a relationship where we interact with someone. Social interaction or social relations are not the only elements that build social process. Social interactions are related to the achievement of common goals, through positive behaviour and profitable for the group in question. Interactions are involving two or more groups that have a common purpose by building these interactions. Social interactions are part of everyday social life. The interaction between groups is necessary for the group sustainability and development.

The Cultural Interaction

The interaction in the cultural field has established from a long ago, particularly regarding the use of Balinese language. Old Muslim people are quite proficient in speaking Balinese, following the tradition of Bali, such as *magenjekan* and *joged*. In fact, according to the statement of Ketut Diarsi about cultural interaction, it can be implemented in many aspects and accepted by the community, as the following interview.

Yening ne tuwa-tuwa biase ngaukin bapa, mebasa Bali duweg, yen ada acara magenjekan kadang ada ne teka. Nyak bareng magenjekan, yen ane tuwe-tuwe imaluan, ada ne duweg makidung. Kadang yen joged, liyu nyak bareng ngibing. Yen ade acara nganten, nyak teka nganggo kamben... ten ya masongkok... (K. Diarsi, interview, June, 25, 2012).

Translation

The old people are commonly call "bapa", they are proficient in Balinese, they join "magenjekan" event, the older people were expert in doing "makidung"/singing Balinese song and in "joged"/Balinese couple dance many people participating. If there is a marriage ceremony, they came with "kamben"/Balinese traditional cloth, they do not wear "songko" /head cap for male Muslim.

Besides, the Hindus also appreciate the Islamic culture brought in by the Muslims of Karangasem, for example at the time of the *tahlilan* event. As what is described while there is Hindu marriage ceremony,

the guest from the people of Muslim come with “*mekamben*”, but some are also wearing national dress (general) and they are usually invited to come first. Muslim community is invited to come one day before the arrival of the Hindu community. There are several forms of interaction patterns that exist in Dusun Batu Gambir, those are; associative and dissociative form. Associative form including; (1) direct, contact and spontaneous cooperation, (2) accommodation by coercion, compromise, arbitration, mediation, conciliation, tolerance, stalemate, and adjudication, (3) assimilation, (4) acculturation. In other hand, the dissociative forms including; (1) competition in the fields of economic, culture, position / role, and race; 2) contravention in general, simple, intense, tactical and confidential; 3) conflict / contention for physical differences (race), the different emotions, cultural differences, and differences of interests. (Wiryati, 2008).

There are several areas of cultural interaction that is constantly implemented in Hindu-Muslim community in Dusun Batu Gambir, namely the direct and spontaneous cooperation. Direct cooperation between Hindu-Muslim communities in Dusun Gambir is implemented in *kundangan*/invitation tradition, it has been happening for a long time. When one of the Hindus residents holds a marriage ceremony, they invite Muslims to attend, and the families will also invite a cook from a Muslim family to provide special meals for Muslims, having especial regard to the kinds of meat allowed by the Muslim, and cooking process proceeds according to the rules and procedure of Muslim cuisine.

The functionaries of Desa Pakraman Julah, in resolving the problems within the Hindu-Muslim community in Dusun Batu Gambir, always implement the accommodation technique, such as doing compromise, mediation, arbitration, and tolerance, and allowing assimilation and acculturation between some cultures that fosters a new culture without leaving the old culture in their respective communities. The problem solving through mediation and tolerance has been implemented in the form of mediation between the Banjar Keduran (Sembiran village) and Dusun Batu Gambir and the government to resolve land disputes problems of Setra in Dusun Gambir. According to Jro Penyarikan Ketut Sedemen, as

well as the opinion of Jro Kubayan Garsim, and Jro Pengenem Rasta, three of them explained the problems experienced by Dusun Batu Gambir and Banjar Keduran (Sembiran Village) as follows:

“Most likely there is an influence from the side of Dusun Keduran (Sembiran), in which it was estimated that in 1997 has obtained a certificate for the Setra land which is located in Dusun Keduran belonging to Hindus, so that the status of the Setra land is owned by the Sembiran Village precisely Dusun Keduran. It then became the area known as Sembiran village. Thus, the Government of Tejakula District facilitated and solved this problem by pulling the land certificate back, then bought by the Dusun Batu Gambir community. Because the setra land is actually located in Desa Pakraman Julah region, but rather handed over by Hindus in Dusun Keduran “(K. Sedemen, Garsim, J.P. Rasta, interview, June 22, 2012).

