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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, 2019, Especial N°

22

Revista de Ciencias Humanas y Sociales

ISSN 1012-1537/ ISSNc: 2477-9385

Depósito Legal pp 198402ZU45



Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Mapping the Balinese Social Tolerance Model (Bhinneka Tunggal Ika for Strengthening Unity in Diversity)

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Abstract

this article describe about social tolerance in Balinese. Although it consists of a pluralist society, Bali is one example of a symbol of tolerance in Indonesia because of a harmonious communities life. This descriptive method was conducted by qualitative approach that aims to describe social tolerance towards the Balinese. The result of this research shows that in Bali, there are traditions that are still obeyed and respected by all religious communities, one of them is Nyepi. Not only Hindus, all societies of Islam, Christianity, Catholicism or Confucianism also obey the rules that apply during Nyepi. Another tradition is ngejot and megibung. In the other hand, Balinese also celebrates social activities that involve all communities regardless of ethnicity or religion. They maintain the values of tolerance by respecting, caring for and not offending others, especially those related to religion.

Keywords : Balinese, Tolerance, Traditions.

Mapeo del Modelo de Tolerancia Social de Bali (Bhinneka Tunggal Ika para Fortalecer la Unidad en la Diversidad)

Resumen

Este artículo describe la tolerancia social en balinés. Aunque consiste en una sociedad pluralista, Bali es un ejemplo de un símbolo de tolerancia en Indonesia debido a una vida armoniosa de las comunidades. Este método descriptivo se realizó mediante un enfoque cualitativo que tiene como objetivo describir la tolerancia social hacia los balineses. El resultado de esta investigación muestra que en Bali, hay tradiciones que todavía son obedecidas y respetadas por todas las comunidades religiosas, una de ellas es Nyepi. No solo los hindúes, todas las sociedades del Islam, el cristianismo, el catolicismo o el confucianismo también obedecen las reglas que se aplican durante Nyepi. Otra tradición es ngejot y megibung. Por otro lado, Balinese también celebra actividades sociales que involucran a todas las comunidades, independientemente de su origen étnico o religión. Mantienen los valores de tolerancia al respetar, cuidar y no ofender a los demás, especialmente a aquellos relacionados con la religión.

Palabras clave: balinesa, tolerancia, tradiciones.

Introduction

Indonesia has well known for the diversity of tribes, religions, races, cultures and arts. This diversity is the local wisdom of Indonesia's people and not owned by other nations (Waruwu, 2017). So, its becomes a challenge for the Indonesia's people in facing intolerance. It should be realized that formally, Indonesia has a recognized religion namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism (Jannah, 2012, h.444). This has led to the development of several studies related to religious tolerance. One of them is Pamungkas (2014) regarding religious tolerance in social practices and conducting a case study of the relationship between the majority and religious minorities in Buleleng Regency, Bali. The results of the research showed that Muslim and Christian as minority groups had difficulty when they wanted to build a place of worship even though administrative requirements had been fulfilled. However, that happens because the Regional Government has stipulated a number of policies

with the aim of protecting Hindu identity and tradition as the main identity of Balinese. In contrast to Parasmita (2017), which discusses religious tolerance between Hinduism and Islam in Lelateng Village, Negara District, Jembrana Regency, Bali. From the results of this research showed that some forms of tolerance are carried out in the form of gotong royong (mutual assistance), interaction of buying and selling, participation of Muslims in making ogoh-ogoh and cultural acculturation.

Freedom and tolerance should not be ignored, but often there is an emphasis on one of them, for example the emphasis on freedom that ignores tolerance and attempts to reconcile by imposing tolerance by shackling freedom, to be able to juxtapose both, a correct understanding of religious freedom and tolerance between religious communities is something important in society. Coexistence between religious communities is not a difficult thing to realize. Public experience shows that religious differences are not obstacles to establishing productive social relations. In the other hand, government policy in some respects is considered not to encourage the development of social trust among groups with different identities. However, social change is also the reason for a conflict with social relations. In the Regency of Gianyar, the fraternity between the Brahmin communities became divided because they claimed ownership of the temple (Arjawa, 2014, h.132).

