



2nd International Seminar on Interreligious and Intercultural Studies 2018

RELIGIOUS PLURALISM IN SOUTHEAST ASIA

Universitas Hindu Indonesia, Denpasar, Bali, 6 December 2018

PROCEEDING BOOK

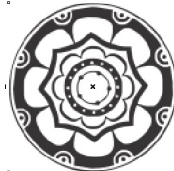
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WELCOMING MESSAGES FROM THE CHAIR OF YAYASAN PENDIDIKAN WIDYA KERTHI



Om swastyastu,

It is a great pleasure to learn that the Universitas Hindu Indonesia (UNHI), Denpasar, Bali organize the 2nd International International Seminar on Interreligious and Intercultural Studies: Religious Pluralism in Southeast Asia. With the involvement of scholars and researchers from several countries, the conference is expected to become an academic forum that addresses the pluralism in Southeast Asia.

Currently, in the disruptive era, Southeast Asian countries are facing various forms of threats such as intolerance, radicalism, ethnicities, etc., come with the advancement of technology, leading to the disintegration of the nation. Indonesia, as well as other Southeast Asian countries, need to anticipate such threats, either by strengthening relationships between countries and by strengthening local wisdom. The idea of promoting the Dewan Kerukunan Nasional (National Harmony Council), as a local wisdom in Indonesia, is one solution to all issues in the context of diversity.

Hopefully, the conference becomes a media for a global discussion and dialogue between formal institutions and local customary institutions to seek common ground for the contribution to the harmonious life. My best wishes for a productive and successful conference, and a pleasant stay amongst us.

Om santih, santih, santih, Om.

I Ketut Ardhana

REMARK FROM RECTOR OF UNHI



Om Swastyastu,

It gives me great pleasure to extend to you all a very warm welcome on Universitas Hindu Indonesia and to say how grateful we are to the scientist, scholar and researcher who have accepted our invitation to convene the 2nd International Seminar of Interreligious and Intercultural Studies, here in Denpasar, Bali.

There are more than 30 papers will be presented on the 2nd International Seminar of Interreligious Studies: Religious Pluralism in Southeast Asia, which held on December 6th, 2018 hosted by Universitas Hindu Indonesia. The greatest academic issues that will be discussed in this forum are about pluralism and its consequences in the disruptive era. Through this seminar, we explore and develop smart ideas to deal with conflict in a pluralistic society.

As the host, we consider that the attendance of participants and speakers to this seminar, both from local and board, exactly illustrating the nuances of multi culture. These nuances will attract us into the atmosphere of unity in diversity as directed by Pancasila, Bhinneka Tunggal Ika.

We sincerely hope that this seminar could be an academic discussion for scholars from various fields of interest, and get the noble goal. And I would like to thanks to all participant for their kind participation and to organizing committee for the great job.

Om Shanti, Shanti, Shanti, Om

I Made Damriyasa

Political Hegemony in Agricultural Transformation In Bali

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Abstract. In order for sustainable agriculture to be realized and the security of food quality as implemented by developed countries can be achieved, agricultural transformation from modern agriculture to organic is carried out. In implementing the business, it is suspected that there are many factors that influence it, one of which is how the role of the government in the effort to roll out the agricultural transformation that occurs, for that it needs further study. This study aims to determine the role of the government in the effort to roll out agricultural transformation. To answer the problems in this study qualitative methods were used with research sites in Subak Wangaya Betan, Mengesta Village, Penebel District, Tabanan Regency, Bali Province. From the results of the study obtained the following conclusions. (1) Government interest related to agricultural transformation in Wangaya Betan Subak, is politically answered by the implementers of field officers in the area, namely the Agricultural Field Extension (PPL). PPL, which is an extension of the government in the field, has an active role in rolling out agricultural transformation. (2) One of the policies in agricultural development launched by the government is the development of organic agriculture through Go Organic 2010 commitments. Go Organic 2010 is a program launched by the government to support programs of resilience and independence in agriculture by carrying out organic agriculture or transforming modern agriculture into organic.

Keywords: transformation, agriculture, hegemony politics

I. Introduction

In the 21st century, the problem of agriculture and food can no longer be seen simply, namely only the provision of food, primarily rice for a population that has not yet developed, but at present the agricultural problems have shifted very drastically. Agriculture has a very complex mission colored by various problems that are interrelated with one another.

The linkages between various problems in agriculture are reinforced by the statement of Apriyantono (2006: 18-19), Minister of Agriculture of the Republic of Indonesia for the period 2004-2009, which states that agricultural development policies in Indonesia are an accumulation of a variety of very complex agricultural problems that are interrelated between one with others marked by several things, namely (1) agriculture is not only required to produce for the adequacy of food for the people of Indonesia, but also to serve the market for some of the world's population whose consumption patterns have shifted with more emphasis on protein, fat, minerals, and

vitamins, (2) agriculture can provide employment and become a key in overcoming food shortages and poor nutrition, (3) agricultural development is expected to be able to provide a major contribution in overcoming world concerns relating to the existence of 1.2 billion human beings who experience absolute poverty and 840 million suffer from hunger and malnutrition, (4) in an era of more free trade, agriculture is part of an open global competition system, where inevitably must be prepared to compete with any country that still subsidizes the agricultural system, including marketing agricultural products that use an approach integrated collaboration incorporation between the private sector and state support, (5) agriculture can only be sustainable if it is part of the ecological system of the universe that is environmentally friendly, which in the past was not considered in the Green Revolution, and (6) as a result of the progress of communication, the quality requirements and food security applied by various developed countries, can easily develop into the expectations and demands of the global community.

