

BUDDHIST-MUSLIM TOLERANCE IN MALANG FROM 1998-2020

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Abstrak

Umat Budha di Malang sangat menjaga hubungan baik dengan umat beragama lainnya terutama umat Islam yang mayoritas penduduk Indonesia. Umat beragama di Malang sangat pandai dalam menjaga toleransi agar keberagaman agama di Malang tidak menimbulkan kerusuhan antar umat beragama. Secara khusus, peneliti berupaya mengungkap ramuan toleransi antara umat Buddha dan Muslim di kota ini agar negara lain yang menghadapi masalah toleransi antar umat beragama harus mengadopsi dari mereka. Peneliti memilih wilayah ini dengan sengaja karena merupakan tanah umat Buddha yang berkembang di Indonesia bersama dengan mayoritas penduduk beragama Islam dan membatasi periode 1998-2020 karena pada periode ini isu toleransi muncul secara signifikan antara umat Budha dan Muslim serta beberapa kegiatan lintas agama yang terjadi. diadakan untuk menjaga kerukunan umat Buddha-Muslim di wilayah ini.

Kata Kunci: Buddha; Islam, Toleransi; Agama

Abstract

Buddhist community in Malang is maintaining good relationship with other religious communities especially Muslim which are majority of Indonesia resident. Religious communities in Malang are very clever in maintaining tolerance so that religious diversity in Malang does not cause riots among religious people. Specifically, the researcher attempts to reveal the ingredients of tolerance between Buddhist and Muslim in this city so the other countries which face the problem of tolerance between religious communities should adopt from them. The researcher chose this region intentionally because it was the land of Buddhist growing in Indonesia along with the majority population of Muslim and limited the period from 1998-2020 because in this period the issues of tolerance arose significantly among Buddhist and Muslim and several interfaith activities were held to maintain Buddhist-Muslim harmony in this region.

Keywords: Buddha; Islam; Tolerance; Religion

Introduction

Indonesia as Muslim majority country always keeps the harmony with the other religious communities. The major communities living in Indonesia belong to Islam, Christianity, Judaism, Hinduism and Buddhism. Besides, there are followers of minor religions like Confucianism, Shintoism and Taoism in Indonesia living in peace and harmony.

In the earliest history of Indonesia, Hindu-Buddhist kingdoms existed about 1st CE with the expansion of Indian kingdom. Recorded in history there was 11 Hindu- Buddhist kingdoms in

Indonesia till the last kingdom Majapahit. And these kingdoms collapsed with the arrival of Islam and many kingdoms converted to Islam after 12th CE.¹ Recorded that Samudera Pasai was the first Islamic kingdom existed in Aceh northern part of Indonesia. Although Islam arrived in Indonesia and many kingdoms converted to Islam, Muslim community never drove out any other religious disciple from the land. They lived together in harmony and peace. The acculturation between Hindu-Buddhist traditions and Muslim tradition took place. Many temples and monasteries sustained during the era of Islamic rule.²

Malang is one of region in Indonesia situated in East Java which sustained harmony and peace between religious communities. Many temples, monasteries and idols of Buddhism were constructed there. Many institutions of Buddhism established there. Many activities were held by Buddhist scholars to harmonize a relation between Buddhist and Muslim communities especially in period 1998 till 2016. Malang was also considered as one of good destinations for study tour of the students of comparative religions.³

Research Method

This research is a literature study with a qualitative approach, which is legal research that obtains the data from the primary data source. Therefore, to obtain the data related to muslim-buddhist tolerance, the research was conducted in Malang, East Java.

The obtained and analyzed data in this research were primary and secondary data. The primary data or raw data were obtained through literature books and internet sources and were further analyzed. The collected legal materials were carefully selected to obtain the appropriate, desired data.

The collected legal materials were further analyzed using descriptive qualitative method. Primary and secondary legal materials that have been collected and formulated based on the research topic were classified based on their source and hierarchy. These materials, then, were further explained according to the research findings.

Discussion

A Glimpse about Buddhism in Malang

Malang is one of the big cities in Indonesia. And Malang can also be referred to as the center of civilization of Buddhism in Indonesia although in fact the Buddhist community spread all over Indonesia. Due to the many monasteries and *paguyubans*⁴ located there which are the identity of Buddhist community. And there are also some educational institutions established specifically for Buddhist society. Here the researcher attempted to present some places which are referred as central of Buddhist community in Malang.

