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Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
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Study Of Social Harmony Construction Between Hindu And Muslim Society

Abdul Halim^{1*}, Arsyad Sobby Kesuma²

¹Department of Islamic Community Development, Faculty of Da'wah and Communication, Sunan Ampel State Islamic University East Java, Surabaya Indonesia.

Email: halim@uinsby.ac.id

²Department of Islamic Political Sciences, Faculty of Theology and Religious Studies, Universitas Islam Negeri Raden Intan Lampung, Indonesia

Email: arsyadsobbykesuma@redenintan.ac.id

Abstract

The aim of the study is to investigate social harmony construction between Hindu and Muslim society. Mixed methodology, a combination of qualitative and quantitative methods in a form of case study, including collecting, analyzing, and integrating data, in a single or gradual study, was applied to collect accurate, comprehensive, and objective data. As a result, all parties, especially the elite, should act and think synergistically in facing the diversity that exists in Indonesia. In conclusion, harmony between Hindus and Muslims is supported by the presence of Nyawa Braya applied in daily activities, including religious and social activities.

Keywords: Dialogue, Harmony, Objectification, Religion, Reality.

Study Of Social Harmony Construction Between Hindu And Muslim Society

Resumen

El objetivo del estudio es investigar la construcción de la armonía social entre la sociedad hindú y musulmana. Se aplicó una metodología mixta, una combinación de métodos cualitativos y cuantitativos en forma de estudio de caso, incluida la recopilación, el análisis y la integración de datos, en un estudio único o gradual, para recopilar datos precisos, completos y objetivos. Como resultado, todas las partes, especialmente la élite, deben actuar y pensar sinérgicamente para enfrentar la diversidad que existe en Indonesia. En conclusión, la armonía entre hindúes y musulmanes se apoya en la presencia de Nyawa Braya aplicada en las actividades diarias, incluidas las actividades religiosas y sociales.

Palabras clave: Diálogo, Armonía, Objetificación, Religión, Realidad.

1. INTRODUCTION

Harmony in Diversity seems to be a powerful phrase describing varied diversity in religion or beliefs. The majority of Hindus in Indonesia live in Bali. As it is a multicultural, multi-ethnic, and multi-religious society, interaction with Muslims in some religious and humanitarian activities may often be inseparable from Hindu worship activities. That custom becomes a sign of respect for Hindus for the existence of Muslims in their ancestral lands. Awareness of religious pluralism brings with it a demand to live peacefully with other beliefs.

In this case, exclusive paradigms and attitudes would be tested and staked in the multi-religious environment within a multicultural society, so that it would create an inclusive, tolerant, and moderate paradigm. Exclusive paradigms frame their religion as explicating truth and salvation more perfect than other religions. Other religions are considered valid if they share several common features with their own religion. Always searches for common platforms in the midst of a plural society.

The reality of multireligious and multicultural society in Bali is a strong basis to build a diversity pattern that will lead to a dynamic social arrangement. The Muslim society in Karangasem, Bali, living amidst the Hindu society has experienced significant development, such as the social interaction that runs harmoniously and hardly ever encountered a meaningful conflict as found in some other areas in Indonesia. This could occur if each adherent has developed awareness to tolerance and cooperation. This is evidenced by the presence of a magnificent mosque standing near a temple that is located in the middle of Hindu community. According to the explanation, this study aims to reveal the harmony between Islam and Hinduism in Karangasem district, Karangasem regency, Bali Province, Indonesia. The study reported in the present paper applied Peter L. Berger's social construction theory with three epistemic bases: externalization, objectification, and internalization. The harmony construction between Hindus and Muslims in Karangasem is built according to the theory of dialectic externalization, objectification, and internalization. Externalization

separates people from their social environment. They adjust to their socio-cultural life by continually devoting their self to the world, either through physical or mental activity. Objectification is human activity leading people to create their objective world in viewing the world outside themselves, while internalization is absorbing objective reality. It means that the structure of objective reality is transformed into subjective reality (consciousness).

Furthermore, Peter L. Berger revealed that the reality of objective society is based on three things. First is the reality of daily life that is faced and experienced by each individual every day. Social reality is a presence that is independent of each individual. Second is social interaction in daily life. Others are not the object of the reality of daily life but act as the social reality itself. Individual understanding of others is conducted in a flexible manner (Berger, 1990). The third is knowledge and language in daily life. Berger argued that human expressivity is capable of objectification. He means that human expression is an objective thing that becomes a way for a social community to express themselves. Berger argued that the objectification of daily life really never exists. In this case, the most important process of objectification is not beneath on physical things, but more on the subjective meanings presented in the social interaction. Berger stated that society as an objective reality articulates itself (subjectivity) in daily activities. Humans not only survive in the physical world, but also survive mentally in the form of actions to conquer the environment (called reality).

