

Social Interaction between Hinduism and Muslim Group

Wulan Purnama Sari
Fakultas Ilmu Komunikasi
Universitas Tarumanagara
Jakarta, Indonesia
wulanp@fikom.untar.ac.id

Abstract—As a multicultural country, Indonesia is very vulnerable to any kind of conflicts. This can be seen from many cases of conflicts that have occurred in recent times, such as conflicts in Poso, Ambon, Lampung, etc. It is precisely, what makes the issue of harmony being discussed lately. Amid the enormous potential for conflict faced by Indonesia, the people in Pegayaman Village Bali managed to live in harmony. People of Pegayaman with majority of Muslims can managed to live in harmony with ethnic Balinese who enclasp Hinduism. The study itself focuses on the interaction between Hindu and Muslim groups, where interaction is the core of communication. This study aims to determine the process and the form of interaction within both groups. The method used in this research is qualitative method with case study approach. Data obtained through indepth interview and observation. The results show that the interaction process occurs mainly due to imitation factor and also sympathy between Muslim and Hindu groups. Then the form of interaction that occurs is associative.

Keywords—social interaction; intergroup communication; pegayaman village

I. INTRODUCTION

Indonesia as a multicultural country can be seen from diversity and socio-cultural condition of Indonesia which consists of a number of ethnicities, cultures, and religions makes it a plural and heterogeneous country [1]. This condition also makes Indonesia very vulnerable to conflict, i.e. inter-ethnic, and inter-religious conflicts. Regarding religion in Indonesia itself, so far there have been six (6) religions officially recognized by the Indonesian government, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Indonesia as a multicultural country has also regulated the legislation related to the freedom of its people to embrace and worship according to the religion they believe in.

The Constitution of article 28E paragraph 1 and 2 clearly states that everyone has the right to embrace religion and worship according to his religion, and has the right to be free to believe in what they belief, express thoughts and attitudes in accordance with his conscience. Then the Article 29 paragraph 2 of the Constitution states that the state guarantees the independence of each citizen to embrace their respective religions and to worship according to their religion and belief [2].

Based on the constitution, every Indonesian citizen should have the freedom to embrace and practice their beliefs. This has also been guaranteed by the government. However, in reality, there are still many cases where certain religions get discrimination and do not get the freedom to carry out their beliefs. This condition often leads to conflicts between religious groups in Indonesia [3].

In recent years there have been several cases of inter-religious conflict in Indonesia. An example is a conflict that occurred in Poso in 1998-2000 between Islam and Christianity; then the conflict in Ambon in 1999 between Islam and Christianity; conflict in South Lampung between Buddhism and Islam; conflict in Sampang in 2012 [4]. These cases show how Indonesia is very vulnerable to conflict. The slogan of Bhineka Tunggal Ika (the State of Unity in Diversity) which should unite all the elements but not functioning and has no value.

The potential for this great conflict makes harmony a valuable and important value. The issue of harmony is being discussed lately, especially with the many reports that voiced Indonesian unity. For example is the #SayaIndonesiaSayaPancasila which became a national trending topic on Twitter on the birthday of Pancasila which fell on June 1, 2017 [5]. The issue of local wisdom, diversity, multiculturalism, and culture in preventing and tackling the consequences of violence, is also a leading research topic in the social focus field of humanities as well [6].

Although Indonesia has a large conflict potential, there are several places or regions that have succeeded in realizing harmony and peace, both between ethnic groups, and religions. One of them is Pegayaman Village. Pegayaman Village is located in Buleleng, Bali, this village managed to apply the value of tolerance among its community groups. Bali, which has a majority of Hinduism population, so Hindu traditions and rituals color the atmosphere in Bali. But there is one village, with a population of around 100 families where almost 100 percent of the population is indigenous Balinese but embrace Islam. So far the dominant religion on the island of Bali is Hinduism. Pegayaman villagers, who are predominantly Muslim, can live in harmony with Hindu groups [7].

This makes Pegayaman Village is an interesting place to study, studying how interactions between groups can create

harmony. As well as how communication plays a role in the creation of harmony. Soekanto explained that communication is the main core of interaction [8].

Based on the explanations and data described above, researchers are interested in conducting research in Pegayaman Village, Bali. This research is aim to find the process of interaction between the two religious groups, between Hindu and Muslim groups, and how the forms of interaction that occur between Hindu and Muslim groups. After looking at the background of the problem, the following research questions were obtained: (1) How the interaction process took place between Hindu and Muslim religious groups in Pegayaman Village, Bali; (2) What is the form of social interaction between Hindu and Muslim religious groups in Pegayaman Village, Bali?

