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## **SOCIAL INTERACTION OF HINDUS IN THE MIDDLE OF RELIGIOUS PLURALITY IN PALANGKA RAYA CITY**

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### **ABSTRACT**

The plurality of religions in Indonesia cannot be separated from the implementation of Presidential Decree No. 1. PNPS/1965 junto Law No. 5/1969 concerning the Prevention, Abuse and Blasphemy of Religion In the explanation article by article stating that there are six religions officially recognized by the State, namely religion Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. This article aims to find out the social interaction of Hindus in the midst of religious plurality in Palangka Raya City. The study results indicate that the social interaction of Hindus in Palangkaraya City occurs in the institutional realm, between religious believers, and among Hindus themselves. Interaction in the institutional realm occurs in the form of the activeness of Hindus in various activities through institutions such as PHDI, WHDI, FKUB, PARADAH, and KMHDI. Inter-religious Hindus people interaction is manifested in the form of friendship, cooperation, and mutual support in times of grief. While the social interaction of Hindus among the people themselves occurs in the form of mutual cooperation (ngayah) at the time of piodalan, during the implementation of religious rituals such as Dewa Yadnya, Fitra Yadnya, Rsi Yadnya, Manusia Yadnya and Bhuta Yadnya.

Keywords: Religious Pluralism, Hindus, Social Interaction

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### **I. Introduction**

The plurality of religions in Indonesia is necessary for all people to accept. The plurality of religions in Indonesia implies government regulations contained in Presidential Decree No. 1. PNPS/1965 junto Law No. 5/1969 on the Prevention, Abuse and Blasphemy of Religion, in an explanation of article by article stating that there are six officially recognized religions by the State, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Thus, the Indonesian people

are indirectly divided into six religious groups. These six groups have different ideologies that are believed to impact differences in religious practices in society in achieving their life goals.

A religious plurality also occurs in Central Kalimantan Province, one of which is Palangka Raya's City. The plurality of religions in the city of Palangka Raya, apart from happening because the Dayak people themselves (the indigenous people of Kalimantan) choose a different religion as a result of the implementation of Presidential Decree no. 1 PNPS/1965 which was later strengthened by the Decree of the Minister of Home Affairs in 1974 concerning the filling of the religion column in the Identity Card (KTP) where there are only five religious columns, namely Islam, Christianity, Catholicism, Hinduism, and Buddhism. So that at that time, many Dayak people were afraid of being called communists and were forced to choose an official religion recognized by the government, including those who chose to embrace Islam, Christianity, Catholicism, and Hinduism.

In addition, religious plurality in Palangka Raya City also occurs because of the immigrant population. Advances in communication and transportation have encouraged the movement of people from one area to another. This migration occurred either because of following the transmigration program carried out by the old order government to equalize the population and for reasons of work to improve the family's economy.

Launching from the google page [https://id.wikipedia.org/wiki/Kalimantan\\_Tengah](https://id.wikipedia.org/wiki/Kalimantan_Tengah) the people who currently live in Palangka Raya City apart from the natives are immigrants such as Java, Sulawesi, Lombok, Bali, Sumatra, Aceh, Padang, Maluku, Jawa Pura, Banjar and also other tribes. Among these tribes the most dominant are the Dayak, Javanese, and Banjar tribes. The existence of these immigrant tribes also brings with them the religious beliefs they have professed so that it adds to the strength of religious plurality in Palangka Raya City. However, in its social interaction, spiritual life in Palangka Raya

City is very conducive and there has never been an open conflict. Although small frictions also occurred, they did not develop into a major religious conflict. The friction only occurs between individuals due to a lack of understanding of their religion. The phenomenon that illustrates the strength of religious tolerance in Palangka Raya City is the existence of several different places of worship built side by side (Riswanto, 2017: 222)

One religion that lives and develops well in Palangka Raya City is Hinduism. The Hindu religion in Palangka Raya is embraced by immigrants from Bali and from Java, and natives of Kalimantan (Dayak Tribe) who are known as Hindu Kaharingan. Although the existence of Hindus in Palangka Raya City is not a dominant religion, they have a high existence in their social interactions both within institutions, between religions and among Hindus themselves. For this reason, in this article the author raises the title of Social Interaction of Hindus in the Middle of Religious Pluralism in Palangka Raya City.