First, STAB (High School of Buddhism Kertajasa)

High School of Buddhism Kertarajasa (STAB Kertarajasa) is one of the private universities situated in Batu, East Java.⁵ STAB Kertarajasa is a college of education in science of Buddhism field. It was originally named STAB Dhammadipa sent in 2000 by Dhammadipa Arama Foundation with operational permission from Ministry of

¹ Djenar Respati, *Sejarah Agama-Agama di Indonesia*, (Yogyakarta: Araska Publisher, 2015), p. 28

² Said Agil Husain Munawar, *Fikih Hubungan Antar Agama*, (Jakarta: Ciputat Press: 2006), p. 17

³ M. Ali, *Pluralitas Sosial Dan Hubungan Antar Agama: Bingkai Kultural Dan Teologi-Kerukunan Hidup Umat Beragama Di Indonesia*, Badan Penelitian dan Pengembangan, 1999, p. 36

⁴ Paguyuban is defined as a family association, founded by like-minded people to foster harmony among its member

⁵ Batu is name of a region incorporated with Malang.

Religions, Indonesia. After one year lecture exactly on October 7, 2002 Department of Religions established Kertarajasa Buddha College with registered status and Dhari Achariya as a single department of it numbered as: DJ.V / SK / 2002 dated October 7, 2002.

Dhari Achariya department is established and hoped that STAB Kertarajasa Batu is able to provide answers to the community and the demand of Buddhist educators and Dhamma exploiters which are capable to face complex challenges of the future. Stewards and lecturers which are consisting of clergies and professionals have great determination to supervise, nurture and educate the students to become devout Buddhists, and able to compete in the era of globalization.⁶ Kertajasa is established to accommodate the needs of teachers and Buddhist teachings expounder. Considering that the development of Buddhism in the country is growing and reliable and professional Buddhist teachers (Dhammacariya) are required along with this development in order to provide educational services and adequate enlightenment of Buddha.

Generally, Project of Buddhist High School Kertarajasa is development of Dhammadipa Vihara Arama which is already founded and established since 1976. The gradual development led to changes in the pattern of vihara especially after building Swedagon Pagoda. Therefore, the planning and design of the project are to follow the patterns of the building which has been there (forwarding axis of the Dhammadipa monastery) and develop patterns which are not there (a new pattern that followed the pagoda) so the construction of entire region can be optimal.

Second, Vihara (temple) Dhammadipa Arama

Vihara Dhammadipa Arama was built in 1971, in Ngandat Hamlet, Mojorejo Village, Junrejo Sub-District, Batu, Malang East Java. This monastery was originally built very simply because of limited costs. Main building almost all made of bamboo, it's just a roof tile at a cost of Rp. 19,000. Veluvana is the first Dhammasala built at Dhammadipa Arama monastery. On September 25, 1971, this monastery received a visit from the President of the World Fellowship of Buddhists who gave Buddha Rupang as high as ± 40 cm, as well as attended Y.A. Ashin Jinarakhita. Then in 1972, Y.M. Phra ṇāṇavaraborn (Kicchara Mahāthera) also presents Buddha Rupang with a 1 meter Samādhi Mudra coated (kimpo) gold.⁷

In 1973, there was a unique occurrence at the Dhammadipa Arama temple, where two Rupang Buddhas from Dhammasala Veluvana were stolen by robbers. However, 2 weeks later Buddha Rupang was handed back by Malang police department. As a result of this incident, the Dhammadipa Arama monastery became famous so that many people visited and many others were giving alms. From that funding, in 1975 the Dhammadipa Arama monastery was able to renovate the Dhammasala Utama (Veluvana) building from bamboo into a permanent building and inaugurated on 16 May 1976 (10.00 am).

⁶ <https://stabkertarajasa.ac.id/sejarah/>, accessed on Sunday, May 19, 2020.

⁷ Fardana Khirzul Haq, "THEOSOPHICAL SOCIETY IN GLOBALIZATION PERSPECTIVE," *Jurnal Al-Dustur: Journal of politic and islamic law* 3, no. 2 (2020): 218–242.

On May 16, 1976, at the suggestion of Somdet Phra ñāmasaṁvāra, the Veluvana monastery was changed to Dhammadīpa Ārāma (the island where man lives and lives thereof). This year also the Dhammadīpa Ārāma Foundation was founded, headed by Herman S. Endro and Drs. Djamal Bakir as his secretary. On May 26, 1988, there was a change of notary deed Handoko, S.H. Malang with the chairman of foundation Bhikkhu Khantidharo. And in 1990, Bhikkhu Dhammasubho who settled in Dhammadīpa Ārāma built the ironwood kuti-kuti for the monks. In 1992, the PDA began to revive again with the presence of Khantidharo Bhikkhu who built the leave of Ulin wood for the monks as well as the participants of the Vipassana practice. In 1995, it was inaugurated a special octagonal building for meditation called Bhāvanā Sābha. In 1997, the inauguration of Uposathaghara, Bale Kambang, and Reclining Buddha attended by monks from within the country and abroad.

