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RELIGIOUS PLURALISM AND SOCIAL RELATIONS: A SOCIOLOGICAL STUDY OF THE INTERACTION OF HINDUS WITH OTHER COMMUNITIES IN SINGARAJA CITY

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Religious pluralism in Indonesia is not only a sociological reality, but also a challenge in building inclusive and sustainable social relations. This article critically examines the dynamics of religious pluralism in the context of Hindu society in Singaraja City, North Bali, with a focus on the forms of social interaction between Hindus and other religious communities such as Islam, Christianity, and Buddhism. With a sociology of religion approach and the theoretical framework of Durkheim's functionalism, Blumer's symbolic interactionism, and Diana Eck's theological pluralism, this article offers a reflective reading of the practice of interfaith coexistence in urban social and cultural spaces. The results of the study show that Hindu society in Singaraja tends to internalize local wisdom values such as Tat Twam Asi, Tri Hita Karana, and the principle of desa kala patra as an ethical basis for establishing interfaith relations. The social relations formed are functional, both in the form of social cooperation, participation in interfaith activities, and involvement in formal forums such as FKUB. However, the ongoing pluralism still faces a number of challenges, including symbolic segregation, inequality of participation in political and social spaces, and interfaith dialogue that has not yet reached the grassroots level. This article argues that constructive pluralism demands more reflective, participatory, and equal social relations, not only through narratives of tolerance, but through strengthening inclusive social structures and recognizing diversity as social capital. Thus, the context of pluralism in Singaraja is not only relevant as an object of local study, but also as a micro model in understanding the dynamics of social integration and religious identity in Indonesia more broadly.

Keywords: Religious Pluralism, Hindu Society, Social Relations, Sociology Of Religion, Singaraja City

I. INTRODUCTION

Religious pluralism is a strategic issue in the sociology of religion in Indonesia, especially when examining the dynamics of interreligious social relations within a multicultural societal structure. As the country with the largest Muslim population globally and home to officially recognized religions—Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism—as well as hundreds of local belief systems, Indonesia serves as a complex social space for negotiating values of tolerance, social cohesion, and multicultural integration (Hefner, 2011; Subandi, 2020). Within this context, pluralism is not merely a demographic reality but a dialectical socio-political arena where religious identities engage in the contestation of values, symbols, and influence (Woodward, 2011).

Singaraja, a major urban center in North Bali, provides a significant case study for understanding the practical manifestations of religious pluralism. This city serves as both an administrative and educational hub and has historically hosted interactions among various ethnic and religious groups since the Dutch colonial period (Vickers, 2012). The Hindu majority in Singaraja still upholds traditional Balinese Hindu values while coexisting with long-established Muslim, Christian, and Buddhist communities (Warna, 1990; Ramstedt, 2004). This phenomenon merits scrutiny as it illustrates social interactions that, while relatively peaceful, require critical observation regarding symbolic segregation, customary social hierarchies, and latent power dynamics. In religious pluralism studies, it is crucial to distinguish between diversity and pluralism. Diana Eck (2001) emphasizes that genuine pluralism requires active engagement and interfaith dialogue, not merely passive coexistence. Pluralism necessitates a commitment to social justice and equality in social structures and the willingness to create shared spaces for all religious groups to participate equally in public life (Eck, 2007). In many multicultural societies, including Bali, pluralism often operates as functional tolerance without achieving equal participation or

transformative dialogue (Burhanudin & Dijk, 2013).

Local Hindu values in Bali such as *tat twam asi*, *tri hita karana*, and *desa kala patra* serve as important ethical and cultural instruments for bridging interreligious interactions (Ardhana, 2005; Pitana, 2006). These values function not only as belief systems but also as symbolic and normative frameworks that guide social relations. However, their application in urban settings like Singaraja must be reassessed sociologically: do these values genuinely foster inclusive social interactions, or are they entrapped in cultural conservatism that limits non-Hindu participation in customary public spaces?

