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STRATEGY OF HINDU INSTITUTIONS IN MAINTAINING RELIGIOUS HARMONY IN HINDU COMMUNITIES IN OUTSKIRTS AREAS

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Abstract

This study aims to analyze the institutional strategy of Hindus in maintaining religious harmony in Hindu communities in rural areas, namely in Keraning hamlet, central Lombok regency. This phenomenon is related to the occurrence of cultural contact with the dominant society, which tends to cause social disharmony, which has implications for the tendency for interreligious conflict to occur. This research was designed in a qualitative interpretive method to reveal the actions of Hindu institutions in strengthening the religious awareness of Hindus in the research location. The results of this study found that (1) the institutional strategy of Hindus in maintaining harmony at the research location was to provide strengthen of religious foundations of Hindus through practices of the development of people to increase religious awareness. (2) empowering personnel in the management of Parisada Hindu Dharma Indonesia (PHDI), which is an assembly of Hindus in central Lombok Regency. (3) Collaborating with the Forum for Religious Harmony (FKUB) in fostering religious harmony. The implication of the results of this research is to strengthen the awareness of Hindus to maintain harmony in the midst of a plurality of people living in outskirts areas. The recommendations put forward based on the results of this study are for Hindu institutions to carry out intensive and scheduled training to strengthen people's awareness so that they respect each other in every action they take.

Keywords: strategy, Hindu institutions, harmony, outskirts areas

I. Introduction

Conflicts in the name of religion in Indonesian society cannot be denied. This phenomenon is indicated by a number of cases that have occurred in a number of regions in Indonesia with various trigger backgrounds. Conflicts that have led to violence in the name of religion can be seen in a number of cases that have emerged in Indonesia. The conflicts that occurred have had a serious impact on people's lives. The Bali bombing incident is one of the cases in which religion is the background trigger. Referring to Zakariah (2022) that the Bali bombing occurred as part of a conflict that occurred within Jemaah Islamiah, so the Bali bombing incident erupted. The conflict events that occurred in Poso, as revealed by Alganih (2016) that historically the conflicts that occurred in Poso had implications for the socioeconomic system of society. The conflicts that occurred in Ambon and Sambas refer to (Alqadrie, 1999) have had a serious sociological impact, so a number of people experienced serious breakdowns in social relations. Referring to Dewi (2012) that conflict and disintegration in the lives of Indonesian people often occur. The conflict that occurs is associated with the diversity that exists in society.

The conflicts that occurred in the Central Lombok region related to the implementation of Hinduism occurred in the demolition of the Sanggah as a Hindu holy place in the family environment, the destruction of the Sangkareang Temple as a Hindu holy place, and a number of other cases indicating social disharmony (Widana, 2013). The events of conflict and violence briefly described above certainly had more negative impacts than positive impacts. Events of conflict and violence can be overcome by building an early warning system through a number of

strategies. One of the early alert systems that can be pursued is by empowering existing institutions in society according to their functionalization. Ardana et al. (2019) see that religious institutions owned by religious communities can be empowered to assist in making people aware of the importance of living in harmony with one another. Gunawan (2011) focuses more on non-formal educational institutions owned by the Hindu community in the form of *pasraman* as institutions that need to be empowered to realize the inculcation of tolerant values. Widana (2022) positions a Hindu institution in the form of Parisada Hindu Dharma Indonesia (PHDI) as a Hindu religious institution that has an important role in increasing awareness of the Hindu community in understanding religious teachings and, at the same time as an institution that helps instill awareness to live in harmony with others. In this regard, Affandi (2012) revealed that creating harmony in diversity within the framework of inter-religious harmony, it can be seen from the perspective of peace construction theory. In line with that, Wirawan & Widana (2020) argue that relationships that can be built by adherents of different religions can be built based on togetherness in carrying out rituals, such as in carrying out the *memarek* tradition in Bebek which involves Muslims, Hindus, and Buddhists. These social relations create multicultural awareness through the implementation of customary traditions.

Starting from the phenomenon above, this study focuses on the strategic aspects implemented by Hindu institutions in instilling awareness to live in harmony with others, both internally among Hindus and externally with communities of other religions. The Hindu institutional strategy that is the focus of this research is in Keraning Hamlet, Jonggat Subdistrict, Central Lombok Regency. The Hindu community in that location is categorized as a group of people with a minority position in terms of numbers. Residents in the Dusun Keraning area are more dominant as adherents of Islam. The position of Hindus as a minority group living on the outskirts of the region still maintains their Hindu religious identity and, at the same time, their cultural identity. Hindus in this location must adapt themselves to Islamic community groups and adherents of other religions in order to create a harmonious life. In this regard, Hindu institutions have a very important role in building awareness so that social relations that occur in the region can still be maintained. According to Saputri (2019) that Hindu institutions, such as Wanita Hindu Dharma Indonesia (WHDI), namely a women's organization whose members are all Hindus, have a role that is very important in fostering Hindus, especially among Hindu women. Surpi (2017) emphasized that Hindu institutions in modern *Gurukula* have a responsibility to improve human resources. Guiding Hindus through informal institutions is emphasized by Sudarsana (2018) that through institutions, the family can be empowered in order to strengthen the understanding and implementation of Hinduism so as to be able to overcome religious conversions.