To answer the agricultural development policies launched by the government (as described above), especially those relating to (1) agricultural issues that can only be sustainable if they are part of the ecological system of the universe that is environmentally friendly and (2) the existence of quality and safety requirements food that is applied by developed countries and also the expectations and demands of the global community, then various businesses in agriculture are carried out. One of the efforts carried out is agricultural transformation in the Wangaya Betan Subak from modern agriculture based on the use of chemicals in agriculture towards organic farming systems, so that sustainable agriculture can be realized and food quality security as implemented by developed countries can be achieved. To implement the business, it is suspected that there are many factors that influence it, one of which is how the role of the government in an effort to roll out the agricultural transformation that occurred.

Starting from the above questions, a study was conducted that examined “Political Hegemony In Agricultural Transformation In Bali”. In this study, more in-depth study of the role of the government in its political policy is hegemonizing farmers in Subak Wangaya Betan in order to want to carry out agricultural transformation from modern agriculture to organic farming.

II. Research Methods

The research was carried out in depth in Subak Wangaya Betan, Desa Mengesta, Kecamatan Penebel, Kabupaten Tabanan in Bali Province, with a research design using qualitative methods. The type of data used in this study is qualitative data and is supported by quantitative (secondary) data as supporting data. The data source of this study consists of two data sources namely primary data sources and secondary data sumber. Primary data sources are objects observed (observed) and interviews with

informants. Secondary data sources are various kinds of publications, photos, pictures, flyers and others that will be reprocessed. Determination of informants begins with the determination of key informants, by capturing a number of potential informants, the informants are carefully selected, namely people who know and understand the problems that occur in carrying out modern agricultural transformation to organic farming in Subak Wangaya Betan. Based on information from key informants, it was developed to other appointed and selected informants, who else can provide information to complete the results of the research that has been carried out, until data saturation occurs.

This study seeks to explore and collect data through certain stages such as observation, interviews, document study, and focus of group discussions. This study uses qualitative and interpretive descriptive analysis. The stages of data analysis are identification, classification (categorization), and at the same time an analysis of various information obtained from the field by always basing on literature review and theoretical studies that have been explained previously. Data interpretation is also done carefully and deeply using knowledge, ideas and concepts that exist in the community at the research site.

III. Results and Discussion

A. Role of Field Agricultural Extension Workers (PPL)

Political interests present in agricultural transformation in Subak Wangaya Betan is one form of the realization of the role of the government in carrying out its functions in agriculture. The government program relating to agricultural transformation in Subak Wangaya Betan is an extension of the national agricultural development program. Mattjik (2006: xliii) states that agricultural development requires partiality from all components of the nation, especially politicians and policy makers in order to place potential rich agriculture and involve the majority of people's livelihoods, as sectors that need concrete support. Such support can involve the provision of infrastructure, monetary and capital policies, insurance and fair marketing guarantees. In the era of globalization without partiality, inevitability about agricultural development, of course is just a dream.

According to Krisnamurthi (2006: 4), one of the great strategies to restore the success of agricultural development in the past, the government has launched an agricultural revitalization program. Agricultural revitalization at first was an awareness of the importance of agriculture for the lives of all Indonesian people and nation. Awareness that precisely Indonesia will become a large country if it is able to utilize its agriculture. This awareness later became a political promise in the General Election, and because it gained the people's trust, the political promise became a provision on national development contained in the Medium Term Development Plan (RPJM) which was confirmed in the form of a Presidential Decree.

The three big targets to be achieved in revitalizing agriculture are strengthening food security, dissecting permanent poverty traps to alleviate poverty, and developing competitive agribusiness. Food security has become an indicator of the success of development, food security is not synonymous with rice self-sufficiency even though the food security pillar is the production of rice that meets domestic needs. Food security is also not identical with household resilience, but food security includes many elements such as elements of production, distribution, price and income, without all of which impossible food security can be realized. Furthermore, according to Law Number 7 of 1996 article 1 paragraph 17 reads: food security is a condition of fulfilling food for households which is reflected in the availability of sufficient food, both in quantity and quality, safe, evenly distributed and affordable, which can be obtained at a fairly cheap price (Adnyana, 2006: 109-110). Increasing agricultural production is one way to achieve food security, in Subak Wangaya Betan taken by implementing agricultural transformation, from modern agriculture to organic farming, so that agricultural production increases

Government interests related to agricultural transformation in Wangaya Betan Subak are politically answered by field officers in the regions, such as information conveyed by one PPL from BPTP Bali Province, namely Dr. Ir. I Wayan Alit Artha Wiguna, M.Sc as follows.

“... We from BPTP Bali Province carry out a coaching program on organic farming in the Subang Wangaya Betan inseparable from the government’s policy on going organic 2010. The work program that we have planned in Subak Wangaya Betan since 2006, is to accelerate the realization of the 2010 organic go program, which is one of the government’s policy programs in agriculture ... “

From the information conveyed by the informant above it can be seen that in fact the presence of government interests in agricultural transformation in Subak Wangaya Betan is marked by the presence of Field Agricultural Extension officers (PPL). PPL officers from the Institute for Agricultural Technology Assessment (BPTP) of Bali Province, are paid by the government to provide guidance to farmers in Subak Wangaya Betan to carry out agricultural transformation towards organic farming in accordance with the elaboration of the interests of government policies in the field.

Agricultural development is a government policy in the field of agriculture, in its implementation in the field is carried out through the construction of agricultural counseling, the spearhead is carried out by PPL officers. According to Adnyana (2006: 115) Government policy in agricultural counseling aims to improve the knowledge and skills of farmers in utilizing technology that continues to grow. In the three decades of the New Order era, a centralized agricultural extension system in the center, extension workers were central employees and their management was centralized. Various counseling methods such as training and visits are quite effective, especially in areas with a high population density. This extension system has been proven to accelerate

the process of technology transfer. Institutional extension that was built by the central government to the sub-district level such as the Agricultural Extension Center has become the communication arena for farmers.

