

THE RELATIONSHIP BETWEEN MUSLIMS AND HINDUS OF BALI IN REALIZING MODERATE EDUCATION

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Abstract. Humanity in this world started from the birth of a prophet Adam, then has other descendants who have various forms of belief and their respective foundations. Humanity consists of various shapes, colors and beliefs, especially in Indonesia itself which is very multicultural. The Indonesian state with Hindu religious beliefs has many adherents in Bali, Bali is a city that is still thick with Hinduism rituals, even so the island of Bali also has other religions, such as Islam itself, although not as many as Hindus. The value of love for one another is very much felt in Bali, so the tolerance education is so great. How come there are fewer Muslims on the island of Bali among Hindus? Then what is the relationship between the people of the two in realizing moderate education, adherents of Islam with religious followers Hinduism in Balinese Society. This type of research is literature study in literature.

Keywords: Muslims, Hindus, Moderate Education, Balinese Society

INTRODUCTION

Hinduism is the soul of the Balinese people and most of the areas where the majority are spread are Hindus. However, in parts of Bali there are also areas inhabited by non-Hindu communities. This is because the philosophy of the Balinese people is based on Tri Hita Karana. Which includes, the elements of Parahyangan, or relationship to God, Palemahan, Relationships with the natural surroundings, and Pawongan, relationships between humans. Thus, you can find Muslim residents or Muslim residents who mingle with Hinduism. The beauty of life can be enjoyed by humans, of course, there are various colors that give beauty as long as the colors that grow according to their layout support each other, so that harmony occurs. Likewise in the life of people who adhere to different religions, socio-cultural and customs, if they are able to place each in its portion there will be a form of religious harmony, harmony and peace by its people. Harmony is created by two adherents of different religions different, accordingly socio-cultural conditions Public. (Yasa: 2016, p9)

Although each community group forms its own customs, cooperation helps each other with self-awareness, mutual help, tolerance between Islamic community groups and Hindu community groups is well maintained. If there are customary activities that are heavier or larger, requiring personnel from each party, they are allowed to ask for assistance. The Islamic community can ask for help from the Hindu community if it requires a large enough force, and vice versa. Noting the existence of the 45th Constitution in Article 29 and paragraphs 1 and 2

states that the State of Indonesia is based on Belief in the One and Only God, next in verses 2 stated State guarantee independence of each resident for embrace their own religion and worship according to religion and his beliefs. Based on this article, it is further developed with the form of the Tri Harmony of Religions in Indonesia which includes the attitude of harmony among adherents known religion, between adherents religion and between every religion in Indonesia and the Government. (Yasa: 2016, p10)

The majority of the Balinese are Hindus. Bali is an island with a million attractions. I can explain that anyone who comes to Bali will definitely feel comfort and friendliness. Elizabeth Gilbert, played by Julia Roberts, eats, prays and falls in love with Bali in her film, saying that everyone has a bit of a romantic relationship in Bali. Although most of the population is touted as an island that adheres to Hinduism, but Bali itself has traces of another belief. Yes, multiculturalism on this island is undeniable. Demographically, Bali has a population of around 4 million people, with 83.5% practicing religion Hindu. The Balinese themselves refer to Muslims as *goyong* in general. The term *goyong* is very general in Bali to describe Muslims. Though, when Ramadan arrives, Hindus respect the Muslims Fasting, and when they break their customary fast *ngajot* (correct *ketupat*). Especially when I swear. People Hindus give fruit to his Muslim brothers, while the Muslims in Galungan give *ketupat* (at least woven diamonds).

One of Indonesia's main tourist destinations, Bali is famous not only because of the beach, the view beautiful nature and rice fields, but also because of its cultural traditions unique from traditional Balinese Hinduism centered on *arti* and ceremony. Bali has long been described as a cultural heritage that is continuously maintained. One of the uniqueness of this cultural heritage is its customs which are still being inherited today. Religions This is slightly different from Hindu religion practiced in India, because it experienced fundamental changes in Java before Hinduism entered Bali. One of the main features is the unification of Hindu (or Shaivism/Shivis) and Buddhist beliefs. These features are still visible today. For example, some Buddhist scriptures still play an important role in Hinduism Bali, and this island has a clergy system that includes Hindu and Buddhists. (Azhar: 2018, p1561) The theological foundations of Balinese Hinduism originated from Indian philosophy, and beliefs and animism formed the basis of various rituals. An important belief in Balinese Hinduism is that event nature is spiritually influenced.

RESEARCH METHODS

On research this is the method used is a method with a type of qualitative research and library research (Library Research), namely research conducted by carrying out a study of literature (books, scientific articles and all kinds of literature) (Sarwono: 2006, p15) search, find, read, process, and analyze data sources relevant to the research topic. The nature of this research is descriptive analytic (Purnia: 2020, p7) the data obtained from library research results are stated in the form of words regarding the exposure under study and presented in the form narrative description. In writing this article, researchers will examine various literatures regarding the concept of the good teachings of religions that are recognized in Indonesia.