The intelligence of Desa Pakraman Julah in solving this problem is shown in the sense of tolerance, mediation and direct cooperation with the government. These cultural values then become the system of knowledge, as one of the cultural values that instilled to and by the Hindu-Muslim communities in Dusun Batu Gambir. Gede Ardana confirmed it, which delivered in the following interview.

“The setra/cemetery land in Dusun Batu Gambir especially the Hindu cemetery, has been certified by the people of Dusun Keduran, but through an intensive mediation and cooperation, the setra land that handed back to the people of Dusun Batu Gambir as it was. So, we as the village officer are still looking after their rights”. (G. Ardana, interview, June 25, 2012).

The higher cultural tolerance is also performed by Hindus in Desa Pakraman Julah which is at the bottom, where they accept the existence of Muslim and Hindus residents in their ulun/upper village. Based on the sukerta/rules of Desa Pakraman Julah, it obviously does not follow the pattern of Tri Hita Karana, because it puts Setra at the upper area of Desa Pakraman, and also lets the Muslim community reside in the upper area of the Sang Hyang Upit that is purified by Hindus in Desa Pakraman Julah. So, the rules of Desa Pakraman Julah also force a compromise in that the Hindus of Dusun Batu Gambir should not perform cremation ceremonies (*sawa*/corpse burning) in Dusun Batu Gambir. Most of the Hindus in

Dusun Batu Gambir actually hold the cremation ceremony in their home villages in Karangasem. Indeed, in the early completion of this rule, there was a bit of friction because of the ban on Hindus in Dusun Batu Gambir performing cremation ceremonies. In fact, Desa Pakraman Julah adopts an old Bali Aga/Old Balinese tradition that does not allow *Sawa*/corpse burning (cremation).

The turning point of this situation also shows that the culture of compromise and transmission to the new culture is not necessarily acceptable in Desa Pakraman Julah, but the problems then solved by the alternative of Ngaben in other areas those are their origin area namely in Karangasem. The other side, the deviation in the concept of Tri Hita Karana in Desa Pakraman was solved by *stelmet* (approved by itself) for the existence of Setra in Dusun Batu Gambir, because of its location is far above and near to Sembiran village, so Dusun Batu Gambir is treated as if it is an autonomous area where the community could regulate the implementation of the *Tri Hita Karana* concept exclusively in Dusun Batu Gambir.

The Kinship Interaction

The kinship interaction is not that narrowly fanatic; there are Hindus who became the wife of one of the Muslims, as well as Muslim citizens who become a part of the Hindu community in the families of Dusun Batu Gambir. As told by Ketut Sukra and Made Natih in the following interview.

“Warga driki ten fanatik ring kewentanan kawin ring agama lianan, ring Selam atawi ring Hindu ten ye dados pikobet. Keluargan tyange wenten kejuang, wenten ke warga Selam. Mangkin mpun meduwe keturunan akeh, driki drike pateh mpun saling menghargai. Yening indik nganggurin, wenten manten nike truna-trunine meduwe, warga driki wenten nganggurin mriki, warga drike wenten taler nganggurin mriki...” (K. Sukra, M. Natih, interview, June 25, 2012).

Translation

People here are not so fanatical about a family member who marries a person of a different religious belief. This is rarely a problem for both Hindus and Muslims. A member of my family is married to a Muslim, they now have several children, we all enjoy both mutual respect. As for

the issue regarding making friendships among the younger children, there are Hindu children who come to the house Muslim citizens to play and vice versa.

The kinship between Hindu-Muslim communities in Dusun Batu Gambir is very close, this kinship patterns arising from the marriage ceremony, so that each community can respect each other, as part of their family as well. Other kinship side is shown by older people as the beginning of the Hindu-Muslim community in Dusun Batu Gambir who used Balinese names, such as I Ketut Pica who are called Guru Suud also now in the Islamic community. There are also Hindus who uses name as Muslim citizens. The elders in Dusun Batu Gambira recalled “bapa”, as a tribute.

Ketut Keramas in an interview stated, “ane tuwe-tuwe nyak ye mekaukan “bapa”, yen net rune-trune mangkin, ten ye nyak mekaukan bapa, karena ten ye ngerti tening tata krama”. (Interview June, 24 2012).