In synergy with the above phenomenon, in order to maintain harmony in a pluralistic society in the Keraning Hamlet area as one of the suburban areas, the active role of Hindu institutions is needed. Hindu institutions in Lombok Regency have a number of institutions concerned with the development of Hindus, both formal and non-formal. The coaching is a strategy to instill awareness of Hindus to live side by side with adherents of other religions so that they can live side by side in an atmosphere of harmony. This research seeks to examine the strategies adopted by Hindu institutions in increasing awareness to live in mutual respect amidst an increasing plurality of societies. The Hindu institutional strategy in instilling awareness to live with mutual respect is concentrated on the outskirts, namely the Hindu community in Keraning Hamlet, Jonggat Subdistrict, and Central Lombok Regency.

II. Methods

This research was designed in the type of qualitative interpretive research. The data collected according to the data collection technique was then analyzed using the established analytical techniques. The results of data analysis are then presented in descriptive form through text, words, expressions, opinions, and ideas from data sources in accordance with the urgency of this research. In terms of implementation, this research is field research. This research uses case studies to uncover phenomena that occur in people's lives at the research location. Case studies are applied to identify problems related to the strategies used to raise awareness of the Hindu community to always live in harmony, both internally with Hindus and with adherents of different religions. According to Yin (2004) that case studies provide an opportunity for researchers to defend the meanings of the events experienced in life.

The type of data needed according to the urgency of this research is in the form of qualitative data. This study also uses data in the form of numbers in order to support the validity of the research. The qualitative data needed in this study are in the form of expressions, words, ideas or ideas, opinions, and notes relating to the problem under study. Qualitative data sources, with reference to Suprayogo and Tobroni (2001), place data sources as subjects who have an important position. Consequently, the accuracy of choosing and determining data sources determines the richness of the data obtained.

The data sources of this research consist of two, namely primary data sources and secondary sources. Primary data sources were obtained directly from informants and social-religious activities. Data obtained from informants through interviews assisted by interview guidelines and direct observation in the field to record data that can be directly observed. Secondary data sources are obtained indirectly from primary sources but obtained through document studies which include archives from various agencies, statistical data, and monographs. The secondary data is data that escapes the observation of researchers and also cannot be obtained from informants. The informant determination technique was purposive according to the research objectives. Purposive techniques, according to Rukin (2019), are used in qualitative research to determine which informants are used as data sources. The selected informants in this study are presented in the following table.

Table 1. Research Informant Data

No.	Name of Informant	Occupation	Address
1	I Gusti Ngurah Mandia	Member of FKUB Central Lombok Regency	Praya City, Central Lombok Regency
2	I Gusti Ayu Putri Wirantari	Non-PNS Extension workers	Praya City, Central Lombok Regency
3	Ida Wayan Oka Santosa	Member of FKUB West Nusa Tenggara Province	Mataram City, West Nusa Tenggara
4	Landep	Village Secretary of Ubung	Ubung Village, Praya City, Central Lombok Regency
5	Gde Suryawan	Non-PNS Extension workers	Mataram City, West Nusa Tenggara
6	Made Berata	Non-PNS Extension workers	Mataram City, West Nusa Tenggara
7	I Komang Diarsa	PHDI Jonggat Subdistrict	Jonggat Subdistrict, Praya

			City, Central Lombok Regency
8	Nyoman Murti Yogi	Head of Keraning Hamlet	Keraning Hamlet, Jonggat Subdistrict, Praya City, Central Lombok Regency
9	Nyoman Heryadi	Head of Youth Keraning Hamlet	Keraning Hamlet, Jonggat Subdistrict, Praya City, Central Lombok Regency
10	I Made Mustra	Community Leader of Keraning	Keraning Hamlet, Jonggat Subdistrict, Praya City, Central Lombok Regency
11	I Komang Restu Sosiawan	Head of PHDI Central Lombok Regency	Leneng, Praya City, Central Lombok Regency
12	Ni Ketut Mayoni	Head of WHDI Central Lombok Regency	Praya City, Central Lombok Regency

Data were collected through three types, namely observation, interviews, and document study. Researchers involve themselves in making observations, especially in relation to activities that are full of signs, and at the same time, accommodate the interests of the groups at the research location. Observations are focused on the events needed in this research, especially regarding the focus of research. The researcher made observations in the field using observation notes to record important events related to the focus of the research, such as when the guidance of Hindus was carried out by PHDI, WHDI, non-PNS extension workers, and also religious leaders.⁷

This study uses unstructured interview techniques in order to explore the data in this study. The unstructured interview technique is very effective in gathering data in depth because it is based on the reason that the relationship between the researcher and the informant can be maintained. The application of interview techniques in the field is by asking several questions according to the interview guidelines prepared by the researcher. The interview guide is in nature as the main questions given to the informants. Based on their nature, unstructured interviews in collecting data in the field are not limited by interview guidelines but are freer in asking questions to informants.¹

This study uses document studies as a secondary data source. Source documents used in this study include documents in the form of archives from various agencies, literature, journals, statistics, and other relevant references. The applying technique of document studies in the field is to analyze the deepest data in reference sources obtained from government institutions and from other institutions that support research data. Secondary data obtained from documentary sources were then analyzed according to the data analysis technique used. Referring to Pujaastawa (2016), in qualitative research, interview techniques, observation, and other techniques as data collection techniques complement one another.