RESULTS AND ANALYSIS

Religion, *azpeacemakers*, must be able to live side by side with others. Therefore, as a personal religion, it is not right to talk about peace without trying to get along with adherents of another religion. Building bridges of communication between religious adherents should not give up hope, even though there are thousands of challenges ahead. Therefore, to give a middle ground, all elements of society must be committed to achieving harmony in religious

life, namely in the very form of research depth, which of course requires patience (Ismail: 2016, p84).

According to all the religious elite, attempting to build and maintain communal harmony Religion requires the cohesiveness and unity of all elements of religious communities. Because, even though harmony in the religious community in Batu Nam Kepu Village is relatively good, there is still a potential for conflict and seeds of conflict that all parties must be aware of. After the occurrence of conflicts between religious communities, on the one hand, inter-religious relations can indeed improve due to mutual vigilance. However On the other hand, the conflict has an impact on the alienation of relations between adherents of religions. This is because the feeling of being hurt by a certain religion becomes stronger, which can give birth to new embryos and sparked other conflicts (Ismail: 2016, p85).

Religious leaders are required to set an example good at strengthening friendships and friendship, as well as cooperation in social, health, p.seduction, economy and environment. Conflict over any name in any way is completely unacceptable the life of the Indonesian nation democratic. Interactive dialogue with good intentions and positive is the way most elegant fork relieve tension and solve that problem happens between people religious. Indonesian original character is a tolerant Islam, to open, and moderate coexistence peacefully with various religions and beliefs in the midst of society, within an atmosphere of harmony. Muslims generally accept pluralism, as apart from natural law which is God's will, makes life dynamic and fruitful. Avoid Provocation and provoking the nation with issues that are irresponsible, Religious leaders must be able to provide universal human grace. p.sPeace and justice is human needs in our time. Therefore, in dealing with some cases, reconciliation can be done through the right approach either through legal and illegal channels. Disturbances and obstacles, for example, cultural approaches that are built with wisdom capital.

Representatives of religious pluralism from various religions often quote niet-Hindu figures to support their view. For example, Sukidi, a liberal supporter of pluralism religion, wrote in an article in the mass media that there are many truths, and all religions are the same, in the following paragraph: Therefore, there are many truths and religions in tradition. Nietzsche asserts that there is only one truth, rather than affirming many truths. Mahatma Gandhi declared that all religions, whether Hinduism, Buddhism, Judaism, Christianity, Islam, Zoroastrianism, etc., are true. Therefore, truth exists and exists in all religions. In Gandhi's pluralistic reasoning, religion is likened to a tree that has many branches (many) but comes from one root. One of its roots is the origin and direction of religion. So let us reiterate that pluralism religion has become God's lawn (Sunnatullah) which cannot be changed. And because of that it is also impossible for us to do nothing but accept pluralism as God's law in a positive and optimistic way (Ismail: 2016, p87).

Balinese tribe is one of the tribes of Indonesia. bBali has traditions and customs unique and unique culture. mBalinese people always maintain and maintain traditions and culture in their daily and religious lives. Inheritance Culture, traditions and religion is still strongly perceived by society in Bali to date. Even though there is a caste system in Balinese society, there is division caste Hindu-Balinese society is not as strict as Hindu society in India. The Balinese have immigrated to several Indonesian territories. One of the areas that became a place of migration for Balinese people is Lampung Province. The Balinese migrated to Lampung from 1956 to the 1990s, and finally the Balinese settled. sin Lampung and chose to live side by side with the local Lampung.

Most Balinese people adhere to Hinduism, but some also adhere to Hinduism other religions such as Islam, Catholics, Protestants, etc., however the majority of Balinese people Hindus, and Balinese people have their own way. religious life in Bali. And different from the country of origin of Hindus, India. Hindu society Bali has a very strong culture, because it has always maintained a unique heritage of worship traditions. Hindu place of worship in the form of Besakih Temple. Pradesa Temple, Subak Temple, and Seka Temple. (Sukrawati: 2019, p126)

This is also the place of the workshop dance in the Balinese Hindu community and their ancestral shrines. In society Balinese Hindus, yes the leader who is responsible for conducting religious ceremonies, especially large-scale ceremonies such as pastoral appointments.

The Balinese Hindu community is always guided on the teachings of Hinduism Which he espoused, especially in the performance of religious rituals and relationship between man and God, relationship man to man, and the relationship between man and God. human nature. Always be guided on the teachings of Hinduism. Ceremony Hindu religion based on five yadnya which means holy celebration, honest and sincere before God they are called Ida Sanghyang Widhi. (Sukrawati: 2019, p15) With lifenBalinese Hindu community full of traditional religion in religion Balinese Hindu, Balinese people have never lost their identity as a society. Of course, it's not only the Balinese who live in Bali, many peopletBali domiciled outsiderBali Island. However, the Balinese Hindu community never lost their identity as a society Balinese living abroad. Like the Balinese Hindu community scattered.

Lampung Province is located at the southern tip of Sumatra Island with the motto Sanbunirwajurai. In life socio-cultural, Lampung There are various customs in society originally. PublicLampung is divided into two groups scattered throughout Lampung. The customary group is the Community Group Lampung Sai Dharam and Community Groups Papadum. The indigenous Papadum live in the Wei Canaan district, and the rhinoceros live in the Turambawan district. Lampung society is a multicultural society with different ethnicities and religions. Religious life in Lampung begins with the role of Lampung religious leaders who have a positive view of Islam belief differences. Ethnic diversity and religion with various types of worship activities basically plays a very important role in the survival of religious people. Through Composes of different ethnic groups.