In 2001, an area of $\pm 640\text{m}^2$ stretched from west to east it was built an underground museum called Dhammādasā Museum (anyone visiting this Museum can see Dhamma as a living truth, about a doctrine of truth) By Y.M. Sri Paññavaro Mahāthera. Dhammadīpa Ārāma monastery has a very beautiful Pagoda and its name is Paṭirupaka Shwedagon Pagoda which is one of the grandeur of Dhammadīpa Ārāma monastery. This construction was initiated by U Wim Pie from Myanmar and the first stone laid on August 5, 2001 and was inaugurated on December 7, 2003. The pagoda consists of 3 floors; the first floor there are 21 special rooms for practicing sitting meditation for women. The uniqueness of this pagoda is the presence of a sacred well⁸ located in the middle of the Pagoda building, where the water can be directly drunk for the visitors who come. On the second floor there are 7 altar of Buddhas according to the days (Monday-Sunday). On the third floor or top there is a large stupa that holds the relics of the Buddha called Gandha Kutī.

In 2005, the construction of Dhammasala Lumbini began. In this Dhammasala Lumbini placed a 2.5 m high Rupang Buddha which was received from Myanmar. On October 28, 2007, there was inauguration of three buildings at once namely a hole drilled or bored into the earth to obtain water, petroleum, naturalgas, brine, or sulfur. Dhammasala Veluvana, newly renovated secretariat office and Dhammasala Lumbini. Then in 2009, girl's dormitory was constructed and a year later was inaugurated under the name of Wisma Saddhadevi.

The development process at Dhammadīpa Ārāma monastery does not seem to have ceased, so in 2011 it was inaugurated by Bursa, Car Garage, Asoka Inscription, and Kalama Sutta Monument as the 80th Khikidharo Bhikkhu prize. In this year also, Dhammadīpa Ārāma monastery succeeded in educating and graduating as many as 15 scholars who delivered status as Pabbajitā. Until now, Dhammadīpa Ārāma monastery has become a place of education for Sāmaṇera and Aṭṭhasīlani which are expected to be delivered qualified propagators of Dhamma.⁹

Third, Replica of Shwedagon Pagoda and Sleeping Buddha

Shwedagon Pagoda and Sleeping Buddha are two famous tourist destinations in each country namely Myanmar and Thailand. But the Indonesian travelers are given a more

⁸ A hole drilled or bored into the earth to obtain water, petroleum, natural gas, brine or sulfur

⁹ <http://www.dhammadipa-arama.org/v-dhammadipa>, accessed on Sunday, May 19, 2020.

economical option to see both the replica Shwedagon Pagoda in Taman Lumbini, Medan and Sleeping Buddha Statue as a Sleeping Buddha replica that can be found in Mojokerto. Apparently there is a more efficient way again by seeing it in one location with the condition that the traveler should visit Batu city. Batu city tour is indeed good in tourism development affairs. East Java pride recreational park is located in this city called Jatim Park 1 & 2.

The Shwedagon Pagoda replica can be found at the back of monastery nearby meditation hall. In the area there is also a museum that shows map of deployment of Buddhism around the world. Still at the back, there is a large sleeping Buddha statue that becomes the background of a favorite photo of a traveler while visiting monastery.

As a meditation center, Dhammadipa Arama Vihara area is so quiet and calm. The air temperature in this area is very cool. The dress code which is used for mediation in this monastery is white clothes.¹

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Buddhist-Muslim Interaction in Malang from 1998-2020

The Buddhist Community of Malang provided fasting break in Ramadhan

Buddhist community in Malang have been providing breakfast meals for Muslim since 1998. It was already become their annual activity. Since 18 years ago, precisely in 1998, Winantea Listiahadi, a clerk at Vihara Sanggar Suci, started the free breaking fast tradition when it was a monetary crisis, meat and fruit menus are hard to buy. Initially, breaking fast is held in the Vihara Sanggar Suci courtyard and only followed by few people. At that time, the committee provided a packed rice menu to break the fast. But later on the number of participant increased, so they need a bigger place. Wrap rice was replaced with dishes due to efficiency considerations. Visitors can also add to their dishes as long as the rice and side dishes are still available. The next five years breaking fast shifting about five meters from the monastery, and survive till now.