Some of the previous studies used as benchmarks in this study were conducted by Paramita & Sari on intercultural communication in creating harmony in Jatou Village, Manado [9]. This study examines the interactions that occur between ethnic Minahasa groups who are Christian and Javanese ethnic groups who are Muslims in Jatou Village. The interaction between the two groups was seen through a intercultural communication perspective which ultimately resulted in harmony between groups in Jatou Village.

While this research conducted in Pegayaman Village, Buleleng, Bali has a difference in terms of this research is more focusing on the interaction between Hindu and Muslim religious groups. The main objective of this research is to examine how the interaction process takes place between the two groups and how is the form of interaction takes place. This research does not focus on the cultural point of view in generating harmony but on the interactions that occur between the two groups that produce harmony. This is because the interaction is the core of communication and this research will examine communication between groups in creating harmony between groups of different religions in Pegayaman Village.

Then the main theory used in this study is the theory of social interaction. Soerjono Soekanto explained that the process of interaction is occurs based on various factors, namely [8]: imitation factor, suggestion, identification, and sympathy. These factors can move independently - separately or in a state of belonging. The following will be explained in more detail about each of these factors. First is the imitation factor which has a very important role in the interaction. This imitation factor has two sides, both positive and negative. The positive side is that imitation can encourage someone to obey the rules and values. However, the existence of imitation can lead to negative things, for example, what is imitated are deviant actions. In addition, imitation can also weaken or even kill the development of one's creative power.

Second is the suggestion factor that takes place if an individual gives a view or an attitude that comes from him self which is then accepted by another party. The process is almost similar to the imitation process, but the starting point is different. The ongoing suggestion can occur because the receiving party is hit by emotion, which hinders rational thinking power.

The third factor is identification which is actually a tendency or desire in a person to be the same as others. Identification is more profound than imitation because a person's personality can be formed on the basis of this process. The identification process can take place on its own (unconsciously), as well as intentionally because often a person needs certain ideal types in his life process. Although it can take place on its own, the identification process takes place in a situation where someone who really identifies really knows the other party who is ideal, so that the views, attitudes, and methods that apply to other parties can institutionalize and even animate. The conclusion is that this identification factor results in deeper influences than the imitation process.

The sympathy factor is actually a process where someone feels attracted to another party. In this process feelings have an important role, although the main motivation for sympathy is the desire to understand the other party and to cooperate with it. This is the main difference with identification that is driven by the desire to learn from those who are considered to have a higher position and must be respected because they have certain advantages or abilities that should be exemplified. Sympathetic factors can develop in a situation where mutual understanding factors are guaranteed.

The form of social interaction that will be discussed in this section is the form of interaction proposed by Gillin and Gillin [10]. This figure argues there are two forms of social interaction, the first interaction is formed by associative processes (cooperation, accommodation, and assimilation), and the second form are formed by dissociative processes (competition, controversy, and conflict).

Burhan Bungin describes the associative process as a process that occurs mutual understanding and reciprocal cooperation between people per person or group with each other, where this process results in the achievement of common goals. The first associative process is cooperation which is a joint effort between individuals or groups to achieve one or more common goals. This collaboration is born when certain individuals or groups are aware of the same interests and threats [11].

The next process developed by Gillin and Gillin is that the dissociative process is often referred to as oppositional processes, which, just as cooperation, can be found in every society even though the shape and direction are determined by the culture and social system of the community concerned. Burhan Bungin describes the dissociative process as a process of resistance carried out by individuals and groups in social processes in a society [11]. The opposition is defined as a way of fighting against a particular person or group or norms and values that are considered not to support a change to achieve the desired goal. The forms of dissociative processes are competition, contravention, and conflict.

Samovar, Porter & McDaniel explained that intercultural communication occurs when members of a particular culture give messages to members from other cultures. More precisely, intercultural communication involves the interaction between people whose cultural perceptions and symbol systems are quite different in communication. In short, cross-cultural or

intercultural communication is communication that occurs between people or groups from different cultures [12].

In the previous section, it was explained that communication is the main core of interaction. Ridwan explained that the nature of the intercultural interaction is about the acceptance and appreciation of a culture, both its own culture and the culture of others. Communication and culture have reciprocal relationships. Culture is a part of communication and communication behavior and also determines, maintains, develops, or inherits culture [13].