Human activities that are performed continually and repeatedly will slowly undergo a capitalization process. This could be defined as

the repetition of action or activity by humans often enough that they will perform the activity in the future in approximately the same way as in the present or past. Social interaction could build a social reality that leads to harmony in the community. Max Weber stated that religion with its doctrine could become an important spiritual determinant of harmony in the socio-cultural sector of society. This argument was supported by Durkheim (2008), who stated that social reality is an important spirit used for determining the sustainability of religious life. The theory of social construction of reality by Peter L. Berger has found its explanation through Weber and Durkheim's theories. This means that the harmony within the diversity of religious life is not only determined by faith, but also social structure. Therefore, the religious pattern is a collective consciousness of all individuals.

2. METHODOLOGY

Interreligious harmony in Karangasem, Bali, indicates that existed the deep tolerance of religion, tradition, other's perception, and daily activities differences. Tolerance and understanding behaviors involve in this matter. Therefore, this study aims to reveal harmony between Islam and Hinduism in Karangasem district, Karangasem regency, Bali Province. This location was selected based on the history and reality of harmony. Muslims were actively involved in the process of establishing Karangasem Kingdom even though it was dominated by

Hindus. That harmonious relationship remains today, although in some aspects it has undergone a shift, especially in political and economic terms. Recently, Muslims in Karangasem District became the second biggest ethnicity after the Hindus. The population in Karangasem Regency recorded in Statistics Indonesia in 2016 was 491,045. There are five religions adopted by residents, namely Hindu, Islam, Catholicism, Christianity, and Buddhism. The number of Hindus in Karangasem Regency is 466,345 individuals, while there are 23,520 Muslims (Table 1).

Table 1. Total number of Muslims in Karangasem District is 12.141 with description

No.	Name of Village/Sub-district	Hinduism	Islam
1.	Bugbug	11,216	56
2.	Pertima	6,296	-
3.	Subagan	12,839	3,429
4.	Padangkerta	8,430	454
5.	Karangasem	13,215	4,691
6.	Tumbu	3,415	753
7.	Tegallingah	2,193	993
8.	Bukit	3,473	1,457
9.	Seraya Barat	5,759	41
10.	Seraya	9,981	267

11.	Seraya Timur	7,633	-
	Total	84,450	12,141

Mixed methodology, a combination of qualitative and quantitative methods in a form of case study, including collecting, analyzing, and integrating data, in a single or gradual study, was applied to collect accurate, comprehensive, and objective data. This method was supported by Julia Branen in Institute of Education, University of London, and an expert in the field of qualitative research, who characterized it as a research strategy that uses more than one type of research method. In the quantitative part of the study, the sample size was determined by following the Simple Random Sampling (SRS) method using estimated proportional parameters, with the number of Hindus and Muslims considered as heterogeneous. The sample size was determined by examining the proportion of Hindus and Muslims, then compared with the total population. The limit for estimated error value is three percent or 0.03, with a significance level of five percent (Samuel, 2012).

The number of questionnaires distributed and completed was 165, with 75% being Hindus and 25% Muslims. Six villages or subdistricts were selected based on the fact that they have the largest number of Muslims, there are Karangasem sub-district, Subagan sub-district, Bukit village, Tegalinggah village, Tumbu village, and Padangkerta village. The qualitative part of the study involved in-depth

interviews with some key informants who were considered to know the community and its problems well, including religious and community leaders. Two religious leaders were among those interviewed each person from both Hindu and Muslim. They were Dewa Gede Catra (84 years old) and H. Hasyim Hamid (84 years old), respectively as key informant 1 and 2. Both key informants have their own virtues. The first key informant is the only old-generation Hindu cultural artist in Bali who is very skilled at writing in lontar. The second key informant is the 8th descendant of Raden Angklung Baya, an Islamic figure from Sasak, Lombok, Indonesia whose predecessors were directly invited by the king of Karangasem to develop the kingdom. In addition, the researchers also interviewed other relevant stakeholders, namely Guru Suahimi (62 years old) who was the founder of At-Taqwim Islamic boarding school, Jamhari (54 years old), head of the Muslim society in Tegalinggah village, and dan Cokorda Istri Rumpi (62 years old).

The interview was conducted based on guidelines that were prepared beforehand. The interview is basically aimed to gather data that could not be obtained through literature review and documentation. The collected data were then processed through several stages—editing, classification, comparison, and interpretation to obtain a new understanding, and then used as a material for preparing research reports descriptively.

2.1. History of Harmony in Karangasem

Muslims were first come during the reign of King Anak Agung Anglurah Ketut Karangasem, Bali in the middle of the 16th century.

Hindus have specifically referred to Muslims as *Nyama Selam*, which means brother in Islam. That harmonious relationship was started after the Karangasem army, under the leadership of Anak Agung Anglurah Ketut Karangasem, successfully defeated and occupied the Selaparang and Pejanggi Kingdom in Lombok in 1692. As time went on, Muslims from Lombok migrated to Karangasem and vice versa. According to the key informants, whose stories are supported by the recorded history of Islamic entry in Karangasem, Muslims have resided in the Karangasem Kingdom since it was built. Professions mandated by the king for Muslims ranged from warrior to royal retainer. This caused the Muslims to spread strategically in Karangasem and form a kind of layered defense fortress for the security of Puri (castle) Karangasem.