The government's attention to agriculture has been quite large and has been going on for a long time. If following the selection of political-economic aspects as the dominant aspect in examining the history of agriculture, the government's attention to agriculture is realized in the political-economic framework. The attention is in the form of political conciseness that agriculture is something that is decisive and important, then it must be followed by political will to advance agriculture, then accompanied by a political decision which mainly concerns priority setting, program development, resource allocation, and organizational development as well as supplemented by political actions that concretely realize these concerns in the form of concrete steps that are directly affected (Krisnamurthi, 2006: 17-18)

In the course of the history of agricultural development in Indonesia refers to agricultural politics and economics developed in accordance with the "color" of politics in each era. During the Dutch colonial period, agricultural development was a form of implementation of "profit balance politics" which were exploitative for the wealth of the colonial state. This politics was then followed by "ethical politics" from the invaders who tried to pay attention to the "indigenous people" who suffered, even though the suffering was more due to exploitation carried out by the same invaders. During Japanese rule, agriculture was only seen as raw material and supporting war. As a result agriculture and farmers return to being objects of exploitation that make suffering and misery (Krisnamurthi, 2006: 18).

Krisnamurthi (2006: 18-19) further stated that in the early days of independence, agricultural development was filled with the spirit of nationalism and the desire to fulfill all the people's needs for staple food from their own land. In the first half of 1960, the development planning approach began. Agricultural development programs that are still being carried out, such as intensification, extensification, and credit have been carried out. In the era of the new order "self-sufficiency politics" became the main flag of the management of agricultural development, by developing and implementing programs that had actually been launched previously, namely intensification with the application of technology, extensification, rehabilitation, and various other programs. All-government and uniform and centralized approaches accompany the "politics of development trilogy" (growth, stability and equity). During the transition period of reform, agricultural politics in Indonesia was carried away by greater political development. This is reflected in the Ministry of Agriculture's policy for decentralized agricultural development in accordance with the adopted, competitive political era which reflects the need for businesses to face growing competition pressures, fears that reflect the spirit of participation, and sustainable in line with increased awareness of the importance of environmental conservation. Decentralized political policy

in agricultural development is also applied to the agricultural extension system in Indonesia which was originally arranged at the center in accordance with the political policy at the time, namely centralized agricultural development. This is in line with the opinion of Adnyana, et al (2003) that the reform era brought fundamental changes to the agricultural extension system, which is no longer arranged centrally, but centralized to the regions. It turns out that the political policy of agricultural development like this weakens the institutions and dynamics of extension activities. Extension agents are the spearhead of the technology transfer process, the real impact in the reform era is the slowing down of the information and technology adoption process. Both directly and indirectly, this condition also has an impact on efforts to increase agricultural production, so as not to close the possibility of weakening national food security. But this is not the case in Subak Wangaya Betan, the role of PPL from BPTP Bali Province is so responsive in delivering agricultural transformation, by adopting information and transfer of technology about organic agriculture, has a positive impact on subak in increasing agricultural production.

This is in line with the opinion of Adnyana, et al (2002), the establishment of the Center for Agricultural Technology Assessment (BPTP) in each province has a significant role in overcoming the decentralization of the freezing system. Although still relatively young, the existence of BPTP that works with extension institutions in the regions is enough to help accelerate the process of adoption and diffusion of technology.

The Secretariat of the Bimas Regulatory Agency (in Legowo, 2006: 664), stated that the agricultural extension in question was a system of non-formal education for farmers and their families so that they would grow their desires, develop their abilities and be self-sufficient to improve / improve the welfare of their families and communities. Agricultural extension contains elements of providing knowledge, improving skills for farmers and their families so that they can improve their welfare independently.

The non-formal education system which contains elements of providing knowledge and improving the skills of farmers, on the one hand does look good because it can increase farmers' knowledge and skills. This is also very useful for shaping the personality of farmers so that they can change the mental attitude of farmers. But behind all that, unwittingly the provision of non-formal education which is one of the government's policies in the effort of agricultural development, unwittingly contains power values that can suppress the freedom of farmers to be creative. In line with that Freire (in Sutanto, 2000), said that educational practices both formal and non-formal in some developing countries often trap communities in a compliance that occurs naturally to new ideologies. Thus, education is a dehumanization process carried out by the authorities through the process of hegemony for its power.

The concept of hegemony, is a form of domination not only in the form of political domination through force, but also cultural domination through intellectual and moral leadership. This means that in the concept of hegemony there is a kind of intellectual,

moral, and idea domination, namely through which there is control and mastery of both the mind, mentality and public awareness in a society, especially the peasant community. So hegemony creates a kind of public acceptance of a principle, idea, idea, which is disseminated through various forms of institutions, including non-formal educational institutions from the government in agriculture.

Hegemony combines strength and agreement depending on the situation of a society. The agreement will give birth to citizens who through self-discipline will adjust to the norms placed by the state. Just as the state apparatus in the Department of Agriculture performs intellectual, moral, and ideas domination through which control and mastery of the mind, mental, awareness and behavior of farmers occur. This is very clearly seen from the presence of PPL from BPTP Bali Province in Subak Wangaya Betan which carried out non-formal education in the form of field schools which were given to farmers of subak members. In this case the government through PPL dominates intellectual, moral, and ideas to farmers in order to accept the government's interests through policies under the guise of agricultural development, in terms of developing organic agriculture.