Clergy Winantea never disputed the breaking fast menu that uses meat. Although she and most Buddhists do not eat meat but for Muslims the breaking fast menu is tailored to their needs. Menu like chicken soy sauce, rawon, chicken soup, satai, gule are provided for participants of this activity. Paguyuban choose to budge with the participant's appetite to break the fast together. According to him, tolerance does require sacrifice.

It was Paguyuban Metta who prepares free fasting meals in a former garage room on the edge of St. Wahidin, Kalirejo Village, Lawang District, Malang Regency. At around 16:30 local time, local residents began to come to the place. A number of passing road users are also seen pulling over and waiting in line to break the fast with the food provided free of charge.¹

Distributing groceries during Idul Fitri

Ramadan is a blessed month for Muslims worldwide. Not least also in Indonesia, which is the country with the largest Muslim population in the world. The month of Ramadan is celebrated with a festive atmosphere and service. By fasting, the mother-housewife preparing special

¹ Alfri, <http://travelingyuk.com/vihara-di-batu/13086/>, published on March 13, 2020.

¹ Dyah Ayu Pitaloka, <http://www.rappler.com/indonesia/137329-komunitas-vihara-di-malang-sediakan-buka-gratis-selama-18-tahun>, accessed on Sunday, May 19, 2020.

dishes to be enjoyed by the whole family. But the portrait of a happy family like this cannot be enjoyed by everyone. Many families that celebrate the arrival of the month of Ramadan with the utmost care and simplicity. They struggle day after day to survive and work hard for the family. For those who need this Tzu Chi holds a social devotion for Lebaran Shoppe in 2012.

The distribution of basic foods this time is concentrated in the cold city of Malang. The Tzu Chi love seedlings have begun to grow in this city in the past year. Volunteers and donors gradually increased along with the various activities initiated by Tzu Chi volunteers in Malang and Surabaya. A single case love visit and mentoring of treatment cases have been implemented by Malang volunteers and new volunteer socialization was also conducted several times so that quite a lot of volunteers joined. And finally Tzu Chi decided to hold routine food distribution activities in the city of Malang. "We decided to hold this event in Malang as a place for new volunteers in Malang and to introduce Tzu Chi to the people of Malang" said Vivian Fan chairman of Tzu Chi Surabaya.

Sukun sub-district was decided as the location of the distribution and 1100 HHs were assigned to be the recipients of the basic food aid. "Actually there are more than 2500 poor families in this area but we ask to choose elected 1100 families to receive assistance from Tzu Chi" said Karso Shixiong, a volunteer of Tzu Chi Malang who is the committee in the distribution of basic foods this time. Spread over more than 6 urban villages, Tzu Chi Malang and Surabaya volunteers are helping each other to distribute food staple coupons directly to residents' homes. With happy people also receive assistance from Tzu Chi, especially when the price of basic necessities are soaring.

Centered in a Milky Way basketball building on St. Supriadi 91 Malang, the distribution of food is held on Sunday, August 5, 2012. Since morning the volunteers have arrived to prepare the distribution to be more comfortable and safe for the recipients. Because at the time of this distribution is during the day when Muslims are still running fast so it is strived to remain comfortable and safe for residents while taking groceries. But even though the sun is shining with the heat, it turns out that cannot hinder the enthusiasm of citizens to receive. Since early morning, residents have begun to gather and packed the location where the ceremonial event of the distribution of groceries. To fill the time volunteers to invite people to learn hand sign language among families. The citizens are also enthusiastically following what is taught by the volunteers and just in a short time they can also demonstrate it well.

This time the activity was working cooperatively with TNI KOSTRAD Divif II Singosari soldiers. Volunteers from TNI soldiers also helped Tzu Chi in this activity. In his speech during the opening of KOSTRAD Territorial Assistant Lieutenant Colonel Inf. Widjanarko also expressed his happiness to cooperate with Tzu Chi, "Tzu Chi mission that is universal and interreligious and far from practical politics is a working partner in accordance with the mission of the TNI (welfare for the people and united with the people), because the TNI, especially KOSTRAD open wide-width For Tzu Chi to cooperate in carrying out a humanitarian social mission" Lieutenant Colonel Widjanarko said in his speech. In addition, the coordinator of Tzu Chi Malang also said that the residents who receive this assistance do not worry about the existence of certain frills because Tzu Chi is pure to share unconditional love with the people who need "We live in the same world and the same earth that is Indonesia based Pancasila. Tzu Chi comes to this place carrying a mission of love that is inter-religious, ethnic, racial and nationality therefore we beg you to accept it gratefully" said Bambang Gunawan Shixiong, coordinator of Tzu Chi Malang.