This article is a literature study studied with structural functional theory and is processed through three stages: data reduction, data display, and conclusions. The data are presented in a qualitative descriptive manner.

## **II. Discussion**

### **1. Religious Pluralism in Palangka Raya City**

Palangka Raya is the center of the capital city and the economy, government and education city of Central Kalimantan Province. As the center of government, economy, and education in Central Kalimantan Province, Palangka Raya City is the main destination for everyone, both immigrants and indigenous people (Dayak Tribe) to find work and continue education to improve their standard of living. In terms of education in Palangka Raya City there are several universities such as Palangka Raya State University (UPR), Muhamadiyah University, Open University (UT), PGRI University, and Christian University, Tampung Penyang State Hindu

Institute (IAHN-TP) Palangka Raya, The State Islamic Institute of Religion (IAIN) Palangka Raya as well as several universities, namely the College of Information and Computer Management (STIMIK) Palangka Raya, Betang Asi Midwifery Academic (AKBID Betang Asi) and others. This makes the City of Palangka Raya not only multicultural but also plural in religion. The plurality of religions in the City of Palangka Raya can be seen from the data from the Central Bureau of Statistics of the City of Palangka Raya as shown in table 1 below:

Table 1  
Number of Adherents of Each Religion in Palangka Raya City

NO	Religion	Amount	Percentage
1	Islam	199.140	70.55
2	Protestant	73.641	26.09
3	Catholic	5.511	1,95
4	Hindu	3.453	1,22
5	Buddha	483	0,16
6	Kong Hu Chu	8	0,003
7	Other	27	0,01
Amount		282.263	100

Data Source: Central Bureau of Statistics of Palangka Raya City in 2019

From table 1 above, in terms of quantity, Islam is the religion with the most dominant number of adherents, namely 199,140 of the 282,263 population of Palangka Raya City, if the percentage is  $\pm 70.55\%$  and the remaining  $29.45\%$  are Protestants  $\pm 26.09\%$ , Catholic  $\pm 1.95\%$ , Hindu  $\pm 1.22\%$ , Buddhist  $\pm 0.16\%$ , Kong Hu Chu  $\pm 0.003\%$  and others as much as  $0.01\%$ . As the data above clearly

illustrates that religious plurality in Palangka Raya City is a reality in the midst of society.

The plurality of religions in the city of Palangka Raya is an implication of the government's policy with the implementation of Presidential Decree no. 1 PNPS/1965 as described above. In addition, religious plurality is also an implication of the policies of the old order government (during the leadership of President Soeharto) with the transmigration program for an even distribution of the population. This is because each resident who participates in the transmigration program has embraced their respective religions and beliefs (Rahmawati, 2020: 494). In addition to these two things, the religious plurality in Palangka Raya City is also caused by technological advances such as transportation and telecommunications so that various information, especially about job vacancies, spreads very quickly so that it attracts job seekers to come and settle down as diaspora in Palangka Raya City. However, the life of religious plurality in Palangkaraya City can be said to be very conducive, and there has never been a conflict that has led to disintegration in the community.

