



UNIVERSITAS HINDU
INDONESIA



MASYARAKAT
SEJARAWAN
INDONESIA

3rd ICIIS

International Conference of Interreligious and Intercultural Studies

Religion and Beliefs in the Modern World:
Harmony and Conflict in Asia and Europe

ABSTRACT BOOK

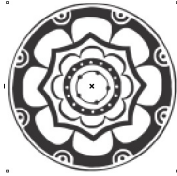
Universitas Hindu Indonesia, Denpasar, August 30, 2019

**3rd International Conference of
Interreligious and Intercultural Studies**

**Religions and Beliefs in the Modern World:
Harmony and Conflict in Asia and Europe**

ABSTRACT BOOK

30 August 2019
Indraprastha Hall, Universitas Hindu Indonesia, Denpasar, Bali,
Indonesia



UNHI



MASYARAKAT
SEJARAWAN INDONESIA

Publisher and Editorial Address:

UNHI PRESS

Hindu University of Indonesia

Jl. Sangalangit, Tembau, Denpasar, Bali - Indonesia

Phone. +62 361 464800

email: unhipress@unhi.ac.id

© UNHI 2019

All Right Reserved. No part of this publication can be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or any information storage or retrieval system, without prior permission of UNHI Denpasar.

**3rd International Conference of Interreligious and Intercultural Studies
Religions and Beliefs in the Modern World: Harmony and Conflict in
Asia and Europe**

30 August, 2019, Universitas Hindu Indonesia, Denpasar, Bali

PROGRAM

Opening Session (09.00 - 09.30)

| | |
|---------------|---|
| Venue | Indraprastha Hall, Rectorat Building, 3rd floor |
| 09.00 – 09.10 | Balinese Traditional Dance |
| 09.10 – 09.15 | National Anthem of Indonesia followed by prays |
| 09.15 – 09.25 | Welcome speech by Prof. Dr. drh. I Made Damriyasa, M.S. , Rector, UNHI followed by opening gong ceremony |
| 09.25 – 09.40 | Book launching by Prof. Dr.Phil. I Ketut Ardhana, M.A. , Chair, YPWK |
| 09.40 – 10.00 | Keynote Address by Hilmar Farid, Ph.D. , Honourable Director General of Culture, The Ministry of Education and Culture of RI |
| 10.00 | Photo session |

Plenary Session (10.00 – 12.00): Religious Pluralism in Southeast Asia

| | |
|---------------|---|
| Venue | Indraprastha Hall, Rectorat Building, 3rd floor |
| Chair | Prof. Dr. Yekti Maunati , LIPI, Jakarta - Indonesia |
| Discussant | Dicky Sofjan, Ph.D. , ICRS, UGM, Yogyakarta - Indonesia |
| 10.00 – 10.30 | Prof. Nestor T. Castro, Ph.D. , Department of Anthropology University of the Philippines Diliman, Quezon City, Philippines. <i>Religion and Politics In The Philippines</i> |
| 10.30 – 11.00 | Dr. Agus Mulyana , Universitas Pendidikan Indonesia, Bandung, Indonesia <i>Religion, Tradition and Modernism: An Experience of Education Pesantren Model</i> |
| 11.00 – 11.30 | Dr. Janine Joyce , Charles Darwin University, Darwin, Australia <i>A framework for inter-relational harmony within diverse communities</i> |
| 11.30 – 12.00 | Sophia Marek , Social and Cultural Anthropology, Goethe-University Frankfurt, Germany <i>Refugees in Germany: Amongst culture of welcome and xenophobia</i> |
| 12.00 – 12.30 | Questions & Answers |

Lunch (12.30 - 13.00), Indraprastha Hall, Rectorat Building, 3rd floor

Parallel Session (13.00 – 15.00)

Panel 1 Religion: Between Harmony and Conflict

Venue Indraprastha Conference Hall

Chair **Dicky Sofjan, Ph.D.**

13.00 - 13.15 **I Ketut Ardhana**, Universitas Hindu Indonesia

Religion, Colonialism, and Nationalism in Nusa Tenggara

13.15 - 13.30 **Henny Warsilah and Sri Sunarti Purwaningsih**, Indonesian Institute of Science

Keeping Harmonical Life Between Environment and Human Being in Capitalistic Urban Culture Practices: The Reclamation Case Of Benoa Bay, Bali

13.30 - 13.45 **Fransiska Dewi Setiowati Sunaryo**, Universitas Udayana

Religion, Local Culture and Social Harmony: The Dynamics of A Multicultural Society In The Palasari Village, Jembrana-Bali

13.45 - 14.00 **Muhammad Nur Prabowo Setyabudi**, Indonesian Institute of Sciences

The Conception of Costly Tolerance: Its Meaning and Significance for Inter-Religious Harmony

14.00 - 14.15 **Dundin Zaenudin**, Indonesian Institute of Sciences

Religious Harmony and Conflict Among Islamic Social Organizations: Some notes of Nahdhatul Ulama (NU)

14.15 - 14.30 **Komang Indra Apsaridewi**, Universitas Hindu Indonesia

Regulation Of Immigrants In A ‘Desa Pakraman’

14.30 - 14.45 **I Wayan Dauh**, Universitas Hindu Indonesia

The Ethic Transformation in Leader Regeneration: Banana War Tradition at Tenganan Dauh Tukad, Karangasem

14.45 - 15.00 **Ni Putu Desi Wulandari**, Universitas Udayana

Symbolic Violence Culture to Introvert English Education Departments’ Students and Its Implication in Bali Universities

15.00 - 15.15 **I Made Pagueh, Ketut Sedana Arta, I Putu Hendra Mas Martayana**, Universitas Pendidikan Ganesha

