

# PROCEEDING BOOK

7<sup>th</sup> INTERNATIONAL CONFERENCE OF INTERRELIGIOUS  
AND INTERCULTURAL STUDIES (ICIIS)



**“LIVING THE NEW NORMAL:  
ACHIEVING RESILIENCE AND  
ENSURING SUSTAINABLE  
FUTURE”**

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**Living the New Normal:**  
**Achieving Resilience & Ensuring Sustainable Future**  
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Living the New Normal:  
Achieving Resilience & Ensuring Sustainable Future**

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I Kadek Noppi Adi Jaya

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UNHI PRESS  
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Email : unhipress@unhi.ac.id

## **Preface**

*Om Swastyastu*

It gives me great pleasure to extend to you all a proceeding book of the 7th International Conference of Interreligious and Intercultural Studies. Universitas Hindu Indonesia would like to say how grateful we are to the scientist, scholar, and researcher who have contributed in the 7 th ICIIS with an insightful theme: Living The New Normal: Achieving Resilience And Ensuring Sustainable Future on 30 September, 2021.

On this proceeding book, there are 10 papers presented organized by Universitas Hindu Indonesia in collaboration with International Consortium for Religious Studies-Universitas Gadjah Mada (ICRS UGM Yogyakarta), Research Center for Area Studies-The Indonesian Institute of Sciences (PSW-LIPI Jakarta), and International Federation of the Social Sciences Organisation (IFSSO). The greatest academic issues that discussed are the general and specifics issues in Achieving Resilience And Ensuring Sustainable Future during the pandemic. How faith, religion, tourism, economic, political aspects and also culture in the broaden sense could be functioned as support systems in dealing with the new challenges after the experience of hardship with the pandemic that has ravaged religious practices, and has disturbed economic as well as political and cultural aspects of life. Reformulation of worthy elements from cultural values rooted in the society could be practiced or repracticed to deal with a new normal life or even a normal life again. Lessons learned from different countries in dealing with the pandemic could be shared in this conference so that any weeknesses of previous life with pandemic, shall not be repeated by others

In this precious moment, I would like to express our gratitude Hilmar Farid, Ph. D.(the General Director of Culture-the Ministry of Education and Culture-the Republic of Indonesia who gave a valuable speech at this conference. I would like also to convey my appreciation to all invited speakers, both local and broad scholars. We consider that the papers contribution of participants and speakers is exactly the main thing. Through these articles, we explore and develop smart ideas to deal with the threat to the social and culture resiliencies. There are many strategies could be applied by lessons learned from the bad impacts of the pandemic in reviving to the new normal life or even a normal life.

We sincerely hope that this book could be an academic references for scholars from various fields of interest.

*Om santih, santih, santih, Om*

Denpasar, September 2021

Prof. Dr. drh. I Made Damriyasa, M.S  
Rector Of Universitas Hindu Indonesia

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# Religious Conflict during the Covid 19 Pandemic

I Wayan Budi Utama<sup>1</sup> · I Gusti Agung Paramita<sup>2</sup>

Universitas Hindu Indonesia

Denpasar, Bali

## ABSTRACT

Religion as a belief system can be part of the existing value system in the culture of the community concerned. Religion becomes the driving force, driving and controlling the actions of community members to keep running in accordance with cultural values and religious teachings. However, when religion actualizes itself in the lives of its adherents, then diversity is integrated into the socio-cultural value system, and is a form of physical culture which then comes into contact through social processes with other socio-cultural elements. Sociologically, religion in the reality of life will also be in contact with the fulfillment of the needs of human life, both physical-biological, social, economic, and political. This gives rise to a gap between the ideals of religion and its social reality. One form of inequality is when religion becomes a source of conflict. This happened in Bali in the midst of the Covid 19 pandemic. Therefore, the reinterpretation of religious teachings in the world of education needs to be carried out as a form of religious moderation efforts and inclusive implementation of religious teachings.

Keywords: Religious conflict, pandemic

## I. Introduction

Religion in a sociological context is always interesting to study, because religion is not only a moral source of society, but also triggers social fragmentation. Not a few acts of terror in the name of religion. This means that religion in this context has a double face, on the one hand its role is needed in an effort to understand the nature of life, but on the other hand it can create social fragmentation and conflict.

According to Kimball (as quoted by Sindhunata, 2003) there are five signs that can make a religion rotten and corrupt – deviating from its function. First, if a religion claims the truth of its religion as the absolute and only truth. Second, is blind obedience to their religious leaders. Third, if religion begins to tend to yearn for the ideal era, then it is determined to realize it in this day and age. Fourth, if the

religion justifies and allows the 'end that justifies the means'. Fifth, if religion does not hesitate to scream holy war. However, it is enough that only one of the five causes of religious decay exists in a society that adheres to a religion. If all five of them are in the adherents of religion, then the end of the social life of a society. Because the five claims of religious decay are symbols of the destruction of the order of human values itself.

Interesting events regarding religious behavior were actually seen during the outbreak of the covid 19 pandemic. When the tourism industry stopped and had an impact on the economic life of the Balinese people, discourse and debate about religion on social media was very lively. This seems to confirm the assumption that when tourism stops, Balinese people have a lot

of free time to discuss issues that are currently being debated, one of which concerns religion.