III. Results and Discussion

3.1 Non-PNS Extension Workers Strategy

Guidance for Hindus in Central Lombok Regency, according to observational data in the field, shows an increase, especially with the government's attention to providing non-Civil Servants (non-PNS) extension workers. These non-PNS extension workers have a very strategic

role in helping to provide guidance to Hindus in understanding and simultaneously increasing *sradha* (belief) and *bhakti* (worship) before Ida Sang Hyang Widhi Wasa (God Almighty). According to (Santiawan, 2020) that non-PNS extension workers have a very important function in fostering Hindus. During the Covid-19 Pandemic, non-PNS extension workers had to adapt counseling strategies to assist Hindus in increasing their understanding of Hindu religious teachings and also implementing Hindu religious teachings but avoided exposure to the Covid-19 Pandemic. In relation to the coaching of Hindus by non-PNS extension workers, Harnika (2021) revealed that in *dharma* development, non-PNS extension workers have a very important role because those who are classified as *dharma* still really need coaching so they can understand the teachings of Hinduism so they can implement them.

Table 2 Distribution of Non-PNS Extension Workers in Central Lombok Subdistrict

No.	Wilayah	Nama Penyuluh	Keterangan
1	Jonggat Subdistrict	Eka Suci Arini	Active
2	Jonggat Subdistrict	I Made Berata, S, Pd	Active
3	Jonggat Subdistrict	I Nyoman Jajus Artana	Active
4	Praya Subdistrict	Gusti Putri Wirantari, S, Pd	Active
5	Jonggat Subdistrict	I Gde Suryawan S, Sos	Active
6	Praya Subdistrict	Bagus Kusuma Putra, SE, MM	Active
7	Mantang Subdistrict	I Gde Putra Sentana, S, Pd.	Active

The data presented in **Table 2** above implies the distribution of placement of non-PNS extension workers in the Central Lombok Subdistrict. This distribution is based on the consideration that the population of Hindus is distributed in a number of areas so that the placement of non-PNS extension workers is adjusted to the population level of Hindus in the area concerned. According to Santiawan (2020), the existence of non-PNS extension workers in each region is the spearhead in providing counseling to the assigned areas. With regard to the distribution of extension workers in the context of providing improved counseling services, Dwipayana (2020) stated that during the Covid-19 Pandemic, extension workers were still carrying out outreach activities by adapting to health protocols. This phenomenon is carried out by using online media in conducting counseling so that exposure to the Covid-19 Pandemic can be overcome.

The non-PNS extension workers who provide counseling to Hindus in Keraning Hamlet use methods that are appropriate to the situation and conditions in the field. The *Dharma Wacana* method, based on the results of field observations, is applied when providing counseling when there is a Hindu ceremony in the form of *pujawali* in the temple. The *dharma Tula* method is carried out when there are spiritual cleansing activities that require discussion of Hinduism. The method most often used is *dharma wacana* because the implementation coincides with the *pujawali* ceremony at the temple so that many Hindus can attend to participate in it. Referring to Siswadi (2019) that *dharma* discourse is a lecture method given to Hindus in order to increase insight into religion among Hindus. Referring to Gunada (2021) that in counseling using *dharma Tula* as one of the models, an in-depth discussion of the Hindu religion is carried out. This method is also used as a method in learning Hinduism.

With regard to the above phenomenon, I, Gede Suryawan (an informant in an interview on March 24, 2022), explained that there were a few obstacles he faced considering that the distance was a bit time-consuming, but with a solid team, everything could be overcome. Financially it is actually small, but here religious people, especially Hindus, know the term *ayah* so that in carrying out their duties, they are sincere and sincere so as to encourage enthusiasm. I, Gede Suryawan (an informant), further said that the programs from the supervisors were combined so that they complement each other in carrying out their duties. Implementation every afternoon at 16.00-18.00 so far; when asked about the community's response to extension workers, both religious leaders, community leaders, and traditional leaders, the response was very good. I, Gede Suryawan (an informant), hopes to always maintain cohesiveness with one another, religion can be carried out properly, and that harmony is maintained both internally and externally.

Based on the narration of the informant above, while carrying out the task, even though there were a few obstacles, everything was overcome thanks to the good cooperation carried out with his friends as a non-PNS extension workers team, the younger generation as the foundation of the family. Seeing from the very minimal rewards of only one million *rupiahs* (Indonesian currency). A month, because of the enthusiasm of the extension workers and the enthusiastic community, everything can go well. Extension officers are seen as having more value than society, so extension workers need to fortify themselves with knowledge, especially Hinduism.

In line with the above, Gusti Putri Wirantari (an informant in an interview on April 23, 2022) as a non-PNS extension worker in Central Lombok Regency said that the function of the religious instructor; as education (providing coaching), advocacy (providing protection, providing further information, innovating more towards changes regarding creative people. From the above, there is also support from the government, and we are extension workers; before practice, we must know the area or environment we are fostering. What is it like, and how? What's going on in that Hamlet? Even though Praya, as a Non-PNS extension worker always active in assisting other extension workers, bearing in mind that cooperation in various matters is very necessary. We are looking for experts so that our presence as extension workers can be proud of.

Based on the narrative above, there is a very important event, namely how solid and hard work was carried out by the instructor; through solid cooperation the deficiencies can be overcome as exemplified by the extensionist who is not a *mewirama* (singing Hindu religious verses) expert who is asked to teach *wirama* so his efforts are willing to find a teacher / *wirama* expert so that the goal is achieved by the people feel satisfied even though financial contributions extension workers are willing for the progress of the people. Equally important, the informant said that at his residence, this was done in addition to Hindus wanting to progress and also assisting government programs to realize an advanced society and maintain harmony within the framework of the State of the Republic of Indonesia.