The harmony of religious plurality life in Palangka Raya City is reflected in the ownership of places of worship for each religious adherent, such as mosques, mosques, churches, temples, and temples which are scattered in the middle of residential areas as shown in table 2 below:

Tabel 2  
Distribution of Places of Worship in Palangka Raya City

No	Tempat Ibadah	Jumlah
1	Mosque	155
2	Musola	79
3	Protestan Church	198

4	Katolik Church	6
5	Temple	4
6	Shrine	5

Data Source: Central Bureau of Statistics of Palangka Raya City in 2020

Table 2 above shows that the Palangka Raya City government is very consistent in supporting all existing religions. This is illustrated by the data on the distribution of places of worship for each faith, where all current religions have their respective places of worship. There are even several places of worship that were built side by side with each other, such as a church with a mosque that stands firmly on the way of the galaxy as picture 1 below:

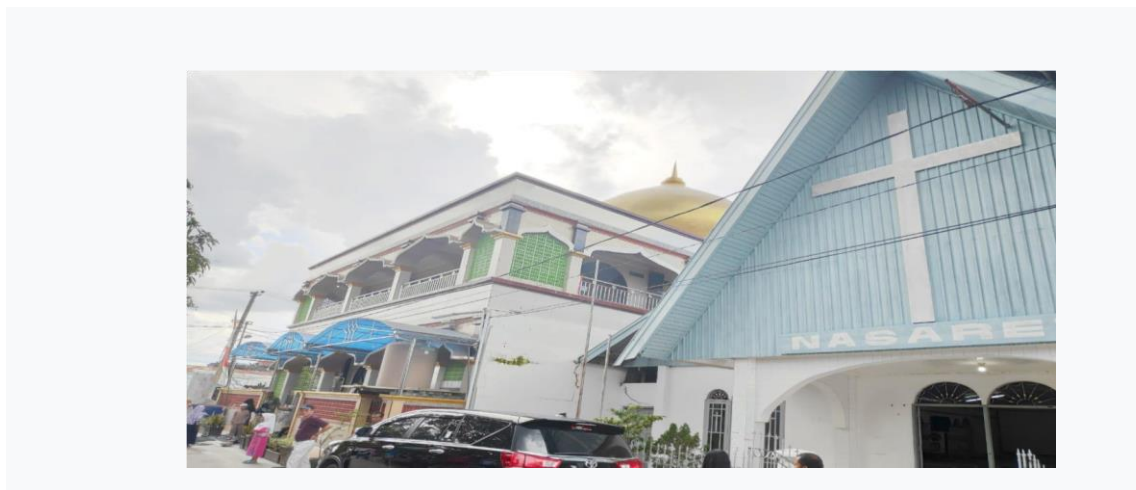


Figure 1: Examples of adjoining places of worship in the city of Palangka Raya

Figure 1 above shows that the social interaction of religious life in the midst of religious plurality in Palangka Raya City is going very well. The people of Palangka Raya City can be said to have a very high attitude of religious tolerance. Even though they have different religions, they can live in harmony and harmony with one another. This is reflected in the freedom of each believer to worship and practice their religious teachings without any intimidation from followers of other religions.

The religious tolerance shown by the people of Palangka Raya City cannot be separated from a pluralistic religious attitude, namely the ability of the people of Palangka Raya City to accept, respect, and maintain the differences possessed by adherents of other religions. Because in essence, theoretically, religious pluralism refers to the attitude that although different in religion, in essence every religion has the same goal, namely God as the Creator (Ali, 2003).

The harmony of religious life in Palangka Raya City is due to the community's pluralist religious attitude and the support from the government. The Palangka Raya City Government through the Ministry of Religion (Kemenag) of Palangka Raya City and the City of Religious Harmony Institutions (FKUB) consistently conduct socialization about religious moderation through seminars and workshops as shown in Figure 2 below:



Figure 2: Workshop on Religious Moderation FKUB Palangka Raya

In addition to religious moderation workshops, it is also delivered through religious leaders, community leaders who work hand in hand urge the public to always respect differences that exist through religious broadcasts both on television, as well as through dharma discourse in temples, sermons in mosques and in churches in Besides consistently internalizing local cultural values through

education in the family. Thus, the younger generation in Palangkaraya City will filter against various negative influences coming from the environment and social media.