The purpose of the PPL presence from BPTP Bali Province in Subak Wangaya Betan was to review, disseminate, guide and study organic farming, which began in 2006 and ended in 2008. The PPL program ended in Subak Wangaya Betan, due to transfers science and technology about organic agriculture has been maximized and has been understood by farmers and farmers who are sufficiently capable of carrying out organic farming independently. At present farmers in Subak Wangaya Betan are already very dependent on organic agriculture, and organic farming is the right choice for them in their cultivation. This was conveyed by Mr. Ketut Riksa (age 50), one of the cooperative farmers in Subak Wangaya Betan as follows.

"... The guidance program provided by BPTP here (Subak Wangaya Betan) has ended in 2008, because it is considered that we are sufficiently capable of carrying out organic farming independently, what is given by BPTP is felt to be maximal, and now we just continue farming with agriculture organic ...".

In connection with the information above, another opinion was also conveyed by PPL from BPTP Bali Province namely Dr. Ir. I Wayan Alit Artha Wiguna, M.Si, who plays an active role in providing guidance to farmers in Subak Wangaya Betan, as follows.

"... The guidance program for farmers in Subak Wangaya Betan, has ended in 2008, until this stage it was felt that the transfer of knowledge and technology related to organic farming was sufficient. Farmers have been able to accept and apply organic farming innovations. However, it does not rule out the possibility because farmers find it difficult to absorb transformation, so the process of mentoring and learning must continue continuously ...".

Based on the information that has been conveyed by the informant above, the empowerment of farmers must be seen as an effort to improve the internal capabilities

of farmers as well as open access and more opportunities for farmers to get productive resources support and to develop more prosperous businesses. Agricultural education and education is a very important operational agenda. The development of agricultural institutions will determine the ease of access to financial resources. Research and development including reliable, focused and sustainable data collection will be another determining factor. Access to farmer control over follow-up activities, especially agro-industry and agro-services which have better incentives while determining the performance of the farm, must also be more open.

The role of agricultural extension workers is not only limited to technology transfer which is government policy, but also includes efforts in institutional development, for example agricultural cooperatives, to be very strategic. The very small scale aspect of farming is also a major limitation on the empowerment of farmers. Firm steps are needed to prevent land conversion and provide opportunities for farmers to get the economic scale needed. Agrarian arrangement and enforcement of spatial law are steps that cannot be delayed. Increasing competitiveness also requires technology, research and development to improve the ability of farmers.

B. Government Policy as the Basis of Agricultural Transformation

One of the policies in agricultural development that was launched by the government was the development of organic agriculture through the “Go Organic 2010” commitment. Go Organic 2010 is a program launched by the government to support the program of resilience and independence in agriculture. With the launch of the agricultural program, it has an impact on the private sector as a business actor to participate in participating in the success of resilience and independence in agriculture. In this commitment it was announced that in 2010, Indonesia would become the largest producer of organic agricultural products in the world. Furthermore, government policies on organic agriculture also refer to global policies, encouraging agricultural transformation in subak Wangaya Betan. With the launch of the 2010 Go Organic by the government, it is expected that the development of all industries in the agricultural sector is expected. One of them is the organic fertilizer industry players. The industrial scale of the actors of organic fertilizer is not only large scale, but also household scale. By utilizing waste and organic matter in the environment it will produce economic and socio-cultural added value. Therefore the growth of the organic fertilizer industry should be supported and developed.

Many efforts have been made by the government, agricultural industry players and especially farmers to return to organic farming patterns, but it is felt necessary to make a movement so that organic programs can run faster and more directed. Go Organic 2010 is the momentum of the beginning of the socialization of organic farming on a wide scale. This pattern of organic farming does not mean anti-chemical fertilizers and other synthetic products. Because it is undeniable that the soil needs nutrients

contained in chemical fertilizers, but it must be realized that there are actually many natural chemicals that can be used from nature.

Entering the 21st century, governments in various countries have determined to enhance the role of agricultural cultivation that prioritizes environmental and health aspects. Community lifestyles that require safe attributes (food safety attributes), high nutritional content (nutritional attributes), and environmentally friendly (ecolabelling attributes), require humans to consume organic food, which is free from the use of chemicals. This is in accordance with the opinion of “Father of Organic Theory” Dr. Henry Chang is as follows (Antara, 2009: 204).

“... organic food means that all agricultural products that are free from chemical fertilizers, chemicals or additives from the beginning have been cultivated, which is entirely natural, in other words produced from agriculture, which is called organic farming ...”

Furthermore, from various opinions of experts, organic farming is defined as an agricultural production method that does not use materials that are not allowed by Organic Standards, namely pesticides, chemical fertilizers, genetic engineering (Genetically Modified Organisms / GMO), antibiotics, and growth hormones (Between, 2009 : 204)

This preference is thought to spur the demand for world organic agricultural products to grow fantastically at an average rate of 20% per year. The World Trade Organization (WTO) reports that in the period 2000-2004, trade in organic agricultural products in the world reached an average of 17.5 million US dollars, and even estimated to reach 100 million US dollars. This condition of course needs to be seen as a very prospective opportunity for developing countries, especially Indonesia, to use it because of the large amount of biodiversity owned by Indonesia (Goenadi,2006:286).

In an effort to facilitate the business prospects above, the government, in this case the Ministry of Agriculture and the Directorate General of Processing and Marketing of Agricultural Products has compiled the National Agenda for the Development of Organic Agriculture with the 2010 Go Organic Program. to accelerate the realization of environment-oriented agricultural development (eco-farming) to improve the welfare of the community, especially farmers. The mission of this program is to improve the quality of life of the community and the preservation of Indonesia's natural environment by encouraging the development of competitive and sustainable organic agriculture. The basic strategies formulated are by developing: (1) technology, human resources, and information systems, (2) farmer business organizations, (3) centers for organic farming growth, and (4) marketing of organic products. Based on activities that have been started since 2001, in 2006 - 2010 it was programmed to strengthen aspects of industrialization and trade so that by the end of 2010 Indonesia had become one of the world's major producers and exporters of organic food. During this experience, Indonesia has enjoyed little or no high value of organic products with

the export of organic coffee from Kintamani Bali, even though the amount is still limited to Japan (Damardjati, 2005: 5).

