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IMPLICATIONS OF HINDU-ISLAM WORSHIP PRACTICES AT PURA KRAMAT RATU MAS SAKTI MENGWI BADUNG

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Abstract

The discourse of religious moderation is important in Indonesia. The recent condition of the nation which is vulnerable to conflicts in the name of religion is the cause. Indonesia as a country with high diversity both in terms of religion, ethnicity and customs and race is allegedly vulnerable to division. Thus, the moderate path is the only way to ensure Indonesia's unity and unity. Descriptively this work tries to narrate forms of religious life which are full of tolerance, moderation and mutual respect at Kramat Ratu Mas Sakti Temple, Mengwi Badung. The unique thing that happens in this temple is that Hindu and Muslim communities carry out religious activities in the same place and simultaneously. They worship according to their beliefs but are in the same place. This condition makes them look after each other and respect each other. Harmonious life is a priority and a shared need, so they try to work together for it. This is a form that might be offered to the Indonesian people, namely if you want a life of moderation to go well, then the need for the importance of coexistence is highly recommended.

Keywords: Implication, Worship, Hindu-Islam, Kramat Ratu Mas Sakti Temple

I. INTRODUCTION

Wirajana (2021: 28-31) states that Hinduism is the dominant religion in South Asia, especially in India and Nepal which contains various traditions. This religion encompasses various traditions, among them Shaiva, Vaishnava and *Sakta* as well as a broad view of laws and rules regarding "everyday morality" based on karma, dharma and societal norms. Hinduism tends to be more like a collection of various philosophical or intellectual views than a set of standard and uniform beliefs. Hinduism existed around 6,000 years ago, and was even the first teaching in the world. This is evidenced from various aspects of the teaching itself. The Veda as the holy book of Hinduism has been revealed by God since the Aryans had not yet moved to India and the Vedic Chess was revealed over a rather long period of time which was accepted by seven *maharsi* (<https://www.pinterpandai.com>).

The goal of Hinduism which was formulated since the Vedas began to be revealed was "*Moksartham Jagadhitaya ca iti Dharma*", which means that religion (dharma) aims to achieve spiritual happiness and well-being of physical life or happiness both physically and mentally. This goal is detailed in the purusa artha chess, namely the four goals of human life, which include *dharma*, *artha*, *kama* and *moksa*. *Dharma* means truth and virtue, which lead humanity to happiness and salvation. *Artha* are objects or materials that can fulfill or satisfy the needs of human life. *Kama* means lust, desire, also means pleasure while *moksha* means the highest happiness or release.

Hinduism as usual can be classified into several major sects or sects. In a group of schools in the past that were classified as the "six *darsanas*" only two schools remained in popularity, namely Vedanta and Yoga. The main divisions of Hinduism today are adapted to the major existing schools, namely *Vaisnawa* (Waisnavism), *Saiwa* (Saivism), *Sakta* (Sactism), and *Smarta* (Smartism) (<https://www.pinterpandai.com>). According to J. McDaniel, there are six general types within the body of Hinduism, which are structured with the

intention of accommodating various views on a complex subject. The six types are as follows:

1. Folk Hinduism, namely Hinduism based on local community traditions and the worship of local gods, such as Tamil Hinduism, Newa Hinduism, Balinese Hinduism, Manipuri Hinduism, Hindu Kaharingan, and others. Folk Hinduism dates back to prehistoric times or at least predates the writing of the Vedas.
2. Sruta or Vedic Hinduism, carried out by traditional Brahmins called *srutin*.
3. Vedanta Hinduism, namely Hinduism which refers to the Vedanta philosophy, includes *Adwaita Vedanta* (Smarta) and emphasizes a philosophical approach to the Upanishad books.
4. Yoga Hinduism, namely a sect that emphasizes the practice of yoga according to the *Yogasutra* of Patanjali.
5. Dharma Hinduism or "everyday morality" religion, namely Hinduism based on the realization of karma and the implementation of societal norms such as *wiwaha* (Hindu wedding custom).
6. Bhakti, namely Hinduism which emphasizes the implementation of devotional service for certain entities, such as Kresna, Shiva, Ganesha.