The internalization of local cultural values as an effort to maintain (latency) by the Palangka Raya City government is maintained through an appeal to each community leader and religious leader to always convey to his people to always maintain harmony and harmony in the midst of society with mutual respect, tolerance and develop tolerant and dialogical religious values. According to Parsons in his theory of Structural Functionalism, to maintain the harmonization of life in society, four things must be carried out, which is abbreviated as AGIL, namely adaptation (adaptation) where every person or individual in living their life must always adapt to the environment in which they live. Where they are A proverb in Indonesian describes adaptation, namely "where the earth is stepped on, there the sky is upheld," which means that wherever we live, the customs of that place must be respected. Goal attainment (achieving goals): Every part of the person / group must always strive to achieve the goals set. The integration of each person should always maintain the relationship between the various components that exist in the midst of society in realizing its goals. And the last is latency by always maintaining the patterns that already exist in society (internalization of values that exist in the midst of society) (Ritzer:2004:256)

## **2. The Presence of Hindus in**

### **Palangka Raya City**

Hindus in Palangka Raya City are multicultural Hindus. This is because Hindus in Palangka Raya City come from several tribes such as Balinese, Dayak, and Javanese. Hinduism develops following the culture of the people who adhere to it, so that in its naming it is diverse, such as Balinese Hindus are Hindus who practice Balinese cultural customs, Javanese Hindus are Hindus who practice Javanese cultural customs, as well as Hindu Kaharingan are Hindus who still practice



Kaharingan culture. Between culture and Hinduism, it is very difficult to separate because they are two phenomena in reality (Geriya, 2009).

In quantity, Hindus in Palangka Raya City occupy the fourth serial number after Catholics with a total of  $\pm 3,453$  of the total population of 282,263 people, in percentage  $\pm 1.22\%$ , as the data in table 1 above. Hindus in Palangka Raya City have a variety of livelihoods such as ASN (State Civil Apparatus), Entrepreneurs, Farmers, and construction workers. The existence of Hindus is also scattered in several sub-districts, namely Jekan Raya, Pahandut, Bukit Batu, and Sebangau

#### Districts

Hindus in Palangka Raya City have four places of worship (Pura). Three are located within the City and one is located in Tangkiling Village, Bukit Batu District, Palangka Raya City. Hindu worship in Palangka Raya City is routinely held on Tilem and Purnama days and on major religious holidays such as Galungan, Kuningan, Saraswati, Nyepi, and Siwaratri holidays. Prayers for Hindus in Palangka Raya City are held at Pitamaha Temple, while for Hindus in Tangkiling Village it is held at Sali Paseban Batu Temple.

Hindu institutions consist of the highest institutions: the Central Kalimantan Province Parisada (PHDI), the lower institutions being the City Parisada, and the District Parisada. In addition, Hindus also have a Hindu women's organization, namely Women Hindu Dharma Indonesia (WHDI) both at the provincial level and at the district and sub-district levels. Hindus in Palangka Raya City also have a mourning institution specializing in dealing with various ritual activities related to piodalan, marriage, and mourning. Hindus in Palangka Raya City also have a foundation for education (pasraman) from early childhood education to high school. In addition, Hindus in Palangka Raya City also have a university, namely the Tampung Penyang State Hindu Institute (IAHN-TP) Palangka Raya which is located at Jalan G. Obos X, Palangka Raya City.

The existence of Hindus in Palangka Raya City is almost the same as other religious communities, namely actively participating in various activities, both institutionally and individually. In their social interactions, Hindus in Palangka Raya City in the midst of society are always based on Hindu religious teachings such as Tat Twam Asi, Vasudhaiva Kutumbakam, and Ahimsa. Tat Twam Asi, is a Hindu moral value that teaches equality and equality. Through the teachings of Tat Twam Asi, Hindus are trained to look at all human beings equally regardless of their position in this world because before God, all humans have the same situation. Through the teachings of Tat Twam Asi, Hindus are taught how to live with each other, love and care for each other in order to create peace and harmony in life. Tat Twam Asi as a Hindu morality teaching means I am You, You are I have the principles of joy and sorrow, paras, paros, selunglung as much as possible. The philosophy is how humans can live empathically with others and feel the distress felt by the people in their environment. The importance of solidarity in life as a member of society to create shared prosperity (Hendra, 2013).

