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THE SURVIVAL OF SRADHA BHAKTI AS A HINDU FORTIFICATION IN MENJING VILLAGE

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Abstract

Multiculturalism and pluralism stem from the development of people; nonetheless, human distinctions persist based on their patterns and ideas. Pancasila is the shield of Indonesia's culture, which is comprised of several tribes, ethnicities, and faiths bonded together by customs and culture. In the decades of the modern period, a lack of intercultural education, moral problems, and communal values have led to numerous cases. This study employs qualitative methodologies and descriptive qualitative analysis. The set of procedures includes data reduction, data presentation, data verification, and data interpretation. The contradictions in Menjing Village continue to be a political and ideological fight that undermines public trust.

The strategies for sustaining sraddha bhakti in Menjing are enhancing social and religious capital via community empowerment, using the likelihood of the political society's processes, including the cultural factor as a rule for social and religious life, enhancing the structural dimension via the institution system, conducting programs for the advancement of religious education based on conservatism, the religious education system in Menjing, comprises components of religious education beliefs, religious practices in religious education, religious experience in religious education, religious knowledge as a means of bolstering the Hindu religious spirit, and religious education outcomes.

Keywords: The Survival of Sradha Bhakti, the Hindu Fortification in Menjing Village

I. INTRODUCTION

The origin of religion can be traced back to the problem of a power that is deemed greater than the strength that exists in itself. As a result, people look deeper into where the power that exists in nature comes from, whether in the form of mountains, seas, the sky, etc. and when they are unable to study it, they worship it because they believe that the power of nature has extraordinary strength and can support thousands, even millions of humans. Maintaining unity and integrity and building a flourishing existence with all residents and religious communities is one of the most important goals of the community, the nation, and the state. The problem of societal harmony, particularly the interaction between religion and the harmony of religious life, is a significant hurdle to achieving the path of completeness and prosperity. This issue is growing in importance due to several societal situations that create conflict, therefore preventing the formation of a more dynamic and hospitable environment. Similarly, pride in concord has been diminished throughout the years, creating concern about the dissolution of the nation.

In the history of Indonesia, from ancient times until independence, there are not many historical records documenting the increase of religiously motivated violence. In the history of the Indonesian country, pluralism has produced an exquisite blend of cultural mosaics of many types. Multiple tribes, faiths, customs, and cultures coexist and have a great deal of room for negotiation in daily life. However, the intricately woven variety is currently being pulled apart. Conflicts or riots happened in several regions, with both little and massive escalations resulting in the destruction of property, people, office buildings, trade, and others, damaging our humanity and nationality. In addition to physical clashes, the Setara Institute revealed on May 21st, 2017, that there were 97 occurrences of

blasphemy in Indonesia between 1965 and 2017 (<http://setara-institute.org/en/setara-institute-97-case-blasphemy-religion-happening-in-Indonesia/> accessed on June 12th, 2018). The social disputes with religious elements and incidents of blasphemy demonstrate that religious peace in Indonesia still has severe challenges and might represent a threat if not effectively controlled. The findings of a study conducted by the Research and Development Agency of the Ministry of Religion of the Republic of Indonesia (2019) reveal that the index of religious peace in Indonesia fluctuates; for instance, in 2018, it was 70.90% (the "excellent" category), but this figure is lower than compared to 2017, it climbed by 72.27 percent, then rose to 73.83 in 2019. Educating a nation via formal and informal education is one strategy to prevent or lessen war. On average, persons who lack education engage in social media and unilateral conflict.

According to Napoleon Hill, education is an endeavor to humanize humanity since "education creates not only human beings but also human becoming" (Redana, 2000). Under Napoleon Hill's view, education shapes human intelligence capabilities and humanizes humans. Given that the functions and objectives of religious education are described in Article 2 of Government Regulation Number 55 of 2007, in which it is stated that (1) religious education functions to form Indonesian people who have faith, piety and are able to maintain peace, interreligious harmony; (2) religious education aims to develop Indonesian people who are able to maintain peace and interreligious harmony; and (3) religious education, in addition, Article 41 states that formal Hindu religious instruction is regarded insufficient. In order to strengthen the *Sradha* and devotion of Hindus, religious education through non-formal channels can be implemented to supplement formal schooling. In

other words, non-formal education must be created such that the notion of humanizing humans results in both academically educated and pious pupils.