The first layer had a role as a defense in the southern area, including Ujung Pesisir, Ujung Sumbawa, Ujung Desa, Segara Katon, and Dangin Sema villages. Villages located from Ujung Beach to the eastern and northern castle were Nyuling, Tihing Jangkrik, Anyar, Karang Sasak, Tibulaka, Tabuan Hill, and Karang Cermen. In the western part of the kingdom were Bangras, Karang Langko, Karang Tohpati, Ampel, Grembeng, Karang Tebu, and Juwuk Manis villages. The second layer was located in the western area, including Subagan (including Karang Songko, Tegala Mas, Kecicang, Kedokan, Saren Jawa and Sindu (in Sidemen District). The Muslim community in Saren Jawa was believed to have originated in Java (Majapahit). It has existed and developed in Bali since Bali was governed by King Dalem Waturenggong, whose castle was located in Klungkung. The history of

the Islamic village of Saren Jawa began with a representative from Java called Raden Kyai Jalil. He killed a wadak (big bull) that had caused chaos in the Karangasem Kingdom. That location was then called sare, which means sleep. In addition, because the person who killed the bull was from Java, that location was namely Saren Jawa. The tomb of Kyai Djalil became evidence of his effort in creating an Islamic village and maintaining peace.

Aside from spreading Islam, Muslims such as Fidahussin Jiwakhanji from Ujoin, Central India, who came in 1916, also had an objective to trade. In 1918, Jiwajirasulji and family from Mandar Rajastan, North India, came to Karangasem. Husein (2005) from Ujoin, Central India, came to Karangasem, while in 1930 Fiddahusein Hasan Bhay's family came. Today, some of their descendants still live and have shops in the Amlapura City (capital city of Karangasem), while others spread to Klungkung and Denpasar. In the early development of Islam, the construction of mosques often got help from Karangasem castle, which was ruled by A.A. Agung Anglurah Ketut Karangasem as a stedehouder II selected by the Dutch in 1908. He was the 6th successor to Anak Agung Anglurah Ketut Karangasem, who led the assault on Lombok. The relationship between Karangasem castle and the Muslim community was very close and of long-standing solidarity. This was shown with the help given by Karangasem castle during Islamic fest days, and by their preparing supplies for those who were going to Hajj. They also often offered land as a waqf for the Muslim community, which was considered to be meritorious by the castle. Similarly, the Muslim community offered help to Hindus when they had ceremonies or activities in the castle.

Even now, the Muslim community in Anyak and Bukit Tabuan Villages bear duties from generation to generation to clean the Puri and to sound the bende (small gong) during the Piodalan (ceremony) in Bukit Temple. Bukit Temple is a sacred and historic temple that had once been the departure point for Karangasem soldiers when they invaded Lombok with the guidance from thousands of yellow butterflies crossing the Lombok Strait. The bende, once used in war, was very sacred, and now almost porous because of age. Every Piodalan, the replica bende would be sounded by Muslims to symbolize a harmonious relationship with Puri Karangasem. There are various arts with Islamic nuances, such as musical instruments called preret and rebana, which can be found in Nyuling and are usually played at marriage ceremonies. On the other hand, a Dangin Sema Village is known for its Wayang Sasak performances by Haji Kasim Ahmad, a famous puppeteer. In Kecicang, Karang Tohpati, and Bangras, there is a Rudat Dance that full of dexterous and heroic motions presented using warrior-style costumes. Meanwhile, in Subagan, there is Pencak silat developed by Daeng Plele from Bugis who passed away in 1936 (Mulyana, 2002).

Another historical event related to the entry of Islam into Bali occurred during the reign of King Karangasem, Anak Agung Ketut Karangasem, when attacking Lombok in 1690. He succeeded in conquering the Pejanggik Kingdom and took control of some parts of Mataram Kingdom with the help of Prince Dadu Ratu Mas Pakel and his adherent, son of King Mataram. In order to respect his struggle, the Prince's body was buried in Taman Ujung castle when he passed away.

This marked the beginning of the Islamic village in Karangasem. The establishment of cooperation between Hindus and Muslims was marked by cooperation between Raden Angklung Baya and I Gusti Wayan Jelantik, who led the Muslim community to enter Karangasem. Furthermore, that cooperation led to an exchange of royal warriors between Karangasem and Lombok. This became the foundation of harmony between Islam and Hinduism in Karangasem, Bali. They co-operated in many ways in order to develop the kingdom, including political, economic, social, and cultural relations. Meanwhile, regarding religious issues, they respect each other, and finally created the term “The King united Hindus and Muslims” (Sarwono, 2011: 10).