Tolerance is not only about religion, but tolerance also involves attitude, which is the main foundation of a person in building a peaceful life in a multicultural society. In essence, tolerance is a modern concept to describe the attitude of mutual respect and cooperation between groups of different communities both in ethnicity, language, culture, politics, and religion is based on the principle of mutual respect (Siregar, 2016). That is why social tolerance becomes a very important attitude because it is an act that respects the diversity of backgrounds, views, and beliefs, including being a unity and building a social empathy in society. The specific purpose of this research is to develop science in the socio-cultural field, namely the model of social tolerance. The findings to be targeted are teaching materials to support the development of social culture through a model of social tolerance to strengthen Unity in Diversity. To create teaching materials, a mapping model of social tolerance is needed that can be used as an effort to improve the quality of student learning processes and solve the issues of national relations, one of them is intolerance. So, the topic chosen was the Mapping of the Balinese Social Tolerance Model for Strengthening Unity in Diversity. The purpose of this research is to describe the social tolerance

of Balinese which has multiple-religious but still live together and respect the difference.

Literature Review

The concept of tolerance is an attitude of not insulting, not condemning, not blaspheming, not feeling self-righteous, and not wanting to win alone in living together with other components that are different from our existence. Toleransi adalah istilah yang berarti menghormati berbagai pandangan dan keyakinan, perilaku dan praktik (Baklashova T.A, Galishnivoka E.M. , & Khafizova L.V., 2015) Tolerance is also an attitude of mutual respect both in social and religious life. Because living a tolerance can build togetherness (Soemanto, RB., 2018). Tolerance is mutual respect between followers of religion (Faridah, I. K., 2013, h.16). On the other hand, Poitgieter et al. more clearly reveals that tolerance is the ability of individuals to treat someone or something with pleasure or patience, to be endured and to endure (Potgieter, Van der Walt, & Wolhuter, 2014). In some instances, it connotes the attitude of passiveness towards something disliked, and often it means putting up with or enduring something disliked (Bretherton, 2004).

Indonesia is the largest multicultural country in the world. This can be seen from a variety of cultures that exist in Indonesia, such as: diversity of ethnicity, language, religion, and customs. This diversity is characterized by the prevailing culture in its own tribal community, it caused differences and separation between one ethnic group and other ethnic groups, but they living together in Indonesian people based on four pillars of the nationality, namely “Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Unity in Diversity”. Plurality and heterogeneity in Indonesian people are bound in the principle of national unity and it well known as the motto “Bhinneka Tunggal Ika”, which means that even though Indonesia is diverse, but integrated in unity (Lestari, 2015).

Unity in Diversity is the motto of the Indonesian people. This motto is written in the symbol of the State of Indonesia, namely Garuda Pancasila. At the foot of the Garuda, Bhinneka Tunggal Ika is clearly written. The concept of “Bhinneka” recognizes diversity, while the concept of “Tunggal Ika” desires unity. Diversity is characterized by differences, while unity is characterized by similarities so it can be concluded that Bhinneka Tunggal Ika means different but still one (unity in diversity), and it is a statement that recognizes the reality of a pluralistic Indonesian people, but always aspires for the realization of unity.

Methods

This research used descriptive method, it is a method used to examine the status of a human group as an object, a set of conditions, a system of thought, or a class of events in the present (Prastowo, A., 2011, h. 186). This descriptive method used qualitative approach that aims to describe social tolerance towards the Balinese people. This research was conducted in Yayasan Anak Emas on Jalan Teuku Umar Number 17, Denpasar, Bali. Then continued in Kepaon Village, Badung Regency, and at the Pujawandala Worship Complex located on Jalan Nusa Dua, South Kuta, Badung Regency, Bali. This qualitative research used a purposive sampling technique, which is a sampling technique from data sources with certain considerations, for example the person who is considered to know the most about what we are expect, or maybe he as a ruler so that it will facilitate researchers to explore the object or social situation under study (Sugiyono, 2014, h.302). The points that were asked to the informants and became the focus of this research were: (1) The number of population of various religions, (2) Traditions that are respected and obeyed by all believer, (3) Social activities participated by all followers of religion, (4) Differences accepted by all followers of religion, (5) Social conflicts that occurred, and (6) Efforts to reconcile conflicts or differences between fellow citizens. While the source of data in research is the subject of the data obtained (Arikunto, 2009, h.172). namely primary data and secondary data.