Education significantly influences the development of human character, ethics, and morals throughout life. With education, people would be able to enhance their level of living by maximizing their potential. This is also stated in Article 1 of the Law on the National Education System (SISDIKNAS) Number 20, the Year 2003, which states that education is a deliberate and planned effort to establish a learning environment and learning process so that students actively develop their ability to have strengths. Religious spirituality, self-discipline, personality, intelligence, nobility of character, and necessary abilities for oneself, community, nation, and state. In this article, the author intends to reveal a previously unknown fact, namely the existence of Hindus in Menjing Village and the survival of a society established by multiple religions and cultures before the 1960s and yet based on the principles of equality and fair treatment. In this instance, the majority of the inhabitants of Menjing Village are Hindu, while a tiny percentage are Muslim. The ideological battle in the center of Menjing Village's social and religious life is still shaped into a false and true identity. Many Muslim people hold a pseudo-identity yet continue to conduct Javanese Hindu rites. This continues to occur because there is apprehension over the difficulties of gaining access, both in the implementation of social and government systems and in rural and metropolitan areas. On the other side, the Hindu community in Menjing Village profoundly demonstrates its identity via administrative and daily actions.

II. METHOD

Central Java's Menjing Village, Jenawi District, Karanganyar Province, was the site of this study.

His writings are restricted to the survival of Sradha and Hindu devotional rituals. This research belongs to descriptive qualitative research. The primary purpose of descriptive research is often to accurately and methodically describe the facts and qualities of the thing or subject being examined. This study employs an empirical methodology since the focus of the study is the dynamics of the Hindu community's existence in ensuring Hinduism's survival. Determination of informants utilizing purposive sampling for this investigation. This strategy is designed such that the researcher chooses the method for identifying the informant. This study collects data through observation, in-depth interviews, and document analysis (Moleong, 1996).

The data acquired is qualitative and processed through several steps, including data reduction, data presentation, and conclusion drafting. As a circle of analysis, the three phases of reduction, presentation, and conclusion are intrinsically interconnected to present the researched data as a research report. Data reduction involves creating a summary, tracing the problem, and dividing the data into smaller parts based on the investigated problem. During the data-collecting phase of this study, activities were conducted to organize the findings of interviews and observations and focus attention in line with the study's subject. In addition, data presentation operations are performed. In this research, data presentation presents a complicated set of information in a cohesive, simple, and selected way so that its meaning is easily understood. The study's findings were given, followed by a search for the underlying themes to understand their significance. The final stage is conclusion drawing. Following the data analysis process, which includes both analyses during data collection and analyses after data collection, conclusions are formed. On the basis of the matrix created to identify patterns, themes, and

issues pertinent to the study topic, one might draw conclusions.

III. RESULTS AND DISCUSSION

Depending on how a country approaches them, religious conflicts around the world are, in fact, quite nuanced and continuing. Numerous ethnic groups, ethnicities, and cultures are categorized as numerous in Indonesia, making it the country with the highest likelihood of religious conflict. In Indonesia, multiculturalism and pluralism are already intertwined and ingrained in society. The bundle of harmony has been enshrined under Pancasila; thus, the Indonesian people are obligated to accept these implications. The promotion of religious concord is an attempt to establish a multicultural society. The ideal state of a multicultural society necessitates the satisfaction of two conditions: (1) the demand for acknowledgment and (2) the validity of cultural variety or cultural pluralism (Tilaar, 2004, p. 83). It implies that religious, ethnic, and cultural variety must be acknowledged and appreciated and allowed as much room as possible to express their various identities. In a multicultural society, cultural identification is significant, particularly in terms of the articulation of a group's cultural identity in connection to other groups. In this sub-article division, the author divides his efforts to maintain the viability of the notion of Sradha bhakti in Menjing Village into three sections:

a. Strengthening Community Life's Solidarity

The fall of the Hindu population in Menjing over several decades cannot be distinguished from the lengthy history of Islamization in Java. This has had a significant impact on the existence of Hinduism in Menjing. Upon closer examination, the historical process of Islamization was triggered by foreign forces and poor internal conditions, which made Hindu civilization susceptible to external provocation. This is

supported by Atmadja's (2010) assertion that the ideological conflict between Raden Fatah and his father was the historical cause of the fall of the Majapahit dynasty, which marked the beginning of a fundamental shift in the presence of Hinduism in Java (Raja Brawijaya V). The existence of Hinduism in Menjing Village is likewise affected by this reality. Initially, Hindus were the bulk of this region's population, but their numbers have since dwindled, a trend that has continued to this day. This was stated by Suparno, a resident of Menjing who continues to practice Hinduism.

"Initially, all occupants of this region were Hindus. According to my grandfather, the bulk of the local populace was Hindu when I was eight years old in 1958. Due to the impact of those who have already converted, those whose faith is not strong are compelled to relocate, however, owing to restricted access to knowledge and religious teachings. From that point forward, twenty-four individuals lived until just fifteen remaining (interview, 14 April 2019).

The upheaval over a society's religious values is a dilemmatic activity that causes the Hindu population to shrink and the Muslim population to assume the dominant position from several perspectives. Influence or intimidation that is carried out slowly does not represent a genuine conflict that converts the Menjing community to Islam but is carried out slowly due to the community's surroundings and situations. With its tiny population, the Hindu community establishes a community built on cooperation and connection with the division of work carried out in the social system to preserve and sustain the social bonds that have been fought for. In order to prevent Hinduism from vanishing from Menjing, the Hindu community in Menjing reached a pact to preserve the religion's

existence. Therefore, collaboration in numerous development domains is required. This is consistent with Beilhartz's (2003, p. 107) assertion that the solidarity of minority groups in forging a bond of solidarity in social and religious life is a product of the existence of a group that serves as a unifier of sustainable survival and regeneration.

The existence of Hindu community groups in Menjing can foster a sense of mutual ability to assist and care for one another. This is due to a sense of fate and shared responsibility for the treatment felt as a Hindu in Menjing during tough times. This explains the establishment of a concept among Hindus in Menjing that encourages forming social relationships and mutual aid during the ups and downs of life. According to Durkheim (Lawang, 1994 p. 63), the creation of this trust is a process that demonstrates a link that is demonstrated not only by the assistance of each individual but also through their spirit, where an attitude of mutual trust will cause individuals to respect, value, and be accountable for aiding others in solidarity.

b. Anticipating Social Conflict

Due to the prevalence of those who perpetrate acts of violence in the name of religion, the Indonesian people's religious life is under investigation from multiple sides. Such as intolerance inside and between religious communities, insults to religious leaders, and the creation of numerous examples of religious harassment or blasphemy by groups or people in society. Tolerance, dialogue, and cooperation in Indonesian society must be enhanced, as there are still numerous conflicts and acts of violence in Indonesia, such as the mosque burning conflict in Tolikara Papua (2015), the church burning conflict in Aceh Singkil (2015), and the monastery burning conflict in Tanjung Balai (2016). When viewed from the perspective of the victims of violent conflict, violent conflicts are

experienced by all religions, including Islam, Christianity, and Buddhism. The aforementioned violent occurrences continue to be documented in the history of the Indonesian nation's journey and convey the impression that Indonesia is an intolerant nation. This remark is correct at first look, but it is contradicted by the fact that there are still many comfortable and calm locations in this cherished nation of Indonesia. Romdhoni (2011), in his study titled "History as a Fortress of Religious Harmony (Case Study of Muslim Communities in East Loloan, Bali)," argues that history is a fortress of religious harmony. This indicates that the history of Islam in East Loloan cannot be isolated from the influence of Sharif Abdullah Yahya al-Qadri, who negotiated a treaty with Anak Agung Putu Seloka, Raja Jembrana (circa 1600's). The agreement between the two leaders to collaborate against the VOC resulted in the commitment of the people of Jembrana to permit the Muslim community of Sharif Abdullah's followers to establish Islamic symbols and construct the Baitul Qadim Mosque in East Loloan. The significance of this history is that the people of East Loloan have been exposed to the peaceful coexistence of religions from the very beginning, leaving an indelible mark on the subconscious of succeeding generations so that history and myths continue to promote religious harmony in East Loloan to this day. During the New Order era, the Hindu population in Menjing, a minority group, was in a squeezing situation due to the dominance of the majority Muslim group, which might spark religious confrontations. In this perspective, however, the Hindu community adopts a docile and non-resistance stance, which can cause splits in religious life. In order to acquire a solid career without abandoning their Hindu beliefs, the Hindu population in Menjing has chosen to incorporate themselves into the system and lifestyle of the majority society. This was openly stated by Suratno as follows:

“Various parties supported the interests and dominance of the majority group in Menjing throughout the period of the New Order. Under these conditions, we must take a stand to avoid disputes that would be detrimental to the Hindu community in Menjing. Therefore, we decided that it was best to go with the flow and follow the pattern they established to keep the situation safe and anticipate undesirable outcomes” (interview, May 15th, 2019).

The statement demonstrates that the Hindu community takes a middle ground to prevent a dispute that could be detrimental to the minority group in the face of the dominance of the majority group. Attempts to avoid conflict were conducted sociologically and anthropologically by not putting up a fight is a method for avoiding a physical encounter. However, this conflict has undergone an existential transformation. The Hindu community in Menjing cultivates effective dialogue to foresee issues resulting from the dominance and hegemony of the majority group. In this instance, the pattern is more focused on internal preventive attempts to equalize perceptions of efforts to avoid and foresee conflicts that can result from the dominant group's efforts to homogenize religious activity. Discourse is a manifestation of social interaction in society that manifests it self in daily life. Compared to society as a whole, communities that can already engage in conversations in response to numerous events have a greater chance of anticipating societal disputes. However, conflicts of interest in the association process are always present and exist everywhere humans exist. Consequently, this remark raises the issue, what about theological nuances that lead to conflict? This question is fundamentally based on dogmatic beliefs that the truth can be discovered only in the teachings of

their faith. In reality, when examined through the lens of perennialism, every religion emphasizes the importance of truth, harmony, and community. Nothing is considered superior or inferior because they all originate from God.

c. Establishing Interreligious Harmony

Multiculturalism necessitates recognizing and tolerating group identities founded on commonalities in religion, race, and culture (Tilaar, 2004). In a heterogeneous society, maintaining group identification based on religious and cultural similarities is needed. A religious community's harmonious and peaceful existence allows members of each faith to articulate their cultural and religious identity without coercion from adherents of other religions. The pillars of a belief system must be introduced in early childhood to make indoctrination by racist notions hard. Creating religious principles in early life aims to instill or cultivate the child's inherent religious capacity. The inculcation and development of religious values aim to 1) lay the foundations of faith in children, 2) lay the foundations of a commendable personality, 3) put worship habits in accordance with the child's abilities, and 4) train children to become accustomed to carrying out good habits in accordance with religious teachings, both speech and behavior. Since they have a good personality (integrity, commitment, and dedication), capacity (skills), and competence (professional), the actualization of these competent people in life and work will give rise to a noble character (Tobroni, 2008 p. 38).

Harmony is a prerequisite for social existence. Moreover, the general population of Menjing is comprised of multiple ethnic and religious groupings, with harmony as an intended aim. This is because society comprises many individuals with diverse ideas, thoughts, and belief systems which are expected to live in harmony. Everyone wishes for a life of harmony.

This statement can be realized if all parties are willing to comprehend, recognize, and respect differences without force and violence. Material cultural variables, such as food, clothes, shelter, and means of subsistence, can influence the identity of a group. Furthermore, it is through non-material aspects like language, conventions, beliefs, thought patterns, attitudes, and so on. Identity is a flexible concept that can be traded by social reconstruction (Liliweri, 2005, p. 48). Based on this perspective, the maintenance of group identification can be discerned through the efforts of each religious group to define their religious and cultural identity, particularly through the organization of identical symbols in a society characterized by religious diversity. During this phase of reform, Menjing's religious life no longer made minority groups submissive to the government system but instead built pluralistically on ideas of unity and tolerance so that people may share within the context of variety. This is consistent with what Pardi and Suparno stated.