In this section, the author attempts to describe the situation of conflict based on religious identity in Bali that occurred during the outbreak of the COVID-19 pandemic. The conflict is between those who act in the name of Balinese Hinduism and spirituality groups such as Hare Krishna. This conflict had indeed occurred in the 1980s in Bali, even the circulation of Hare Krishna books was prohibited by the government. However, after the collapse of the New Order, moving to political reform in Indonesia, this spirituality group began to be accepted. However, the situation is different now. It turns out that resistance to this group is still stored at the grassroots so that it can emerge if there is a trigger.

## **I. Discussion**

The phenomenon regarding religious dynamics occurred in Bali during the Covid 19 pandemic. Balinese community groups who identified themselves as Balinese Hindus took action against the existence of one of the sampradayas, namely Hare Krishna, which was under the auspices of the International Society of Krishna Consciousness (ISKCON). Initially, this action of refusal was widely circulated on social media when a member of the DPD RI Arya Wedakarna gave a speech at one of the Hare Krishna events. In his remarks, Arya Wedakarna supported if the Krishna consciousness movement continued to be spread in Bali. The reaction to the video caused fragmentation in society. The rejection of Hare Krishna continues to be discussed on social media. It even extends to demonstrations in the field.

The group calling itself the Bali Taksu Forum consisting of various elements and

socio-religious organizations in Bali held a demonstration at Bajra Sandhi Renon Square on August 3, 2020. The peaceful action was marked by a parade of cultural arts such as candidate charcoal, jogeg bubung, bondres, dance fragments, bleganjur, angklung and other cultural acts. In this action, they demanded Parisada Hindu Dharma Indonesia (PHDI) to revoke the guidance of sampradaya, especially Hare Krishna, because it was considered not in line with the practice of Hinduism in Bali. The demonstrators also demanded reform of the PHDI and asked PHDI Bali to ask the attorney general to apply the Attorney General's Decree No. 107/JA/1984 by withdrawing all printed materials containing the teachings of Hare Krishna, including banning all activities carried out by Hare Krishna.

The insistence of this Balinese community group received a response from PHDI Bali by issuing a statement letter to the Central PHDI. At least there are several points that have been proposed, namely the first to propose removing Hare Krishna and the International Society of Krishna Consciousness from the auspices of the Central PHDI. Second, prohibiting Hare Krishna from doing activities outside the ashram and in temples throughout Bali.

Not only from PHDI Bali, the response to the pressure of Balinese community groups on Hare Krishna activities also came from the Bali Province Traditional Village Council which issued instructions to all Traditional Villages in Bali not to allow sampradaya specifically Hare Krishna to carry out ritual activities in every temple, padruwen facility, traditional village or public facilities in the Traditional Village area in Bali. The Traditional Village Council considers Hare Krishna to be incompatible with and in line with the Sukreta Tata Parahyangan, Awig-Awig, Pararem, and/or Dresta Traditional Villages in Bali which have a Hindu spirit in Bali.

Furthermore, the Traditional Village Council and PHDI issued a decision which was outlined in a Joint Decree (SKB) between PHDI Bali and MDA Bali with numbers 106/PHDI-Bali/XII/2020 and 07/SK/MDA-Prov Bali/XII/2020 regarding restrictions activities for developing the teachings of Balinese non-dresta sampradaya in Bali. Not only PHDI and the Traditional Village Council, the Bali Provincial DPRD also issued a recommendation to disband Hare Krishna if it disrupts public order and the activities of Hindus in Traditional Villages in Bali.

The issuance of a joint decree and support from the Bali DPRD including Bali Governor Wayan Koster, opened a new chapter of religious dynamics between Hare Krishna and Balinese Hindus. After the issuance of the joint decree, there was an action to close the Ashram Krishna Balaram which is located on Jalan Pantai Padang Galak Kesiman, East Denpasar. The closing of the ashram was directly led by the Bendesa Adat Kesiman, a person who leads a traditional community called the traditional village, traditional prajuru, and pecalang (a type of traditional security unit). The action to close the Ashram, which was initially carried out in Kesiman Denpasar, turned out to have spread to other traditional villages, such as what happened in the village of Alasangker Buleleng and other traditional villages in Bali.

This event shows that in the midst of the Covid-19 pandemic, religious dynamics and conflicts are actually getting stronger in Bali. When Bali tourism is normal, the response to religious issues is not too massive, on the contrary it strengthens the response to identity and religious issues during the covid pandemic. In addition, based on the fragment of the incident, it can be assumed that so far the acceptance of religious movements from India in Bali as part of the post-independence Balinese Hindu

religious reform efforts in order to obtain state recognition has always been fictitious. That is, the potential for conflict that occurs is very open. Moreover, the Balinese are currently trying to become the subject of the construction of their religious identity. This is due to the crystallization of identity in Bali

## II. Closing

The socio-religious dynamics in Bali have apparently been going on since the pre-independence era which continues to this day. Recently, these dynamics are increasingly open and widespread in the community due to the existence of very sophisticated communication technology. Free time due to the COVID-19 pandemic has caused people to follow it more intensively and be involved in these religious dynamics.

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