1.1 Pluralisme Religion

Formation of the Harmony ForumnReligious People (FKUB) can be proof that religious sentiment can be withnIt is easy to cause conflict and can even be raised to fight for certain goals.kReligious conflicts occur at different levels, both within the religion itself and between religions. However, dynamic social issues shown by religious conflict do not stand alone but related to some other parameters.

Pluralisme Is a challenge for religions. Hence the importance of finding common ground (convergence) religions. There are several considerations as reference framework the importance of pursuing the convergence of religions.p.sFirst, in practice, religious pluralism not completely understood by religious people so that what appears on the surface is the attitude of religious exclusivity, which feels that the only true religion is the religion he adheres to. Religions Others are accused of heresy, so they must be uprooted or their adherents change religions, because religion and its adherents are equally doomed by God. Here it is the root of the conflict begins, even though religious pluralism is not complete ensure religious harmony.kSecond, in the midst of pluralism religion, only followers of religion ascertain (exclusive) are still inclined monopoly of religious truth (truth claims) and land of safety (salvation claim). Sociologically, the demands of truth and safety demands, besides giving rise to various social conflict.politics, also raises various types of warfare between religions.

In relationship between communities and emotions Religion will form a bond primary And Group Solidarity, remember religious emotions are also basic primary ties in society and the source of social feeling, where the sense of connection is strongest. more irritable. He is hurt. Thereforethat, people's Religion easily provoked conflict on behalf of religion.

Religious harmony is feature of integration potential originating from various religions. Realizing religious harmony erp.integration potential, at least pay attention to the inhibiting and supporting factors. Some obstacles to religious harmony include: imperialism, political legacy, final fanaticism, sentimental attitude, mode of transmission which religion aggressive,

blurry religious values between religious communities, as well as the immaturity and withdrawal of the religious community itself. Indeed, because the patriarchal culture is still thick. While various factors inside support efforts to bring harmony to the people, religion values mutual cooperation, mutual respect for freedom to worship according to their religion, inter-religious cooperation, maturity, and religious openness.

By Indonesian standards, five Muslims could be considered orthodox, and according to Marison, five past Muslims would rather confront Hindu and Sasak leaders in Bali than compromise. The Balinese king who defies the rules and rebels against the masses then. Then a lot comes from this group. Differences in attitudes towards the Balinese were found among adherents of the Sasak tribe during the Telu period. There is a harmonious relationship between them and there are no problems. This may be because Islam at that time was a doctrine that combined Islam And the ancient teachings of Sasak-Boda. Another version says that Islam at that time was a blend of Islam and Hinduism. (Saloom: 2009, p79).

1.2 Harmony of Islam and Hindus in Bali

Extermination Castle Denpasar historically closely related to the existence of Muslims In Kepaon, Denpasar city. This is shown very closely communication that took place during especially those related to religion and culture. According to an article, I read that community Islam in the village Kepaon actually emerged from the wedding Raden Suryadi Ningrat With the king's daughter Execution, Ni Gustii Come on Rai. The background of the marriage was an internal dispute between King Pemecutan and King Mengui, who at that time controlled the Badung area, Denpasar in the north. Denpasar is said to have authority over land and sea when some foreigners are stranded in Sanur Beach, a beach in the east of Denpasar city. After people that washed ashore were found still alive, and about four people, they were arrested and brought to the palace at that time. The approximate palace is the eye enemy in the Dutch East Indies case who was then in power. After the prisoner was arrested and brought to Puri/Keratin, finally they kidnap him and ask who they really are and leave it stranded on the beach in Sanur Bali. One of them was their leader, the King's sona Bangkalan, with the title Raden Surya diningrat. The king back then definitely didn't immediately believe his confession, finally the king said: All right, I will forgive you, but with one conditions, if you can help us defeat King Mengui, help me fight the kingdom/Puri Mengui, I will grant all which you ask for. (Suwindia: 2012, p58)

Not long ago, Raden Bangkalan with pleasure helped the king in war against Pengi. The holders of the King of Bangkalan who were invited to Suryaningrat turned out to be very powerful, partly because they became fortune tellers, and the result of the kingdom being defeated, Strategists, etc. After the war was over, Raden Suryaningrat kept his promise to King Pemektan at that time, and finally the king's words were the king's words, so the king could not dodge at all as an extension of an order from the gods. Finally, a request for Raden Surya diningrat sent. How Surprised the king was when Suryaningrat made one wish: a child.