3.2 Strategy Parisada Hindu Darma Indonesia²⁰

As the highest assembly among Hindus, the Parisada Hindu Darma Indonesia (PHDI), or Hindu assembly, in central Lombok Regency, is very active in providing guidance to Hindus. Based on the results of observations in the field, it was found that PHDI teachers had a schedule prepared to conduct coaching for Hindus, especially with regard to Hindu holy days. They carry out coaching on religious holy days because, at that time, Hindus can gather to carry out joint prayers at holy places, so it is used as a very good momentum in conducting coaching.

With regard to the coaching that is being carried out, it is expected that PHDI needs to uphold a form of justice. This justice is applied within the scope of the regency area, namely that all sub-Subdistricts are required to receive guidance from PHDI and its staff. The sense of justice is inseparable from customary, religious, and cultural values. The implementation of coaching in a fair manner is linked to the Hindu religious scriptures, which have references, especially in the Atharvaveda scriptures, such as the following quote.

*Prajamrtasya pipratah pray ad bharanta vahnayah,
vipra rtasya vahasa.*

(Atharvaveda XX.138.2)

It means:

When leaders carry out the law to uphold justice and meet the needs of their people well, at that time-wise, leaders together uphold the truth.

Observing the verses above, it is hoped that leaders who are just and wise will uphold the truth of living in peace and harmony so that harmony can still exist. Magadha ruled a king named Vikrama, who was wise and just and loved by his people. Likewise, the PHDI, as the highest assembly, should pay attention to its people coming down to the village. Hamlet provides enlightenment so that the people are not covered in the darkness that rules as this appears, which are very undesirable. PHDI apparently needs to have insight and ability in organizing its people, for example, having broad abilities like the ocean, like the sun having fair and wise characteristics, like the moon giving enlightenment to be free from darkness, like mother Earth willing to sacrifice for the welfare of mankind. In line with that, according to Suhardi et al. (2019), an era of social change that has implications for changes in socio-religious requires PHDI institutions to overcome problems by providing guidance to Hindus.

PHDI is the highest assembly in Hinduism. PHDI has an important role in protecting Hindus, both in the field of ceremonies/ceremonies and in the field of community organizations, including also regarding the economy, considering that PHDI certainly has a sense of care for the lives of its people. PHDI is the people's choice because, on the other hand, it must also pay attention to its people. The people who are happy with PHDI are also happy, and the pillars of PHDI are also happy. Therefore, PHDI has broad insights. Nowadays, there are many conflicts between people, for example, the Poso conflict in Sulawesi, the Dayak conflict in Kalimantan, for example, the Sumbawa conflict involving Hindus, or internal strife among the people. This is common in Indonesia.

The cause of the emergence of the conflict, for example, is due to economic inequality, juvenile delinquency, for example social inequality related to politics, all of which can cause discomfort. To anticipate conflicts for example, the role of PHDI is very important in anticipating conflicts so they don't happen. Because of this, PHDI often approaches religious leaders, community leaders, and traditional leaders, both internally and externally. This is done so that they feel a sense of kinship and as a place for self-inspection (*mullet satire*); this appeal must be made to anticipate unwanted things. PHDI is also diligent in absorbing information downward. If there is a conflict, enter or leave quickly, hold mediation so that small things spread, and end up destroying the noble cultural order that respects one another. In this regard, Sukabawa (2015) revealed that the PHDI, as the supreme assembly of Hindus, shows its existence through religious guidance, which is carried out routinely in religious activities, such as prayer activities in temples. PHDI in giving related to increasing *sraddha* and *bhakti*

encourages Hindus to increase their dedication and role in social life, as well as in the life of the nation and state, in accordance with what is taught in the Vedic scriptures.

If PHDI has carried out the noble task of the community or people, they must respect the decision of the highest council. In Keraning Hamlet, Hindus are very harmonious both internally and externally; PHDI does; this was revealed by the Chairman of PHDI, Central Lombok Regency, I Komang Restu Sosiawan (an informant in an interview on April 21, 2022) that Hindus should be able to improve human resources and always have harmony in religion, respect and respect one another. Make sure to remember the teachings of Hinduism, namely in the Upanisad Isa, namely *Wasu Dewa Kutum Bhakam*, which means we are brothers, whoever we are, regardless of language or religion. The brotherhood embodied by Hindus with other religious communities is shown by Wirawan et al. (2023) that the brotherhood between Muslims, Hindus, and Buddhists is one of them implemented in the customs traditions in the form of *mark rituals*. The community groups of different religions have implemented a bond of brotherhood through carrying out rituals in one place in Bebekek.

The expression conveyed by the informant above as PHDI of central Lombok Regency is very good to apply in everyday life. Good advice must be obeyed, especially since the statement is in the holy book. All statements by PHDI as the highest assembly among the people must be properly studied. In addition to the appeal that was conveyed by the PHDI staff of Central Lombok Regency and their staff, who were very active in coaching the people, they often gave *dharma wacana* on the piodalan days of each area of Keraning hamlet, they always attended, considering that their solidarity was always used as an example, so it would not be wrong if the Keraning hamlet, Subdistrict Jonggat was included in it. Pilot village of religious harmony. In line with that, Fauzi & Hidir (2017) argues that Hindus in minority areas, such as in Pekan Baru, adapt themselves to carrying out religious ceremonies that have been carried out for generations from their predecessors so that they remain sustainable so that PHDI and WHDI help in supporting capital.