The distribution also went smoothly and orderly and efficient so that the residents were very happy to receive packages of groceries such as sarongs, food, drinks, sandals, oil, sugar and others. Among the ranks of Tzu Chi Malang volunteers, there is a husband and wife who participated in the distribution of groceries of this is Rahman and Fitri who is the parent of Seva and had received assistance volunteers Tzu Chi Malang in the hospital.

The beloved child suffers from ailments in the urinary tract so it needs some surgery to perfection and accompanied with Tzu Chi Malang volunteers during surgery. They really got the full attention of Tzu Chi volunteers so they felt moved to help others. "I used to be helped by people so now I also really want to feel able to help others too, even though I do not have material but only the energy that I can give to help others in need and I feel very happy on this day" said Mr. Rahman On the sidelines of the distribution of groceries. Together with the wife of Fitri's mother, they appear to be busy volunteering on the day of distribution.

In addition they are quite a lot of young volunteers who first became volunteers and they feel very happy to do good deeds as delivered by Aris, a local student volunteer, "This is the first time for me to do social activities with Tzu Chi even though at first got a bit Confused but from here we can learn a lot" said Aris. The seeds of love in Malang that has begun to sprout will continue to grow with the presence of these new volunteers and hopefully this flow of love will continue to flow and provide hope for people who need a helping hand in this city of Malang.¹

Supervising specialist teachers of Buddhism in Ministry of Religions Affair

On Tuesday January 1, 2017 there was held the Training for Buddhism Education Teachers all over the world, attended in the activities of all teachers of religious education and coordinator of Sunday School of Buddhism Malang Raya, the event was held in cooperation with Supervisors of Buddhism Ministry of Religions Malang and KKG Buddhism Religion Malang Raya.

In his speech development of the Supervisor of Religious Education Buddha the Minister of Religions Malang, Yono said that Teachers as educators directly related to the students must have special skills or special qualifications in the academic field and keep trying to improve their knowledge and performance. With the competence of the teacher can perform the task well to educate the child of Nation, but the teacher is not only to teach but the teacher must be able to maintain the mandate to educate and maintain the moral value of the child of Nation. The training is continued with the collection of Buddhist student data at the Buddhist Sunday schools, filling form for Civil Servant Teachers and Non-Civil Servants Buddhism and filling out a letter of statement disadvantages paid for profession of Buddhist teachers.¹

Participation of Hikmahbudhi PC in the 7th haul of Abdurrahman Wahid

KH. Abdurrahman Wahid or familiarly called Gus Dur is the former president of Indonesia and loved by the people of Indonesia. Not only loved by Muslims who consider the figure of Gus Dur as a cleric, but Gus Dur was loved almost all levels of society. The figure that can unite and can love everyone should be a common example. Attitudes and nature that can blend with

¹ Ronny Suyoto, <http://www.tzuchi.or.id/read-berita/pembagian-sembako-lebaran-di-malang/3059>, published on August 29, 2012, accessed on Sunday, May 19, 2020.

¹ Kang Didin, <https://kemenagkabmalang.wordpress.com/2017/01/17/pembinaan-inti-kkg-agama-buddha-se-malang-raya/>, published on January 17, 2017, accessed on Sunday, May 19, 2020.

the community by not looking at background, tribe, religion, race, or any other must be inherited by Indonesian society widely. For Gus Dur all men are equal. Gus Dur's spirit is to unite Indonesia without distinction. Therefore, the title of "Mr Pluralism" is also worthy for Gus Dur.¹

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A group of young people who joined in GARUDA (Young Gus Durian) Malang on Sunday, January 7, 2017 at Krida Celaket atelier culture, Malang held 7th haul of Gus Dur. Haul means to commemorate the day of the death. Although Gus Dur has left the Indonesian for 7 years but his thoughts should be reflected even today. The event was held very interesting with the theme "Caring for the Diversity of Voice of Peace". Haul Gus Dur theme these time was proposed by Billy Setiadi as Chairman Hikmahbudhi Malang branch board as well as Field Coordinator 7th Haul of Gus Dur for Malang Gus Durian. The event contains a chorus of GKI Bromo singing Indonesia Raya and followed by performance of 3 traditional dances that began to be forgotten by many people, Karawitan dance, Bali dance, Saman dance, and Wayang Wolak Walik mask. In addition there is a cultural oration of the figures, there is also interfaith prayer. In this event the committee also provides Polopendem food (boiled peanuts, cassava, and yam), fried bananas, and cenil as examples of Gus Dur who continue to raise the values of local wisdom during his lifetime.