Not much different from Tat Twam Asi, Vasudhaiva Kutumbakam also has the same concept, namely the Hindu morality teaching about brotherhood. By assuming that all creatures in this world are brothers because they originate from one, namely God Almighty. With the concept of Vasudhaiva Kutumbaka's teachings, it is hoped that Hindus will become human beings who are full of compassion

(prema) towards others to create peace in life. The phrase Vasudhaiva Kutumbakam is a Vedantic dictum that appears in a higher Hindu religious source, namely in the Maha Upanisad (VI.71.73), translated by Krishna Warriar as follows: VI-71. Resorting to the inner Spirit of renunciation he acts to achieve (some) aim (or other). Only small men discriminate, saying: One is a relative; the other is a stranger. VI-72-73(a). For those who live magnanimously, the entire world constitutes but a family. Resort to the status free from all considerations of empirical life, beyond old age and death, all mental constructions are extinguished and where no attachments inds

lodgement (Warrier, 1953). small or small human thoughts (short-sighted thoughts) that will distinguish one group as part of its family, and the other group is a foreigner. A wise-minded person will think that the whole world is part of one family. Referring to the Vedas as the source or parent of Hindu religious teachings, it can be said that this concept does not conflict with other concepts in the Vedas.

Then the Hindu morality teachings about Ahimsa emphasize to Hindus not to hurt each other in the form of thought, speech or physical (action). Etymologically ahimsa means "A" no and "himsa" kills. So ahimsa is a Hindu teaching which means not to kill. This Hindu morality teaching is a philosophy of abstinence from violence. Ahimsa is a thought that grows and is rooted in spirituality which Mahamatganti later developed as an anti-violence. Mahamat Gandhi himself said that the main condition of ahimsa is complete justice in every aspect of life. Ahimsa teaches Hindus to view everyone as having the same position and opportunity in living life and living.

### **3. Social Interaction of Hindus in the Middle of Religious Pluralism in Palangka Raya City**

Hinduism is one part of the religious plurality in Palangka Raya City. Although Hinduism is not a religion with dominant adherents, and only ranks 4<sup>th</sup> after Catholicism with a total of 3,453 adherents when presented  $\pm 1.22\%$  as the data in table 2 above. However, Hindus are always active in various activities carried out by the Mayor of Palangka Raya. The social interaction of Hindus in the midst of the plurality of religious life in Palangka Raya City occurs both institutionally, among other religious believers, and among Hindus themselves.

#### **4. Hindu social interaction in institutional activities**

As part of the Palangka Raya City community, it is an obligation for Hindus to always play an active role in various activities carried out by the Palangka Raya City Provincial Government. One of them is in the Central Kalimantan Blessing Clean-up

activity, namely by doing corveys alternately in each environment of the house of worship. As picture 2 below:



Figure 2: Corvey in the context of Kalteng Blessing

In addition, Hindus are also actively involved in maintaining Religious Harmony in Palangka Raya City through active membership in the Forum for Religious Harmony in Palangka Raya City (FKUB) both at the provincial and city levels. As part of the FKUB membership, Hindus in Palangka Raya City also participate in various activities such as monitoring places of worship, inventorying places of worship, disseminating religious moderation attitudes, holding seminars entitled religious harmony, and is also active as participants in seminars and religious discussions held by institutions other.

In addition, Hindus through the Indonesian Hindu Dharma Women's Association (WHDI) also actively participate in organizational activities of the Women's Organizational Cooperation Agency (BKOW) such as counseling activities on drugs, health, domestic violence, visits to orphanages and outreach activities on various ways of making processed dishes. In addition, Hindus are also actively involved in multiple scientific activities such as seminars, skills training such as baking cakes, and various processed regional treasury foods. Apart from these two Hindu institutions, Hindus in Palangka Raya City, also through youth organizations such as PRADAH, KMHDI are active in various activities such as in religious discussion forums including seminars, workshops, leadership training, and many others.