The existence of government policies as outlined by the Ministry of Agriculture and the Directorate General of Processing and Marketing of Agricultural Products on the National Agenda for Organic Agriculture Development with the 2010 Go Organic Program, has dominated and hegemonized farmers to want to implement organic farming with socialization media through PPL. Thus, in the implementation of the agricultural system there has been symbolic violence which is wrapped in government policy so that it does not appear to be surface.

When a government institution that is controlled by political interests serves as a tool of hegemony, which is a tool to disseminate and strengthen certain ideological ideas and systems that are dominant, then there is a great opportunity to create various forms of coercion of ideas, knowledge, or ideology, through a mechanism called symbolic violence. Symbolic violence according to Pierre Bourdieu is a form of violence that is subtle and invisible, but behind it hides domination (Pilliang, 2004: 359). This means that the dominance of both ideas, ideas, knowledge related to organic farming is done in a very subtle way so that domination does not appear to be a force of domination. However, this leads to consensus or mutual agreement to hegemony farmers to implement ideas, ideas and knowledge about organic farming without pressure and / or coercion.

Entering the 21st century, the world community began to realize the dangers posed by the use of synthetic chemicals in agriculture. People are wiser in choosing food that is safe for health and environmentally friendly. A healthy lifestyle with the slogan "Back to Nature" has become a new trend leaving an old lifestyle that uses non-natural chemicals, such as fertilizers, synthetic chemical pesticides and growth hormones in agricultural production. Healthy and highly nutritious food can be produced with new methods known as organic farming. Organic farming is an agricultural cultivation technique that relies on natural ingredients without using synthetic chemicals. The main objective of organic farming is to provide agricultural products, especially food that is safe for the health of producers and consumers and does not damage the environment. Such a healthy lifestyle has institutionalized internationally which requires assurances that agricultural products must be consumed safely (food safety attributes), high nutritional content (nutritional attributes) and environmentally friendly (eco-labeling attributes). Consumer preferences like this cause the demand for world organic agricultural products to increase rapidly.

Indonesia has a unique wealth of tropical biological resources, abundance of sunlight, water and soil, as well as community culture that respects nature, the potential for organic farming is very large. The world market of organic agricultural products increases by 20% per year, therefore the development of organic farming needs to be prioritized on high-economic value crops to meet the needs of domestic and export

markets. Opportunities for Organic Agriculture in Indonesia. The area of land available for organic farming in Indonesia is very large. Of the 75.5 million ha of land that can be used for agricultural business, only about 25.7 million ha have been processed for rice fields and plantations (BPS, 2000). Organic farming demands that the land used is not or has not been contaminated by chemicals and has good accessibility. Quality and extent are considered in the selection of land. Land that has not been polluted is land that has not been cultivated, but in general such land is not fertile. Fertile land generally has been intensively cultivated using chemical fertilizers and pesticides. Using land like this requires a long conversion period of around 2 years.

IV. Conclusions and Suggestions

A. Conclusions

Based on the above discussion, it can be concluded as follows.

1. Government interest related to agricultural transformation in Wangaya Betan Subak, is politically answered by the implementers of field officers in the area, namely Agricultural Field Extension (PPL). PPL, which is an extension of the government in the field, has an active role in rolling out agricultural transformation.
2. One of the policies in agricultural development launched by the government is the development of organic agriculture through the Go Organic 2010 commitment. Go Organic 2010 is a program launched by the government to support programs of resilience and independence in agriculture by implementing organic agriculture or transforming modern agriculture into organic.

B. Suggestions

1. Further research is needed on other factors that influence agricultural transformation.
2. It is recommended to the government to be more serious in implementing the 2010 Go organic policy, as well as rolling this policy to another place.
3. To farmers it is suggested that they continue to carry out organic farming, as a consequence of agricultural transformation.

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Teaching Tat Twam Asi, The Basic Concept Of Tolerance In Religion Pluralism

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Abstract. Tat Twam Asi is a Hindu cross-border teaching of moral decency without questioning any identity, except solely as a view and guidance to see and treat anyone as a brother. The teaching of Tat Twam Asi is based on the Sacred Vedic which contains the meaning “that is you”, then develops into “he is you, I am you and we are all the same creatures of God”. Therefore, all living things, especially humans are brothers, even though they are created with different circumstances and entities. The teaching of Tat Twam Asi is a moral commitment for each other to understand and realize each other, then implement a sense of brotherhood and attitude in tolerating behavior. Whatever is different and inherent as an entity and human identity, including in matters of religion is not a problem, it is a blessing of grace from God to commit to beautifying life in this world with breath of tolerance in the spirit of pluralism which will make relations with each other stronger, not easy to collapse let alone fall into the brink of conflict that will not bring human life to an atmosphere of peace.

Keywords: Tat Twam Asi, Tolerance, Pluralism

DISCUSSION

With regard to its teachings, Tat Twam Asi is the basis of the teachings of the Hindu / Ethical Ethics (Sukartha et al., 2002: 67), and is one of the elements of the Tri Basic Framework of Hinduism. The teachings of Tat Twam Asi are based on the Vedic scriptures in the Candayoga Upanisad section, which inspirationally and implementatively affirms the famous Hindu philosopher Svami Vivekananda by advocating: “Look at every human, male, female and child as God. You will not be able to help anyone, you can only serve them. Serve the children of God, serve the Lord Himself, if you have the honor to do so. Do it as a cult “(Yogamurti, 1982: 11).