West Bali : The Untold History in Local Historiography

| | |
|----------------|--|
| Panel 2 | Ethnicity, Identity and Nation-State Building in the Modern and Postmodern World |
| Venue | Indraprastha Meeting Room |
| Chair | Prof. Dr. Yekti Maunati. |
| 13.00 - 13.15 | Ida Ayu Gde Yadnyawati , Universitas Hindu Indonesia <i>Ngaben Burns The Body People Died in Bali Between Religion and Violence</i> |
| 13.15 - 13.30 | I Nyoman Wardi , Universitas Udayana <i>Myths And Role Of Animism In The Religious System Of Gobog Domas Community As Austronesian Culture In Region Of Kintamani -Bangli Regency: Study Of Ethno-Archaeology In Environmental Perspective</i> |
| 13.30 - 13.45 | Erni Budiwanti , Indonesian Institute of Science <i>Minority Muslims in Pegayaman, North Bali: Challenging Socio Cultural and Religious Identity</i> |
| 13.45 - 14.00 | Karolus Budiman Jama , Nusa Cendana University <i>Incultation of the Catholic Church in the Ethics of Manggarai Ethnic Caci in Flores</i> |
| 14.00 - 14.15 | Made Novia Indriani , Universitas Hindu Indonesia <i>The Existence of Local Wisdom in The Dimension of Water Sources Washed in Bali</i> |
| 14.15 - 14.30 | I Wayan Tagel Eddy and Sulandjari , Universitas Udayana <i>Pande Wayan Suteja Neka: Culture And Preservation Of Keris Heritage In Bali</i> |
| 14.30 - 14.45 | IB. Alit Yoga Maheswara , Universitas Hindu Indonesia <i>Customary Law Disparity With Religious Law in Indonesia's Law System</i> |
| 14.45 - 15.00 | Ni Luh Made Elida Rani , Universitas Hindu Indonesia <i>Customary Law In Regulating Holy Places And Holy Temple Areas</i> |

WELCOMING MESSAGES FROM THE CHAIR OF YAYASAN PENDIDIKAN WIDYA KERTHI



Om swastyastu,

It is a great pleasure to learn that the Universitas Hindu Indonesia (UNHI), Denpasar, Bali organize the 3rd International Conference on Interreligious and Intercultural Studies “Religions and Beliefs in the Modern World: Harmony and Conflict in Asia and Europe.” With the involvement of scholars and researchers from several countries, the conference is expected to become an academic forum that addresses the pluralism in Southeast Asia.

Currently, in the modern world, every country is facing various forms of threats such as intolerance, radicalism, ethnicities, etc., come with the advancement of technology, leading to the disintegration of the nation. Indonesia, as well as other countries, need to anticipate such threats, either by strengthening relationships between states and by enhancing local wisdom. The idea of promoting the local knowledge in Indonesian development strategy is one solution to all issues in the context of diversity.

Hopefully, the conference becomes a media for a global discussion and dialogue between formal institutions and local customary institutions to seek common ground for the contribution to the harmonious life. Sincere gratitude to the MSI whom UNHI is collaborating with to make the conference possible. My best wishes for a productive and successful meeting, and a pleasant stay amongst us.

Om santih, santih, santih, Om.

I Ketut Ardhana

REMARK FROM RECTOR OF UNHI



Om Swastyastu,

It gives great pleasure to extend to all participant a warm welcome to Universitas Hindu Indonesia. And to say how grateful we are to the scientist, scholar, and researcher who have accepted our invitation to convene the 3rd International Conference on Interreligious and Intercultural Studies here in Denpasar, Bali.

There are 20 selected papers will be presented on the 3rd International Conference on Interreligious and Intercultural Studies “Religions and Beliefs in the Modern World: Harmony and Conflict in Asia and Europe” which held on August 30th, 20189 hosted by Universitas Hindu Indonesia in collaboration with MSI. The forum will discuss the most significant social issues, namely, harmony and conflict in the modern era. Through this seminar, we explore and develop smart ideas to deal with conflict in a pluralistic society.

We consider the participants that attend this seminar, both from local and board, indeed illustrating the nuances of multi-culture. These nuances will attract us into the atmosphere of unity in diversity as directed by Pancasila, Bhinneka Tunggal Ika.

We sincerely hope that this seminar could be an academic discussion for scholars from various fields of interest, and get the noble goal. Sincere gratitude to the MSI Bali for fruitful collaboration, and all participant for their kind participation, and the organizing committee for a great job.

Om Shanti, Shanti, Shanti, Om

I Made Damriyasa

Religion And Politics In The Philippines

Nestor T. Castro, *University of the Philippines Diliman, Philippines*

<Ntcastro1@up.edu.ph>

Abstract. The Philippines held its national elections last May 2019. During the election campaign, several religious groups organized electoral slates or supported particular political candidates. Among these groups were the Iglesia ni Cristo (INC) with its Alagad Party, the Jesus is Lord (JIL) Movement with its CIBAC Party, the El Shaddai with its Buhay Party, and the Kingdom of Jesus Christ which supported all of the candidates backed by the Duterte government. On the other hand, the dominant Roman Catholic Church did not support any political party or candidate as a bloc but emphasized the need for the electorate to use their conscience and vote wisely. Some Roman Catholic priests, however, openly supported the opposition Otso Diretso slate for the Senate.

This paper looks at the interesting link between religion and politics in the Philippines, especially in its recent political history, i.e. from 1986 up to the present. In particular, this paper will attempt to answer the following questions: (1). What role do the various religious groups in the Philippines play in the field of political arena?; (2). Do Filipinos vote based on their religious affiliation?; (3). What were the dominant cultural themes that attracted Filipino voters in choosing certain political candidates over others?