Theoretically, this article employs classical and contemporary sociology of religion frameworks. Durkheim (1912) views religion as a collective force that fosters social solidarity through rites and symbols. In this context, religious pluralism is seen as a field for forging new mechanical solidarities that unify differences. Meanwhile, Blumer's (1969) symbolic interactionism focuses on how social meanings are continuously negotiated in intergroup relations. This study also refers to Berger's (1990) concept of the "sacred canopy" and pluralism as a condition where the social world is contested by multiple alternative meaning systems. To date, studies on pluralism in Indonesia tend to focus on conflict areas or legal-institutional aspects (Mujiburrahman, 2006; Al Qurtuby, 2016). However, pluralism in relatively peaceful societies like Singaraja offers valuable insights into how pluralism is culturally shaped and practiced in micro social interactions. The experiences of the Hindu community in Singaraja in building relations with other religious groups can serve as a micro-model for understanding the contemporary dynamics of pluralism in Indonesia.

Based on this background, this article aims to thoroughly examine the forms of interreligious social interaction in Singaraja City, focusing on the role of the Hindu community in shaping plural social spaces. This study seeks to uncover symbolic dynamics, cultural norms, and social challenges encountered in building equitable,

participatory, and sustainable interfaith relations. Employing a sociology of religion approach and a cultural pluralism analytical framework, this article is expected to contribute academically to the development of a more reflective and contextual discourse on pluralism in Indonesia.

II. METHOD

This study adopts a qualitative approach with a descriptive-interpretative orientation to deeply understand the dynamics of social relations between Hindus and other religious communities in Singaraja City in the context of religious pluralism. This approach allows for the exploration of symbolic meanings, social values, and cultural constructions embedded in interfaith interactions. The research was conducted in areas with high religious diversity and historical intercommunity interactions, such as Kampung Bugis and Kampung Baru, known as multicultural neighborhoods in Singaraja. Data collection involved in-depth interviews with religious leaders, customary figures, and community members from various religious backgrounds. Participant observation was employed to capture social and symbolic practices in shared activities, such as interfaith ceremonies, religious dialogues, and joint community service. Additionally, village archives, local news, and government documents served as supplementary data sources to provide contextual insight into ongoing socio-religious dynamics. The data were analyzed interpretatively to identify meaning patterns in daily social practices. Triangulation of sources and methods ensured the validity of findings, with verification through follow-up confirmation with key informants. Throughout the research process, social ethics were strictly upheld, including maintaining confidentiality, obtaining informed consent, and avoiding representational bias. This approach enables a holistic exploration of how values of tolerance, social cohesion, and cultural identity are negotiated in religious life within Singaraja's public spaces.

III. RESULTS AND DISCUSSION

Religious pluralism is not merely a normative discourse on tolerance and togetherness, but is a social reality rooted in daily interactions

between religious groups. In the context of Hindu society in Singaraja City, pluralism presents a space for encounters between different religious identities, which form new social configurations and practices of interfaith cohabitation. Singaraja City as the center of government and education in North Bali as well as an area with a long history of multiculturalism, is an important arena for the study of how religions coexist socially, symbolically, and structurally.

The discussion in this section is directed to critically analyze the forms of social interaction between Hindus and non-Hindu communities in the context of religious pluralism. By utilizing a sociological approach, especially the theoretical framework of symbolic interactionism and social cohesion theory, this discussion will examine the dynamics of relations formed in social practices such as cooperation between religions, religious dialogue, participation in cross-cultural ceremonies, and symbolic negotiations in public spaces. In addition, this discussion also tries to see how religious identity is negotiated in horizontal relationships, both through formal mechanisms such as interfaith communication forums and in informal relations between residents.

3.1 Pluralism and Social Relations: Theoretical Perspectives

Religious pluralism has become a central theme in modern sociological studies of religion, not only as a descriptive phenomenon, but also as a normative and practical construction in a pluralistic society. Diana L. Eck (2007), in her monumental work *A New Religious America*, asserts that pluralism goes beyond mere passive tolerance of diversity. Pluralism according to Eck is a form of active involvement and open dialogue between various religious identities, allowing for mutual recognition and the formation of an inclusive social space (Eck, 2007). This approach rejects the homogenization of religious identities and encourages an understanding of diversity as a productive social wealth. In the context of the Hindu community in Singaraja City, which is part of North Bali with a strong Hindu tradition as well as multicultural, this concept of pluralism is relevant to analyze how Hindus interact

dynamically with other religious communities, such as Muslims, Christians, and Buddhists, in everyday life that is full of social and symbolic nuances.