It means that, the old man wants to be called “bapa”, but members of the younger generation do not want to say “bapa” to the older people, because they do not understand the norms in Dusun Batu Gambir which have lasted since long ago.

It is a temporary pattern of an interaction that has changed a lot, the development of Islamic *da'wah* in Dusun Batu Gambir also contributes a new knowledge for the Muslim community there. Several things have changed, at the beginning, the Muslim community in Dusun Batu Gambir still used a *langgar* as a place of prayer, which is quite simple. But now, it can already be seen the same building as mosques in other parts of Indonesia have been built with financial support from the Emirates and from other such Islamic organizations in Indonesia.

However, this kinship will also appear in the pattern such as the intersection of Desa Pakraman Julah's land management, according to Nengah Sumasih in the following interview. “*driki akeh sane dados penggarap abian duwen desa*”, (interview, June 24, 2012). It means that it is quite intense, no less than dozens of residents of the Muslim community work as tenants of the lands belonging to Desa Pakraman Julah, with a particular distribution system. This pattern is still a pattern that is

maintained by Desa Pakraman Julah in maintaining a good interaction with the Muslim community in Dusun Batu Gambir. Familiarity in various bonding of cooperativeness can also provide opportunities for the growth of brotherhood sense in one area with one goal.

The Implication of Interaction

The existence of a Hindu-Muslim community in Dusun Batu Gambir of Julah Village is used by the community as a medium to explore the meaning of tolerance. If it is viewed in terms of the overall polarization, there are various changes that occur in the community. It was stated by Nengah Wijaya in the following interview.

"The attitude that accepts all religions does not mean it mixed up the doctrine taught by each religion to be used as a faith for the believers. The expected attitude is that even though we are different in religion and belief, but as human beings we can give, receive and share information that is needed in building and developing the values of harmony. It is also necessary to develop science and technology to give common advantages for all mankind as a partner of the Almighty God in this world". (N. Wijaya, Interview, June 25, 2012).

The motives of Hindu-Muslim community in Dusun Batu Gambir of Julah Village is realizing the ideals of Pancasila with the motto "Unity in Diversity". This motives has the purpose to strengthen the national unity for the sake of unity of the State and Nation, the religious harmony promotes the achievement of security, welfare, and prosperity of the Hindus in particular and other religious people in general.

The presence of Hindu-Muslim community in Dusun Batu Gambir of Julah village is a part of the strategy in achieving religious life harmony in the present and even in the future. Theoretically it is one of the good examples and strategies that can be done to foster religious harmony. In fact, different religions people can mingle and interact in one area as performed by Hindu-Muslim community in Dusun Batu Gambir in Julah Village. Positive interaction provides expediency, whereas negative interactions tend to lead to conflict. Conflict itself means that the perceptions about differences of interest, belief and aspirations of the parties who take part in the conflict cannot be achieved simultaneously. It was confirmed by Jro

Penyarikan Ketut Sedemen in the following interview.

“If it is viewed from religious sides, a person’s interaction to fellow believers is aimed at connecting the social harmony or silaturrahmi/hospitality. If it is viewed from its function, the religion is a unifier, a source of moral truth for life and instructions for the believers. But behind the belief of the believers, there are also the interests of politicians. People who are drunk with power will see it as an opportunity and not going to waste the potential of the religion. So, it is not surprising any more if a religion is used as a commodity with the potential to seize the desired goal, especially with the arrival of preachers and Hindus updates there”. (K. Sedemen, interview, June 22, 2012).

It is not strange, if we observe the religious elite, especially the Islam expansionists; many of them are ambitious to preach or to spread the mission to broaden the religious beliefs. They are similar to the religious elite who are certainly very observant and will not waste their significant role. So, they are match, the politicization of religion become a cooperation project between politicians who drunk with power and the religious elite who are also drunk with conviction expansion. With the heady rhetoric, they appear as very religious elite that seeks dissemination of *propaganda* through politics.

It is clearly seen that what actually happens is the politicization of religion. In the hands of the ruler or ambitious politician that greedy for power, the religion that born to guide to the right path is abused to become a tool of power legitimacy; religion that should unite people is used as a tool to separate the community instead, or even used as a proposition to convict those who are not aligned with a certain belief as a pagan, heretic, and other malicious accusations.