The Noble Saga (in Triguna) says there are 24 amazing facts about Hinduism that most Hindus probably don't know) that not many adherents of Hinduism know. The oldest Hinduism is called *Sanatana Dharma*. As many as 14% of the world's population adheres to Hindu number three. Hindu yoga, pranayama, astrology and palmistry. The largest Hindu temple is not in India, but the Angkor Wat in Cambodia. Nepal was founded by the Hindu Ne Muni. The position of men and women in Hinduism is equal (Gods). Hindu temples are not only architectural beauties, they are academically proven centers of positive energy. *Dharma*, *artha*, *kama* and *moksha* are the four main pillars of Hindu ideals. Karma comes from the Hindu concept of good and bad actions. Buddhism has its roots in Hinduism in India. One

in seven people in the world is a Hindu living in India. Steven Jobs suggested Mark Zuckerberg to visit Kanchi Dham in Uttarakhand to enjoy inner peace.

Padmanabhan in Kerala is the most complex structure in the world. The number 108 is recognized by the world in India. No one is known as the founder of Hinduism. Hinduism is not a real word for religion, but rather Sanatana Dharma. Hindu comes from the word Sindhu River. The Kumbamela ceremony, which involves the largest gathering of people in the world, is held every twelve years. Saree cloth is a garment that is characteristic of Indian and Nepalese women even in the modern era. Hinduism has large sects of Sikhism and Jainism. The number 108 is the most sacred number in Hinduism. The Rig Veda is the oldest book that has existed since 7,000 BC. The Vedas for hundreds of years have not been preserved on paper, but are still alive, sung and performed. The city of Singapore is believed to have been built on the concept of Hinduism.

Second, the word 'Islam' is not foreign anymore. In Indonesia itself, Islam is the religion that is followed by the majority of the population. Often times, the word 'Islam' is associated with the word 'Muslim', even though the meaning is different. Islam is a religion, so Muslim is a term for people who are Muslims. Islam is defined as the religion taught by the Prophet Muhammad, guided by the holy book of the Koran which was revealed to the world through the Revelation of Allah SWT (Tim 2011: 549). Scholars and Muslim leaders also provide various understandings of Islam according to their views and *ijtihad*, including the following Umar bin al-Khattab explained that Islam is a religion that was revealed by Allah to the Prophet Muhammad, Islamic religion includes faith, sharia, and morals. Muhammad bin Ibrahim bin Abdullah at Tawajjiri said that Islam is a complete submission to Allah SWT by affirming Him and carrying out His Shari'a with full obedience and sincerity. Shaykh Mahmud Syaltut explained that Islam is the religion of Allah who was ordered to teach principles and regulations to the Prophet Muhammad and assigned him to convey this religion to all mankind and invite

them to embrace him (Deta Jauda Najmah, *Brilio. Net*, 23 April 2020).

Based on the description above, the concept that is meant by Balinese Hinduism is a religion that is embraced by the people of Indonesia, especially the Balinese people in Mengwi District, Badung Regency. Whereas Islam Nusantara or the Indonesian Islamic model is an empirical form of Islam developed in the archipelago since at least the 16th century, as a result of interaction, contextualization, indigenization, interpretation, and vernacularization of universal Islamic teachings and values, which are in accordance with sociocultural realities. Indonesia which still upholds eastern cultural customs.

II. METHOD

This research is classified as qualitative by displaying descriptive data. This research was conducted at the Kramat Ratu Mas Sakti Temple, which is territorially located in the Dinas Seseh Banjar, Dinas Cemagi Village, Mengwi District, Badung Regency. Primary data sources are the results of observations and in-depth interviews with stakeholders at research locations which are determined purposively. Data analysis in this study starts from the data that has been collected so that useful information is obtained. Furthermore, the data that has been processed is analyzed and presented in the form of a description.

III. RESULTS AND DISCUSSION

2.1 Developing an Attitude of Respect for Differences in Multicultures

By referring to Putranto (in Sarwiji, et al., 2009:153—158) it can be understood that the word multiculturalism can be seen from two perspectives, namely multiculturalism as a noun and multiculturalism as an adjective. As a noun multiculturalism refers to a doctrine or understanding based on belief in the existence and importance of respecting and recognizing cultural diversity. While multicultural as an adjective refers to a type of society consisting of various cultural groups. So, in the context of this study, multiculturalism is meant more towards understanding the term multicultural as an adjective, namely the diversity of cultural

groups. Because the term multiculturalism in this context will be used more to see/examine the strategy built by Balinese Hindus and Nusantara Muslims to establish tolerance in worship at Kramat Ratu Mas Sakti Temple.