The testimony of Swami Vivekananda above is in line with Wasudewa Kuthum Bhakam’s philosophy, that all God’s creations are one, the same, therefore they are all brothers and sisters as God’s children. So serving all of them is the same as serving God (manava seva, madhava seva). Serving souls can only grow from the seeds of love that are sown and then implanted in the conscience of every human being, as fertilizer grows fertile tolerance attitudes and behaviors among fellow humans who live and live in the frame of pluralism.

Tat Twam Asi: Commitment to Humanity

It is a natural role that is carried out by humans to develop their existence on their own in the social engagement of humanity. Humans and other human beings live in a life that is dependent on dependency. Each other moves in the crystallization of humanitarian institutions.

That humans do not mean without the presence of others. That humans actually become human if they are in the middle of their community. That humans are social beings. That humans need friends. That humans are civilized. That humans are human beings who should be humane. That humans are brothers and sisters as fellow creatures of God. That it turns out that humans are us, I am, are you. You are it. That is the truth of the teachings of Tat Twam Asi, has sparked humanitarian commitments.

The teaching of Tat Twam Asi is not something new for Hindus. The notion of humanity as a humanitarian concept is summarized in it, by laying a “shared in common” foundation as a universal projection in looking at human values with a just and civilized human soul. Tat Twam Asi, as a feature of human socialistic religious selfhood provides philosophical guidance and ethical foundation, that above love is service to fellow children of God. Tat Twam Asi, at the same time is a reflection of the religious attitude of the faith by placing service to the children of God, the brother of God as a manifestation of worship before God. Tat Twam Asi, with her humanitarian commitment is the ideal form of morality, with the soul of upanisad as spirit sarwam khalu idham brahman that all creation comes from His power alone, and therefore ‘we’ are brothers of one family in the exclamation of all nature sarwam idham kuthem bhukem.

This philosophical flow requires the inhabitants of the cosmic brotherhood to nurture one another and then maintain the communalist attitude by cultivating an attitude of recognition and treatment in the equation. Recognition which, based on equal dignity and dignity as fellow God beings. Its formulation, human integrity with the spirit of its humanity are increasingly demanded to manifest it in the actualization of concrete behavior which is driven by a spirit of tolerance in pluralism.

From here, humans are then obliged to take a position in their noble role as virtuous beings, having the character to always be committed to upholding human values consciously and persuasively through mental understanding on the basis of faith. Its essence is very essential for efforts to give meaning and noble value in the embodiment of the teachings of Tat Twam Asi as a moral force to realize humanitarian commitments with everyday languages in the form of real actions and useful for fellow human beings.

The problem now, Tat Twam Asi, has not been hardwired into an integral part of human life. Tat Twam Asi is only just seen as a jargon for the defense of a philosophical idealist humanity that is limited in the space of conception of morality. The real attitude about humanitarian commitment still needs to be highlighted. The orientation of achieving

happiness in balance, should not merely refer to verticalism in the form of worshipping before Him. However, horizontal harmonization in relation to the creation of shared prosperity must also be included in the estuary of humanitarian commitments. That every human being must morally agree to share well-being or happiness amidst the life of pluralism.

Life and human life are indeed interwoven in a relationship. Each other depends on each other's hopes, ideals, including the desire to share feelings of grief and brotherhood. Humans are always hopeful of getting joy, but not separated from position. But with the spirit of brotherhood, all issues of life in the community, nation, state and religion can be overcome. That life must always be framed together with the bhinneka tunggal ika as the initial capital which is morally going to give birth to what is called tolerance in the spirit of pluralism.

Tat Twam Asi, Growing Love

Either how many definitions have been expressed by humans to formulate the meaning and nature of love. Love is the most universal and mysterious cosmic power. The mystery of the nature of love indeed ultimately makes people more curious to seek, discover and then feel and enjoy the gift of abundance of love. That is what it is, love as a gift of God's love to link one another to living things, especially humans to love, love and love one another. Love is eternal and is devoted and certainly will never die. Because if love can die, then human consciousness will die too.

Love is indeed very broad to be peeled. Love is too deep to dive into and understand. But love is universal, so the full world is covered with and covered in a mystery of love. Many people are very fluent giving meaning and meaning about love. But very few want to understand how to love, love or love. As Swami Vivekananda put it:

“This world is full of all conversations about love, but it is very difficult for a person to show love. Where is love? How do you know that there is love? The first test of love is the absence of bargaining. As long as you see someone loving someone else to get something from him, know that it is not love, but about buying and selling” (Yogamurti, 1982: 27).

Love is a symbol of sincerity, while love is a melt of intimacy, all of which flow sincerely sincerely. William Shakespeare (1564-1616) once said: “If someone does not accept and give love, he will remain alone, his soul is barren, and psychic death awaits him”. In the depths of his heart, a lover (must) feels himself united without the object of his love. Unity is a fundamental togetherness and involves all its existence “. In essence, love in the expression of affection is part of sraddha bhakti by expressing only one form of power: giving, giving and only giving, not hoping to return (to give, no take)

Tat Twam Asi Based on the Power of Giving

The life cycle of a creature continues to live, move, swirl through the axis of evolution of dependence. God creates, creatures enjoy. Nature gives, beings accept. Nature has wisely perpetuated the process of giving, giving life, giving life and anchoring a natural lesson about the eternity of the power of giving. Like the sun, so dawning from the eastern horizon continues to emit light until it sinks into the western horizon. So it continues over and over again, solely to give life to all beings.