The good relations between Hindus and Muslims are represented in an equilateral triangle consisting of the King of Hindu–Islamic figure—and Hindus/Muslims. The Karangasem Kingdom has a pura (temple) which is surrounded by Islamic villages and divided into 3 rings: the first ring, located near the castle, then followed by the second and third rings. Some Islamic villages that fortified the pura were Karang Cermen and Karanglebu in the northern area; Banjaran Kodok and Dangin Sema in the southern area; Karangleko, Gerempeng, Ampel, and Karangpadi in the western area; and Nyuling village in the eastern area. Those villages were granted to Muslims by the second king of Karangasem. The harmony between Hindus and Muslims is known as Language Unification, or Menyame Bebas Beraya (read: Menyame Bebase-Beraye). The prefix be is typical in Lombok, while I belong to Bali. In addition, karang is typical in Lombok. Therefore, the name of villages in Bali was added by Karang as a symbol of unification. The

specific term is The Designation of Headman for Muslims that is parallel to Bagawanta, a priest for Hindus.

Harmony was pursued through a marriage of Mekele Jero Seroja (brother-in-law of Abdul Majid), who married the second King of Karangasem, Anak Agung Ketut Jelantik. This kind of marriage is known as Menyama Beraya, which means comrade. This camaraderie is also known as Mesemeton, because it created the same path, or womb, although it cannot be interpreted as born from the same (mother) womb. To summarize, the inter-religious harmony between Hindus and Muslims has existed since the reign of the Karangasem kingdom. Examples of it can be found in the political, economic, cultural, and social realms. This harmony continues to be maintained and developed until the present year in Karangasem, Bali (Hanani, 2012).

2.2. Tradition as a Harmony Asset

Bali cannot be separated from the influence of Hinduism socio-culturally. Hinduism has had a strong influence on the development of traditions in Bali. It can be traced from historical and archaeological relics in Bali as described in Swellengrebel's (1960) research. His study found that the inscriptions issued by kings were written on both stone and metal (copper). The Hinduism along with its culture dominates the pattern of life in Bali, while the other religions only contribute a small part. Under these circumstances, inter-religious interaction is almost non-existent, because religions other than Hinduism are unable to contribute to Balinese culture. However,

Balinese society can understand enough to be aware to keep the tolerance and understanding in order to create a harmonious environment (Figure 1).

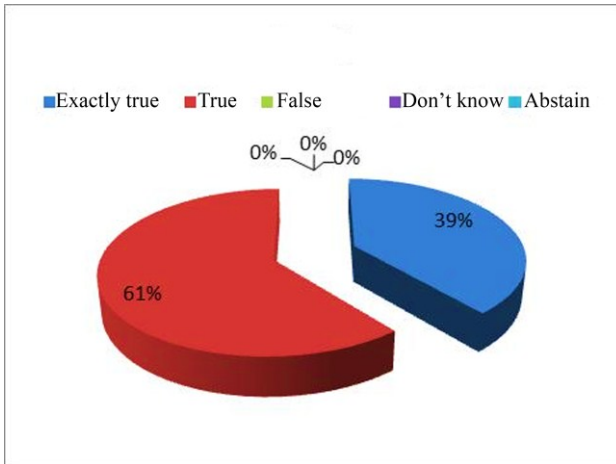


Figure 1. The community understanding on the importance of maintaining harmonious life, as an inseparable part of the Republic of Indonesia, in Karangasem Village that has a diverse society viewed in terms of religion, ethnic, culture, and language

The results represented the plurality of Karangasem community which consists of various ethnic/tribe and religion. The percentage ranged from 100% to zero percent, which means that almost all societies recognize the pluralism in identity and religion. This awareness creates an inter-religious harmony between Hindus and Muslims in Karangasem. They become an open society that successfully practices the value of past traditions to continue to synergize with other societies, regardless of ethnic, tribe, and faith. The social reality of a pluralistic society can be built through openness, mutual assistance, mutual

tolerance, and cooperation in the struggle for establishing justice and respecting the humanity (Madjid, 1992).

In order to establish tolerance and harmony in a pluralistic society, people are bound to a tradition and culture as a symbol of their identity. The interreligious harmony in Karangasem is consistent with Knitter's (2002) concept of pluralism in cultural-based religion with the motto of unitive pluralism. It means understanding religious pluralism is not limited to knowledge of the other religion, but also understanding the complex personality of another adherent, so that we could learn from their language, experience, and daily life. Social activities play an important tool for maintaining interreligious harmony. In this case, *nyama braya*, living together in a harmonious and fraternal relationship becomes the symbol of the historical bond between Hindus and Muslims, which can be implemented in social activities (Fashri, 2014).

2.3. Daily Activities as Harmony Asset

Interreligious harmony in Karangasem can be achieved significantly through daily activities, especially social and economic activities. In this case, territorial proximity is built through tradition, culture, and social activities that foster a sense of togetherness, comradery, tolerance, and mutual respect to another religion. *Nyama Braya*, as a historic bond, successfully united those from different religions in the form of daily activities and social activities. This was

also mentioned by Peter L. Berger in his study of Karangasem society. The presence of interreligious harmony is shown in Figure 2.