The chairman of the Hindu assembly of Central Lombok Regency remains enthusiastic in providing motivation to Hindus of Central Lombok Regency, especially in Keraning Hamlet, Jonggat Subdistrict. Optimists believe that Hindus will always maintain a good name. In this case, there will always be cooperation between Hindus and other adherents, especially Muslims in Jonggat Subdistrict, Central Lombok Regency. Everything really needs good consideration so that the teachings of "*Tatwam Asi*" (*my atma and your atma* come from God) are always put forward. *Atma, in this context, is defined as spirit.*

In line with the above, Komang Diarsa (an informant in an interview on May 4, 2022) as the head of the SubSubdistrict PHDI, revealed that from the PHDI party internally socialized government programs and established cooperation between Hindus and Muslims, relations between the younger generation (*Fortuna-trunk*) and It's been a long time since a sense of kinship here has been established, for example Muslims have a celebration, we are given a leg of beef for us to cook, to share it with the people, so we Hindus have a game, we take the form of duck beef, which is still raw, then he will cook it. This has been going on for a very long time. preserving this good tradition with a sense of kinship. My hope in the future as a parade is to maintain peace and harmony in living side by side, even though different religions are felt by the family.

Based on the statement of the informant above, of course, the harmony in Kraning Hamlet in Jonggat SubSubdistrict is very good because the PHDI Subdistrict is very intensive in fostering and directing so that the teachings of *tat tvam asi* are still really being implemented,

that is, we actually come from the same God, but the name of our God is different. Because of that, he realized that harmony began with a ceremony that could be carried out from generation to generation by *jotin* (gift) that was still raw in the hope that it could be processed as desired. It is deemed necessary to maintain harmony, and it is not wrong for the central Lombok Regency Government to take a pilot village in our area, he said.

3.3 Wanita Indonesian Dharma Hindu (WHDI) Strategy

The Wanita Indonesian Dharma Hindu (WHDI), central Lombok Regency, West Nusa Tenggara Province, have been very good at caring for Hindus, especially among mothers, namely in conducting coaching so that mothers have an important role both regarding their sons and daughters on the one hand as mothers household and career women. After conducting research, it turned out that WHDI Central Lombok was not only fostering mothers but also reaching the younger generation, who often actively participated in the lightning *pasraman*. WHDI usually have a higher level of patience than the male group. Referring to Saputri (2019) that WHDI has a very important role in [empowering Hindus, as happened in the Jakarta area. The role of WHDI in carrying out its activities is to assist young women so that their activities are more expeditious.

Hindu women in Central Lombok Regency have very high performance as elementary school principals but are not negligent in their household obligations. Critical ideas and community building are very good from a social aspect (very good community), accepted in all circles, friendly, and assimilation. The teachings of *Trikaya Parisudha* are carried out properly so that a sense of kinship emerges appropriately. It is mandatory in Hinduism to spread hospitality and compassion. In communication, avoid things that can make people offended, hate, sad, angry, disappointed, and utter dirty words; avoid them altogether if we want our lives to be successful and uphold the Republic of Indonesia. In line with that, Merthawan (2015) stated that PHDI is expected to have an active role in providing protection and service and guiding Hindus in increasing *sraddha* and *bhakti* to Ida Sang Hyang Widhi Wasa, as was done in Palu city.

Patience is a shield for mankind, remembering that patience is a Vedic teaching that teaches a mother who speaks with tenderness, patience is a sacrifice, and we realize that mother nature sacrifices for living things to protect everything; that's how a mother is and actually patience is everything in all places. Here Hindus realize that the first and foremost virtue that a mother must exercise is patience, but fathers also need to be patient. Patience is said to be important; this is revealed in the interpretation of the Vedas.

*Natah srimattara kincidanyat patthyatara tatha
Prabhavisnorytyha tata ksama sarvatra sarpvada.*

(Sarascamusccaya, 93)

It means;

In conclusion, the patience of the heart is a very important wealth; it is as gold and gems for people who are able to handle the power of lust, which has nothing beyond its glory (Kadjeng et al. 2005).

The Hindu women of central Lombok Regency are very enthusiastic about watching their followers think in the future, and always excel in their function as

housewives who can be proud of, at least in the family, in the sacred Vedic literature, it is revealed:

Yantri rad yantri-asi yamani

Dhruva-asi charity.

(Yajurveda XIV.22)

It means:

Women are the guardians of the family. He's brilliant, he manages things, and he himself enforces the rules. He is the capital (asset) for the family; he supports the family.

From the above *mantra*, the role of a mother is very important in the family because the mother is the first teacher in educating children to adolescents; the role of the mother is important as well in managing the family economy and career as a mother outside as a housewife. A mother who is gentle and brilliant is more heard by people than father who is direct, which means they get a response faster. Mothers are also the main and first educators.

A mother is a support in the family, and because of that, the mother's role is very important, therefore the husband, in this case, the father, must love him, so in Hinduism, sometimes the ardenresuari appears as the husband is part of the wife, the wife is part of the husband so that they unite in making a decision. Until certain people developed the term "WIFE". So is the term 'HUSBAND.' (the wife's mainstay weapon). Husband and wife can create harmony both in the nuclear family and more broadly.

It seems that many Hindus already know the story of Rama and Ravana, who fought it out, causing victims of property and lives. The main source of noble women like Dewi Sita was rushed by Ravana from Ayodya to Alengka. Sita was very tormented but still maintained her chastity. This is where women are degraded; there will be destruction. Like the destruction of the Alengka kingdom, which was so magnificent, it turned into a sea of fire which was burned by Rama's servant, Hanuman.