Another theoretical framework that plays an important role in understanding these social relations is the theory of social cohesion proposed by Émile Durkheim (1912). Durkheim views religion as a fundamental element in creating collective solidarity (*collective consciousness*) that becomes the glue of society (Durkheim, 1995). In a plural and complex society like Singaraja, this solidarity does not only come from a common belief system, but also from shared rituals, customary norms, and social structures that facilitate interaction between groups. Customary institutions such as the banjar—a traditional community unit in Bali—act as a forum for social management that integrates various religious groups through inclusive social norms and regulatory mechanisms (Vickers, 1989; Lansing, 2006). In addition, interfaith communication forums at the city level are modern instruments that strengthen social cohesion by encouraging dialogue and cooperation across communities (Sahide, 2017). Thus, social cohesion in Singaraja is understood as the result of a complex interaction between traditional structures and modern institutions that together maintain social balance amidst religious plurality.

Complementing the macro framework, the symbolic interactionism approach provides a critical micro perspective in analyzing the process of meaning construction in interfaith interactions. George H. Mead (1934) and Herbert Blumer (1969) emphasized that social meaning is born from symbolic interactions that occur through language, actions, and symbols that are understood together by social actors (Blumer, 1969; Mead, 1934). In the context of the Hindu community in Singaraja, these interactions are reflected in the use of religious symbols, the implementation of joint rituals, and collective identity narratives that embrace plurality without eliminating differences. An example is the participation of non-Hindus in Hindu traditional ceremonies and vice versa, which is a form of symbolic negotiation and affirmation of inclusive identity (Picard &

Madinier, 2011). This symbolism functions not only as a religious representation, but also as a medium for forming social solidarity that binds the community emotionally and culturally (Geertz, 1973).

The combination of these three theoretical perspectives—Eck's participatory pluralism, Durkheim's social cohesion, and Mead and Blumer's symbolic meaning construction—provides a comprehensive analytical framework for understanding how Hindus in Singaraja live a pluralistic and harmonious social life. Religious pluralism is not only a structural condition, but also a dynamic process built through social interactions that are full of symbolic meaning and supported by norms and social structures that bridge differences. This approach is very relevant for studying real practices in the field that show how pluralism is manifested in real and sustainable social cohesion.

3.2 Hindu Society of Singaraja City and Other Communities: Social Relations in Practice

Singaraja, as one of the important cities in North Bali, has a very complex social history, rooted in its role as the center of the Dutch colonial government during the 19th and early 20th centuries. This colonial history brought about significant changes in social structure, especially with the entry of other religious and ethnic communities that interacted with the dominant Balinese Hindu society (Vickers, 1989). In a sociological framework, this condition created a unique pattern of social pluralism, where social relations between religious communities were not only limited to physical contact but also involved dynamic cultural and identity negotiations. In Singaraja, these social interactions took place in various social spaces, both formal and informal, including educational institutions, government, and economic activities, which formed a complex and interrelated multicultural ecosystem (Lansing, 2006). From a historical and socio-cultural perspective, the relationship between Hindus and other communities in Singaraja must be seen as a result of social construction influenced by the colonial and postcolonial contexts. History records that the arrival of non-Hindu

communities such as Muslims and Christians in Singaraja not only changed the demographic composition but also demanded adjustments to social norms and mechanisms to manage this diversity. As Anderson (1991) put forward in the concept of *imagined communities*, collective consciousness and group identity are constructed through socially produced narratives and practices. In Singaraja, Hindus and other communities construct their respective collective identities in overlapping, yet sometimes distant, social spaces through different rituals, customs, and traditions but mutually acknowledge each other's existence in a pluralistic social order.

Social coexistence in Singaraja takes concrete forms that mark joint efforts to maintain social harmony amidst religious plurality. The practice of mutual cooperation across banjar, for example, is an important vehicle through which social solidarity and interfaith cooperation are manifested in daily activities. The concept of mutual cooperation in Balinese culture, as explained by Geertz (1973), is not only a physical activity, but is a social ritual that contains deep symbolic meaning, which strengthens social networks and community cohesion. In a multireligious context, mutual cooperation across banjar shows how local cultural values are able to bridge religious differences to form an inclusive and adaptive social network (Picard & Madinier, 2011). This social activity also reflects a form of *social capital* that is important for maintaining social stability and preventing society from vertical and horizontal conflict.