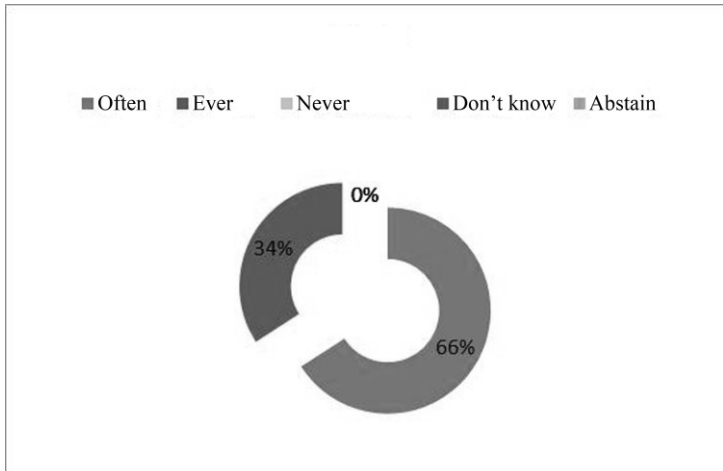


Figure 2. The practice of interreligious harmonization in the society of Karangasem District showed by respecting other religion.

The result demonstrated that 100% of Karangasem society is committed to establishing harmony between Hindus and Muslims through respecting each other's religion and improving social emotions by showing sympathy and empathy each other (Figure 3). The results (Figure 2 and Figure 3) provide a clear picture that pluralism and faith differences have their own dimensions of activity in religious activities and daily life. Basically, the practice of pluralism is not limited to understanding the existence of pluralism, but also the frame of mind one adopts about its existence, such as not claiming and monopolizing the truth, and being open to differences. According to Shihab (1997), pluralism in religion contains three elements: 1) it demands active involvement; 2) it differs from cosmopolitanism which refers only to

the plurality of religions, races, and nations, without there necessarily being positive interaction among them; and 3) it cannot be equated with relativism. Religious pluralism itself should be distinguished from inclusivism, as it acknowledges and wants to build an understanding of each religion.

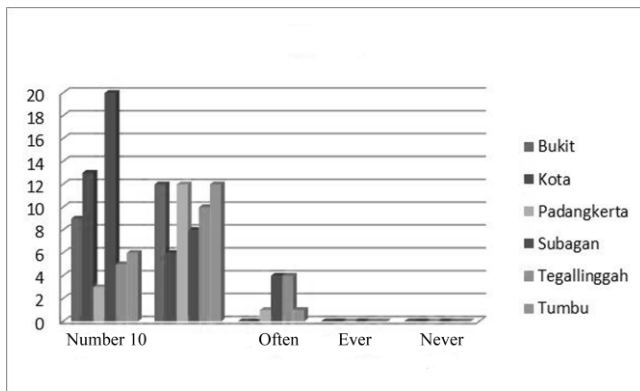


Figure 3. The practice of interreligious harmonization in the society of Karangasem district showed by visiting or conveying condolence to the neighbors from a different religion, ethnic, or tribe who is in grieve.

The awareness of pluralism and tolerance actions or behavior will create mutual understanding among all religions. Religious pluralism can only be achieved if each person not only learns and respects others, but is also committed to their own religion. So then we could apply the *Bhinneka Tunggal Ika* (Eng: Unity in Diversity) concept, as it is the slogan of Indonesia. Kuntowijoyo (1999) also expressed a similar thought with (Shihab, 1997). He described that pluralism must be

positively based on two rules: 1) develop an awareness that another religion exists; 2) each adherent should be committed to their own religion, as well as respecting the other's faith. Interreligious harmony requires a maturity of thought and attitude, which is strengthened by experience in interacting with others. In this case, Nyama Braya takes an important role in merging all the differences through social interaction in daily activities. The society of Karangasem is actively involved in every religious activity and cultural tradition carried out by their respective religions, without disturbing other adherents (Robertson, 1986).

2.4. Barrier in the Community Harmony

Although a strong foundation for interreligious harmony between Hindus and Muslims has been created over time, the potential threat of disharmony still exists. This study identified several factors that can interfere with harmony, such as wrong and over perception of religion, political policies that tend to take sides, economic inequality, and lack of good communication. Wrong and over religion perceptions followed by mis-interpretation of religion can lead to an unnecessary ego and misbehave actions. In this case, providing a social restriction to humanism, as if they were part of religious teachings, is not an appropriate thing to do. In addition, interpreting religious texts in too literal a fashion will only distort the function of religion. If practiced in this way, religion will not be used as a basis to create peace and harmony, but instead, be used as a tool of legitimization of the religious group's ideology and actions to support its interests. In addition, the

excessive ethnic pride can trigger disharmony in social life, which usually arises due to feeling of superiority of the majority group towards the minority. This can lead to an attitude of intolerance and coercion against other adherents.