The The high tolerance and appreciation of the Balinese people towards the existence of the Islamic religion also reflected in a temple complex in the village of Bangli Bunutin. This temple is called Pura langgar oru Pura Dalem Jawa, because it's in a complex. In this temple there are not only many sacred buildings for the people Hindus, but also functioning buildings as a place of worship Muslims. Pura Langgar was built by the Puri Bunutin family in the 17th century to commemorate one of their ancestors who embraced Islam. In the southern part of Bali, in the complex Padang Uluwatu Temple also has a sacred building called the Queen of Mecca and a bath named Labuhan Said. to one of his Muslim wives. Likewise Sese Beach (Menwi) has a tomb reflecting mel-shaped sacred buildings, Hindu acculturation and Islam. This phenomenon is a form of respect against Prince Patty who is also known as Prince Maseptf, one of the descendants of the Kinga Mengui who adheres to

Islam and rules in Branjangan. (Suwindia: 2012, p60). In the city Denpasar, Hindu tolerance against Muslims related to the use of Puputan Badung Square for the seventh prayer on Islamic holidays. This square is located in the front yard Jagatnatha Temple, which is also used as a place for Hindus to pray and perform various religious activities. What's even more interesting, when Islamic and Hindu holidays are on the same day, each community uses this square in turn, which is used as a place for Muslims to pray together in the morning and as a place of worship for Muslims in the afternoon. Place of worship. Pray for Hindus. Another form of social solidarity shown by Hindus against Muslims in Denpasar is their participation in security parking and traffic management around several mosques in the context of Friday prayers. Another form of tolerance is the form of a special policy that is given to Muslims to perform Friday prayers in the context of Nyepi Day. Since Nyepi Day is known as the turning point of the Kaka year, Hindus then perform Brata Panni Epian, including observing the pass and not traveling. Respect for the difference that Hindus make with Balinese Islam Also reflected in culinary traditions. One type of traditional food very popular among Hindus in Bali is war. This food is commonly made from pork and usually served at traditional parties and religious ceremonies among Hindus in Bali. However, deep Balinese culinary tradition, the term war diving is also known. It means Islamic Lawar, Lawar which is made from other meats such as beef, chicken and duck, not pork. (Suwindia: 2012, p61)

1.3 Traditions of the Islamic Community and Hindus

Term wisdom local on the part it refers to wisdom Astra described locale in activating local wisdom in an effort to strengthen identity Public. Astra, all local wisdom combined with local genius, created by HG Quaritch Wales and published in the Journal of the Royal Asiatic Society In 1948 in his book "Culture Change in Greater India". I explained it was over. Common cultural characteristics shared by most people as a result of childhood experiences (all cultural characteristics shared by a society/country as a result of past experiences). (Astra: 2004, p112)

In fact, what I want to emphasize in this article is the wise personality and spirit of national identity, and as part of the local culture, part of maintaining the peace of religious life. media. As Joseph Nai expressed in Astra, the true strength of a nation has two aspects: hard power and soft power that is close to the economy and military: capability to have a desire for the country others can see from. The will of the state through its culture and ideology. Withsayaoother, local culture here is the value and that wisdom embodied in culture Bali is endemic to the traditions and activities of the Hindu community in general, especially the Islamic community where the author studies. This wisdom includes everything from physical form to ideology, shared awareness (nuyaka, mutual salit-arsa, welcome). (Astra: 2004, p117)

Muslim and Hindu communities in Pegayaman Village Have a common understanding, according to Choirul Mahfud, that they are an integral force that connects the diverse ethnicity of the two communities. From the author's point of view, this phenomenon is a local community that allows people of two religions to live side by side for hundreds of years. This is also a root of real multiculturalism according to Mahfud. Multiculturalism includes the perception of the dignity of the people living in each community with each, and every culture individuals feel responsible and valued for living with their communities, he said. (Mahfud: 2006, p75)

With regards to sensitivity, social and shared responsibility, it can be said that existing local wisdom strengthened and built together. Generational resilience young, citizen one generally, also go hand in hand with supporting nature, and class competition and conflict triggered by the problem of general politics and economics are still low in the area. Therefore It's the tension between the two citizens there isn't any. Knowledge Society about folklore. Several types of reinforcement are becoming adhesive for the existence of the two

communities. It's also very supportive. From basic understanding this knowledge, they flow into the norms of life everyday, that is its existence is increasingly obvious on a social level. For example, concepto. Menyama braya is always used differently by Muslim and Hindu communities in Pegayaman village. At the physical level, starting with mutual cooperation in religious ceremonies, weddings, even farming and harvesting. (Suwindia: 2012, p66).

Reasonnhumanism is an argument that very wise on a level the concept imitates in Pegayaman village, where the community wisely interprets Sabraya in the realm of culture and society. Therefore, even so, there are no religious reasons to act good. In religion it actually has the essence of true brotherhood.aReligion is the keeper of the value of the problem, so that people's beliefs work according to everyone's expectations. At the level of social practice, Samama Brayana's expression usually applies to social practice. At one point, the authors saw lots of people in the village and found that they were working hand in hand to repair the roof. Incidentally it is an old house. Some lift the tiles, while others mix the cement mortar. They are members of both religions, not just Hindu and Islamic families, and everyone is eating as the event nears its end. (Suwindia: 2012, p67).

Traditionally, society Bali is actually a people active agrarian everyday and is very close with nature. Nature isha good teacher for the community, a real example is the flow pattern the water that is maintained in Slaveling Village is always writhing, and the bottom of Mount Agung's moat is also writhing. Although the concept of canal openings for farmers is not specifically shown to tourists, very beautiful terracing becomes special attraction for traveler. Compared to Pegayaman and Pemogan, Budakeling is located next door east of Mount Agung Has a amazing panoramic advantage. As soon as you enter the village, you can still feel the condition of the agrarian society here. Paddy fields and paddy fields still dominate.