Likewise, the story that Draupadi experienced, who received very rough treatment from Duryudana and Dusasana until she was naked in front of the king's throne. On the side of the turtledoves. Women look weak, while actually, women are powerful. Brahma created the contents of this universe without Brahma's magic, namely the goddess Saraswati; his creation was imperfect, so women must be respected. Women as magic, according to Rahmawati (2016) that magic in the teachings of Hinduism is a force in the creation of the universe. Women are identified with magic, which has the power to create a good life.

3.4 Youth Organization Strategy

The strategy carried out by the youth organization was revealed through interviews with the youth leaders who essentially revealed that as heads of the youths of Keraning, Hamlet; emphasized that the young generation of friends always put forward religious tolerance/mutual respect for one another. In daily life, they are not limited; they only know the boundaries of Muslim and Hindu associations assimilate here; for example, in *ogoh-ogoh* events, participation is involved, activities involving the community and government in making *seniors*, young people are always Hindu Muslims together. (Interview, April 11, 2022).

Based on the informants above, young men and women, both Muslim and Hindu, mingle in one activity, for example, in the implementation of *ogoh-ogoh*, or holidays that have something to do with events in the village, for example, young people join in making decorative enjoys, for example, welcoming the arrival of the Regent or holidays big national August seventeenth and other *penjor* there it is done by young people. In Hinduism, there are several

types of *penjor*; 1. Ornamental *penjor* (Pancasila), sacred *penjor*, in this case there is usually a series of Hindu ceremonies/ceremonies. Those who join the younger generation in making *penjor* are ornamental *enjoys* (Pancasila).

What we do is a legacy from our ancestors and parents who never stop doing something that is not contrary to legal and religious norms. We like to mingle, not assuming other people but socializing here, but it's like siblings who joke all the time and are full of kinship; that's what we want. Our Muslim brothers here also seem to be very happy with us. Our religious affairs do not interfere, but as ordinary people, there is no need to close ourselves off in today's times. We respect each other, and the proof is that some of our activities have been successful together, such as the *ogoh-ogoh* parade. The social interaction that can be realized through the *ogoh-ogoh* parade is in line with the results of Kembarawan's research (2020) that through the *ogoh-ogoh* parade, the Hindu community and other communities, such as the Islamic community, can interact with each other to create harmony, as happened in the Tanjung Subdistrict area.

The *ogoh-ogoh* is not a religion, but it enlivens Hindu religious holidays, for example welcoming *Nyepi* Day. The *ogoh-ogoh* is the creativity of the younger generation, usually paraded at the *taur sanga*. The *ogoh-ogoh* are symbolized by the *bhuta* element before being paraded in the pupate so that the event is very lively and metals is watched by various groups of people, old, young, children, teenagers, and adults, mingling to watch with admiration and jostling people from various religions, bearing in mind that Hindu art and culture can attract local, domestic and international tourists. After being paraded in such a way, all the *ogoh-ogoh* are burnt (*pralina*), which means that the characteristics of arrogance, arrogance, and ego can be melted through *praline*. Conditions of harmony related to *ogoh-ogoh* were also stated by Azhari et al. (2022) that through participation in the *ogoh-ogoh* parade, one can create a harmonious life by forming a harmonious attitude.

This sense of togetherness that supports the realization of unity and oneness is maintained seeing that all are happy in the community of one of the Hindu cultures, which is the national culture that is preserved indirectly, which is the embodiment of unity and unity as a Pancasila state within the framework of the Republic of Indonesia under the auspices of diversity. A sense of mutual respect arose, there was assimilation, and even decimal emerged, which is a Sasak culture, which also adorns the path of the *ogoh-ogoh*; it is very beautiful; the people of NTB are not just happy; NTB is watching free entertainment without paying and as solidarity in life.

Cooperation and a sense of brotherhood as well as tolerance for mutual respect and respect for tangible forms such as extorting *ogoh-ogoh* and decorating the *penjor*, which is carried out by young people in Keraning Hamlet apparently really need to be maintained; because of that, the role of parents still motivating this kind of cooperation needs to be preserved considering this is one of the forms of religious moderation as long as it always prioritizes ethics, procedures, and manners.

The head of KMHDI explained that I found that in building religious moderation, the main requirement we need to build is to instill mutual respect within the family first. Because if we talk about moderation, it will be able to be established starting from the initial foundation, namely the families of each adherent of a religion, if you want this religious moderation to really work. A real example of when religious moderation has become a foundation in family education was when I was little. I had fights and often ridiculed each others with friends of different beliefs, but because both of our parents had practiced religious moderation from the

past, our parents finally brought us together that we were fighting; there was no luck in the end; we agreed, either. (Interview 7-5-2022)

From the description above, it is indeed very necessary that the initial foundation, especially in the family, must be harmonious, peaceful, and harmonious in the family. Education in the family is very important so that the family can be an educational institution, the family; the household is educated in addition to formal knowledge at school or also obtained in the association in society. The family is the initial foundation so that for more and more children, teenagers, and adults, education is attached so that it is very harmonious both at home and in society.