The sea is, too, for the help of sunlight, all the time airing its water vapor, then forming thick clouds (kadi megha menghudanaken), and then dropping rain, giving life to the inhabitants of the universe and all its contents. In that process, natural events that occur at the same time suggest only one force: giving and continuing giving, never stopping.

“Just give it no hope of returning, like the sun shines on the world”, so as to sing a childhood song illustrates. Of course we also still remember the meaning of the content. But now, it seems like many people have forgotten to sing, let alone manifest their meaning into life. It seems that the example of giving is still not fully part of the attitude and behavior of everyday life. Perhaps, it is still felt as something very difficult to do. Not a few people prefer to put themselves in a “given” position rather than “giving”. Because when “given” there is revenue, income or income, and this is considered more profitable. Whereas when “giving”, there is only liberation, which means the reduction, and is considered harmful. This view has been symptomatic, and certainly it only rests on material calculations and speculations: profit and loss.

Related to this, Svami Vivekananda reminded:

“Don’t ask for something, don’t want a reply. Give what you have to give; the item will come back to you, but don’t think about it now. He will come back with thousands of times, but your attention must not be devoted to the fruit. The important thing is to have the power to give; give it, and just end up here. Learn to know that all this livelihood is to give “(Yogamurti, 1982: 110).

If we dive in, even if there is true reward, you will come back thousands of times more. That giving is indeed a reward, at least spiritual satisfaction can provide something, especially if the gift makes it happy and happy for the other person who receives it. After all, it should be known, that in accepting, there is actually a burden, at least the burden of feeling indebted. If material debt may be paid, but if it is debt, it can only be brought to death, and this is clearly recounted. Even so, many people still prefer to be in the position of recipient, always hoping to be able to receive something from other people. This attitude of always expecting and self-giving has indeed moved many steps of human life in their daily lives which are full of struggle and competition.

In fact, referring to the book Bhagawadgita II, sloka 47, clearly states;

Karmany evādhikāras te
mā phalesu kadācana
mā karma-phala-hetur bhūr
mā te sasgo 'stv akarmani.

Translation:

“Just do it for your obligations, not the results of that action (which you think), don't ever reward your motives in working, don't also keep silent” (Pudja, 1981: 56).

Thus, the statement and the statement of the Bhagawadgita above stated, however, the reality shows, how the tendency of work or actions of a person is more oriented toward getting reward / reward. Apparently the symptoms always want to get / receive something from other people as a reflection of the materialistic attitude of life that seems to be increasingly thriving now. Pamrih is seen as something that must be put forward. As a result, the attitude and behavior of giving is no longer considered as an uncomfortable or beneficial action, it is even considered harmful. After all, it's not uncommon, let alone giving, just to see happy people is difficult to show. In fact, it often creates feelings of envy when people are happy or happy. Moreover, to share happiness to be enjoyed by others, seeing other people achieve success often raises a presumption of nothing, triggered by jealousy as a sign that the person is unable to achieve happiness. If this prejudicial attitude is allowed, it can be an intolerant attitude and behavior in the midst of pluralist life.

Apparently, even though nature has perpetuated the example of the power of giving, it is not enough to make people move and then do the same, give and always want to give. It is realized that life and human life are actually intertwined with one another in natural and eternal dependence. Through the process of life, the habit of giving and or helping others should continue to be developed so that it becomes a strong part of forming a virtuous human personality. Planting an attitude of caring and tolerance for others seems important to be internalized in order to raise awareness of human nature as a social being. That life and human life are interdependent must not only position themselves as recipients, but will be more honorable and noble to be the giver.

Aware of that, it is important that everyone has the power to give, give and continue to give, then what is owned will never be inexhaustible. Giving more and more. Lots of giving, lots of contents. “It should be without the boredom of making offerings and giving charity full of faith, because it can deliver to achieve the highest goal - immortality”, according to the book Manawadharmasastra, IV. 226 indicates (Pudja, and Sudharta, 1977/1978: 274).

Tolerance in Pluralism

Related to the power of giving, in the context of the wider life of the nation and its hegemony, including religion, it has been established through the motto of Unity in Diversity. A motto for the Unitary State of the Republic of Indonesia which describes the diversity of the situation and conditions of the Indonesian people from Sabang to Merauke. Diversity which covers almost all aspects of national and state life. Among them, the diversity of islands with a variety of potential biological resources, ethnic groups that inhabit each island along with a wealth of languages, cultures, customs, personalities, livelihoods, including those related to differences in beliefs and / or beliefs popularly known as religion.

The occurrence of diversity is caused by differences in the history of the development of each culture and adaptation to the environment. Whereas the peaks of culture, namely the configuration of each of these cultures shows the principles of equality and adaptation to one another which ultimately becomes the basis for the creation of national culture.

Koentjaraningrat (1990) states that differences in race, ethnicity, and religion anywhere also often harbor potential conflicts. The statement is supported by the growing reality that religious differences and also cultural differences can give rise to different views, then lead to competition, which in turn can become a potential for the birth of intolerant attitudes and behaviors that lead to conflict situations.

Viewed from the viewpoint of the teachings of Tat Twam Asi, true diversity is a gift of wealth. By placing diversity as wealth, what exists and should be displayed is the similarity of universal values, not substantive differences which, if more highlighted, will only lead to a relationship between mankind and religious people in conditions that are intolerant. Especially if every difference in pluralism (pluralism), including in matters of religious life, only sees and places (teachings) each other's religion from the point of view of its differences, not on its 'equation' which is actually more essential and universal, such as in terms of ethical values and moral.