Effective intercultural interactions depend heavily on intercultural communication. This concept also explains that the purpose of intercultural communication will be achieved if the form of intercultural relations describes the conscious effort of the communication participants to renew the relationship between communicators and communicants, create and renew effective communication management [12].

II. METHODS

This research was conducted using qualitative research methods, using a case study approach or design. In research that uses a case study approach or design, researchers must be able to describe and describe the case definitions that will be investigated, determine the data to be collected is relevant and what should be done in connection with the data that has been collected [14].

The case that will be examined in this study itself is the interaction that occurs between different religious groups in Pegayaman Village. The majority of people in Pegayaman Village who embrace Muslim religion can live in harmony, side by side and mutual tolerance with Balinese majority community groups who embrace Hinduism. Based on this explanation, the object in this study is social interaction. Then the subject of the study was the community in Pegayaman Village, Bali.

In the initial stages of planning, the research data is planned to be obtained through focus group discussion (FGD) techniques and observations. However, due to limited time, research data was obtained through in-depth interview techniques with informants. Then the data is also obtained through field observations and literature studies.

The source or participant in this research was Mr. Haji Nengah Abdul Gofar Ismail who served as the head of the Pegayaman Village. Then also Mr. Deddy who was the principal of the largest *pesantren* school in Pegayaman Village. The last is Mr. KH. Yusuf as Pegayaman villagers.

Data collection techniques carried out in this study is in-depth interviews and observations. In the proposal section the data was obtained through focus group discussions, but because the resource person did not allow it to do so, the data collection techniques were changed into in-depth interviews. The data obtained is then processed so that the research findings can be described and then analyzed with the help of literature studies that have been carried out by researchers.

III. RESULTS AND DISCUSSION

Pegayaman Village is located in Buleleng Regency, Bali, this village is located on the slopes of the Gitgit hill which separates North Bali from the south. Pegayaman is divided into four Banjar or Dusun adat, namely Banjar Dauh Rurung, Banjar Dangin Rurung, Banjar Kubu, and Banjar Mertasari. Each village was led by a kelian as the hamlet head [15].

Pegayaman village is unique compared to other villages because the majority of the population is Moslem but kept the family name in accordance with Balinese traditions, such as Wayan, Putu, Gede. Etc. The difference lies in home decoration, residents in Pegayaman Village do not use carvings which are mandatory for Hindu homes in Bali. The resident's house is also not equipped with a *sanggah/merajan* building which is a place of family worship in one corner of the house of Hindus in Bali [15].

Historically Islam in Pegayaman Village has existed since the King of Buleleng, Panji Sakti, came to rule in the 15th century. According to I Ketut Ahmad Ibrahim, an elder of Pegayaman Village, when Panji Sakti came to power, he was awarded an elephant and 80 soldiers from the King of Surakarta in Central Java. A prize is a form of friendship between the two kingdoms. The Javanese soldier was placed in Pegayaman Village to fortify the Buleleng Castle from attacks by royal soldiers in southern Bali such as Raja Mengwi and Raja Badung. The soldiers from Java then settled and then mingled with other communities, which later became the forerunners of Islam in Pegayaman Village [15].

Based on its history, the pioneer of Islam in Pegayaman Village began with the Buleleng King who established friendly relations with the King of Mataram, who then gave gifts in the form of elephants and soldiers. The soldiers who came from Mataram settled in Pegayaman Village which later became the forerunners of Islam there. This historical fact is also supported by a statement from the speaker Mr. Haji Nengah Abdul Gofar Ismail who served as the head of the Pegayaman Village, who is now 60 years old.

The position as Penghulu means as the customary leader and religious leader. People who occupy this position are chosen by the community. The informant Mr. Haji Nengah Abdul Gofar Ismail explained that his main task as a Penghulu was to preserve culture or custom and to become an Imam at the mosque. Then if there are villagers who want to get married or divorce, they must first report here, then go to KUA (Kantor Urusan Agama).

As one of the customary leaders, Mr. Haji Nengah Abdul Gofar Ismail also explained that life in Pegayaman Village was harmonious among Pegayaman villagers who embraced Islam and also outside villagers who were ethnic Balinese who embraced Hinduism. This shows that the interaction between the two groups of different religions is positive. Moreover, this is supported by the historical fact that before Pegayaman Village was established, the Hindu majority group was willing to accept arrivals from outsiders who had different religions.

Soerjono Soekanto explained that the ongoing process of interaction is based on various factors, namely: imitation factor, suggestion, identification, and sympathy. These factors

can move independently - separately or in a state of belonging. Based on the results of observations and interviews with informants it can be concluded that the interaction between groups of different religions in Pegayaman Village occurs through all factors as expressed by Soerjono Soekanto [8].