People often fear of losing religion, because a religion needs to be internalized. Religion is not functioning anymore due to be separated from the essentials inner part of human namely the heart. That is why, if the heart is damaged, the human life will also be broken anyway. A damaged heart is separated from religion. In other words, it is only religion that is placed in the recesses of the heart that can be objectified; radiate the truth in everyday life. Some changes have been considered, such as explained by Ketut Keramas in the following interview:

“Mangkin sampun wenten perubahan akidik driki, indik sepengrawuh warga Islam sane anyar. Pikobetne drike ye masih, niki nikaine salah niki salah. Nike sane rawuh anyar-anyar sane ten nganutin sekadi Islam sane sampun wenten driki sane dumun.” (K. Keramas, interview, 24 Juni 2012).

This means that there are several changes that occurred here, above all the presence of Muslim newcomers. There problems are there also, everything are considered to be wrong. Those people who newly come here are not acting like Islam that are already existed here from a long time ago.

Religions should have a well-established communication and interaction for the development of religious information for the traditional and archaic religion. Because the ones that run religious teaching are the human beings of all cultures. Religions should not kill culture that has past and rooted in the community, but rather to accommodate and provide the basics of universal values in their religion. The negative impact of the arrival of new preachers provide an opportunity of polarization within Hindu-Muslim community in Dusun Batu Gambir, besides the effect from different levels of the economy, competition between cultures, positions and roles in government institutions, and different races. In these differences, Dusun Batu Gambir has civilized the problem solving related to rate differences in positions and roles in a democratic and sustainable way.

Ketut Diarsi (interview June 25, 2012) stated, “in Dusun Batu Gambir, the election of Kelian/Head of Dusun is performed in rotation, if the present candidate from Hindus then at the next election the candidates should be from Muslim villagers”. This strategy seems to foster a sense of high tolerance about the position and role of the community of Hindu-Muslim in Dusun Batu Gambir. This pattern is quite effective in keeping the sustainability order of election system in Dusun Batu Gambir between each community, so the selection of village head can already be done smoothly by giving the same opportunities in each community. It is as one of the patterns in order to maintain the values that is already existed ie. high tolerance values.

Although the population of the Hindu-Muslim community in Dusun Batu Gambir of Julah Village is equal, the people in Dusun Batu Gambir never do any activities that harm the inter-religious harmony between Hindus to Islam that has existed since long ago. The ancestors of Hindus in Dusun Batu Gambir believed in only one God - other divine beings were considered to be different aspects of the one God's power.

Hindu community in Dusun Batu Gambir of Julah Village still adheres to the teaching of Karma Phala, so that the main purpose of government is to create a *jagadhita*/happy society of Julah village, the happiness caused by having a sense of peace that occurs due respect to each other. In multicultural education, receiving the distinction is the aspect in constructing diversity in a belief, where no one would impose their will to embrace a belief system, there is no any monopoly on the truth of religion to other religions is existed.

Thus, humans are required to learn to make the difference as an opportunity to know each other better, rather than an opportunity to impose crisis and division. It is also used to build a positive and good interaction between religious communities which is done through productive activities, through the empowerment and strengthening of institutions / social institutions which are the diversion of religious ideology. Productive activities involving different religious groups, this provides opportunities in promoting reciprocal relationship and positive interaction.

Therefore, the result of positive patterns of interaction that takes place will bring the rooted values like a high tolerance, the respect for other religious rituals and rites over the symbols of other religions. It also ensures the direction of cooperation in solving problems involving Hindu-Muslim community in Dusun Batu Gambir. So that, problems solving through mediation and tolerance is preferred in Desa Pakraman Julah.

Multiculturalism is not a new doctrine, but multiculturalism is an obsession to establish an atmosphere of dialogue between different religions embraced by humans. All religions should behave themselves in accepting criticism, suggestions and improvements from the other faiths in terms of the application of the teachings of their respective religions in relation to realize the harmony of religious life.

As well as Hinduism, which since a long ago has undergone a process of dialogue about God, the various interpretations from the holy man in India that compiled in *Darsana* scriptures, has a sign that the Hindus as the oldest religion obliged to invite people of other religions to resolve the impasse teachings of divinity which resulting in anarchists behavior and judging people of other religions who have the same intrinsic right to live in the country that they love. As revealed by the informant Hasan Azhari as follows:

"tentang pelaku pengebom nike, nike nak salah ngartiang agama, nike jelas salah, masak ngematiang jeleme to ne beneh. Warga driki ten turut campur masalah nike". (H. Azhari, interview, June 24, 2012).