Results and Discussion

Bali is one of the provinces in Indonesia, the capital city of Bali is Denpasar. Now, Bali became one of the favorit tourist destination because of its natural beauty and cultural uniqueness. The majority of Balinese are Hindu. Based on data obtained from BPS (2018) of 3,890,757 inhabitants, 3,247,283 people from Hinduism, 520,244 Muslims, 64,454 Catholics, 31,397 Protestants, 21,156 Buddhists, 427 Confucians, and 282 others. Although it consists of a pluralist society, Bali is one example of a symbol of tolerance in Indonesia because of harmonious life of its communities.

The harmony of Balinese is an example of the strength of social tolerance values. According the informant from one of the residents named Gede Bayu Satya Utama, social tolerance in Bali is shown by the harmony of the communities both in communication and respecting their traditions and culture. In Bali, there are traditions that are still obeyed and respected by all religious communities. The tradition called Nyepi, which is a Hindu feast day celebrated to commemorate the turn of the Saka New Year (Metasari, 2013). Nyepi comes from the word sepi which means silent or quiet. Saka New Year's Celebration is not like the celebration of New Year's Eve, but

the New Year of Saka in Bali begins with solitude, no activity as usual, and all activities are eliminated, including public services, such as the closure of the international airport, but not to hospitals (Arsawati, Gorda, & Antari, The philosophical meaning of Nyepi celebration in Bali from the context of maintaining natural sustainability and social harmony, 2018). Not only Hindus, all societies of Islam, Christianity, Catholicism or Confucianism also obey the rules called Catur Brata Penyepian, which means four taboos for the Balinese during the Nyepi celebration. Catur Brata Penyepian are consist : (1) Amati Geni, it does not light a fire and not inflame the passions, (2) Amati Karya, it is not engaged in physically working, however, should improve spiritual activity, (3) Amati Lelungan, i.e. it does not do traveling, however, should be self-introspective, (4) Amati Lelanbguan, i.e. it does not do a pleasure, however, concentrates on Ida Sanghyang Widhi or God Almighty in Balinese Hinduism (Watra, 2016).

Even so, Nyepi rules are also based on the agreement of religious leaders so as not to cause certain conflicts. For example, before Nyepi Day, all Religious Leaders (Hinduism, Islam, Christianity, Buddhism, Catholicism, Confucianism) will meet to make an agreement and sign the agreement and will be delivered to their followers to follow the Nyepi Rules in 24 hours. For example, if the Nyepi Day coincides with a total solar eclipse which requires Muslims to carry out eclipse prayers, then regulations will be made that allow Muslims in Bali to perform eclipse prayers but not too loudly when they use loudspeaker and are delivered by Pecalang. Pecalang comes from the word “celang”, which means sharp senses, sight, hearing, smell and feeling. Thus a position as pecalang is people who have a keen sense of exceeding the sharpness of the community (Arsawati, Pecalang existence in keeping public order and safety of Pakraman on the celebration of Nyepi in Bali, 2016). Pecalang is responsible for maintaining the security of traditional villages with loyalty and usually not the main occupation, they have certain professions such as drivers, teachers, private workers, civil servants, and other professions in general.

Another tradition that has a role in strengthening social tolerance in Bali is the tradition of ngejot, the word ngejot comes from the Balinese which means “give”, in this case to sharing or giving food for the other. This tradition is usually practiced by Hindus and Muslims. Hindus do ngejot during the Galungan, Kuningan and Nyepi celebrations. Meanwhile, Muslims do ngejot during the Eid celebration. This tradition is also a symbol of intimacy and kinship between Hinduism and Islam in the land of the Dewata (Baharun, Ulum, & Azhari, 2018). This tradition does not conflict

with Hinduism or Islam and is still exist today. In Islamic teachings, giving food is one form of Sadaqah, while visiting other people is silaturahmi (Baharun, Ulum, & Azhari, 2018). Based on the informant's explanation, ngejot usually carried out before the feast day and was given to the nearest neighbor as a form of gratitude.