"Religious life in Menjing is currently very well established; when the Hindu community performs piodalan at Kerta Loka Temple, Muslim residents in Menjing donate tents, food (rice boxes and snacks), and wayang performances. Vice versa, when Muslim residents have activities, we also provide the same things. The existence of mutual respect for beliefs is our guide in fostering harmony in religious life" (Interview, May 10th, 2019).

This remark demonstrates that the Hindu community's religious life in Menjing is connected with interreligious harmony. This demonstrates that religion in the social dimension can facilitate the creation of harmony among its members. The establishment of this harmony in Menjing is consistent with Merton's

(Wirawan, 2013) assertion that the job of religion in society is to be able to build intensive contacts and produce concord and harmonious relationships, not just amongst religious members but also among them.

Significant to multiculturalism is the change of group identification into a new identity that accommodates variances in unity. Group identification has the potential to threaten the order of a heterogeneous society if it is not properly managed. This can be seen on a larger scale through the concept of the significance of national identity in response to the extensive-expression of group identity based on ethnic, cultural, and religious commonalities. In a heterogeneous society, the articulation of group identity has the potential to represent a severe threat, mainly if it is carried out primarily in response to the injustice, oppression, and marginalization that the group occasionally encounters (Nurkhoiron, 2007, p. 3). The ideological conflict in the center of Menjing Village's social and religious life is still shaped by apparent and true identities. Many administratively Muslim persons hold false identities and continue to follow Javanese Hindu rituals. This continues to occur due to apprehensions over the difficulties of gaining access, both in the implementation of social and government systems and in rural and urban areas. On the other hand, identity in real action is fundamentally demonstrated in the Hindu community in Menjing Village, both officially and in daily life.

The apparent and actual continuation of *Sradha* and *Bhakti* in the Hindu community indicates that Hinduism is still being maintained and taught in Menjing territory. Education, informal and non-formal, conducted in the family and unity of Hindus in Menjing reinforces the character that Hinduism, formerly the acknowledged initial religious identity, must be maintained and preserved from generation to

generation. Religious education as a pattern of education rich in inherited values pertaining to beliefs, knowledge, rituals, experiences, and consequences associated to social, cultural, and religious systems is essential to the survival of Hinduism in Menjing Village. According to Lubis (2014: 73), religious appreciation relates to people's knowledge and comprehension of their religious beliefs, whereas religious practice encompasses the attitudes and behaviors of religious people in putting their religious appreciation into practice. Each religion has its own theology of harmony, such as Hinduism's 'Vasudeva Kutumbakam', 'Tat Tvam Asi', and 'Manava Seva Madava Seva', which teaches that God exists in all living things and that harming other living things is not justified (Narayana, 1998, p. 34). According to the Christian religion, Jesus gave himself for world peace and security; therefore, Christians must propagate love and peace. Islam also teaches 'Rahmatan Lil Alamin', which states that Islam is a mercy for all creation (Ghazali, 2013, p. 282). Nonetheless, religious interpretation and comprehension do not necessarily reveal a religious appreciation consistent with the spirit of cohesion.

IV. CONCLUSION

The awareness to tolerate variances in each concept has been somewhat disturbed over the last year. However, our forefathers, notably the heroes of the Archipelago, appreciated and respected diversity. Bung Karno stated that we may adhere to Hinduism but not like India, we may become Muslim but not like the Arabs, and we may adhere to Christianity but not like the Vatican. In this context, the author believes that all religions may be followed as desired. We adapt it to the sociocultural domain that exists in Indonesia, specifically the Archipelago. During the New Order era, the Hindu population in Menjing, a minority group, was in a squeezing situation due to the dominance of the majority

Muslim group, which might spark religious confrontations. In this perspective, however, the Hindu community adopts a docile and non-resistance stance, which can cause splits in religious life. By emphasizing Sradha and bhakti, the Hindu community in Menjing is able to endure over time.

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