Translation

About the bomber perpetrators, they were misinterpreting the verses of religion, it is clearly wrong, killing a fellow human is said to be true, the people here never involve in that case".

Misinterpretation toward the holy verses will harm the holy verses on the eyes of other people, and the ordinary fellow believers. Detaching religion from politics and releasing a religion from personal sentiment are the manifestation of the ultimate implementation of religions democracy. The fourth principle of Pancasila has outlined, that everything in Indonesia is based on the democratic process including in matters of religion, where this is what must be held steady by the Indonesian, religions democracy is not only limited in providing freedom of humans to embrace and believe in what he believed, but also discuss the matters of principle in religion to be learned within the framework of Indonesian Nation.

Democratic nature as in Indonesia allows many discussions about God in their own religion. Hindus believe, God is absolute but in a line of college Lord has long been discussed. *Darsana* that exist in Hindu is the Nyaya, Weisesika, Yoga, Samkya, Mimamsa, and Vedanta. These Six Vedic philosophies provide a basis for discussion about God in Hinduism. Each system of Vedanta is considered as a more perfect philosophical system about the existence of god, but each of these philosophical systems still play a role and be accepted by Hindus, Dvaita, Advaita, Wisisthadwaita are in Hindu philosophy by which discover the truth about the truth of

God. This is the reasons for Hindus to be calm and accepting differences in the perception of divinity. In other words, in the Vedic texts should be interpreted to be a real application, so that the basic principles of Vedic mantram can be translated into a realization. (Sumawa and Krisnu, 1996).

Based on the above opinion, multicultural education materials can be used as one of the topics to enrich the Hindu-Muslim communities in their respective regions in Bali. The diversity of material could be including the knowledge of social and cultural diversity of the people in Indonesia that spread freely in the behavior of religious tolerance in Dusun Batu Gambir.

Hindu-Muslim community in Dusun Batu Gambir of Julah Village is no longer limited to equate the notion of multiculturalism. A broader view on education as a transmission of culture frees the Hinduism-Islamic community from the assumption that the primary responsibility to develop culture competence among young people are solely in their hands and even more parties are responsible for multicultural programs because it is existed in most patterns of attitudes when interacting with citizens of different religions.

Multicultural education could have been achieved if a community can improve competence in some cultures. Culture which will be adopted is determined by the situation. Raising awareness of a competence in some cultures will then dissociate the concept of bi-cultural or dichotomy between indigenous and non-indigenous culture. This kind of dichotomy restrictive people to fully express their cultural existence. This approach increases the awareness of multiculturalism as a normal human experience. This awareness implies that multicultural education has the potential to avoid the dichotomy and develop a better appreciation through cultural competencies that exist in society.

The level of the alignment of religions is important in multicultural education, because it is very hard to create a mutual tolerance between one another, if there is still a fanatical and narrow ideology of religion which considers that a religion is the best without considering other truths in other religions. Maturity process in a dialogue although it is in the form of theological ideas, will bring equality in religions. Multiculturalism which

is defined as equality of religions in the context of Indonesian Nation has been used by Indonesia's founding fathers in designing the Indonesian culture but for the Indonesian people in general today, multiculturalism is a foreign concept.

Thus, the concept of multiculturalism cannot be equated with the concept of cultural diversity in ethnicity or tribe which is the characteristic of a plural society, because Multiculturalism emphasizes cultural diversity in equality. Reviews about multiculturalism will inevitably also review the various issues that support this ideology, namely politics and democracy, justice and law enforcement, job and business opportunities, human rights, community cultural rights and minorities, the principles of ethics and morals, and the level and quality of productivity and religious affairs. As described as follows.

“For example, in 1970 the United States experienced the obstacles in achieving equality in diversity, because of the protestant and dominant culture style of the white is different with the pattern of blacks, Indians or Native Americans culture, and from other various cultural nations and tribes belonging to minorities as proposed by Nieto (1992) and the writings edited by Reed (1997). Scholars and government officials that pro-democracy and human rights, and also anti-racism and discrimination then disseminate the concept of multiculturalism in the form of teaching and education in schools in the 1970s. Even the children of China, Mexico, and various other ethnic groups today can learn to use their mother tongue in school until certain stages (Nieto 1992). So if Glazer (1997) says that “we are all multiculturalists now” he states what is actually happening at the present time in the United States, and these symptoms are the product of a series of multiculturalism education processes conducted since the 1970s” (Mahfud, 2008).