In the other hand, one of tradition that still exist in Bali is megibung, it's means eat together in one container. Besides being able to eat until satisfied without feeling reluctant, megibung is full of togetherness values, while exchanging ideas, getting to know each other, further strengthening friendship among citizens (Sukerti, Marsiti, NDMS, & Dewi, 2017). Megibung is usually done in banjar where villagers can gather. Banjar is a location or a place of discussion for villagers to solve certain problems or discuss the interests that concern many people in a village. Banjar is generally located in the middle of settlements or housing and is a place for the banjar community to carry out *panca yadnya* (rite de passage) activities together by means of mutual assistance (*patus*) and community service (*ngayah banjar*) (Gantini, 2014). According to Mr. Aming as one of the Balinese, megibung actually is Hindu tradition, but can be followed by other people depending on the will of the person who organized it. The term megibung which means eating together, not only by Hindus, but also other people in Bali. Megibung is usually internal and it will be held on certain occasions such as social gathering, marriage, traditional ceremonies and so on. Along with advancements in technology in various fields today, the tradition of megibung has a different way where people are looking for practical aspects by adopting a national food procedure that is a buffet (Sukerti, Marsiti, NDMS, & Dewi, 2017).

In addition, to maintain harmony and social tolerance, the Balinese also carry out social activities that involve all communities regardless of ethnicity or religion. Examples of social activities that can be done by all people and ethnic groups are usually mutual assistance such as cleaning the road around the place of residence and helping neighbors who are on certain celebrations. If there is someone who get married, the customary officials will give a sign through the *kukul / kentongan* so that residents can gather at the banjar by bringing rice, sugar or gifts in accordance with the agreed distribution. After that they head to the place to help and prepare it. As for another example, if there are families who are grieving, the corners or traditional officers will ring the *kukul* with a different intonation with the intention of providing information to villagers to gather and help the bereaved family. They usually also bring rice, sugar and shroud

as a symbol of grieving. According to Ms. Riska, togetherness and social tolerance of the Balinese are supported by their dwellings that are not compartmentalized such as the Hindu, Buddhist or Islamic complexes, but rather mingle.

According to Mr. Andik, there is no major conflict in Balinese, because so far there has not been any significant conflict after the Bali Bombing Tragedy. If there are problems or differences opinion in the community, this can be solved in banjar. Settlement of problems in banjar is carried out by religious leaders, community leaders or banjar management. In addition, to prevent conflicts in the village, there is local rules called awig-awig. Each traditional village in Bali has rules (written or not written) that apply to all communities, this form of rule is called awig-awig (Sumardjo, 2018). Awig-awig is a collection of local rules made based on mutual community agreement to regulate daily behavior in society (Widyastini & Dharmawan, 2013). In making awig-awig, the rules is based on community agreement, thus allowing each village to have different awig-awig. Based on Ms. Riska's explanation, Awig-awig usually regulates religious activities, participants in religious activities, time and place of an activities, and other regulations.

Actually the Balinese are friendly and adaptable, as long as newcomers do not disturb and cause problems while living in Bali. Newcomers are well received in Bali, such as Mr. Wawan from outside. Comfort and safety are the reasons for Mr. Wawan to migrate and live in Bali. There is no discrimination in religion or ethnicity. Not only Pak Wawan, another example of a newcomer is Mr. Purwadi, he is a migrant from Banyuwangi (East Java) who has lived in Bali since 19 years ago. The reason of Mr. Purwadi chose to lives in Bali was because he felt comfortable. According to him, there is no conflict between citizens and then open economic access so that there is no discrimination in workplace. Meanwhile, Widie who is a native lives in Buleleng, Bali, also said that there was no discrimination against religion and ethnicity in workplace. In his workplace, a form of social tolerance can be seen from the number of employees who are not only Hindu, but also many employees who are Muslim and Christian. In addition, fellow employees often help each other like exchanging schedules if one of them have to go to worship.

The Balinese always maintain harmony and values of tolerance in the community. For example, during Galungan, Nyepi and Kuningan, every school and office will be closed. Likewise on Eid al-Fitr and Eid al-Adha, schools and offices will be closed. So that the level of tolerance in Balinese

is high. If the Nyepi Day which forbids all forms of activity and requires the Balinese people not to leave the house, Galungan and Kuningan only rests activities in the School and Office. Galungan and Kuningan is also a tradition that is respected and valued by the Balinese people.