In view of pluralism, diversity in diversity is a kind of mosaic decorating the beauty of life in the midst of diversity. Every difference is accepted in their differences. It is different from multiculturalism which seems more integralistic in accepting differences. Society "plural" refers to a society order in which there are various elements of society that have different cultural characteristics from each other. Where the pluralistic community of each community lives in its own world. Whereas in 'multicultural' societies refer to pluralistic or plural societies, they are involved in an active interaction in daily life, mixed, mingled and merged into one community unit.

In line with the development of pluralism, multiculturalistic concepts can also be developed into integralistic notions, which view and place differences in unity or unity in differences. For the diverse Unitary State of the Republic of Indonesia, this integralistic understanding of culture can be a frame to unite the mosaic of beauty in

all differences, as well as a vital foundation for the establishment of an atmosphere of religious life imbued with a spirit of tolerance and or harmony.

Thus, this diverse Indonesian nation must indeed develop an attitude about the importance of pluralistic meanings and values, which are expected to be more multiculturalistic as a reflection of the integralistic awareness that only by mutual understanding and giving on the basis of Tat Twam Asi through full attitudes and behavior love, then a shared life that is harmonious, full of tolerance and peace will undoubtedly be realized, not only in terms of discourse but also in nature. Because as stated by Indian reformist Mahatma Gandhi: "If we believe in God, not only with our intelligence, but with all of ourselves, we will love all humanity regardless of race or class, nation or religion. We will work for the unity of mankind "(Gandhi, 1988).

The condition of a pluralistic Indonesian society in terms of religion, ethnicity, adat, regionalism with a different historical background, on the one hand is a potential if it is successfully developed in a positive, constructive and productive direction so that the Indonesian people become a big and strong nation. On the other hand, plurality can also be an obstacle, even threatening national integration. Therefore what is called pluralism with a multiculturalistic nuance seems to be the ideal choice because it contains an understanding that a country, a group of people or personal has the willingness and willingness to accept anything different so that they can coexist peacefully and harmoniously without eliminating entity and identity elements which is characteristic of differences from one another.

Implementation of Pluralisme in Community Life

For Hindus, true inspiration and motivation about multiculturalistic pluralistic life has been mandated in the holy book Bhagawadgita, IV. 11 and VII.21 which affirm that: "However (way) man approaches me, I accept the same, O Arjuna, man follows my way in all ways; Whatever form of belief you want to be embraced by followers of religion, with any form of unchanging belief, I actually taught it myself. "

For other religions, of course the multiculturalistic substance of life in politics is also written in their respective scriptures. The problem is, when the conception of each religion, even though it has firmly accepted all differences as part of a unity in shared life, but in its implementation it often collides, there is even a tendency to be confronted to still position differently from the others. The reason, for some religious people, tends to try to build an exclusive image and fanatical spirit, with the instinct of a "sectoral ego" being encouraged that different religious beliefs are a "reality" that cannot be accepted if "equated" or "united". In fact, it is like achieving one goal, many ways and ways that can be taken. So that the nature of religion is actually more of a "goal", which is to seek, approach and reach God, not just the way taken or the way it is done. In reality, the road or method is only a means to an end, all of which have become the "provisions" of each religion.

The excerpts of the Hindu heritage in the book *Jnana Sidhanta* which reads *Ekatwa Anekatva Swalaksana Bhatara*, seems to be a reference for a multiculturalistic pluralistic understanding. That all differences are actually in a single entity. So, by understanding this way, the different Indonesian people are still one, so that they are expected to live side by side in an inner atmosphere full of tolerance and the spirit of living in harmony, which among others is characterized by an attitude of mutual acceptance, understanding, respect, and respect each other.

In the context of the Unitary State of the Republic of Indonesia, which has the potential to disintegrate geopolitically, the inspiration of Hindu teachings, especially through the teachings of *Tat Twam Asi*, should be promoted as a theological discourse to be used as an ideology in creating and maintaining a sense of unity amid diversity or diversity. Pluralism, as a notion that recognizes differences in unity seems to be a very important discourse to be increasingly socialized and internalized in the midst of the lives of the people, nation, state and religion. The hope is that every citizen and especially religious community can understand each other that what is different is actually “the same”, at least in the context that together through their respective religions they continue to strive to achieve the “one” goal - God own.

That the road taken and the method used are different, it is a matter of “technical” language of each religion that has been revealed differently. It is naive, because of the technical problems of different religions, until finally defeating or even sacrificing our humanist characteristics that are religious, religious and / or spiritual.

Harold Coward, a professor and chair of the Department of Religious Studies, University of Calgary in his book “*Pluralism*”, *Challenges for Religions* (1989) invites us to ponder for a moment that “We will not be able to obtain an understanding of the transcendent reality which each person tries to convey -one of religions, if what is achieved is only superficial, because that’s where important nuances are often lost if translated “. In short, Coward said further, “the limitations that can be explained or translated must still be respected, but our need for absolute religious commitment to a religion must also be recognized”. This means that differences that exist together will continue to be preserved properly in an atmosphere of mutual respect that is filled with a spirit of harmony and tolerance, so that life can be created together in a family atmosphere.

CLOSING

The discourse of tolerance in pluralism has been echoed for thousands of years by Hinduism, by voicing the importance of the application of the teachings of *Tat Twam Asi* as the foundation of love in pluralist or multiculturalistic life, both in relations to society, nation, state and especially religion. The importance of the teachings of *Tat Twam Asi* is used as a foundation, because only with a sense of love, every human being with different backgrounds will view the same towards other humans

as fellow brothers. Thus it will be easy to grow a sense of mutual acceptance, and understanding differences, which in turn will grow a sense of mutual love and love among fellow humans. So that with love capital, too, will naturally grow and develop tolerant attitudes and behaviors, which ultimately lead to the realization of a life in a community, nation, state and religion in an atmosphere of harmony in order to achieve true and lasting peace.

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