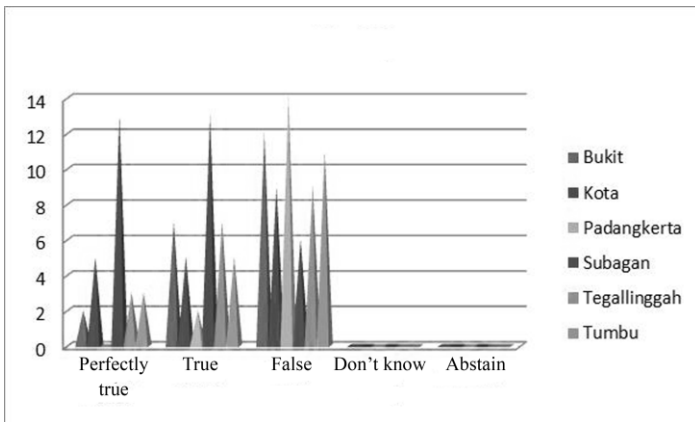


Figure 4. Factor obstructing inter-religious harmony of society in Karangasem district in the view of assuming that their religion is the best, while another religion is bad.

Based on the potential threat explained above, a survey related to threats to interreligious harmony was conducted in Karangasem. 82% of the people surveyed confirmed that ethnic, religious, and group ego is a factor that obstructs harmony (Figure 4 and Figure 5). The result showed that conflict mostly occurred due to the thought that their ethnicity/tribe is better than other ethnicities. In addition, conflicts were also affected by the divisions of humanity into objective and subjective

limits. The objective constraints are history, religion, customs, and institutions, while subjective constraint is the individual identification towards their religion (Huntington, 1993; Matsubara & Yoshida, 2018).

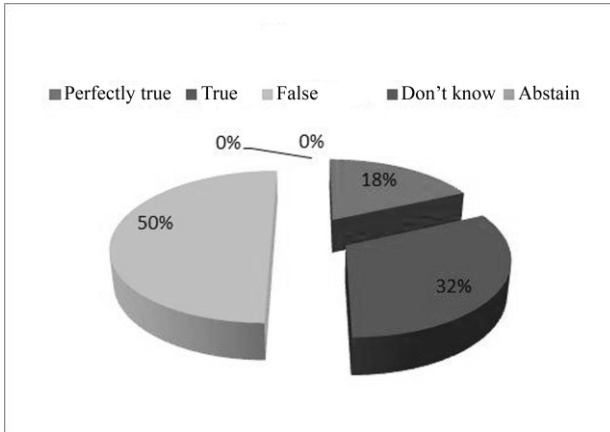


Figure 5. Factor obstructing harmony of society in Karangasem district in the view of assuming that their ethnic/tribe is the best, while other ethnic/tribe is bad.

Aside from ethnic ego, political interests can also be a factor that triggers disharmony between Muslims and Hindus, especially in Karangasem Regency. Through in-depth interviews, we found an indication of the partiality of Karangasem Regent, which issued the Decree of the Regent Number: 300/1415/KBPPM/Setda, dated 1 November 2016, concerning the Confirmation of Private Cemeteries. The core of this decree is that it orders a private grave (graves of a Muslim family) to an existing public cemetery. From the perspective of land and space utilization as part of urban planning, this affirmation is acceptable. However, from the perspective of justice, this policy is considered to be discriminatory as it is specifically addressed to

Muslims. This opinion was affirmed by the second key informant, H. Hasyim Hamid, and was justified by some Muslim representative in Karangasem at different occasions. Similar things also occurred in Bukit Village, Karangasem District. Based on Karangasem Regent's Warrant Order, Number: 800/176/KESRA/SETDA, Muslims who live in Bukit Village are required to pay tribute for Pesabe Pura, or Karya Agung Memungkah activity (Horton & Chester, 1999).

In fact, Muslims in Bukit village, represented by Guru Suhaimi and Ustadz Ali Musbah, do not object to the tribute payment. However, if the regulations have another hidden purpose, such as questioning land tenure rights on land that has been inhabited for decades, they will strongly refuse it. The legality of land ownership and utilization of 316.415 hectares was issued by Head of Denpasar Affairs Section Number: 395/1973, dated 15 October 1973, which is a renewal of the letter in 1936 that was granted by the King for Muslims' contribution to building and strengthening the King's power. This matter can be a crucial point in triggering disruption of inter-religious harmony if not addressed wisely, especially by the stakeholders. Therefore, before the issues become worse, a constructive dialogue facilitated by the government between societies of different religions and ethnicities, and by adopting a historical perspective, is believed to be the best alternative solution in solving the problems (Clark, 1996).

In the context of community-based development, every human being is unwittingly clustered into identities that are distinguished one from another. Hence, wisdom is strongly required in addressing the

plurality. Moreover, the government should establish a management system that can ensure coexistence or cooperation between various religions, ethnicities, or tribes. A variety of social realities should be considered as assets (capital) that consist of symbolic devices serving as collective consciousness. In the theory of symbolic power, every social space consists of different but interconnected domains. In addition, the manifestation of dominant authority requires symbolic devices and vice versa. In this case, the majority group is a symbol of authority combined with political interests. Therefore, the majority group should be wise in making decisions that concern the minority in order to achieve harmony between different groups. Factors that obstruct interreligious harmony, including religious hegemony, social disparities, and government policy are presented in Figure 6 and Figure 7 (Kok, 2018).