The presence of Balinese Islam which is widespread regionally in Bali actually has many similarities with the Balinese Hindu community in Baliagenerally. They always have each other cooperate with each other, interact and each other appreciate the variety of opportunities that exist. Hajj TraditionAl Pegayaman and Wayang Aliad Budakeling are not without reason in practice. Like the Islamic community in Budakeling Village, Karangasem Regency, the chapels always work together. Statement of Hajj Ali In Pegayaman village thatta mosque architect in Pegayaman village Hindus but consider Islamic treasures desired by society.

The factor of unity and affiliation is key to the mutual relationship between these two communities, without suspicion or prejudice, especially in the case of the recent negative messages in the mass media. Background Ancestors and hard times that they experienced together turns out to be the relationship between Islamdand Hindus in Budaklin. When celebrating Maulud Nabi, Muslims hold a grand celebration in the area. Uma slaughtered cows and goats, these cows and goats were orphaned land all citizens. Ink Opportunity, Muslimsjalso cheering on its Muslim citizens or giving Doman, a citizen of India. This shows how natural the relationship they have been for so far, there is no denying that this is a strong relationship that is not fragile or prone to social conflict so far.

The same thing also happened to the relationship that existed between Muslim and Hindu communities in the villages studied by the author. Collaboration and brotherhood are established because all of them have mutual trust which strengthens the strong relationship there is. Trust There strengthens cooperation in each network of organizations formed in society.oTherefore, the atmosphere in the village will not be shaken by the information coming from outside, with the intention to destroy the relationship that has existed so far.

Form of interaction social cooperation can bea(cooperation), competition (competition) even conflict or conflict. A dispute can find a solution. Maybe the deal is just accepted for a while, that's called accommodation, and it means that both parties are not necessarily completely satisfied. The collaborative process involves two or more individuals or groups

who consciously unite activities for the common good or Common goals to achieve. together. Combined activities are pretty regular and may or may not be the same. WhichgThe first is typical of traditional society and the last is modern society. Cooperation, that is necessary for the survival of any society, can be a goal itself or means of something else. The organic world is also characterized by a certain degree of cooperation. Groups working together usually need to release some of their autonomy. As an ethical and social norm, cooperation has dominated almost all major religious and philosophical systems of the world. (Muhtar: 2019, p59)

Community existence Bali in the preservation of uniqueness and its cultural nobility is a creation of cultural treasures which of course have existed since hundreds of years ago and may not be new. People's daily life in Bali, which always displays colors of local culture, shows that a trip to Bali has gone through a long historical path with the discovery of various archeology in various areas in Bali. This proves that long trip to Bali island. Bali coincides with other Regions and the archipelago islands together. Then what are the elements that make Bali Taksu (a magical power that can captivate many people) that makes other people make Bali a reality that is different from other realities in the world? In fact, local culture Ancient Bali clashes at first with the Javanese Hindu Majapahit culture, who immigrated to Bali from the sultanate Demak around the 14th century because of the urgency of the development of Islam. (Fahham: 2018, p70)

The rejection of the Balinese people then gave rise to various resistances in various parts of Bali. Slowly but surely, under the adaptation and cultural adaptation efforts of both parties, Bali managed to find and create a model culture in accordance with the mentality of the people. Adaptation wayland these adaptations in turn shape society and Balinese culture which has been passed down so far is unique and distinctive, that is, it can absorb elements of Agung culture (Hinduism and Javanese Majapahit), but also has a strong local Balinese color. Even Clifford Geertz stated that philosophical concepts that were limited to Javanese in the past have now become cultural practices in Balinese social life.

At the same time, the existence of Balinese Muslims Began in the 13th century AD in the era of the Gelgel kingdom led by Dalem Ketut Ngelesir (1380-1460). The attack on the Islamic Kingdom of Denmark around 1518. Following this incident, gradually many Majapahit princes declared themselves to be followers of Islam. Because of this fact, religious leaders (Hinduism and Buddhism), royal officials (state officials) and/or princes who do not want to accept Islam asi choose a new religion and civilization to move to various other areas in Java incl kaBali. In Jembrana and Bali there are literary verses which are basically used as the motto of the Indonesian state symbol. In other words, Bhineka Tunggal Ika Tan Hana Dharma Mangrwa. From this God-truth it can be understood that Jembrana people can live side by side with adherents of other religions, such as: By not making differences a barrier to interaction, such as Islam, Christianity and Buddhism. In the Jembrana community, the Meyamabraya philosophy is also known, namely brotherhood which is actually implemented in the life of religious communities in Jembrana. (Fahham: 2018, p71)

1.4 Organizational Existence Social in Strengthening Life Between religions in Bali

Islamic Community and Balinese Hinduism, in fact, for hundreds years have built civilization as a new religion that advocates genuine respect for the human kin. Therefore, in the village where the research was conducted, the authors indicated a place, as well as a social organization, so that the two residents could interact regardless of their appearance or religion. In Knit's view, your religion is your right and your way. For me, my religion does not ignore other people's religion. Regarding inter-religious life, Bali actually has a forum called Forum for Harmony Between Religious People. Several forum founders This is actually no stranger to the author. This is because the author at the time the forum was founded was the first person to represent a Hindu youth organization. The Bali Religious Harmony Forum is located in