Key words: elections, politics, religion

Religion, Tradition, and Modernism: An Experience of Education Model

Agus Mulyana, Universitas Pendidikan Indonesia, Bandung

Abstract. This paper aims to explain how the blend of tradition, religion, and modernization in the authors' experience in managing a boarding school called *Pesantren* Riyadul Waddah Ulum, located in Tasikmalaya, West Java. *Pesantren* is an old institution in Indonesia, and its existence is part of the historical development of Islam in Indonesia. The education implementation at *pesantren* originally aimed at religious that teach about Islam using classical texts, commonly known as the yellow book. The main character in the education system is a *Kyai* centres that all boarding activities depend on what has been defined by *Kyai* as *pesantren* leaders. Moreover, the students or *santri* living in the dormitory.

Along with the challenges and the development of educational goals,

pesantren not only in religious teaching but combined with modern education. Modernization in the school management system done by applying modern leadership and in the school curriculum. However, it does not eliminate the traditional aspects, such as students continue to use sarong and religious materials using a reference source yellow book.

A Framework For Inter-Relational Harmony Within Diverse Communities

Janine Joyce, *Charles Darwin University, Australia*

<janine.joyce@cdu.edu.au>

Abstract. Harmony may be defined as an ‘inter-relational process that is fluid and responsive to the changing needs and dynamics of communities’. Building harmony within diverse populations is an ongoing process of action-integrity and willingness to go beyond safe topics and engage authentically with each other. It seldom equates to a fixed end point.

In this paper the author describes a peace building framework in which harmony involves communities and their leaders coming together in a manner that allows safe meaning- making of shared history and acceptance of mutual need to be engaged with serious modern environmental and social issues.

This framework involves the willingness to agree on simple shared principles and optimal mind sets, common to the main religious traditions, such as; 1) Non-violence, 2) importance of connection, 3) integrity in dealings with each other, and 4) consciousness, compassion and self-awareness (Standish and Joyce, 2018). This framework has been successfully used to support the important work of communities facing the effects of violence and trauma (Joyce and Llewellyn, 2017). Examples will be used to discuss the frameworks potential use in diverse cultural and religious settings.

Refugees In Germany: Amongst Culture Of Welcome And Xenophobia

Sophia Marek, *Goethe-University Frankfurt, Germany*

<sophia.marek@t-online.de>

Abstract. The refugee crisis in Germany is a part of the European migrant crisis in connection with the immigration of high numbers of people arriving in the European Union (EU) from across the Mediterranean Sea or overland through Southeast Europe. This period reached its’ summit in 2015/2016 with

over a million refugees, asylum seekers and other people who seek protection, arriving in Germany. The majority of those immigrants come from Syria, Afghanistan and Iraq, fleeing from their countries because of war or religious, ethnical or political prosecution.

The high influx of protection seekers in such a short time has caused a social debate in Germany on how to handle the high numbers of immigrants and arrange the political asylum. There are different views on the reception of migrants that range from culture of welcome to xenophobia. While there have been various efforts made to help those migrants and facilitate their integration, other aspirations are to deport them as fast as possible and close the country's frontiers against unwanted immigration. This can be observed in the society, where a part of the population gets involved with the refugees' integration, whereas another (increasing) part foments anti-immigrant sentiments. Between those beliefs many different attitudes and behaviours towards refugees can be found. It cannot be denied that right-wing extremism increases in the society and even political parties.

This article discusses the situation of refugees and asylum seekers in Germany, concerning the divided opinions reaching from a culture of welcome to xenophobia. It addresses the transformation that Germany is currently undergoing and gives several examples on incidents of and against refugees that affect the mindset of the German population.

Key words: refugee, refugee crisis, culture of welcome, xenophobia, immigration.

Religion, Colonialism, And Nationalism in Nusa Tenggara

I Ketut Ardhana, *Universitas Hindu Indonesia Denpasar*

<ardhana@unhi.ac.id>

Abstract. The concepts of West Indonesia and East Indonesia had been introduced by the colonial ruler in the past of Indonesian history. The West Indonesia seems referring to the fertile islands, while the East Indonesia referring to the infertile islands located in the eastern parts of the Indonesian archipelago. However, these concepts continue to be applied by the Indonesian government as we can see this discourse is used in the political arena. How can we understand these concepts in relation with issues on religion, colonialism and nationalism? This paper will address several questions: Firstly, why did the colonial ruler classify these two concepts between West and East Indonesia? Secondly what is the significant of these concepts in the context of the Indonesian politics in the past? And thirdly, to what extend

is the significant of these concepts in the present day Indonesia? To have a better understanding of these concepts in the political arena, this paper will classify the issues into three parts namely firstly; the Dutch and their political discourse, secondly: Nusa Tenggara and the Indonesian politics, and lastly the analysis of the Indonesian policy nowadays. By doing so, it is expected to have a better understanding of the role of religion, colonialism and nationalism in Nusa Tenggara in particular, and in Indonesia in general.

Keywords: religion, colonialism, East Indonesia, nationalism and Nusa Tenggara

Keeping Harmonical Life Between Environment and Human Being in Capitalistic Urban Culture Practices: The Reclamation Case of Benoa Bay, Bali

Henny Warsilah and Sri Sunarti Purwaningsih, *Indonesian Institute Of Sciences*

<hennywarsilah@gmail.com>

Abstract. Bali is known as the island of the gods which is a destination for world tourism destinations because it is known for its natural beauty, hospitality of the people and cultural exoticism and harmonization of their lives. The violence of Balinese religiosity with its Hindu religion has brought a harmonious life between religion and nature. In addition, Bali is better known for its natural blend of humans and unique cultural customs, which are based on the concepts of harmony and harmony that have brought about an ideal and high-quality aesthetic condition. This captivates everyone, but the island dubbed the paradise of the world is threatened by a crisis of coastal ecosystems and marine resources because they are vulnerable to exploitation and capitalization through the reclamation project in Benoa Bay. This article will analyze the efforts of the Balinese to maintain harmony between the natural environment and human life amid the capitals of the urban cultural practices. The data is retrieved from the DIPA Research of the City of PMB-LIPI in 2018.