The patience of parents in educating children in childhood is very important so that adults are used to getting along in a friendly and polite manner. Bearing in mind that patience is a Vedic teaching that always teaches about the truth, and non-violence leads to heaven. Patience is the most important virtue possessed by humans; be patient people in life, not brutal, angry, and pretend to be good at fighting like a child who has never been taken care of or received attention from parents. To be a good person, you need to learn about patience, following the path of truth, benevolence, non-violence, compassion, and peace.

Thanks to the patience of parents in educating their children well so that until now the youth in Keraning Hamlet, Jonggat Subdistrict, Central Lombok Regency, West Nusa Tenggara Province, as the young people said above, can still maintain harmony and harmony that it can be used as a pilot area for harmony. Religious people, in this case, religious moderation. Religious moderation is a perspective on religion, especially Hinduism, not being dragged to the extreme left and the extreme right, in the sense of being in the middle. With regard to religious moderation, Akhmadi (2019) reveals that in cultural diversity, religious moderation plays a very important role, especially in the development of religious life, which creates harmony.

3.5 Hamlet Head Strategy

The Head of Keraning Hamlet feels compelled to carry out his obligations in an effort to create a sense of comfort in Hamlet, considering that the association of young people sometimes creates a sense of ego so that it can invite problems which, in the end, involve this problem in old people and finally invite Sara. However, Dusun Kraning responds in a subtle and understanding way to the younger generation so that harmony is still guaranteed thanks to the cooperation of parents and the younger generation, and vice versa; the younger generation respects their parents. This phenomenon is in line with Surpa & Universitas (2016) that parents in Hindu families have an important role in instilling education in their children in the family environment, especially with regard to education in accordance with Hindu religious teachings.

In connection with the above phenomenon, the head of Kraning Hamlet (in an interview on April 11, 2022) stated that in his area, he often brings or is visited by discourse speakers not only from the Subdistrict, Regency, Province, and even outside Lombok such as from STAH N Mpu Kuturan Singaraja. We gather young people and Hindus to listen to religious advice that we deem necessary; we increase our prayers, especially the full moon, the full moon at pure desa and tile at the Salem temple. Apart from *piodalan* day, in Kraning Hamlet, young people are good, the community is good, and it is also proven that gong also helps from Muslims, and metabuhs sometimes join considering the culture here is almost the same, he said, in Jonggat Subdistrict there are 14 hamlets we have arisan every month taking turns to maintain harmony.

Based on the statement of the informant above, it is a very good way to maintain harmony and harmony, especially since the head of the Keraning Hamlet has the initiative to

bring in a speaker, so this will increase knowledge and insight about harmony in protecting the Republic of Indonesia. Prayers are very important, especially since prayers are routinely performed at full moon. Besides that, it also provides motivation to the younger generation so that Hindu human resources, especially in the Hamlet of Keraning, need an increase in the field of knowledge, in the field of education, in the field of skills, in the field of technology, and no less important for Hindus, especially in this case, in the Hamlet of Keraning know him. In this regard, Susilawati (2020) reveals that parents have a very important role in educating their children so they can compete and, at the same time, practice the teachings of Hinduism well.

The head of Kraning Hamlet as a role model in Hamlet, is indeed worthy of doing what he said above, considering the enemy that exists in humans in particular; *sadripu* the six enemies that exist within each of us if there is no one who directs and guides, of course, there is no fear of going too far which can invite problems and eventually involve conflicts that destroy the harmony of Keraning Hamlet. The anticipation made by Keraning Hamlet, considering that this Hamlet has been harmonious from the past, don't let the good ones get dirty again. This is anticipated considering that young people have the characteristics of *sadripu*, including; *kroda* (angry), *Kama* (lust), *Moha* (confused), *Matsarya* (envy), *Loba* (greedy), *Mada* (drunk). Referring to Suadnyana (2020) that *sad rip* are six types of actions that are not good and, at the same time, must be avoided in order to avoid the negative impacts they cause.

In this regard, Made Mustapa (an informant in an interview on April 11, 2022) revealed that the Hindus of Keraning Hamlet respect each other as well as the Muslims. If someone dies, we visit each other (commemoration), and when we get along, we visit each other.

Based on the informant's narration above how important the feeling of kinship is so that the strategy of visiting each other, for example, in death (velayat), the presence of the people, in this case, has a very positive impact in maintaining religious harmony, mutual respect is also part of the *trivira karana*, for example, in this case, human relations with humans. *Tat twan Asi* is very basic, which leads to life cooperating with one another, in the sacred texts it teaches there is a term live side by side with fellow human beings despite different religions; language is like a cow giving its milk to every human being as well as the earth giving abundant wealth.

If special Hindus in Keraning Hamlet refer to this teaching, harmony, and harmony will certainly be realized, so this Hamlet is used as a pilot area because the teachings of "*Tri hita Karana*" are well implemented, and its human resources really value living in peace, comfort is beautiful. A friendly life with greetings as a Hindu human being who has an inherent soul of love is implemented in a life full of kinship/religious tolerance.

Humans nowadays sometimes don't think long and hard. Truth, benevolence, peace, compassion, and non-violence are supposed to be upheld, thanks to the fact that Dusun Keraning is still obedient to the teachings of truth.