Bedugul, Bali by the Governor of Bali at that time, Drs. Dewa Madee Weights. The formation of this forum is not for making harmony as a product of politics, but to promote the diversity that exists in Bali, so that there is a forum to gather regularly and share roles and tasks and obligations in life religion in Bali. Lots of decisions and unified views formed within this activity, Islamic Envoy, Hindus, Christians, Catholics and Buddhists always explain the importance of inter-life religious people to meet and communicate with each other, because they all realize that communication is within them. The most appropriate way to establish harmony between groups, no matter where. Communities of different religions often have various disputes, but good communication management will not cause differences of opinion, but will only lead to divisions. (Suwindia: 2012, p70)

From observation the author can take several solutions, such as a religious symbol, tomb trouble, trouble worship, and so on. The meaning of harmony doesn't mean there doesn't exist tension, controversy, or conspiracy. But this is all based on awareness, not pride or anger. Actually there are many aspects in the context of local and organizational tradition. For example, in the village of Budakering, the Subak people and those working as farmers have always been organized despite their modern form. They organized themselves as members of Sekar, such as Sekar Panen Padi and Sekar Arap Baru. In this organization, there is no visible difference that barriers beliefs, including problems with religion. Cultivator, professional farmer, away from hustle and bustle, and a lot who find their birth and life frustrating. That is, they live there, own the flow, and regulate it.

In general, Balinese life is always filled with traditional Balinese cultural activities which are closely related with Hinduism. Hindu religion provides encouragement for the development of customs and culture in Bali. It is said that the basic concept of Hinduism has three frames: theological foundation, foundation aesthetics, and Tattva, ethics, and rituals, which are interpreted as the basis of religious rituals. The Lansan religious ceremony in Bali creates various kinds of artistic creativity for its citizens. Starting from a family art activity, Banjar Hall aims for the international community, even in larger circles. Various activities that support religious ceremonies then develop, because not only for ritual purposes, artistic activities are divided into art for sacred religious interests, art activities that function as art in humanitarian activities, and pure art created for religious purposes. publishing in the entertainment industry. It is the basis of many traditional arts in Bali. Apart from that, the mass organizations in Bali are not entirely for religious purposes, there are also many groups that are active in this field agricultural and labor groups harvest. Each community set has a deal and the traditions of the group itself, these agreements and traditions are short-term in nature, not as large as formal organizations in society. In traditional Balinese subak, subak too was equipped with a responsible governing structure and arranged transportation organizations in the field. There are also people appointed as Baijiase or Subak heads, some are appointed as extractors, clerks, and some become casinos or accomplices, who are tasked with disseminating information as soldiers, including assisting Baijiase in communicating with them. member. Subak in Budaklin Village also has members like that, but for some people don't really see this is a formal matter rather it is normal to carry out activities in the field. The implementation of Subak in Bali has also attracted the attention of the local government, the maintenance of all irrigation channels is always assisted by the Ministry of Public Works, so that almost all rivers are assisted in the form of rivers equipped with River stone. (Suwindia: 2012, p72)

The development of the life of rice farmers today is slightly different from the dynamics subak in ancient times. The limited supply of water and the increasingly unmet price of seeds makes it difficult for rice farmers. Government decisions that are still lagging behind in protecting the interests of farmers always raise complaints in almost all the villages where the writer is. Most people believe that currently agriculture is not a promising sector for human life.

1.5 Relations between Islam and Hinduism in Balinese Culture

Like the motto *Bhinneka Tunggal Ika* that must be known on the island, the meaning of *Bhinneka Tunggal Ika* Different but still one, but the diversity of Indonesia itself does not only mean different nations, races and religions, but also means different people. From the simple to the most complex, Bali is one of many islands with various cultures. Muslims are one of the largest religious minorities in Bali. The first large-scale studies of Bali and Islam began in the 1990s. The work of Adrian Vickers (1987) led to early research on Islamic-based ethnographic fieldwork in Bali. Referring to the data that Muslims are the largest ethnic minority in Bali, proving that ethnic minorities and the majority community live together.

Visit a Muslim village in Bali like Pegayamann(Buleleng), Palasari, Loan and Yeh Sumbul (Jembrana) and Nyuling (Karangasem) or the Muslim village in Kapaon Badung. Life there is like life in Bali one generally, only the place of worship that differentiates. Muslims continue to use Balinese traditional symbols such as Subak, Seka and Banjar. In fact, the names that are characteristic of Bali, such as Wayan, Nyoman, Nengah, Ketut, are still maintained, for example Kampung Kapaon Muslims in Badung. According to the story, the population of Kapaon village consists of Javanese soldiers or Kawula from Sasak and Bugis from various Islamic countries brought by the kings of Buleleng, Badung and Karangasem during the Balinese kingdom. The Muslims in Kapaon are descendants of Bugis soldiers. The village where they live now is a gift from the King of Klungkung. Relations between Kapaon Muslims and the area around Puri (palace) are still well established. In fact, every 10 days of Ramadan, Muslims in Kapaon, Pemogan, South Denpasar always maintain the tradition of eating together or "megibung" at the Al Muhajirin Mosque. This hereditary tradition is an activity regularly to increase the sense of friendship between residents and increase value of worship in this holy month. The activities are just gathering and enjoying dinner prepared by the residents in turns because they are served alternately, the menu is of course varied.