The meaning of Galungan and Kuningan is the victory of dharma (good things) against adharma (bad things). Galungan is one of the Hindu holy days in Bali that comes every six months of the Hindu calendar (210 days) (Mudra, 2018). The series before Galungan is very much. However, what is most remembered by the Balinese is the Java Sugihan Day (cleansing the natural bhuana agung or purify yourself) and the Bali Sugihan Day (cleansing the natural bhuana alit purify inside) so that it is clean and ready to celebrate the Galungan Day. On Galungan Day, Balinese Hindus do more worship and worship starting from the Family Temple, Paibon Temple (one of common ancestor), Village Temple, Puseh, Dalem or Territorial according to their respective regions, Functional Temple, and Jagat Temple or other large temples which is around the area. Ends with the Natab Banten Galungan, which means to be grateful for the meaning of the Galungan by always loving ourself and family, as well as family gatherings. Meanwhile, the meaning of the Kuningan comes from the word Kauningan which means to improve spirituality within, and to worship ancestors called Pitara Pitari, usually Balinese will gather in Paibon Temple (a common ancestor of mothers) praying together to bring offerings and hope for ancestors receive offerings from their offspring. Offerings such as fruit, cakes, diamonds, chickens, flowers, drinks and others, which means grateful that their offspring are still given abundant blessings by God and after praying, these offerings will be eaten with the family.

In Bali also can be found many places of worship of other religious communities. As in the city of Denpasar and southern Badung, there are many churches, mosques, and temples in the middle of village. One of the symbols of tolerance in the Balinese community is the Puja Mandala Worship Complex which is located on Jalan Nusa Dua, South Kuta, Badung Regency, Bali. There, there are 5 (five) places of worship of each religion in Indonesia, these religions are Islam, Catholicism, Buddhism, Protestantism, and Hinduism. The places of worship are built in a row and close together in a complex. The names of the places of worship are Masjid Agung Ibnu Battutah, Gereja Bunda Segala Bangsa (Catholic), Vihara Budhida Guna (Buddhas), Gereja Bukit Doa (Protestant), and Pura Jagatnatha (Hindus). Besides showing its function as a place of worship, Puja Mandala also reflects the dynamics of harmony living together with people of different

ethnic and religious backgrounds (Putra, 2017).

Interaction between religious community in Puja Mandala Worship Complex can be said is very good. They often help each other regardless of ethnic and religious background. For example when Christians celebrate Christmas, people from the other religious community are also invited. In the mosque, if there is a halal bihalal event, then other people are also invited with the intention of keeping the friendship. Mr. Aming, who is the administrator of the Vihara, said that the administrators of places of worship in Puja Mandala usually held community service to clean up the worship complex, especially after being visited by many visitors or tour groups carrying catherings. Usually there is a lot of garbage from visitors because the tour schedule often coincides with lunch time. Therefore, the administrators of each place of worship always coordinate on the distribution of parking lots, time of visitation and conducting community service so that the worship complex remains clean, neat and comfortable. According to key informant from Islamic Religious Leader Ustadz Fauzi Basultanah, one of the efforts that can be done to maintain tolerance among religious community in Bali is to remind each other of the tolerance values handed down by their predecessors. This method was also carried out after the Bali bombings tragedy that had occurred on October 12th, 2002 and October 1st, 2005. The Bali Bombing incident was the worst terrorism crime in Indonesia that could disrupt the tolerance of religious life in Bali. After it was discovered that the perpetrators of the bombings were Muslim, the local community had appeared distrust to Muslims. However, this did not last long because the community realized that the bombing incident was an external event and was carried out by a person who wanted to ruin the tolerance of the Balinese. The terrorist movement in Indonesia is part of an international terrorism movement, which is increasingly becoming a scourge for modern civilization (Junaid, 2013). Although people are generally willing to support the idea of tolerance, when facing its practical consequences, many react intolerantly (Doorn, 2012). The impact of the Bali Bombing incident affected social relations between the local community and migrants from outside Bali or non-Balinese and non-Hindus suspected as a threat (Wildaniyati & Sunaryo, 2018). The Bali Bombing incident is the worst terrorism crime in Indonesia that disturbs the tolerance of religious life in Bali. However, this didn't last long because the community realized that the incident was an external attack and was carried out by a person who was not responsible and wanted to damage the tolerance of the Balinese people. To restore the situation, the efforts made

are to recall the tolerance values passed down by its predecessors so that they remain harmonious and can coexist. In addition, the problem can be neutralized because of the activities carried out by several religious forums such as the Majelis Ulama Indonesia or Indonesian Ulema Council (MUI) and Interfaith Communication Forum (FKUB) as well as the government and also the people who continue to restore the image of Bali and good relations both of them (Wildaniyati & Sunaryo, 2018).