Participation in national and other community religious celebrations indicates the existence of a symbolic dialogue space that contributes to the formation of a pluralistic and inclusive public space. This participation is in line with Habermas's (1989) idea of public space as an arena of discourse where citizens exchange ideas and fight for recognition of differences. In the context of Singaraja, the participation of Hindus in non-Hindu religious celebrations, and vice versa, is not merely a social ritual, but also a symbolic political practice that reflects recognition of diversity as well as efforts to maintain social stability at the local level

(Sahide, 2017). This approach shows that social interaction is not only instrumental, but also full of symbolic meaning that strengthens social cohesion across religions. However, the existence of this positive interaction space does not eliminate the fact of symbolic segregation in Singaraja society. This symbolic segregation refers to the separation of social and symbolic space based on religious identity that still occurs, even though physically religious groups live side by side peacefully. This concept of "peaceful symbolic segregation," as explained by Brass (1991), describes how religious groups manage their differences by maintaining clear symbolic distances, such as in religiously clustered settlements, exclusive places of worship, and religious rituals that are only followed by their own community. This segregation is not merely the result of intolerance, but is a pragmatic social strategy to maintain religious identity and avoid open conflict in pluralistic conditions that are prone to tension (Anderson, 1991; Brass, 1991). In the context of Singaraja, this symbolic segregation is also a reflection of the broader social reality in Indonesia, where pluralism is often accompanied by the need to maintain clear identity boundaries.

Anthony Giddens' (1984) structuration theory approach can provide a comprehensive understanding of this dynamic, where existing social structures (such as customs, banjar norms, and interfaith forums) simultaneously shape and shape the actions of social agents (individuals and religious groups). In the case of Singaraja, social agents use religious symbols and spaces as resources to reproduce and change ongoing social relations. Interfaith communication forums such as the Interfaith Harmony Forum (FKUB) become reflexive arenas where social actors can discuss and seek solutions to the challenges of pluralism, while also trying to reduce the existing symbolic distance. However, deep-rooted symbolic and social structures often limit the space for more intensive interaction, so that peaceful coexistence remains colored by ambivalence and socio-cultural complexity.

Overall, the social relations between Hindus and other communities in Singaraja reflect a distinctive pattern of pluralism, where social coexistence is built through a combination of

positive interactions and symbolic segregation. Pluralism here is not merely a physical coexistence, but is the result of social construction involving identity negotiation, social solidarity, and the maintenance of symbolic boundaries in a dynamic and contextual social order. This study makes an important contribution to the study of the sociology of religion and pluralism in Indonesia by highlighting how local communities manage religious diversity through complex and multi-layered social practices.

3.3 Challenges of Pluralism at the Local Level

Religious pluralism as a contemporary social phenomenon at the local level presents various multidimensional challenges, especially in the context of a pluralistic society such as Singaraja City. Although pluralism is often seen as an ideal paradigm in managing diversity, the reality on the ground shows that the practice of pluralism is still far from perfect and vulnerable to various socio-political problems. These challenges fundamentally test the capacity of society to maintain social cohesion while respecting existing differences.

First, the fragmentation of religious identity is one of the main obstacles in the implementation of healthy pluralism. Religious identity, as stated by Jenkins (2008), is a social construct that functions as a basis for group solidarity as well as a tool for distinguishing from other groups. In the context of pluralism, this identity is not only a source of strength, but also a potential for exclusivity. In the Singaraja community, which has a long history of interreligious interaction, there is pressure to maintain the doctrinal "purity" of each religion, which sometimes gives rise to exclusive attitudes and resistance to external influences (Suryadinata, 2012). This phenomenon can be analyzed through the lens of social identity theory developed by Tajfel and Turner (1979), where individuals tend to maintain the superiority of their group through the formation of strict social boundaries. When religious identity is used as an instrument of exclusivity, pluralism turns into something paradoxical: on the one hand there is an awareness of diversity, on the other hand there is segregation and latent conflict that hinders the creation of substantial dialogue (Hall, 1996).

This is also in line with Anderson's (1991) idea of *imagined communities* that construct collective identities through a stark separation between "us" and "them," reinforcing social fragmentation.