Similar traditions have been passed down from generation to generation since Islam enters Bali since the days of empire more than 500 years ago. A number of other areas embraced Islam, for example in Pegayaman, then in Denpasar, Muslim communities can also be found on Serangan island and Javanese Village. The villages of Kapaon and Serangan are inhabited by native Bugi people. They live in harmony and peace, even though they are Hindus. In fact, they still maintain the values of Islamic tradition in general. Moreover, the existence of the Muslim community in Bali is marked by the existence of a mosque in their village environment. Where, in the homes of Muslim residents, there is no place for sacrifices in front of the house. These villages are just a small sample of how Hindu communities were in the past and Muslims and other religions can coexist on the island of Bali. The Balinese themselves usually refer to Muslims as *divers*. The term "diver" is very common in Bali to refer to Muslims. In fact, when Ramadan arrives, Hindus respect Muslims who are fasting, and when they break their fast there is *ngejot* (correct rhombus). Especially when I swear. Hindus give fruit to their Muslim brothers, while Muslims in Galungan give *ketupat* (at least woven diamonds).

Traditionally, Balinese people are actually people in agriculture, and activity everyday is very close to nature. Nature is a teacher very good for society. One of a visible example is the pattern of the water flow of Budak Ring village which is always winding, because of the groove at the base of Mount Agung as well meandering. The concept of farmers building canals has not been specifically presented to tourists, but the expanses of rice fields that look beautiful have turned out to be a charm for tourists. Located next door to Mount Agung, Budakering has the advantage of a very amazing panorama when compared to Pegayaman and Pemogan. Upon arriving at the village, the situation of the agrarian society in the area was still really felt. Paddy fields and paddy fields are still dominant.

The presence of Balinese Islam which is widespread regionally in Bali actually has a lot in common with the Balinese Hindu community in general. They always have each other cooperate with each other interact and each other appreciate in variety the opportunities exist. The tradition of Haji Ali Pegayaman and Wayang Alias Budakering is not without reason in practice. Like the Islamic community in Budakeling Village, Karangasem Regency, the chapels always work together. Statement of Hajj Ali In Pegayaman village that the architect of the mosque in Pegayaman village is Hindu but considers Islamic treasures to be desired by the community.

The factor of unity and affiliation is key to the mutual relationship between these two communities, without suspicion or prejudice, especially in the case of the recent negative messages in the mass media. Ancestral background and hard times that they experienced together give a positive response in cooperation and efforts to strengthen Islamic relations and Hindus in Budaklin. When celebrating Maulud Nabi, Muslims hold a grand celebration in the area. Uma slaughtered cows and goats, these cows and goats are orphans and all inhabitant. On that occasion, Muslims also cheered on their Muslim citizens or gave Doman, a citizen of India. This shows how natural their relationship has been, there is no denying that this is a strong relationship that is not fragile or vulnerable. current social conflict.

Even though each community group forms its own customs, cooperation helps each other with self-awareness, mutual help, tolerance between Islamic community groups and Hindu community groups is maintained properly. If there are customary activities that are heavier or larger, and require personnel on each side, they are allowed to ask for help. The Islamic community can ask for help from the Hindu community if it requires a large enough force, and vice versa. (Yasa: 2016, p10)

1.6 Religious Relations in Bali in Realizing Moderate Education

The word "moderate" comes from English, moderate. In Merriam Webster's Unabridged Dictionary, the word moderate is an adjective and is defined as: (1) avoiding extremes of behavior (2) tending to the mean or average (3) not violent or rigorous (4) of or relating to a political or social philosophy or program that avoids extreme measures and violent or partisan tactics. Thus, in short, moderate means "middle", does not behave in extreme ways, is non-violent. Moderate has a close relationship with tolerance which means flexible, adaptive and easy to get along with. The opposite of the word moderate is extreme, which literally means going beyond the limits of moderation and far from being balanced. In the context of Islamic thought, the word moderate is often interpreted as a "middle way". (Nasrowi: 2021, p71)

Azymardi Azra views Indonesian Islam as Islam "with a smiling face" which is full of peace and moderation, so that there are no problems with modernity, democracy, human rights and other tendencies in the modern world. However, can Indonesia's moderate Islamic character be maintained today? It all depends on the adherents of this religion. This is where the need to strengthen moderate Islam through education, both formal, informal and non-formal. (Prasetiawati: 2017, p527)

1.7 Basic Moderate Education in Indonesia

One of the ways taken by the Indonesian government in forming moderate Muslim citizens through education is through determining the basis and function of education that applies nationally. The government carries out these activities in the form of laws (UU) or government regulations (PP) regarding education. This is a strategic step considering that the Education Law or PP, in particular the National Education System Law, is a guideline and juridical guide in carrying out all educational activities in Indonesia.