Multiculturalism space is not limited to tribal or ethnic or even skin color, multicultural ideology can be seen from the United States to work through the teachers to formulate and apply equality in race, equality in skin color between black people and the whites. Since its inception the United States consisting of the states of the problem of race (skin color) into one of the central issues that cause disharmony between the groups, blacks often mistreated, ignored in terms of governance irrespective of the quality of their work. Based on this evidence, the equality in religions is

needed to promote the balance of point of view of the behaviour among the religions that exist in Indonesia.

According Nengah Wijaya (interview June 25, 2012), Ketut Diarsi (interview June 25, 2012) and Jro Penyarikan Ketut Sedemen (interview June 22, 2012) “people in Dusun Batu Gambir, since long ago, have agreed to carry out tolerance, equality and religious harmony, as they are in Julah Village area which is until today still embrace their love of security, peace and the beauty of Hindu-Muslim brotherhood as before”.

If we learn from the Hindu-Muslim community in Dusun Batu Gambir, Julah Village, we will find that minority group is highly appreciated. Hindus in Hinduism-Islamic community in Dusun Batu Gambir, Julah Village who are the citizens who come from Karangasem are two groups of residents that act as a developer of tolerance attitudes to motivate themselves in order to develop mutual respect in equality of religions, recognize the superiority of other religions in the certain field. This community appreciate the equality, which every religion has the truth and the truth is realistic which are in each side of human life. Good religion is a religion that respects religious equality, respect the human rights within the framework of Indonesian Nation. This alignment shows a unique, where the Hindus accept the Hinduism-Islamic community as *awara nugraha*/God blessing without having to change their religion to Islam. They still run their Hindu teachings seriously, the form of recognition of equality is not only lies in words but also realistically done in everyday life and in other more real forms in religious terms.

The Hindu-Muslim community in Dusun Batu Gambir, Julah Village views is that different religious community should avoid the view that equate any cultures with the culture of ethnic groups. It means that, it is not necessary to associate a culture solely with the culture of ethnic groups as the cases in other areas. Traditionally, people associate a culture only with the culture of social groups that are relatively similar, rather than the number of people who continuously and repeatedly engage in one or more activities.

Nengah Wijaya (interview June 25, 2012) stated, ”in the context of equality, this approach is expected to inspire the harmony of Hinduism-

Islamic community in Dusun Batu Gambir to eliminate the tendency to look at objects stereotypically according to their ethnic identity and increase the exploration for greater understanding of the similarities and differences among their children of different ethnic groups namely Lombok Muslim ethnic and Balinese Hindu ethnic”.

The competence development in a culture is appeared lately which is considered as a new culture that usually requires interaction initiatives with people who already have the competence, it can even more clearly be seen that the efforts in separately supporting the schools based on a certain ethnic is the opposite approach to the multicultural educational goals. Maintaining and expanding the group solidarity inhibit socialization into a new culture. The education for cultural pluralism and multicultural education cannot be equated logically. Conception of equality in many areas of life has become the basic alignment pattern of interaction for Hindu-Muslim communities in Dusun Batu Gambir.

Hinduism-Islamic Community in Dusun Batu Gambir, Julah Village is the formation of inclusive theological dialogical nature, since a long time the people of Hindu-Muslim in Dusun Batu Gambir accept different beliefs as a God’s will, as well as Muslims in Dusun Batu Gambir not objected to their presence on the lower area of Hindus, for them, it is not a problem, the most important thing for them is worshipping God in the different area or place between the temple and the mosque.

As explained by Gede Ardana (interviews June 25, 2012) “the Hinduism-Islamic community in Dusun Batu Gambir is equally aware of the need for the worship of God, no one considers that the religious teachings they believe are the most important or the most correct, all realize that God cannot be seen, so that the achievement of religion depends on the sincerity”.

The same thing was also said by Nengah Wijaya (interview June 25, 2012) as well as the opinion stated by Ketut Diarsi (interview June 25, 2012) “the harmony among the people in Dusun Batu Gambir has been set in such a way from long ago, in Dusun Batu Gambir one of the community member considers one religion is true than the other one”. As stated also by Solehal Udin (interview June 24, 2012) “meagame patuh deen,

yang penting ketulusan nike pak”... which means believing in a religion is equal everywhere, the most important thing is sincerity.