Second, the inequality of representation in the local political arena also worsens the dynamics of pluralism. Political representation is not just a manifestation of democracy, but also a mechanism of social legitimacy that influences the distribution of power and resources (Mouffe, 1993). The dominance of the majority religious group in the power structure in Singaraja often creates inequality of access and participation for minority groups, which ultimately gives rise to feelings of marginalization. Bourdieu (1984) in the framework of *field* and *habitus* explains how this symbolic domination is reproduced through the control of social and political capital by the majority group. In the context of pluralism, this inequality is not just a matter of the distribution of power, but also has implications for symbolic aspects that influence the identity and social position of minority groups (Taylor, 1994). This inequality of representation can trigger social resistance in the form of symbolic rejection that is often not expressed explicitly but has an impact on horizontal social relations, thus exacerbating the vulnerability of social conflict (Putnam, 2000). In the case of Singaraja, the existence of this inequality requires systematic efforts to build an inclusive mechanism that guarantees the right to political participation for all religious groups.

Third, interfaith dialogue as the main instrument for managing pluralism still shows significant weaknesses. Habermas (1989) emphasized the importance of public space as an arena for rational communication that can produce consensus through inclusive dialogue. However, in practice, interfaith dialogue in Singaraja often takes place in an elitist and ritualistic format, involving only religious figures and government officials without involving the wider community base (Sahide, 2017). This condition causes fragmentation in the pattern of cross-religious social interaction because grassroots communities do not have access or opportunity to participate in the dialogue meaningfully. As a result, interfaith dialogue tends to be symbolic

and unable to penetrate the realm of real daily life, which is more often a source of conflict (Putnam, 2000). From the perspective of social capital theory, the limitations of inclusive dialogue hinder the formation of trust and social networks between religious groups, which are essential for social cohesion in a pluralistic society (Coleman, 1990). Therefore, practical dialogue that is participatory and involves social actors at various levels is very much needed to facilitate the exchange of experiences and constructive social learning in Singaraja.

In a broader perspective, the challenges of local pluralism can be analyzed through the complementary paradigms of conflict and consensus theory. Parsons (1951) argued the importance of social integration through shared norms and values to maintain the stability of the social system. However, the tension between identity fragmentation, inequality of representation, and exclusive dialogue shows that social integration in a plural society is never automatic or easy to achieve. Therefore, the management of pluralism must take a dialogical approach that prioritizes recognition and respect for differences while fostering commitment to shared values (Taylor, 1994). Strengthening social capital through inclusive dialogue and fair political representation is an absolute prerequisite for realizing dynamic and sustainable social cohesion in Singaraja.

The challenge of pluralism at the local level such as in the city of Singaraja is not just a matter of religious diversity, but rather structural and cultural problems involving the dynamics of identity, distribution of power, and social communication. Overcoming this challenge requires a multidimensional effort that combines theory and practice in order to create a society that is not only demographically diverse, but also socio-politically harmonious.

3.4 The Role of Local Values and Social Institutions in Maintaining Pluralism

Religious pluralism in the Hindu community in Bali, especially in the city of Singaraja, cannot be separated from the foundation of local values and social institutions that have become pillars of culture and social structure of society. These values not only function as social norms, but also act as cultural capital that maintains social

balance and manages the dynamics of diversity in a unique and adaptive way. A sociological approach to pluralism must place these values in intense dialogue with classical and contemporary social theory to understand how these social mechanisms work effectively.

Balinese Hindu values such as *Tat Twam Asi*, *Tri Hita Karana*, and *kala patra village ethics* are not merely religious doctrines, but rather permeate the collective consciousness of society and form a normative framework that regulates interfaith social interactions. *Tat Twam Asi*, which originates from the teachings of Vedanta, affirms the essential unity between the individual self and others, thus fostering a sense of empathy and recognition of the existence of others as part of oneself (Zimmer, 1951). In the context of pluralism, this value epistemologically shifts the paradigm from merely passive tolerance to active acceptance and involvement in diversity, as stated by Diana Eck (2007) in the concept of pluralism as “*engagement*”. Furthermore, *Tri Hita Karana* teaches a balance between human relationships with God, fellow human beings, and the natural environment (Selvam, 2013). This principle provides a strong ethical basis for Balinese Hindu society in maintaining social harmony. Healthy social relations according to *Tri Hita Karana* not only limit interactions within one's own community but also extend to other communities, thus supporting peaceful coexistence. The concept of *desa kala patra* emphasizes the importance of social and temporal context in decision-making and social action, which allows for flexibility and adaptation of religious values in dynamic pluralistic situations (Geertz, 1973).