The National Education System Law, both the National Education System Law No. 2 of 1989 and the National Education System Law No. 20 of 2003, states that national education in Indonesia is carried out based on Pancasila and the 1945 Constitution. (No. 20 of 2003) This shows that the direction and objectives of all educational activities in Indonesia, regardless of the type and level, must be carried out based on Pancasila and the 1945 Constitution. These two foundations of the Indonesian state can be said to be the government's efforts to instill a moderate attitude in all Indonesian citizens through education. Meanwhile, in the Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education which is an explanation of the National Education System Law number 20 of 2003 it is stated regarding the function of moderate religious education, "religious education functions to form Indonesian people who believe and fear God Almighty. One has noble character and is able to maintain peace and harmony in inter- and inter-religious relations." (Republic of Indonesia Government Regulation Number 55 of 2007)

1.8 Pancasila as Compulsory Education in Schools

Why is it hoped that the field of Pancasila and Citizenship studies will create moderate Muslims? The answer lies in the contents of the field of study which are designed to instill the ideology of Pancasila and a sense of love for the motherland as well as being a good citizen. As an example of the *ngejot* tradition in Bali, *Ngejot* is a tradition of visiting each other and giving food to each other that is carried out by religious communities in Bali on Valentine's Day. their respective highways. For example, on Eid al-Fitr, Muslims give *opor ayam* or *ketupat* dishes to neighbors or colleagues who are Hindu, on the other hand, during *Galungan*, Hindus give fruits or dry food that are halal to Muslims. (Baharun: 2018, p4) In the elucidation of the National Education System Law it is stated that: (the National Education System Law no 20 of 2003).

"Pancasila education directs attention to the morals that are expected to be realized in everyday life, namely behavior that radiates faith and piety towards God Almighty in a society consisting of various religious groups, behavior that is just and civilized humanity, behavior that supports unity nation in a society with diverse cultures and diverse interests, behavior that supports the people that prioritizes common interests over individual and group interests so that differences in thoughts, opinions or interests are resolved through deliberation and consensus, as well as behavior that supports efforts to realize social justice for all Indonesian people."

1.9 Cultivating an Attitude of Islamic Moderation for Students in Bali

Islam is the last heavenly religion revealed by Allah SWT through the Prophet Muhammad SAW, Islam is perceived to contain moderate teachings in it. It is mentioned in the verses of the Al-Quran that Muslims are referred to as *Ummah Wasthan*, namely moderate people who are neither extreme right nor extreme left, as in QS. Al-Baqarah: 143, as follows;

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

"Similarly, I created all of you as moderate people so that they will be witnesses to mankind and so that the Apostles will be witnesses for you all"

Wasatiyyah means a middle way or balance between two different or opposite things, such as the balance between the spirit and the body, between the world and the hereafter, between individuals and society, between ideals and reality, between the new and the old, between 'aql and naql, between science and charity, between usûl and furû, between means and goals, between optimists and pessimists and so on. The middle way between two different things, for example between A and B contains two meanings. First, it means neither A nor B, for example the Islamic concept of understanding is a middle way between liberalism and conservatives. This means that Islam is neither conservative nor liberal. Second, it means not only A and not only B, for example Islam is between the spiritual and the physical Meaning. (Rusmayani: 2018, p790).

As for the inculcation of religious values that must be instilled in students include: 1) Faith values, 2) Worship values, and 3) Moral values, there are several foundations in moral education that need to be applied, including a) Instilling trust in the child's soul, which includes believing in oneself, believing in others, especially with education, and believing that humans are responsible for their actions and behavior. He also has ideals and enthusiasm, b) Instills a sense of love and compassion for others, family members and other people, c) Makes children aware that moral values arise from within humans, and not from rules and laws . Because morals are the values that distinguish humans from animals. d) Instill sensitive feelings in children. (Rusmayani: 2018, p790).

CONCLUSION

Pattern peculiarity interaction between Muslims And Hinduism can form internal and external tolerance when dealing with the actual formation of inter-religious harmony. The existence of the cooperative model as a manifestation of the spirit of reunification, coupled with the presence of a family background, increasingly shows its uniqueness. Many daily activities of Muslims and Hindus, in this regard social problems, are always regular. The foundation of kinship culture, art and language is a strong foundation of interaction Islam-Hinduism in Bali. Culture Bali is the glue that connects village community interactions with everyday life.

In short, moderate means "middle", does not behave in extremes, is non-violent. Moderate has a close relationship with tolerance which means flexible, adaptive and easy to get along with. Basic Moderate Education in Indonesia, National Education System Law no 2 of 1989 chapter II article 2, and National Education System Law no 20 of 2003 chapter I article 1 and Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education, chapter II article 2. Pancasila as Compulsory Education in Schools, Elucidation of article 37 of the National Education System Law no 20 of 2003; Pancasila education directs attention to the morals that are expected to be realized in everyday life. Cultivating an Attitude of Islamic Moderation for Students in Bali, Islam is the last heavenly religion revealed by Allah SWT through the Prophet Muhammad SAW, Islam is perceived to contain moderate teachings in it. Mentioned in the verses of the Al-Quran, Muslims are referred to as Ummah Washthan, namely moderate people who are neither extreme right nor extreme left.

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