It has been mentioned in the previous description, that the differences in culture, tradition and religion adhered to by Balinese Hindus and Indonesian Muslims who come on pilgrimages do not cause conflict between the two, instead they can live in harmony and peace in carrying out their religious worship and rituals in one and the same place. Even though it is a holy place for Hinduism, the Muslims of the Archipelago do not feel that they have mixed up their beliefs. This happens because the two people of different religions are able to build harmony in inter-religious life, namely developing an attitude of respect for differences (multiculturalism). As said by I Wayan Adi Arnawa (56 years) who is also the head of the Badung FKUB as follows:

"We in Badung Regency always carry out with all components and all religious people regular hospitality activities and discuss issues that are developing in the community related to harmony. Especially for example when there are major religious holidays on the same day, of course we will definitely coordinate with all levels such as the government, religious organizations, customs and security forces to create a peaceful atmosphere in celebrating religious days.

Based on the statement from the informant above, it can be said that the role of the government, religious organizations, adat and community security and order is very important in maintaining religious harmony in Badung Regency. So that the establishment of a good relationship and benefit all parties. This is in line with the views of Spradley and McCurdy (1975), relationships or relationships that occur between individuals that last for a relatively long time will form a pattern, this relationship pattern is also called a relationship pattern. So with the formation of a relationship, of course, an organization will be created, namely; The

Ministry of Religion, FKUB, MUI, and MDA in this case are organizations that regulate harmony activities in religious worship.

2.2 Building a Collective Culture

Building a collective culture meant in this study is to create a culture that reflects and acknowledges their different perspectives. This is in line with the notion of critical multiculturalism or interactive multiculturalism as stated by Nugroho (2009: 15-16) who asserts that critical multiculturalism or interactive multiculturalism refers to the vision of society as a place where cultural groups care less about living independently, but prefer to create a collective culture that reflects and acknowledges their different perspectives (Suda, et al. 2018: 138--139).

Based on the results of field observations, it can be understood that the existence of Balinese Hindus and Nusantara Muslims in worshipping in the Kramat Ratu Mas Sakti Temple area, they tend to adhere to the concept of interactive multiculturalism. This can be seen from the way they live, respecting each other's differences. One example is when the researchers interviewed Muslims they called Hindus as semeton Hindus, and vice versa when the authors interviewed Hindus they also called Muslims as yama diving. It can also be seen that Muslims who come to Kramat Ratu Mas Sakti Temple without feeling offended by their faith with Hindus who give them religious tools (shawls) to enter the temple area, on the other hand Hindus who do not feel uncomfortable with Muslims who come to make pilgrimages and pray at within the Kramat Ratu Mas Sakti Temple. This can be observed from the statement of one of the informants, namely Nyoman Budayasa (52 years) who stated the following:

"In terms of belief, we won differently, but here we are Hindus (the devotees) who are not disturbed by their faith in following Hindu practices. none of us have any problem with them (Muslims) in their pilgrimage visit which they believe in, even though this is a formal Hindu holy place.

What the informant said above strengthens the basic premise of a relationship that complements one another. Departing from this statement and seeing the reality that exists in the Kramat Ratu Mas Sakti Temple area, Balinese Hindus and Nusantara Muslims who come to carry out religious activities in harmony without any disturbance. this can affirm the truth of the theory of social relations which says that with a relationship or relationship with other parties, of course, the results will be obtained, just like taking care of nature or the environment, nature becomes calm and healthy in that environment, so do we establish a good relationship with other people.

Building a collective culture that is carried out by two people of different religions at Kramat Ratu Mas Sakti Temple is a strategy in terms of interpreting religious activities based on their respective local knowledge without contradicting different sides. For example, there is a differentiation in the orientation of worship behavior practiced by Hindus and Muslims at Kramat Ratu Mas Sakti Temple and so that there is no conflict between them, a strategy is developed by looking for meeting points between these differences. This is of course based on the internalization of values based on the teachings of Hinduism. Meanwhile, Nusantara Muslims have made the tombstone in the building of Pura Kramat Ratu Mas Sakti the center of their religious behavior orientation by recognizing the sanctity of the place as the center of religious life orientation.