Theoretically, these concepts can be viewed as cultural capital which in Bourdieu's (1986) framework becomes a symbolic and social resource that strengthens social integration. This cultural capital not only preserves the Balinese Hindu cultural identity, but also allows for symbolic and social negotiations that maintain harmony between different religious groups in Singaraja. Customary social institutions such as *banjar*, *customary villages*, and the role of customary-religious figures play a strategic role in maintaining social stability and managing

religious diversity at the local level. From Talcott Parsons' (1951) functional perspective, these institutions function as social subsystems that regulate norms, values, and collective practices that strengthen social cohesion. The customary *banjar* as the smallest social unit in Balinese society is not only a place for coordinating social activities and religious rituals, but also an arena for social interaction that brings together residents from various religious and cultural backgrounds (Brandon, 1988).

The role of traditional and religious figures is very significant in the context of pluralism, because they act as guardians of values and norms and as mediators in social and religious conflicts (Picard, 1996). The symbolic and moral authority of these figures allows them to effectively articulate messages of tolerance and interfaith dialogue. This social mediation mechanism is important in reducing the potential for identity conflict and facilitating cross-community cooperation. In practice, this socio-customary institution has proven its effectiveness in maintaining social harmony in Singaraja by managing joint rituals, mutual cooperation activities, and interfaith communication forums such as the local Interfaith Harmony Forum (FKUB). This is in line with the theory of social integration which emphasizes the importance of shared norms and adaptive social arrangements to maintain coexistence in a pluralistic society (Durkheim, 1912).

Educational institutions in Singaraja, such as Ganesha University of Education (Undiksha) and the State Hindu College (STAHN) Mpu Kuturan, play a strategic role as a social space where multicultural and pluralistic awareness is formed. Paulo Freire's critical education theory (1970) emphasizes that education is a process of liberation that develops individuals' critical awareness of social reality and encourages social transformation. In the context of pluralism, multicultural education in these institutions not only teaches cultural and religious knowledge, but also instills the values of dialogue, respect for diversity, and openness to differences (Banks, 2008). Social interaction between students from different religious and cultural

backgrounds on campus becomes important social capital that forms an inclusive and dialogical attitude. In addition, a curriculum that integrates cross-cultural and religious studies strengthens critical understanding and empathy between groups. These educational institutions thus function as social laboratories that prepare the next generation who are able to maintain pluralism consciously and reflectively, in line with Coleman's (1990) idea of social capital which states that good social networks strengthen social cohesion and solidarity.

Hindu values in Bali and socio-customary institutions in Singaraja are not only cultural heritage, but also cultural and social capital that is very relevant in maintaining pluralism and social harmony in a diverse society. These three elements—local values, customary institutions, and multicultural education—interact synergistically in forming a social ecosystem that is able to manage differences constructively. A sociological approach that combines the theories of cultural capital, functionalism, and critical education provides a comprehensive understanding of the social mechanisms that maintain harmony between religious communities in Singaraja. Strengthening and adapting local values and developing inclusive social institutions are the main prerequisites in facing the challenges of pluralism in the future.

IV. CONCLUSION

Pluralism in Singaraja City illustrates the complexity and richness of religious and cultural diversity inherent in Indonesian society more broadly. The uniqueness of pluralism in Singaraja lies in the dynamic integration of local values based on Balinese Hindu customs and traditions, living religious practices, and the influence of modernity that demands continuous adaptation and social reflection. This study emphasizes that pluralism cannot be understood as mere passive tolerance or coexistence without meaningful interaction, but rather as an active process that requires the involvement of all communities in building an inclusive, equal, and dialogical shared space. The social harmony that occurs between Hindus and other communities in Singaraja is not a state that emerges automatically, but rather the result of continuous social work, complex symbolic negotiations, and

cross-identity education that opens up collective awareness of the importance of respecting differences. The sociological approach suggests that social relations in the context of pluralism must be viewed as a field of symbolic interaction that allows for shared recognition and meaning, as well as an arena in which potential tensions and conflicts can be managed constructively. Therefore, in the future, pluralism in Singaraja needs to be developed into reflective and constructive pluralism—a paradigm that not only focuses on peaceful coexistence, but also on joint efforts to build relationships that are mutually enriching spiritually, socially, and culturally. This reflective pluralism demands critical awareness of the position and identity of each group and the ability to continuously adapt and transform in the face of social dynamics. Thus, pluralism is not only a pragmatic strategy for managing differences, but also an ethical and cultural foundation that strengthens social cohesion and community integration in a more holistic and sustainable perspective.

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