Another way that is done by the Balinese to maintain the values of tolerance is the presence of tolerance and mutual respect, guarding and not offending others, especially those related to religion. According to Mbok Putu, who is a native of Bali, Balinese have a peace-loving habit and always try to believe that God is One, the difference is only seen from the way people worship according to their respective beliefs. The Balinese also know Karmaphala, which is the law of cause and effect that makes them always surrender to God, and the nature of Bali and the inhabitants of the island of Bali both tangible and unreal, will now and no longer protect Bali from conflict. Karmaphala is the result, effect, effect of all actions, both actions or behaviors carried out at the level of thought, behavior at the level of words or speech and behavior at the level of physical action (Asli, 2018). Balinese Hindu society also has the philosophy of life called Tri Hita Karana, which means three causes of happiness, the three elements of natural balance in order to create a harmonious life between man and his God, man and nature and man and other humans. Tri Hita Karana as a Hindu moral doctrine consists of three elements, namely parahyangan, palemahan and pawongan. Parahyangan taught a manner to reach the harmonious relationship to God; pawongan taught a manner to realize the harmonious relationship to others, and palemahan taught a manner to get the harmonious relationship to nature (Sukarna, 2016). In addition, there are also other local wisdoms that contribute to maintaining social tolerance and harmonizing society, namely Tri Kaya Parisudha or the three holy deeds. Tri Kaya Parisudha consists of Manacika or holy thoughts, Wacika or sacred utterances, and Kayika or holy attitudes.

Conclusion

The harmony of Balinese society is one example of the strength of social values. This discusses the existence of good harmony among citizens in the existing communication with their respective traditions and cultures. All traditions held by all religious adherents, namely Nyepi tradition which is a Hindu feast day to commemorate the turn of the Saka New Year. Not only Hindus, all religious people in Bali whether Muslims, Christians,

Catholics or Confucian also obey the rules of Nyepi. Another tradition that has a role in strengthening society in Balinese is ngejot tradition, which is to deliver or give foods for each other and megibung, which mean eat together in one container. In addition to tradition, social activities also become one of the manifestations of the ties of Balinese publications, such as community service and mutual cooperation which are carried out without differentiating between tribes and religions. If there is a conflict in the community, it can be discussed in each banjar. Banjar is place for deliberation to solve certain problems or discuss interests regarding a lot of people in a village. In addition, to prevent conflicts in the village, there is an local rules called awig-awig, which is a set of local rules or regulations made based on mutual agreement to regulate daily life in the community. In society, the Balinese always develop an attitude of tolerance and mutual respect, and do not offend others. They also remember each other the values issued by their predecessors must remain harmonious and coexist in the midst of differences.

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Glosary

Awig-awig = Local rules in every traditional villages in Bali, made based

on community agreement and usually regulates religious activities, participants in religious activities, time and place of an activities, and other regulations.

Banjar = Location or a place of discussion for villagers to solve certain problems or discuss the interests that concern many people in a village.

Catur Brata Penyepeian = which means four taboos for the Balinese during the Nyepi celebration

Karmaphala = The law of cause and effect in Hindus

Kentongan = Something made of bamboo and produces a loud sound when struck.

Nyepi = Hindu feast day celebrated to Saka New Year.

Pecalang = Traditional security and responsible for maintaining the security of traditional villages with loyalty and usually not the main occupation.

Java Sugihan Day = One of the serries

Megibung = Eat together in one container and usually done in Banjar.

Ngejot = sharing or giving food for the other.

Natab Banten Galungan = which means to be grateful for the meaning of the Galungan by always loving ourself and family.

Tri Hita Karana = Three causes of happiness, the three elements of natural balance in order to create a harmonious life between man and his God, man and nature and man and other humans.

Tri Kaya Parisudha = Three holy deeds, which are consist of Manacika or holy thoughts, Wacika or sacred utterances, and Kayika or holy attitudes



**UNIVERSIDAD
DEL ZULIA**

opción

Revista de Ciencias Humanas y Sociales

Año 35, Especial No. 22 (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

Maracaibo - Venezuela

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