Building another collective culture can be seen from the *pujawali*, to be exact, the second day after the *odalan*. Usually on that day Hindus and Muslims carry out religious activities at the same time, but it is still preceded or led by a *jero mangku*. The existence of differences in religious behavior between Hindus and Muslims in the Kramat Ratu Mas Sakti Temple area does not annihilate each other, but builds a unique order which is the estuary of the internalization of religious values, both values from the pre-Hindu era, the pre-Islamic era, the Hindu era, and the Islamic era. This is shown in the following figure:



Image 1

Atmosphere of worship together in
Kramat Ratu Mas Sakti Temple
(Doc, researcher. 2022)

2.3 Anticipation of SARA Conflicts

Conflict theorists see that various elements of society contribute to disintegration and change (Ritzer-Douglas, 2005: 153). This statement can be true if no communication has ever been held regarding various humanitarian issues. If communication is always held, of course the statement will not apply as a whole. So far, communication has been held in various forms, as a measure to anticipate conflict. One of them is communication or interaction, dialogue on inter-religious harmony in Badung Regency. Every implementation of the dialogue contains the hope that the community can be dialogic, ask questions, listen, answer and agree to the dialogue material (Piliang, 2005: 307). Religious people should always be involved, both in formal and non-formal dialogues which are useful in anticipating the emergence of conflicts as well as being a dialogical society.

Dialogical society has a great opportunity to anticipate SARA conflicts more easily than society in general. According to Dahrendorf (in Ritzer-Douglas, 2005: 154), elevating the conservative function of conflict is only one part of social reality. However, conflicts must still be anticipated so that they never happen. Therefore, dialogue or communication that is carried out properly is a very effective way of anticipating SARA conflicts.

In fact, conflicts of interest in associations exist all the time, at least hidden ones (Ritzer-Douglas, 2005: 156). In this case the question arises if conflicts of interest in

associations are considered to exist all the time, what about the emergence of conflicts between religious adherents? Various conflicts that emerged at the beginning of the reform era in several regions of Indonesia also included conflicts between religious communities. However, this conflict is more interpreted as a social conflict with SARA nuances. However, what is clear is that whatever the term is, every conflict brings loss, damage, and even destruction of the order of life, both materially and non-materially. Conflicts between religious adherents can arise because there are sources of conflict that are not managed properly, namely the attraction of interests, the struggle for material needs, and the need for interfaith, ideas, policies, and socio-cultural values in one group with another (Dulay, 2001 : 37). Therefore, it is quite reasonable that the conflict that occurs is not merely a conflict between religious adherents, but a conflict of interests or a social conflict with SARA nuances. It is further said that conflict between religious adherents is a latent conflict because its existence from a historical aspect has been going on for a long time (Dulay, 2001: 38).

Based on the opinions of the scientists above, several things can be observed related to the relationship between conflict and dialogue or communication, namely (1) conflicts of interest will always exist all the time, (2) conflicts between religious adherents can arise because of diverse interests and differences in needs, and (3) conflict between religious adherents is latent in nature which has been going on for a long time. Thus, efforts to anticipate these conflicts must also be carried out continuously through dialogue, discussion, communication, or interaction between religious adherents.

In the multicultural life conditions in Bali, especially in Badung Regency, the presence of the ministry of religion and FKUB has bridged many existing problems to find a way to solve this safely. FKUB officials and the ministry of religion don't just get together because of a problem, without any problem these members always hold regular meetings, then hold dialogue or communication between religious believers at least once a year. I Komang Giriayasa (51 years

as the Head of the Office of the Ministry of Religion of Badung Regency in his interview explained the following.

"The temples in Bali, especially in the Mengwi District, Badung Regency, are believed by two people of different beliefs (Hinduism and Islam). If you look at the conflict so far, this has never happened, but the presence of Muslims who came certainly opened our eyes that there (Pura Kramat Ratu Mas Sakti) occurs and maintains a thing called tolerance, this is an awareness of all of us that with an attitude of tolerance and mutual respect for one another will create a place where peace "

Based on the description above, it can be said that the responses from the interviews regarding religious tolerance in this case about anticipating the SARA context through social relations theory seem to have strengthened. This happens because in essence tolerance will be good if there is good communication too. That is, if the communication or dialogue carried out by the Ministry of Religion, FKUB, and other religious harmony institutions goes well and what is produced from the meeting or communication is conveyed to each religious community then of course there will be no conflict.