## 5. Social Interaction of Hindus with Other Religions

The social interaction of Hindus in Palangka Raya City occurs not only in the internal environment itself but also in the midst of other religious communities such as social interaction with Muslims, Christians, and Buddhists. The social interaction of Hindus with other people is manifested in the form of various activities carried out, such as cleaning the Central Kalimantan Blessings together with Muslims, Christians, Hindus, and Buddhists doing sapari cleaning in places of worship in turn as shown in Figure 2 below.

In addition, the social interaction of Hindus in the midst of other religious communities is also carried out individually such as gathering at the time of celebration of religious holidays, actively participating in helping other people in various activities such as weddings, mourning and others carried out by other religious people as shown in Figure 3 below :



Figure 3: Social Interaction of Hindus with Other Religions

Figure 3 above shows that social interaction among religious believers in Palangka Raya City is going very well. This happens because of the community's sense of concern for other religious communities, thus building a sense of empathy that is manifested in the form of mutual help, please help in times of grief as shown in

Figure 3 above where Hindus mingle with Muslims at the funeral of one of the Hindus. who died.

Social interaction between religious and religious people in Palangka Raya City can be realized properly because of the maintenance (Latency) carried out by the government through religious institutions, community leaders, religious leaders, and also families as the closest and main educational agents in the community.

#### **6. Hindu social interactions within Hindus themselves**

As social beings, Hindus in Palangka Raya City also carry out various social interactions among Hindus themselves. The social interactions carried out by Hindus in the city of Palangka Raya include cooperation, the implementation of rituals, the performance of education. Gotong royong in Hindu terms referred to as ngayah is a routine activity carried out by Hindus in Palangka Raya City on Sundays, especially by gentlemen. This activity was coordinated directly by the Head of Suka Duka to carry out cleaning in the temple area as shown below:



Image : Mutual cooperation of Hindus at Praja Pati Temple, Palangka Raya City

In addition to social interaction in the form of gotong royong (ngayah), the social interaction of Hindus in Palangka Raya City is also carried out during the implementation of rituals (yadnya). This interaction is carried out from preparing



the ritual to the end of the implementation. As preparation for the rituals of Hindus in Palangka Raya City, both men and women with their own awareness come to the temple to jointly prepare ritual facilities and infrastructure. Organization Suka Duka also coordinates this activity. One example is shown in the image below:



Image : Hindu social interaction in preparing rituals at the Sali Paseban Batu Tangkiling Temple (Rahmawati document, 2020)

The social interaction of the Hindu community in the city of Palangka Raya in addition to occurring when preparing ritual facilities and infrastructure also occurs during the implementation of rituals as shown in the picture below:



Image : Hindu social interaction in rituals at Pitamaha Temple in Palangka Raya (Rahmawati document, 2020)

In addition to the above interactions, Hindus also carry out social interactions at events that are carried out independently by each of them, including the implementation of wedding rituals, mourning, and gatherings during celebrations of religious holidays such as the celebration of Nyepi.

### III. Closing

The social interaction of Hindus in Palangka Raya City is an active interaction that occurs in institutions, between people of other religions, and between Hindus themselves. The exchange of Hindus in the form of institutions occurs in the form of cooperation such as the blessing of Corvey Central Kalimantan in the sacred place environment, the activeness of Hindus in carrying out and participating in socialization activities for harmony and moderation of religious communities through PHDI institutions, PHDI Palangka Raya City, FKUB Palangka Raya City, WHDI, PARADAH, and KMHDI. The social interaction of Hindus among other religions occurs in the form of friendship during religious celebrations, helping each other during wedding ceremonies, mourning, and salvation. While the social



interactions of Hindus in Palangka Raya City among Hindus themselves occur in the form of cooperation (ngayah) during piodalan, if there is grief and other religious rituals such as human rituals, buttha yadnya.

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