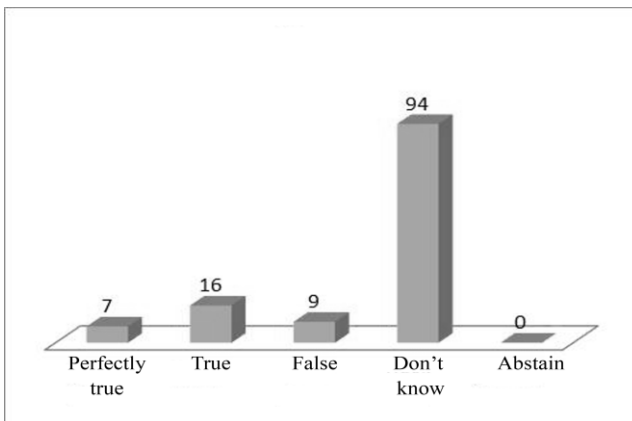


Figure 6. Potential conflict trigger in a society of Karangasem District shown by the presence of authority dominance in all levels/religions/ethnic.

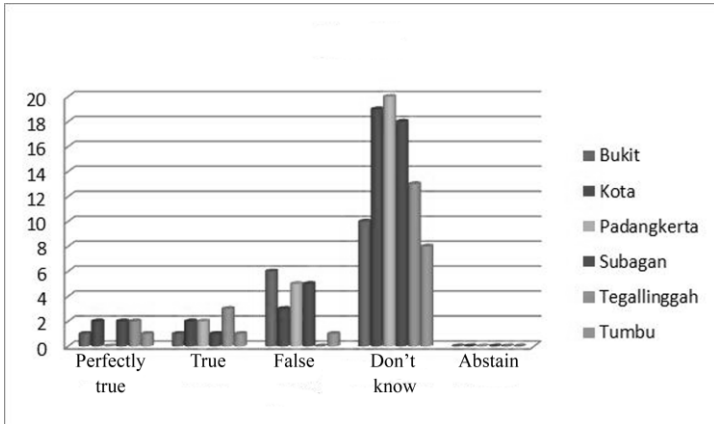


Figure 7. Potential conflict trigger in a society of Karangasem District shown by uneven economic distribution between different religions/tribes.

2.4. Harmony between Hindus and Muslims in Dialogue Room

The objective reality, as explained by Peter L. Berger, can bind the society in Karangasem to form a space for interreligious dialogue through social interaction, such as social activities. Nyawa Brawa also plays an important role in establishing harmony between Hindus and Muslims due to its historical and cultural-sociological value (Aza, 2018).

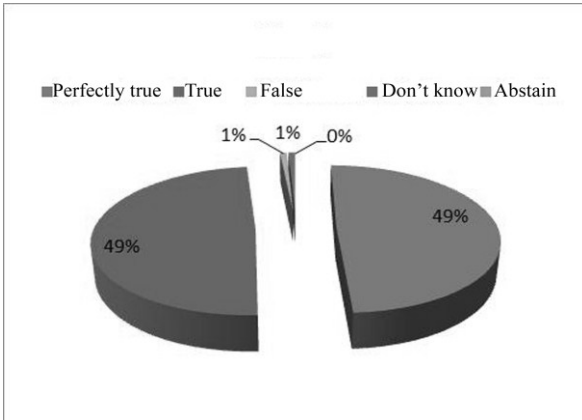


Figure 8. Society attitude on creating a harmony within the plurality

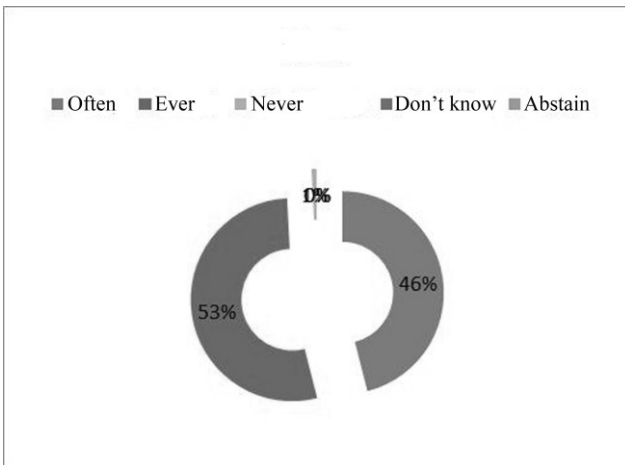


Figure 9. Factor obstructing harmony of society in Karangasem district shown by the lacking communication between religions/ethnic/tribes.