Keywords: Keeping a life of harmony, Environment, Reclamation, Benoa-Bay, Bali.

Religion, Local Culture And Social Harmony: The Dynamics Of A Multicultural Society In The Palasari Village, Jembrana-Bali

Fransiska Dewi Setiowati Sunaryo, *Udayana University*

<*fransiska.d3w1@gmail.com*>

Abstract. The aims of this paper is to elaborate the perceptions of the Balinese people who are tolerant with other ethnic-groups, in the context of a multicultural society. The Balinese who living in one island, it is in fact, not as a homogenous society. The Balinese not only consist strongly of different cultural traditions, but also in terms of language, religion, and ethnicity. It means that though the majority of the Balinese are Hindu, but in fact there are also other religious beliefs such as Islam, Christians, Catholics, Buddhism, and Confucianism as we know in the context of six formal religions that are formally recognized by the Indonesian government since the country that has been proclaimed on August 17, 1945.

In this paper, I would like to focus on certain significant issues: firstly, it is related to on the one hand, the social and religious relationships between the Balinese who are Catholics and on the other hand, the Balinese who are Hindu. Secondly, it is tried to understand the role model of the local community and government in managing their daily life in the context of the multicultural society. Thirdly, it is tried to understand on how the Balinese people in maintaining the concept of peace and harmonious life not only at the present day, but also in the future. By elaborating these issues, it is expected to have a better understanding on how the multicultural society can be maintained in the context of Pancasila as a five basic principle of the Indonesian ideology in accordance with the efforts to strengthen the sustainable development in Palasari Jembrana in particular and in Bali in general.

Keywords: Catholicism, Hinduism, local culture and social harmony, Palasari, and Jembrana-Bali

The Conception of Costly Tolerance: Its Meaning and Significance for Inter-Religious Harmony

Muhammad Nur Prabowo Setyabudi, *Indonesian Institute of Science*

<*mnurpsb@gmail.com*>

Abstract. The idea of “Costly Tolerance” was lauched especially in Indonesia through a forum held by the Netherlands-Indonesia Consortium for Muslim-Christian Relations (NICMCR) organization, and was officially published in 2018. This organization being a medium to promote and strenghten the idea

and commitment of toleration between some scholars in Netherlands and Indonesia, in facing the new challenges of religious exclusivism in Indonesia and the Netherlands.

This paper elaborates theoretical aspect of the meaning of the idea. In the perspective of critical theory, the idea of “Costly Tolerance” represents a new conception of toleration that attempts at the rationalization, both morally and politically, to improve the quality and the significance of toleration, in order to be relevant for the challenging situations of the plural and multicultural societies. In the context of religious toleration, this idea becomes a conceptual alternative and counter-narrative approach to the current trend of religious conservatism.

The paper also highlights some of the practical significance of this idea for the transmission of tolerance and the implications for the trajectory of religious harmony in Indonesia. Although the main core of this idea is to bridge Islamic-Christian dialogue, it has further implications for the development of inter-religious relations in Indonesia. Some of the significance is related to the reading of the scriptures; improving interfaith communication and harmony; strengthening awareness of tolerance as a principle of coexistence; promoting the importance of dialogue for the reconciliation of religious conflict; expanding harmony not only between Muslim-Christian, but among larger religious communities.

Keywords: Costly Tolerance; Tolerance; Religious Conservatism; Muslim-Christian Relation

Religious Harmony and Conflict Among Islamic Social Organizations: Some notes of Nahdhatul Ulama (NU)

Dundin Zaenudin, *Indonesian Institute of Science*

<dundino2@yahoo.com>

Abstract. The religious life of the Indonesian Muslim community seems to be colored by the teachings of its religion and in certain cases is promordialistic in accordance with the tendencies of its groups both religiously and ethnically. Primordialism is to some extent a natural and original glue that arranges close, warm and satisfying relationships that are ‘ideological’ members of the community. Even more than that, primordialism also fosters mutual trust between members of a community, so that in everyday life it can give birth to a relatively lasting and harmonious cooperation between them. This phenomenon can be seen how Nahdhatul Ulama (NU) can be so solid in its journey along the social religious movements in Indonesia both when dealing

with modernist groups or with nationalist secular groups both in the eras of independence and in the contemporary period. In Gellner's conceptualization, NU can be categorized as a group characterized by a hierarchical-mediation style and represented by saints (kiayi or ajengan in the context of Indonesian society (Gellner, 1981). In Gellner's conceptualization, NU is categorized as a pluralistic moderate group in religious and conservative orientations in the context of Indonesian society (Gellner, 1981) in its political orientation, as opposed to fundamentalist-scripturalist groups in religious orientation and progressive radicals in political orientation as represented by Front Pembela Islam (FPI) and Hizbut Tahrir Indonesia (HTI). Gellner's conceptualization will be used as an analysis tool to scrutinize this religious social movement.

Key words: Social Organization, Religious Social Movement, Religious Harmony and conflict.

Regulation Of Immigrants In A 'Desa Pakraman'

Komang Indra Apsaridewi, *Universitas Hindu Indonesia*

<dewiapsari94@gmail.com>

Abstract. Nowadays, population problem has become a serious issue in Bali. Along with the development in tourism, many tourists and immigrants or 'krama tamiu' come to Bali not only for traveling, but also for starting a business or finding work. With its autonomy, 'Desa Pakraman' is expected to be able to regulate the existence of 'krama tamiu' or immigrants so that they would not cause security disturbances.