Inter-faith prayers are recited by each religious communities. There are Muslims, Hindus, and Christians, Buddhists, and Confucians. Interfaith prayer from Buddhist community of Malang city was represented by Yohana as treasurer of Hikmahbudhi Malang.

Hikmahbudhi Malang became the only representative of Buddhist city of Malang in Haul event. This should be the attention and scathing criticism for Buddhists, especially in the city of Malang, which seems from their own perspective still very exclusive and hard to blend in inter-faith activities or nationality. With this activity, it is hoped that all the people are able to mingle, unite to build the country without discriminating with each other. He also inherited Gus Dur's ideas that highly upheld the sense of humanity, unity, and peace. Also as a representation of Buddhist intellectuality, Hikmahbudhi must be able to set an example for the Buddhist community as a whole in order to mingle and open to the wider community in order to contribute to build peace and harmony among religious people.¹

Participation of Buddhist young ager in Islamic Boarding School Ramadhan Activities

A total of 40 Catholic, Christian, Buddhist and Hindu students attended Ramadan activities at a pesantren¹⁴ in Malang, East Java. They live with Muslim families in the hope of strengthening tolerance. For two days, the students stay and follow the activities of santri (students of pesantren) during Ramadan, such as recitation of Qur'an, pre-dawn meal and breaking the fast.

In an afternoon, nine non-Muslim students sat cross-legged in the mosque Sabilurrosyad Islamic boarding school, Malang. They mingle with the students, listening to preacher. One

¹ Djenar Respati, *Sejarah Agama-Agama di Indonésia*, (Yogyakarta: Araska Publisher, 2015), p. 65

¹ Billy Setiadi, <http://hikmahbudhi.or.id/2017/01/09/partisipasi-hikmahbudhi-pc-malang-pada-haul-gus-dur-ke-7-kota-malang/>, published on January 9, 2017, accessed on Sunday, May 19, 2020.

student of Chung University Malang, Yofranny Winardi, who is Catholic, said he was interested in following the event to learn more about Islam. "That afternoon study began four o'clock, until breaking fast. We eat together at the time of breaking fast", said Yofranny Winardi contributor to BBC Indonesia in Malang, East Java.

Although they do not understand the content of the Holy Quran, they claim to be able to feel the life of santri. Sleeping on the carpet, one room filled eight people and eat together in one container. During this time, Yofranny often asks why there are some small Muslims who are extreme and do violence. "After an explanation from Muslim preacher, I understand", said Yofranny who claimed to learn to wear sarong during the event.

Yofranny and friends are invited to know a series of worship during the month of fasting, began to wake them for pre-dawn meal together to invite and introduce them prayer together, tarawih prayer and reciting of Qur'an. "If you want to join the meal, so we encourage. If it was not strong to wake up early we leave it alone", said David Darissalam, a student who accompanied non-Muslim students. "It turns out that many are not used to it, because it's never done," he said, then chuckled.

David said the two-day activity was not the first dialogue. From several meetings, he believes dialogue participants will understand more about the importance of mutual respect. "After all, in the end all of us do have their own beliefs but must respect each other", said David.

This interfaith dialogue was originally a character development program of Ma Chung University, Malang, named OBOR (Orientation Based on Reflection). The routine is held twice a year and in the second year the event involves students from various universities in cooperation with Gus Durian Malang group. Student assistant, Purnomo, hopes that after joining this program, students are more sensitive to the issue of tolerance. "For he who wants to know the inclination of religious community, be tolerant! It was already explained by preacher that the base of tolerance is faith", Purnomo said. After returning to their own communities, they are expected to keep in touch for the sake of maintaining diversity and mutual tolerance.¹

6

Ramadhan Activities among Religious Communities

A group of young people in Malang, East Java, who joined in Gus Durian completed the end of fasting by holding "Ramadan Peace Activities" to foster tolerance among religious communities. They held dialogue with Christian, Catholic, and Buddhist. They also visited pesantren and Shi'ites. The visit was conducted during the last 10 days of Ramadan. "Maintain diversity while waiting for breaking fast," Mukhtadi Amri explained.