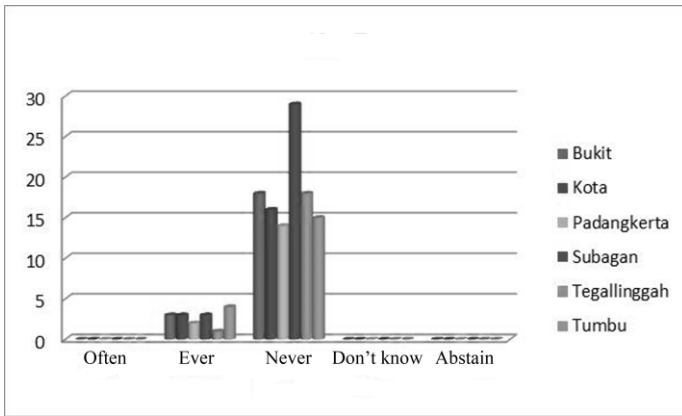


Figure 10. Conflicts within the society of Karangasem district in the past 10 years which is triggered by religious/ethnic/tribes.

Approximately 98% of the society agreed that pluralism is a stumbling block in establishing a harmonious society (Figure 8). As a matter of fact, they consider pluralism is a tolerance acts respecting each other belief. Figure 9 shows that lack of communication can trigger a conflict in a plural society. It means that effective communication is directly proportional to the establishment of harmony. Meanwhile, Figure 10 shows that conflicts have not occurred in society in at least the past 20 years. Different religious groups in Karangasem live in harmony and peace under the principle of harmony in diversity. Geertz (1968) identified factors that encourage inter-religious harmony: 1) upholding cultural similarity rather than emphasizing differences; 2) actualizing a religious and social commitment to complement each other; 3) minimizing the missionary movement; 4) maintaining public discipline. Affandi's (2012) study revealed some components that affect social

harmony; they are 1) having effective channels of communication; 2) an effective system of arbitration; 3) an integrative climate (bridging social capital); and 4) a critical mass of peace enhancing leadership and just structure. Effective channels of communication will provide an opportunity for the society’s members to contribute directly to social development and harmony, even if only to the extent of ideas.

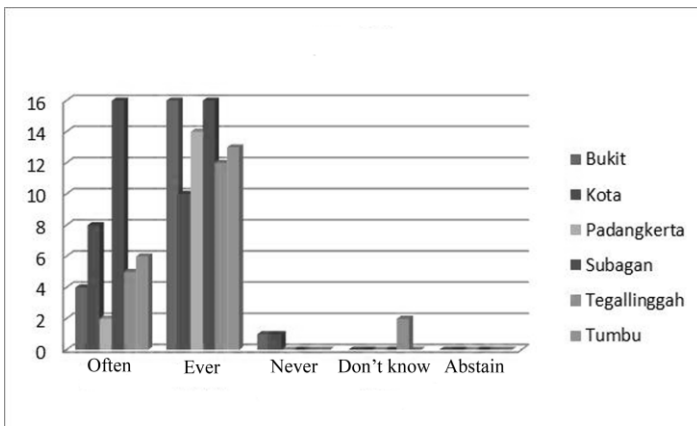


Figure 11. The role of government in maintaining the social harmony in Karangasem District by socializing the importance of maintaining the unity and harmony through religious activities.

The result of this study showed the government and the customs chief utilizing effective channels of communication to solve problems faced by society (Figure 11). The highest effectiveness was in Bukit Village, Kota Sub-district, Padangkerta Village, Subagan Sub-district, Tegallingsah Village, and Tumbu Village. This means that governments are serious about supporting inter-religious harmony, proven by their efforts to conduct tolerance socialization related to the issue through economic, cultural, political, and religious means. The

second factor in maintaining social harmony is an effective system of arbitration, including formal and non-formal arbitration. Through this system, the rights of each individual as members of society will be assured, without worrying about the forces from other parties that want to suppress or control it. This also implies a public order that builds upon a legal juristic, so the boundaries in the social system become more transparent.

The third factor is integrative climate, inseparable from the first factor. Integrative climate is known to be a conducive situation or condition within society that leads to a harmony. It is usually marked by the existence of a non-formal institution or social groups affiliated with the social interest (civic association) and then transformed into a societal tradition. Usually, the civic association membership is heterogeneous, covering cultural, economic, educational, and religious aspects. Civic association in rural society usually occurs in the form of agricultural and/or husbandry associations, etc. To summarize, it is important to keep tolerance actions and social reality construction within interreligious life in Karangasem explains how harmony can be achieved through understanding and respecting other religions.

3. CONCLUSIONS

Inter-religious harmony in Karangasem, Bali, has been established over the course of a long historical period. Harmony

between Hindus and Muslims is supported by the presence of Nyawa Braya applied in daily activities, including religious and social activities. The reality in daily life will never exist without objects (results of objectification). In this case, the most important results of objectification are not represented in the form of physical things, but through subjective meanings presented in social interaction. Most importantly, inter-religious harmony will never exist without proper tolerance and good understanding actions between Hindus and Muslims.

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5. CONFLICTS OF INTEREST

Author declares no conflict of interest. The founding sponsors had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript, and in the decision to publish the results.

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