In a scientific work entitled "The Application of Customary Law Against 'Krama Tamiu' in Desa Pakraman Antap Kaja, Selemadeg District, Tabanan Regency", it basically wants to examine the position and regulation mechanism of *krama tamiu* or immigrants in the *Desa Pakraman Antap Kaja*, also the obstacles and solutions of the regulation of *krama tamiu* who live in *Desa Pakraman Antap Kaja*. In this regard, this thesis would discuss 3 (three) main points, those are : (1) how the position of the *krama pengarep* and *krama tamiu* in *Desa Pakraman Antap Kaja* (2) the regulation mechanism of *krama tamiu* in *Desa Pakraman Antap Kaja*; and (3) obstacles and solutions in applying the regulations to *krama tamiu* in *Desa Pakraman Antap Kaja*.

This is a qualitative descriptive analytic study. The point is an analysis of data that is based on library research that is studied with legal theories that are specific to the *Desa Pakraman*. This research describes and analyzes the existing problems in the field and then draw conclusions that are the main solution to the problem. Data analysis is done by concluding the primary

and secondary data, then carried out qualitative evaluation and analysis to examine the problems based on existing data and legislation related to *Desa Pakraman* to obtain a new idea or strengthen the existing ideas to solve the issue, make conclusions and useful suggestions.

The position of *krama pengarep* and *krama tamiu* can be seen from differences of their rights and obligations, such as the *krama tamiu* are not being required to participate in construction and as the functionaries of the *Tri Kahyangan* temple. If there is construction in *Desa Pakraman* Antap Kaja, *krama tamiu* are only expected to give funds (*dana punia*). *Krama tamiu* regulation mechanism is preceded by *paruman adat*, then the regulations are socialized, while obstacles to the application arise from 2 (two) factors, those are internal and external factors, then the solution of *krama tamiu* regulation can be improved by emphasize the *awig-awig* and increase the alacrity of village officials when dealing with *krama tamiu* issue in *Desa Pakraman* Antap Kaja. All regulations and customary law implementations are carried out to create security and discipline in the environment in *Desa Pakraman* Antap Kaja.

The Ethic Transformation in Leader Regeneration: Banana War Tradition at Tenganan Dauh Tukad, Karangasem

I Wayan Dauh, *Universitas Hindu Indonesia*

<wayandauh@unhi.ac.id>

Abstract. The universe and its contents are the creation of God / Ida Sang Hyang Widhi. Therefore, humans are obliged to care for, preserve and preserve this nature in order to achieve a harmonious life goal. In the teachings of Hinduism there are mentioned three causes of harmonious relations to achieve life goals, which are called the *Tri Hita Karana*. *Tri Hita Karana* as an effort to create three forms of living relationships as a unity that can form a harmonious living climate in society. Three forms of relationships that build a harmonious living climate are created by a balanced life attitude between devotion to Ida Sang Hyang Widhi, serving fellow human beings and maintaining the welfare of the natural environment. Tradition is a habit inherited from the ancestors and carried down through generations in a society. The banana war tradition is a tradition in Tenganan Dauh Tukad Village, which is held once a year, to coincide with the third *aci* in the local village, which is around April in accordance with the calculation of *wariga* in Tenganan Dauh Tukad Village. The banana war tradition is carried out as a physical and mental test in order to choose a prospective leader, in order to get a strong leader. In addition, the banana war was also carried out as an expression of the gratitude of the people

of Tenganan Dauh Tukad Village to Ida Sang Hyang Widhi for the harvests he had obtained. This research was conducted to answer the problems: (1) why the transformation of ethical values in the banana war tradition in Tenganan Dauh Tukad Village, Karangasem Regency, (2) how the process of implementing the banana war tradition in Tenganan Dauh Tukad Village, (3) educational values what is contained in the implementation of the banana war in Tenganan Dauh Tukad Village. The purpose of this study are: (1) to find out the transformation of ethical values in the banana war tradition in Tenganan Dauh Tukad Village, Karangasem Regency, (2) to determine the process of implementing the banana war tradition, (3) to find out the educational values contained in the banana war tradition in Tenganan Dauh Tukad Village, Manggis District, Karangasem Regency.

This research proposal is in the form of a qualitative design with a qualitative approach. Data collected using interview techniques, observation techniques and document studies. After the data is collected, the data is analyzed by means of interpretive descriptive data analysis.

Based on this analysis, conclusions can be obtained as a research proposal, as follows: (1) the banana war tradition is carried out in the context of the selection of leaders in Tenganan Dauh Tukad Village which is a physical and mental test to get a strong leader, (2) the process of transforming ethical values in implementation banana war.

Symbolic Violence Culture to Introvert English Education Departments' Students and Its Implication in Bali Universities

Ni Putu Desi Wulandari, *Universitas Udayana*

<freshaple89@gmail.com>

Abstract. This study is aimed at investigating the culture of symbolic violence occurred to introvert students of English education department in Bali universities regarding to its form, process and implication. There were three universities to be decided as the setting of this research; (1) Mahasaraswati University Denpasar, (2) Ganesha University of Education Singaraja and (3) IKIP Saraswati Tabanan. Those universities were chosen due to the existing English education department. The subject of this study was the introvert students of those three English education departments. The introvert students were decided through Myers – Briggs Type Indicator (MBTI). Besides the introvert students, the data were also taken from the lecturers. The data were gathered through three procedures; MBTI test, interview and open – ended questionnaire. Critical qualitative approach is used as the approach of this

study, therefore the analysis style is critical descriptive. The result of this study manifests that (1) the form of symbolic violence culture occurred to introvert students of English education department in Bali university were; inequity in the educational system, non – inclusive climate in learning, marginalization in the relationships between student and authority (of lecturer) in knowledge building, (2) the process of symbolic violence culture occurred to introvert students of English education departments in Bali universities could be figured out through cultural reproduction in education and euphemism in teaching and learning process and (3) the implication of symbolic violence culture occurred to introvert students of English education departments in Bali universities are related to the following identical researches and the settings of the study.