The purpose to visit other religious places of worship is to explore the meaning of fasting from an interfaith perspective. In addition to know other people's views on Ramadan fasting. They also hope interfaith meetings and dialogue to maintain unity in diversity. First Ramadan peace activity held on 2016. Initially they often held interfaith dialogue in a certain moment. For

¹ http://www.bbc.com/indonesia/berita_indonesia/2015/07/150716_indonesia_dialog_lintasima published on July 16, 2015, accessed on Sunday, May 19, 2020

example dialogue with Christians and Catholics at Christmas or discussing with Confucians during the Lunar New Year. The activity was also triggered by the recent intolerant movement. Like a group of people who forbid the activity of Shinta Nuriah, the ex-wife of Abdurrahman Wahid (Gus Dur), while dwelling together in a church in Semarang.

Whereas that activity was routinely held since 16 years ago, where have they been all this time? Breaking and being friends with other religions is very taboo", said Amri. According to him, the difference is *fitrah*. Indonesia is diverse, but must unite. Religious, ethnic, cultural and linguistic diversity should be accepted. Gus Durian's visit to a number of places of worship also gave a message for mutual tolerance. Muslims as a majority, he said, must protect minority groups.

One evening late June, ten Gus Durian members sat in a row around the table in the temple hall of En Ang Kiong Temple. The smell of incense stirred up in a room dominated by red paint, golden yellow and decorated with lanterns.

The atmosphere became more meaningful after Bonsu Anton Triyono, the leader of Confucians met them. Anton explains if the temple becomes a place of worship of three religions at once namely Tao, Mahayana Buddhism and Confucianism. "We are the same ethnic faith. Worship under one roof. Staying in harmony for the worship of three religions according to their respective beliefs", he said. The 200 years old pagoda is home to treat diversity. Pagoda in the Old Town area, Malang City, bearing the bell to depict the religion of Confucians, Swastika Mahayana Buddhism and Yin Yang Taoism.

The leader of Pagoda En Ang Kiong who is also active in Forum of Religious Harmony (FKAUB) hopes that young people will take care of the diversity and culture and tradition. A Confucian youth, Hendrawan, says they are encouraged to fast, cleanse the heart, and tidy clothes in praying to God. Fasting in Confucianism is quite different from Islam. "Fasting is not mandatory but a virtue", he said. After dialogue and know Khonghucu, maghrib time reverberate indicates time for breaking the fast and pray maghrib. Members of Gus Durian are welcome to perform congregational prayers in a carpeted room. Then, they ate the provided fasting menu. While visiting the Dhamma Dhupa Buddhist monastery, Batu, a Buddhist, Bante Vijaya, explains that the Wasa ritual or fasting performed by Biku every July. Wasa, he said, is only for monks while Buddhists do not perform rituals. This fasting is done for three months. Monks meditate in temples and must not travel, except for important conditions such as visiting sick parents and giving sermons to the people.

Bante who was active in the Indonesian Conference on Religions and Peace (ICRP), which was initiated by the Gus Dur, explained that Wasa is an introspection effort. "The monk is honored not how long to be a monk but how many times he did Wasa", he asserted.

After activity, Amri claimed to dig a lot of diversity values that exist between religious people to respect each other and maintain tolerance. Fasting has its own meaning and value in other religions. Other people also respect Muslim's fasting. "Pastor Tatok, routinely reminded the time of dawn and break the fast", he said, claiming they had much experience of the activities of dialogue and breaking in other religious places of worship.

Some Islamic groups see it as unlawful for Muslims to come to church. However, the followers of Gus Dur taught actually engaging in dialogue, breaking and praying in congregation in the church. Nahdlatul Ulama (NU), he said, did not forbid church to break the fast but with a number of conditions. "Food is served kosher, all qualified. No problem", he said. Chairman of the Forum of Tolerance among Religious Communities (FKAUB) Malang, Sudjoko Santoso, said interfaith tolerance awake for a long time in Malang. Leadership of six religions is intimately established. They routinely meet, dialogue and exchange views about tolerance. "At the same time discussing that the sermon and lectures should not be instigated and invite hatred between faiths", he said, mentioning lectures should be soothing and respectful of differences

Interfaith dialogue in Kebonagung Village

Kebonagung Village in Pakisaji Sub-District of Malang Regency is a village which has applied the spirit of *Bhinneka Tunggal Ika*. Various religions and tribes exist in Kebonagung Village and live harmoniously. The relationship between the village government and its citizens is well established. Thus disclosed Mr. Teguh Santosa, Village Head Kebonagung in Interfaith Dialogue in Hall of Kebonagung Village.