Interaction through imitation factors can be seen from the role of encouraging someone to obey the rules and values. This imitation factor can be seen through the role of parents to their children who instill cultural values that prevail in Pegayaman Village. A child himself will follow the attitude and behavior of his parents. This is also reinforced by the role of religious teachings, where religious teachings and values teach each other to live in harmony with one another, so that this is passed down from generation to generation. The younger generation imitates or imitates from previous generations.

After the imitation factor, the next factor of suggestion and identification is a continuation or development of the first factor. The suggestion factor occurs when an individual gives a view or an attitude that comes from him which is then accepted by another party. This can be seen from the teaching from parents to children and also the religious and educational systems. One of the speakers Mr. Deddy as the principal of the Madrasah Tsanawiyah explained that in the education system students are taught to be mutually tolerant with people of other religions.

Then in the sympathy factor, there has been a role of feeling or emotion in conducting an interaction with other parties. The existence of historical factors has made Pegayaman Village residents like their own siblings with a majority of Balinese who are of different religions. Moreover, there has often been intermarriage between the two groups.

The existence of all these factors makes the process of interaction between the two groups is still continue. The findings also showed that in addition to fulfilling these factors there were also roles in economic factors and marriage in the process of interaction. The informant Mr. Haji Nengah Abdul Gofar Ismail and Mr. Haji Yusuf explained in their interview that during interactions between Hindu and Islamic groups there was a form of economy and marriage.

As explained above, the majority of Pegayaman villagers work as clove farmers. Hindu groups in this case act as financiers or sometimes groups of Hindus who are buyers or collectors of clove products belonging to Islamic groups. In this interaction in the economic field, both parties are on the same side. Hindu groups buy clove products according to market prices so there is no impression that the Islamic group is harmed.

The existence of a long and declining history between the interaction of Islamic groups and Hindus makes mixed marriages occur in Pegayaman Village. One of the speakers Mr. Haji Yusuf mentioned that one of his ex-daughters came from outside Pegayaman Village and initially embraced Hinduism, but because of being married to a villager then converted to Islam.

The interaction between the two groups is also seen when there is a certain celebration, for example is a wedding party. In which, both groups invite each other and even provide separate

and different foods, because Islamic groups must consume halal food.

Based on the explanation above, it can be seen that the form of interaction that occurs between the two groups is an associative form (cooperation, accommodation, and assimilation). Burhan Bungin describes the associative process as a process that occurs mutual understanding and reciprocal cooperation between people per person or group with each other, where this process results in the achievement of common goals [11].

The associative process can be seen from the collaboration between Hindu and Islamic groups in the economic field, then also the social (marriage) field. Accommodation is seen through the life between different religious groups that are harmonious and harmonious, where the potential for conflict can be suppressed by the way each party tolerates and puts forward religious values.

The interaction between the two groups of different religions in an associative form also shows that there is also a communication role that supports this. Soekanto writes that interaction is the core of communication [8]. This explains that there has been cross-cultural communication between Islamic religious groups and Hinduism in Pegayaman Village. This positive interaction also shows that intercultural communication that occur results in acceptance and appreciation among the groups involved.

This is in line with Ridwan who explains that the nature of the intercultural interaction is about the acceptance and appreciation of a culture [13]. The purpose of effective intercultural communication will be achieved if the form of intercultural relations describes the conscious effort of the communication participants to renew the relationship between communicators and communicants, creating and updating effective communication management. This can be seen from the harmony and tolerance between the two groups in Pegayaman Village.

IV. CONCLUSION

The conclusion that can be obtained in this research, the first process of social interaction between the two groups occurs in the factor of imitation, suggestion, identification, and sympathy. Then as another finding, there were also economic and marital factors that contributed to the process of interaction between the two groups.

The second conclusion is the existence of forms of interaction in associative forms. This associative form can be seen from the cooperation and accommodation between the two groups, starting from the economic and social sphere.

The presence of interactions in associative forms between the two groups also shows the role of communication, where interaction is the main core of communication. Adaya interaction also shows the existence of intercultural communication, where the purpose of effective intercultural communication has been achieved in the form of harmony and tolerance between the two groups in Pegayaman Village.

ACKNOWLEDGEMENT

Author would like to give appreciation and gratitude towards all the source or participant in this research, who is willing to involved and cooperated within along the process. Author would also like to give all the regards to DPPM Universitas Tarumanagara as funder of this research.

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