2.4 Harmony in Religious Life

Harmony that is eternal and not limited in time is harmony that is carried out based on the doctrines of each religion's teachings (Sugira, 2002: 39). Awareness of carrying out their respective religious doctrines is the foundation of harmony and allows harmony to be more easily fostered. In other words, if internally each religious community is harmonious, it will be easier to realize religious harmony to promote and foster harmony. Therefore, Budiyo (1983: 171) also states that communication (dialogue) will create harmony in the true sense.

Another thing is that mutual acceptance and mutual respect for differences have basically been around for a long time. This means that since after all, religious people live in this world,

including in Badung Regency. The nature of life to accept and respect differences is human nature as well as a human need. D Gregor, Chris Argyris (in Amirullah, 2004: 39) states that basically humans are social and want to actualize themselves. Therefore, as social beings, humans have various social needs.

Maslow in his theory of motivation (Amirullah, 2004: 223) details that there are five basic human needs, namely (1) social needs, (2) needs for security, (3) needs for appreciation, (4) physiological needs and (5) actualization needs. The social needs put forward by the two scientists are summarized by Amirullah (2004: 224) that social needs include the need for feelings of being accepted by others, respected, the need for feelings of progress or achievement, and feelings of participation.

Although among humans there are always differences, they both have the desire to meet their social needs within these differences. Both differences in ethnicity, religion, race, class, character, as well as differences in socio-political, economic and cultural conditions naturally have social needs in society. So, mutual acceptance and mutual respect are actually human social needs that are initiated by feelings of being accepted by others (even though other people are different), then followed by feelings of being respected. Mutual acceptance and respect, in which it contains the understanding of mutual respect with mutual respect, cooperation in various interests can be built properly. Respecting yourself is just as important as respecting others. Someone who does not respect himself will not have a good future (Horton, 1992: 216).

Human social needs as described above are in accordance with the Hindu religious teachings about *tat twam asi* which means "you are he" (PHDI, 2006:50). This means that all human beings are essentially the same, that is, they come from God Almighty, have needs that are essentially the same, and that their existence must be accepted, respected, and appreciated. If you want to be respected by others, respect others at least the same as respecting yourself. With this understanding it will work well. Teachings like *tat twam asi* exist in all religions in different

languages and ways. Horton (1999: 304) states that all major religions emphasize policies such as honesty and love of neighbor. Fellowship love can take the form of mutual acceptance and mutual respect between one another.

Tolerance has an impact in growing awareness to accept and respect each other even though it has not achieved the maximum results as expected. Therefore, it is clear that one of the goals of religious tolerance for Balinese Hindus towards Indonesian Muslims at Kramat Ratu Mas Sakti Temple is that the two religions can respect each other and practice their respective religious teachings by being encouraged by an attitude of trust in water and mutual respect for one another. As an example of the impact of tolerance, it can be seen during Nyepi Day celebrations, wedding ceremonies, *piodalan*, even funeral ceremonies (Ngaben). This is explained by Amron Sudarmanto (44 years) as follows:

"If it's a matter of belief, it's each individual, but if it's a matter of society, we should unite, work together and we can't do it alone, as is the case in several places with different beliefs, when people die, it's all together, just like during Nyepi, *pecalang* from Islam who is on guard and vice versa if Eid al-Fitr and Eid al-Adha are *pecalang* from Hindus who are on guard.

Based on the statement above, it can be said that the religious tolerance of Balinese Hindus towards Nusantara Muslims at Kramat Ratu Mas Sakti Temple can have an impact, namely strengthening religious harmony in Badung Regency. This can be seen in the socio-religious life and the harmony of people's lives and the maintenance of stability (security) in the tourism area (Bali) so far (Adnan, 1996: 301) in the present and in the future it is necessary to promote and develop an attitude of communication or dialogue and cooperation with one another. appreciate in an atmosphere of brotherhood (Committee, 2001:5). Every person, race, and religion must show harmony, respect, and a really high appreciation of others (Kung, 2000: 266). The existence of harmony between

religious communities is a sign of awareness to accept and respect each other's differences. Some examples of harmony and shown in the following image:



Figure 2

Hindu pecalang maintain order during Friday prayers
(Doc, Researcher. 2022)