Hindu-Muslim community in Dusun Batu Gambir, Julah Village realizes that building a religious worshipping places and unethical behavior in each respective belief, would pose a theological offense to Hindus as well as Muslims. Despite the fact that until now, there are no even any Muslim who do things that are detrimental to their communities.

The Efforts in maintaining intern-religious harmony of Hindu-Muslim communities, especially in Dusun Batu Gambir, Julah Village, is done by local community leaders by giving the community freedom to worship at their places of worship respectively. All the people who wanted to pray was given the same service and freedom, which is important while maintaining safety and comfort. It then becomes the media which mediate the harmony in Dusun Batu Gambir, according to Nengah Wijaya (interview June 25, 2012) and Jero Ketut Penyarikan Sedemen (interview June 22, 2012) as follows.

”It is worth knowing that the Hindu-Muslim community in Dusun Batu Gambir Julah Village has a worshipping place that is located in different position, it is a place of worship that do not intersect with each other, it is located far apart”. “So the religious activities in their respective places of worship both in Hindu or Muslim do not promote misinterpretation in the future, Dusun Batu Gambir also regulates the worshipping place based on the concept of Tri Hita Karana. In order to create harmony between people and the environment, as well as a harmonious relationship with God in the religions”.

Internal maintenance of religious people is not running linearly, instant but just happens. In achieving at the peak of the spiritual ascent (religion), it requires a plenty of time, therefore the efforts should be undertaken starting from an early age, as early as possible. In Hinduism, the correlation of this statement is the total learning that can be started when a child is still in the womb of the mother, entered primary school until university. It is also similar to the internal religious communities coaching that are carried out continuously and continually improving the mental and spiritual quality through various formal, informal and non-formal ways, with the ultimate goal is to make the *sradha* and *bhakti* become stronger

and thicker. It aims to achieve the ideal conditions for the Hindus through the implementation of *Dharmaning Agama* (Religious responsibility) and *Dharmaning Negara* (National responsibility).

Conclusion

Based on the above discussion, it can be concluded that, the existence of Hindu-Muslim communities in Dusun Batu Gambir of Julah village was derived from the followers of Ida Dewa Ketut Panji who was appointed as a retainer in Tejakula, during the reign of Gust I Made Ngurah Karangasem along with the grand duke I Gusti Ketut Djelantik. Over the next few decades, that population was augmented by the arrival of refugees fleeing a great eruption of Mount Agung, either in 1943 or before that. This evacuation took place on the initiative of IGP. Hartawan Mataram.

The interaction of Hindu-Muslim community in Dusun Batu Gambir occurs in several forms, namely the religious field as a tribute to the worship of each religion; social field as promoting cooperation, mediation and tolerance in the treatment of each religion, the cultural sector as the appreciation of cultural differences and bring the value of high tolerance in terms of invitation, funerals and wedding ceremonies as well as the behavior of mutual cooperation, and the field of kinship occurred as the result of the mating process and cooperation in various aspects of life such as trade, village land processing and kinship in everyday manners.

The implications of the interaction between Hindu-Muslim communities in Dusun Batu Gambir, consisting of a negative impact in terms of changes in social norm, language, in line with the ideas of newcomers who want to change the multicultural traditions that have survived a long time in the village. In other hand, the positive impact of these interactions along with their lessons for equality, inclusiveness, tolerance and good cooperation to realize the peace and harmony of the village. The values of Hinduism-Islamic community interaction are related to the value of multiculturalism as a meeting of two different religions and races in one area that could mutually respect each other to form the values of new multiculturalism within the interaction. The value of solidarity in solving problems between Hindu-Muslim communities and Desa Pakraman Julah

which are aimed at common perception and mutual tolerance. The value of equality in describing each race and religion as their cultural backgrounds which are set in balance. The inclusiveness value that mentioned the perspective of other religions who want to achieve their stated objectives although in different ways, there is no one true religion while the other is wrong, and the meaning of harmony in this interaction should be a proper harmony in which there is a high degree of tolerance, cooperation, and respect for people's differences.

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في كتابه آداب العالم و المتعلم

Min Malāmiḥ al-Fikr al-Tarbawī al-Islāmī 'inda Kiyāḥai al-Haj

Hāsyim Asy'arī fi Kitābihi Ādāb al-'Ālim wa Al-muta'allim

Syahrizal and Syabuddin Gade

الجذور الفكرية للتطويع وحل مشكلاتها

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