Keywords: symbolic violence, introvert, english education department

West Bali : The Untold History in Local Historiography

I M Pageh, K S Arta, I P H M Martayana, *Universitas Pendidikan Ganesha*

<jurdiksejarah@gmail.com>

Abstract. This article has no obsessive intention to generalize a regional history or to create an equal discourse. However, it is used for doconstruction the dominance discourse by presenting an untold narration in the local historiography of Bali. The creation of the equal discourse which means as an effort to represent the past as conceivable and claim, not how the fact was. The untold narration which called as West Bali, is a silence region within serious conflict. It's hated but loved as well. It had been considered as unmastered lost area (terra incognita). Nevertheless, the invisible power hands playing their political chess pawn freely. This article is featured with literature test toward several colonial sources, post independence up to reformation period and also provide the result of oral history from the actors or witnesses of history. It is eager to present the unheard false voice asking for justice upon political tribute in the past and social burden at the present and the future

Ngaben Burns The Body People Died in Bali Between Religion and Violence

Ida Ayu Gde Yadnyawati, *Universitas Hindu Indonesia*

<dayuyadnya@yahoo.com>

Abstract. Balinese people strongly believe in the occurrence of *Punarbhawa* “*Manumadi*” or rebirth. By believing in the occurrence of *punarbhawa*

(*manumadi*), all the *wangsa* in a straight up line (*Purusa*), the *Punarbhawa* or *manumadi* are the ancestors. So from that *Pitra Rnam* was paid by implementing *Pitra Yadnya* and *Manusa Yadnya*. Carrying out the *Pitra Yadnya* ceremony after death, is a cleansing or purification ceremony, to accelerate the return of the *Panca Maha Bhuta* element from its origin. The *Pitra Yadnya* ceremony in Bali called *Ngaben* is the settlement of the bodies of the deceased by burning the body. This ceremony must be carried out with a very respectful and devotional feeling to the ancestors who were given the ceremony. In carrying out the *Yadnya* ceremony, it should follow the instructions of religious literature so as not to find an obstacle, which results in disharmony among the people. *Ngaben* should be carried out in an equal manner (helping each other help between family and community). But now there is a phenomenon in the ceremony, between the family alone does not want to help, even coming only as a spectator. Likewise with community members. *Ngaben* ceremony is often used as a venue for revenge because of personal sentiments. So for families who carry out the *Ngaben* ceremony will increasingly feel the atmosphere of sadness caused by the attitude of relatives or community members.

Keywords; “*Ngaben*”, *Burning bodies, religion, violence*

Myths And Role Of Animism In The Religious System Of *Gobog Domas* Community As Austronesian Culture In Region Of Kintamani -Bangli Regency: Study Of Ethno-Archaeology In Environmental Perspective

I Nyoman Wardi, *Universitas Udayana*

<*wardiecoculture@gmail.com*>

Abstract. Animism is a belief in spiritual beings that can help or endanger human interests. Animism involves the belief in various spirits (spirits), and is the forces (magical-religious) that are particular and which must be dealt with according to their natural (special) character. Animism is seen as the initial stage of development of a religion in the world, including in Bali. This scientific work aims to identify various forms of animism in the religious system of the *Bali Mūla* people (indigenous Balinese) in the *Gebog Domas* area whose center is on the Pucak Penulisan Temple at Village of Sukawana, Kintamani District, Bangli Regency, Bali. This study is important, because it is seen as the root of the development of religion at the beginning of the Age of Ancient Bali, and in particular contributes to the conservation of natural resources for the survival of society until in the Postmodern era. The study was conducted

by collecting data through observation, in-depth interviews, and literature studies. The approach used in data analysis, namely qualitative analysis with the approach of the theory of ethno-archaeology and Deep Ecology.

The study has shown results as follows. Before entering and developing of Hinduism and Buddhism in the Age of Ancient Bali (VIII / IX century AD) which was also seen as a prehistoric period, local Balinese (Austronesian) were interpreted to be familiar with the Animism belief system which was expressed in myths and rituals. Various forms of animism found in the *Gebog Domas* region, including animism associated with natural objects (earth, mountains, stone, water, fire, sky, moon, sun), plants (banyan trees, tiblun wood/wood kaswa, paddy wood, cempaka sliwah, mango-sandalwood,) cultural objects (kris, statues, inscriptions), and others. The religious system of Animism expressed in myths and rituals in the *Gebog Domas* community in Kintamani District is associated with aspects of agricultural fertility, prosperity, repellent, treatment (therapy), and values of rahayu (safety and comfort) in general. The existence of these various animism indirectly creates sacred values that are religiously give rise to vibrations of the soul and feelings of fear, amazement mixed with respect, and the emergence of taboo values (abstinence) to do something that is disturbing. The religious system of Animism that contains environmental ethics indirectly contributes to the conservation of natural resources (natural environment), especially the conservation of land, forests and water, which greatly supports the survival of the surrounding communities, both in the upstream, middle and downstream zones. Religious Animism system from the supporting community of Austronesian culture (*Bali Mūla*) which is centered on the Pucak Panulisan Temple, Sukawana Village, Kintamani District, then acculturated with large traditions, namely Hindu and Buddhist religious systems known in the past, namely in the Ancient Bali era. The value of environmental wisdom from the culture of Bali Mūla community needs to be developed and revitalized in order to support sustainable development.