2.5 Semeton Hindu-Selam Slogan

The Balinese, especially in Badung Regency, are not only ethnic Balinese who are Hindu, but also ethnic outside Bali who are Muslim, Christian and Buddhist. The history of the arrival of Muslims to Bali has many motives, including: (1) the motive of proselytizing, (2) the motive of serving the king, (3) the motive of making a living (trade), (4) the motive of transmigrating, (5) the motive of serving the state (service), and (6) political motives (Atmadja, 1999). The arrival of Muslims causes intense social interaction (Ardhana, 2011: 5; Abdillah, 2002; Kumbara, 2011).

The concept of Balinese *semeton* and *nyama Selam* is a form of cultural acceptance in Bali. Historically, the intense interaction between Hindu *semeton* and Islamic *nyama* resulted in mutual detachment and acceptance of integrative values between them (AyoBali.id, 18 June 2019). In Wirajana (2021: 283) *Nyama Selam* (name: brother, Selam: Islam) is a term for the Muslim community living in Bali. This term is also used to refer to Muslims who have made Balinese culture a part of their lives. The existence of *Nyama Selam* is a form of harmony and tolerance among religious communities in

Bali. The Muslim population of Bali has existed since ancient times, namely during the glorious Hindu kingdoms in Bali. However, this is related to the strategy of spreading Islam in Bali that was proclaimed by the trustees. At that time it was precisely the kings in Bali who brought Muslims from Java for various purposes. Some records state that *Nyama Selam* originally came from Javanese, Bugis (South Sulawesi), Sasak (Lombok), or Malays who came to Bali for trade reasons and he was political. Upon arrival in Bali they mingle with the local community. History says that if this community has established good relations with the *puri* environment, then it is part of the kingdom (Bali Tempo Doeloe 22, Sunday, May 5 2019). Until now, the existence of *Nyama Diving* can be found in several locations, such as Kampung Loloan (Jembrana), Pegayaman Village (Buleleng), Kecicang (Karangasem), Yeh Sumbul, Kampung Nyuling, Kapaon (Denpasar), Kampung Jawa (Denpasar), and others. In daily life, these communities seem to have habits that refer to elements of mixing Islamic and Balinese culture (Bali Tempo Doeloe 22, Sunday, 05 May 2019). Based on the statement above, it is known that the religious tolerance of Balinese Hindus towards Nusantara Muslims can strengthen the relationship between *nyama Selam* and Hindu *semeton* in Bali, including in the Badung Regency area. This was emphasized by Ambron Sudarmanto (43 years) as follows:

"We are one unit, namely Indonesia, while Hindu-*nyama Selam* is just a title. what distinguishes us in Bali is only the name. *Nyama Selam* is a Muslim, while Hindu *semeton* are Hindus. it is this designation that distinguishes Balinese society in terms of religious activities and death, as well as everyday socialites.

2.6 The Echo of Religious Moderation in Badung Regency

Changes that occur in society are an attitude of repetition of behavior that humans use with other humans. In Badung Regency there are a variety of activities carried out jointly between Hindus, Muslims, Catholics, Christians and, including religious activities and artistic events

which result in the formation of good religious moderation. Community religious activities in Badung Regency live in harmony, peace and uphold the value of moderation which is always upheld in everyday life. For example, during the Nyepi Day celebrations, Muslim religious leaders and other community leaders advised their congregation to respect Balinese Hindus who are carrying out Nyepi rituals or carrying out Nyepi, and called for posting greetings for Nyepi in front of mosques, churches, temple, pagoda. Likewise, on *Eid al-Fitr*, Hindus participate in securing and enlivening the *takbiran* night and establishing friendship with Muslims.

In accordance with this explanation, it can be said that religious people, both Hindus, Muslims, Christians and Catholics, Buddhists and Confucians have a great desire to create harmony. On the other hand, religious figures always show their followers to always increase togetherness and be more moderate. His position as a religious figure as well as a resident is very strategic in helping to bring about religious moderation (Nanang zamroji, et al. 2021-6).