The author asked a Muslim community leader who was also the secretary of Ubung Village (Mr. Landep), Jonggat sub-Subdistrict, to be asked why Jonggat sub-Subdistrict was chosen as a model for religious harmony, what steps were taken to unite them and what about their respective cultures. Mr. Landep's answer was that from the past until now, from 14 hamlets and two other Hindu hamlets, Islam has been united from the past until now, in harmony; village officials have never differentiated between Hindu or Islamic hamlets, and we serve them well. Likewise, if there is an event, we invite each other, and the Hindus really appreciate eating. Hindus already understand. We support good cooperation regarding cultures such as *gendang* below, *gamelan* task-task, and *ogoh-ogoh* culture so that this cooperation makes our area safe

and harmonious because we pay attention that it does not discriminate. (Interview April 27, 2022)

Based on the narratives of the informants, it is appropriate to look after each other and work together, bearing in mind the foundation of the Indonesian state Pancasila and as Indonesian citizens uphold togetherness and unity in line with the united people to create peace in life that can protect a plural and multicultural Indonesia, this is in line with what was said by the founder of Nursyamcentre.com and Friendly Leadership Training presentation material at the Ministry of Religion Training and Development Research and Development event on 20 and 27 August 2021.

3.6 Strategy for Religious Harmony Forum

FKUB's strategy in fostering religious harmony was expressed by I Gusti Ngurah Madia (an informant in an interview on April 3, 2022), who said that FKUB needed to be present before the community considering that there were many inter-religious conflicts it was deemed necessary to have an organization. The organization's contents consist of community leaders and religious leaders who are recognized in Indonesia. *Toga, Toma* had a period as a member of FKUB so that harmony occurred. In the construction of places of worship such as mosques, temples, churches, or other places of worship, the FKUB needs to issue recommendations to maintain harmony and socialization activities to sub-Subdistricts and even hamlets such as Jonggat Subdistrict were appointed as pilots.

The narrative conveyed by the informant above essentially reveals that recent conflicts have often occurred between hamlets, villages, between migrants and local residents; this can happen because of economic inequality, the arrogance of the younger generation, juvenile delinquency, social strata, for example, work in government or private agencies. , and those with racial nuances in the name of religion. The presence of FKUB is very much needed in a pluralistic country. So the role of FKUB is to embrace *toga* (religious leaders) and *toma* (community leaders); remember that *toga and toma* has a period so that through FKUB, the period can be managed in a family-like manner. Likewise, in building places of worship, the recommendations from FKUB are very crucial

Establish good cooperation and respect others when in balance. No need to hurt anyone. Even though Hinduism teaches like that, there should also be some kind of appeal from FKUB emphasizing unity and oneness. Humanity should indeed respect fellow human beings, even though they have different religions and beliefs, with pure souls and feelings. All are equal in society. The *Brahmacari* period (the time of studying) means not having a family (still young) is the basis of life. Being young is important for gaining knowledge about goodness, so FKUB has a role to also nurture the younger generation so they know the importance of religious moderation.

According to a community leader, Ida Bagus Wayan Santosa (an informant in an interview on April 19, 2022), FKUB explained that the existence of FKUB as an organization has a structure from the center down that touches the community. FKUB includes religious leaders and community leaders who are trusted by the community. FKUB has an executor formed by the government, supported by security forces, and legally established by law. However, the characteristics of cases that are very sensitive, therefore, should understand local wisdom. The obstacle is that there are pillars of the upper and lower ranks, sometimes contradictory; the upper level is usually very harmonious, but it is not certain among the lower classes) but still, this requires the presence of FKUB.

IV. Conclusion

Based on the data and discussion above, there are a number of activities carried out by Hindu institutions in order to maintain communal harmony in rural areas. *First*, the strategy of Hindu institutions in maintaining harmony at the research site is to provide strengthening of religious foundations of Hindus through religious lectures as well as an understanding of cultural practices that are implemented in the framework of carrying out Hindu religious teachings. Each Hindu institution in Keraning Hamlet has a strategy to be more responsive in providing guidance to Hindus.

Second, empowering personnel in the management of Parisada Hindu Dharma Indonesia (PHDI) Central Lombok Regency in order to provide guidance to Hindus in implementing a complementary strategy. In this regard, in providing guidance to Hindus, there are a number of institutions that take an active role, such as Non-PNS Extensionists workers, PHDI, WHDI, Hindu Youth, *Banjar* Administrators, and also FKUB complement each other, namely taking turns in providing guidance so that they complement each other. One another. The Hindu community in Keraning Hamlet generally provides time for receiving guidance, such as in religious activities, so that extension workers develop a strategy of taking turns in providing counseling.

Third, collaborate with the Forum for Religious Harmony (FKUB) in fostering religious harmony. Hindu institutions that provide guidance to the Hindu community in the village of Karanganyar also collaborate with FKUB to provide more complete guidance. The FKUB of Central Lombok Regency as a forum has an important role in realizing inter-religious harmony, implementing a strategy of joining hands with religious institutions and also traditional institutions in the framework of having mutual concern for the realization of religious harmony. The plurality of society in the Central Lombok region, especially in the area of Dusun Keraning, really needs the presence of formal and non-formal institutions to provide guidance in order to create a harmonious life.

Based on the results of this study, the implications are expected to strengthen the awareness of Hindus to maintain harmony in the midst of a plurality of people living in rural areas. The strategy implemented by Hindu institutions in conducting gradual training has had an impact on awareness of mutual respect, both internally among adherents of Hinduism and externally with adherents of other religions. The recommendations put forward based on the results of this study are for Hindu institutions to carry out intensive and scheduled training to strengthen people's awareness so that they respect each other in every action they take. Hindu leaders who are in religious institutions are recommended to always pay attention to symptoms that can trigger disharmony in religious life.

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PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13

PAGE 14

PAGE 15

PAGE 16

PAGE 17