Keywords: animism, conservation, natural resources, fertility, safety

Minority Muslims in Pegayaman, North Bali: Challenging Socio Cultural and Religious Identity

Erni Budiwanti, *Indonesian Institute of Science*

<budiwanti2002@yahoo.com>

Abstract. Indonesia faces specific problems in creating and maintaining national unity due to the heterogeneity of its citizens. Identification with

and primary loyalty to the nation has to be reconciled with different regional groupings which draw on language, custom, and religion to preserve their distinctiveness. Many of these complex patterns of identity may be called 'ethnic' and have the potential to divide the nation internally. The investigation of socio-religious and cultural plurality in such an ethnically rich nation as Indonesia challenges us to identify not only the essential factors responsible for maintaining cultural group identity, but also to show how this occurs within the broader achievement of national unity. The purpose of my study of the Muslim Balinese community in Pegayaman is to clarify issues involved in the maintenance of cultural heterogeneity and social cohesion between different socio-religious groupings at the same time. In this case the socio-cultural diversity of Indonesia is manifest in Bali more in religious rather than in broader 'ethnic' category.

This article generally depicts the way the Muslims of Pegayaman in Northern Bali have maintained a separate socio-religious and cultural identity amidst a majority of Hindu-Balinese. Although their livelihood is heavily surrounded by an environment where the socio-religious norms of the majority of population are different to their own, they have succeeded in maintaining their separate cultural identity. This study will pay specific attention to the following areas: 1) the Muslims defense mechanism vis-à-vis external challenges to their collective integrity; and 2) the degree to which the Muslims interact with the Hindu population.

Keywords: Costly Tolerance; Tolerance; Religious Conservatism; Muslim-Christian Relation

Incultation of the Catholic Church in the Ethics of Manggarai Ethnic Caci in Flores

Karolus Budiman Jama, *Nusa Cendana University*

<karolus1007@yahoo.com>

Abstract. Catholicism is the majority religion adopted by the Manggarai Ethnic community in West Flores. The Catholic Church has been present in Manggarai for more than a century. Many cultural values, including art, are the wealth of the Catholic church in Manggarai. The inclusion of local cultural elements in the liturgy of the Catholic church is called inkulturasi. This aesthetic, often used by the church as an art to unite the people. Caci is a unique art in the Manggarai ethnic group. Presented for the five essentials of the customary rituals are penti "the customary new year", congko lokap "custom house remodeling", wagal "wedding ceremony", Lingko "opening of new lands,

and death”.Special death draw for a tribe in the East Manggarai region. The Catholic Church sees that there is a special value in *caci* performance which is relevant to the teachings of the Catholic Church. The values of sportsmanship, togetherness, unity, and love are values that the church sees in the *caci* performance. The Catholic Church displayed a curse at the inauguration of the church building, the inauguration of the new parish, the ordination of priests, and ceremonies relating to the celebration of other Catholic faiths. One common thread as a meeting point between the teachings of the Catholic church in the *caci* performance is “thanksgiving to God”. It is this dimension by the church that binds at the same time the church’s teachings and the aesthetics of *caci*. In the same tone of gratitude, the *caci* aesthetic displays another dimension which becomes a meeting point with the teachings of the Catholic church, namely; praise and offerings relating to music and rituals; seeking physical and spiritual salvation “*ba lesu*”, reflection and repentance, and purification and holiness. This paper aims to review the meeting points of the church’s teachings and values in the aesthetics of *caci*. The theory used to dissect is Habermas’s critical hermeneutic theory.

Keywords: Incultation, *Caci* aesthetics and Critical hermeneutics

The Existence of Local Wisdom in The Dimension of Water Sources Washed in Bali

Made Novia Indriani, *Universitas Hindu Indonesia*

<*madenovia@gmail.com*>

Abstract. Local wisdom is defined as a view of life and knowledge as well as a variety of life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs, and can be used as a handle of life because the values contained therein are very universal. Water is the most essential natural object, where water gives life to all creatures on earth. The Balinese appreciation for the important function of water can be seen from the ceremonies performed by the Balinese Hindu community. Likewise with the purified springs in Bali, it is also used as a place for self-cleaning (*melukat*). How to apply the basic concept of life values, namely *Tri Hita Karana* and how the condition of the infrastructure and facilities to support the *melukat* activity. This research uses descriptive qualitative method, by determining the sample data source by purposive sampling. Data collection is done through literature studies, surveys, observations, documentation and interviews. The result is that the purified springs in Bali have now become a religious tourism destination (*pengelukan/cleansing*) that is sought after by the Hindu community in

Bali. The concept of harmony of the relationship between humans and God, humans and humans and humans with the environment is well realized in the melukat activity. However, some supporting facilities both infrastructure and facilities around the area of the source of the sanctified spring, in some places are still minimal both in terms of quantity and quality and comfort. Besides that, it is also endeavored to have a binding regulation related to the zone or distance between the purified spring source and the surrounding community's living environment, so that the purity and purity of the purified spring area is well maintained.

Local wisdom, melukat, tri hita karana, a purified spring

Pande Wayan Suteja Neka: Culture And Preservation Of Keris Heritage In Bali

I Wayan Tagel Eddy and Sulandjari. *Universitas Udayana*

<solosulandjari@gmail.com>

Abstract. The figure of Pande Wayan Suteja is quite well known among the artists of Bali and even foreign countries, but not many people know about the dynamism in the life of this artist maestro. In fact, he played a role in developing culture and tourism in Bali, specifically in the preservation of keris heritage. One of them is the role played by Pande Wayan Suteja Neka who has the ability to teach himself in the field of Preservation of the Literature Museum and as the founder of the Neka Museum in Ubud Gianyar.

The first problem that will be discussed in this study is why does the role of Pande Wayan Suteja Neka matter in cultural dynamics and tourism in Bali? Secondly, how does his contribution of thinking in the context of preserving the keris heritage in Bali to be considered to have superior value in the field of conservation of the Literature Museum so that he is called "*Jejeneng Mpu Keris*". Third, how does his value and the broad scale and depth of effort could be seen as a way to increase the cultural potential that is characterized in Bali as a continuation and not only in Bali but also in the national circles and even in the international world.