The activities of the Badung people who have different beliefs are a form of moderation that is built that can unite religious differences. In this activity, which was attended by the whole community, the aim was to pray together for salvation from God Almighty. Initiated by the Religious Harmony Forum (FKUB) at the district level and the Ministry of Religion. The FKUB and the Ministry hold regular meetings every three months, attended by representatives from Hindu, Muslim, Catholic, Christian, Buddhist and Confucian leaders. The purpose of this meeting is to maintain moderation, communication, harmony, and community togetherness in Badung Regency.

Quoting news from Kompas TV, November 17, 2021 it was said that the Badung Regency Religious Harmony Forum held a focus group discussion at the Kerta Gosana Building, Badung Government Center on Monday (8/11) afternoon. The FGD was attended by representatives of 6 religions in Indonesia namely Islam, Hinduism, Christianity, Catholicism, Protestant Christianity, Buddhism

and Confucianism. The FGD raised the theme of moderation, interaction and tolerance in religious life. This forum describes the moderation of religious perspectives from each religion. Religious moderation is a fair and balanced perspective or attitude and practice of religion so as to avoid extreme or excessive behavior in its implementation. The secretary of FKUB of Badung Regency, who was present as the moderator, stated that from the presentation in this FGD it was apparent that moderation had been carried out by each religion for a long time.

From the explanation above it can be understood that Moderation is an attitude of mutual respect and willingness to learn from other parties, respecting diversity, connecting cultural differences so as to achieve a common attitude. Respect and learn from others, appreciate differences, bridge cultural gaps, so as to achieve a common attitude. Moderation is a term in terms of social, cultural and religious position, in this case moderation is an attitude or action that prohibits the separation of groups that are not the same as the whole of existing society. Like the pattern of moderation that was formed in Balinese Hindu society and Nusantara Muslims, this cannot be separated from the relationship pattern that has been established by Hindu residents in the Kramat Ratu Mas Sakti Temple area with Muslim pilgrims who carry out religious activities in the temple. So with religious moderation, it will create calm, comfort, order, as well as an active attitude in worship according to the religion that the residents adhere to. With an attitude of tolerance will create a society that lives in harmony and full of peace.

Religious moderation is the key to maintaining tolerance and harmony, both at the local, national and global levels. Rejecting extremism and liberalism in religion is the key to balance, for the maintenance of civilization and the creation of peace. In this way, each religious community can respect each other, accept differences, and live together in peace and harmony (Rohman Habibur, 2021).

IV. CONCLUSION

The tolerance activities that took place at Kramat Ratu Mas Sakti Temple were carried out by Balinese Hindus and Nusantara Muslims, which have given rise to several implications such as respect for differences (multiculturalism), where there are cultural differences displayed by the two peoples, namely Balinese Hindus and Indonesian Muslims. Based on observations in the field that the existence of this activity indirectly builds a collective culture, this can be seen during *piodalan* where Muslims simultaneously attend for pilgrimage. This tolerance also has implications for anticipating SARA conflicts. This can be seen in how the role of the government, in this case the Ministry of Religion and FKUB, bridges the relationship between Hindus and Muslims by establishing various religious organizations and coordinating with community leaders so that there is a harmonious relationship in life. religious. In today's harmonious life, it is not uncommon to hear the Hindu *semeton* and *nyama selam* slogans which indicate that even though we have different cultures and beliefs, we are still brothers, namely the Unitary State of the Republic of Indonesia (NKRI) and the echo of religious moderation among the people, especially in Badung Regency. This can be seen from activities such as during Nyepi, Muslims participate in enlivening the *ogoh-ogoh* parade carried out by Hindus, and conversely Hindus also participate in the *takbiran* night.

Hard to find elsewhere, especially in Badung district. That two people with different cultures and religions can give the same meaning to cultural symbols or religious symbols performed by Balinese Hindus and Nusantara Muslims at Kramat Ratu Mas Sakti Temple. The religious symbols and cultural symbols in question are the tombstones contained in the building of Pura Kramat Ratu Mas Sakti, both Balinese Hindus and Nusantara Muslims believe that by carrying out a ritual, they will be blessed with safety, fortune and health. The religious tolerance that occurs in the Kramat Ratu Mas Sakti Temple area is certainly going well. This is evidenced by the two actors having the same goal, namely peace and harmony without any

elements of persecution and racism. There are also benefits for the people in the surrounding area such as parking attendants, traders and benefits for tour leader workers because many Muslims go on religious tours around Bali, one of which is the Kramat Ratu Mas Sakti Temple.

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