Keywords: Pande Wayan Suteja Neka, keris, *jejeneng Mpu Keris*, Neka Museum

Customary Law Disparity With Religious Law in Indonesia's Law System

IB. Alit Yoga Maheswara, *Universitas Hindu Indonesia*

<mahaswarayoga@gmail.com>

Abstract. The Constitution of the Unitary Republic of Indonesia 1945 has clearly regulated the recognition and existence of the Customary Law community in Article 18b, Article 28i Paragraph (3) and Article 32 Paragraph (1) and (2). The recognition must be in line with the concretization of Customary Law in the Indonesian Legal system. Indonesia is inhabited by customary law communities with different beliefs and religions, but does not necessarily mean customary law can be equated with religious law. Referring to the historical context, customary law is the original law of Indonesia wherein there are only elements of religion. It can be said that the definition of Customary Law is broader in scope compared to Religious Law.

In the effort to reform the law in Indonesia, including private and public rights, it can be achieved by formulating customary habits of the society which are then forced to become customary law. The essence of customary law that can be traced and can be used as a reference is the customary habits of Indonesian people as a type that lives together as a community, meaning that humans view fellow human beings as goals, not based on profit and loss interests. In this context, peace is the goal of Customary Law, where members of the community respect the peaceful relations between them and the solution of problems is done in harmony, through compromising peace.

The separation of the terms Customary Law and Religious Law is important to separate the Law from external factors that affect objectivity and independence in the effort to achieve justice and peace while also helping to formulate Customary Law formulas that are dynamic, living and flourish in the National Law system without the need for Codification and compilation as long as it is not contrary to the values contained in Pancasila, the 1945 Constitution, does not conflict with Human Rights, and does not conflict with general legal principles recognized by civilized society.

Keyword : Law, Customary Law, Religious Law, Legal Systems, Dynamic

Customary Law In Regulating Holy Places And Holy Temple Areas

Ni Luh Made Elida Rani, *Universitas Hindu Indonesia*

<rannyelida@gmail.com>

Abstract. Customary law applies to, to regulate the interests, relationships and lives of indigenous peoples, inter-members and between members and the community as a whole. Like other legal systems, customary law is not a perfect machine. Beside the general nature, customary law also has a special nature that is strongly influenced by the character of its constituent communities. Therefore it is very difficult to declare the general powerlessness of customary law. In practice, the powerlessness of customary law lately is mainly caused by, firstly, the weakening of the autonomy of indigenous peoples, as a result of the widespread implementation of the concept of nationalism, national arrangements on the elements of indigenous peoples, both people, activities, land and legal relations, which has direct or indirect implications for the various elements, secondly, the growing demands of the needs of members of indigenous peoples, which often make them unable to participate fully in the life process of indigenous peoples, third, the entry of external elements, both people, values, and activities that difficult to reach by the nature and power of customary law.

The question of holy places and holy areas is unavoidable, in this case it must be seen from the perspective of Hinduism, especially Balinese-Hindus. A shrine is thus a temple and not another shrine. Hinduism in its sacred book (Vedas) has elaborated on what are called holy places and holy areas, mountains, lakes, *campuhan* (confluence of rivers), beaches, seas, etc. are believed to have sacred values. Therefore temples and holy places generally stand there, because in that place the people and Hindus get thoughts (revelation).

Considering the rapid development of development and Hindus who are social-religious in nature, the development activities must include the Hindus around them, starting from planning, implementing and controlling. To maintain a balance between development and shrines, shrines (temples) need to be developed to maintain harmony with their environment. Regarding the rapidity of development, it must be carried out in accordance with the established rules. In areas that are within the radius of purity of the temple there can only be buildings related to Hindu religious life, for example *pasraman* and others, for the convenience of Hindus to carry out religious activities, such as *tirtayatra* (pilgrimage), *dharma wacana* (religious speech), etc.

Keywords: Customary Law, Hinduism, Holy Place



INVITATION TO SUBMIT International Journal of Interreligious & Intercultural Studies (IJIIS)

The International Journal of Interreligious & Intercultural Studies (IJIIS) is a world-wide, peer-reviewed publication for students, academics, scientists, researchers and observers on topics surrounding religion, culture and all their interaction with social, political and economic realities, globalization, industry and other phenomena that significantly affect human lives in various parts of the world.

IJIIS expects to publish articles that investigate, critically assess and foster intellectual exchanges at the theoretical, philosophical as well as applied levels of knowledge on interreligious and intercultural matters. Its main purpose is to generate scholarly exchanges of ideas, criticisms and debates on the realities of religious life in a complex, multicultural world.

IJIIS welcomes any original research articles, scientific essays and book reviews that explore various avenues for religious cooperation, healthy interaction and conversion, as well as multi-subjective forms of participation in religious rituals and cultural festivities. IJIIS is particularly interested in articles and essays, which specifically deal with the following themes:

1. 'Baliology' or the science of Bali Hinduism, history, social, cultural, language and literature, philosophy and local wisdom, health, security, ecology, agriculture, cosmology, astrology, architecture, mythology, culinary, art, music and performances, economy, etc. It assumes a placed-based knowledge that interacts with other traditions, cultures, globalization, tourism industry, and others.
2. Hinduism in relation to other religions and beliefs around the world, including Islam, Christianity, Buddhism and indigenous beliefs.
3. Sociocultural, ethnic diversity, norms and values in the context of a globalized and digitalized world.
4. Multi-, inter- and trans-disciplinary methodologies in examining religion and culture.
5. Secular worldviews in a variety of religious and cultural-specific contexts.

please find our journal at

<https://ejournal.unhi.ac.id/index.php/ijiis>