Interfaith Dialogue was held by Kebonagung Village Government in cooperation with GKI Kebonagung, Forum of Religious Harmony Malang Regency and GKI Klasis Madiun. About 100 people attended the forum. And a group of Gus Durian Malang are engaging also in this dialogue, clergy Kristanto Budiprabowo, Charlotte Blackburn, Dika, Bayu. Also clergy Tri Kridaningsih (GKJW Kebonagung), Pt Novarita (GKI Kebonagung). Mr. Soleh is representing Forum of Religious Harmony Malang Regency. According to Mr. Soleh, NKRI is a fixed price. As the umbrella organization of harmony between religious communities, the Forum of Religious Harmony of Malang Regency was preoccupied with the Tolikara case. Together with Danramil, Koramil urged residents to maintain their own environmental security. Mr. Soleh hopes that the Malang Regency will not be affected by the Tolikara case.

The number of administrators of Religious Harmony Forum Malang Regency is currently 17 people. The head this forum is a religious figure. The representative of Christianity is a priest. Furthermore, Mr. Soleh forwarded a message from Mr. Machmud, Chairman of the Forum of Religious Harmony of Malang Regency, so we keep the Malang Regency in a conducive situation especially before the elections.¹

Forum of Religious Harmony Malang Regency does not wait for the ball but pick up the ball. If there is a problem, the community is requested to act immediately. The area of Malang Regency is very wide, meanwhile the average of administrator's age of the forum above 50 years. This forum has not been able to establish FKUB in sub-districts and villages. Under the law, FKUB is only at the district and city level. "It is allowed to establish such kind of movement but do not use the name FKUB. The important thing to maintain is the harmony among religious communities. FKub is facilitated by Kesbangpol and Bintal and has to report its responsibility to Kesbangpol and Bintal", said Mr. Soleh, Secretary of forum. In the interfaith

¹ Iswandi Iswandi and Gibran Abdullah, "RELIGIOUS ISSUES IN THE 2019 PRESIDENTIAL ELECTION OF INDONESIA," *Jurnal Al-Dustur: Journal of politic and islamic law* 3, no. 1 (2020): 1–21.

dialogue there was also a music show presented by Indonesian Christian Church (GKI) Kebonagung, Banjari music presented by housewives of Kebonagung Village, and Balinese dance presented by Tri Murti High School, Karangpandan, Pakisaji Malang.

Head of Pakisaji Sub-district, Mr. Hari Krispriyanto is pleased to attend in interfaith dialogue which carries the theme of Beautiful life in diversity, Opportunity to build togetherness. Mr. Head of Pakisaji gave appreciation to all the organizers of the interfaith dialogue. Because the activities of the new interfaith dialogue were first held in Pakisaji sub-district. "We assess religious life in Pakisaji sub-district is very harmonious. No one offense another religion. Muslims celebrate Ied-ul-Fitri, Christians celebrate Christmas, Hindus so run their worship. I was just 11 months in charge of Pakisaji sub-district. This interfaith dialogue can be a pilot in other sub-districts. Can be a forum to maintain harmony in Malang regency. We do not want the Tolikara event to happen in Pakisaji solid sub-district. Tolikara riots are committed by irresponsible people. The burning of the church in Singkil was also done by irresponsible people. We do not want both events to occur in Pakisaji sub-district. The key to success remains on all people. Secure & peace in Pakisaji and Kebonagung village in particular depends on the tracery of all. To be able to control the citizens. With the unity and togetherness makes it easy for us all. In interfaith dialogue this time all religious leaders can attend. Kebonagung village became the first village to organize an interfaith dialogue.

Mr. Bambang from Pakisaji police department conveys a message when in everyday social there are potential activities deviate from harmony of religions value to immediately contact police department. "The TNI has three main tasks. Enforcing the sovereignty of the State, maintaining the territorial integrity of the Unitary Republic of Indonesia and protecting the entire nation and the whole of Indonesia's blood spill from threats. There are two ways that the TNI is done with military operations of war and by way of military operations other than war. TNI socialize the four pillars of nationality with the aim that the community grow again nationalism spirit. When the struggle of 45 we united without considering religions & tribes. This day we need to understand each other's character. Do not let events in Tolikara and other places that lead to SARA do not happen in the Village Kebonagung Pakisaji District", said Captain ARH Zaenuri, Danramil Pakisaji.

One of the highlights of religious life in the village of Kebonagung is the establishment of the Christian Family Association (IK3) Kebonagung Village since a dozen years ago. IK3 Kebonagung village plays an active role in maintaining the tolerance of inter-religious life. IK3 also formed at the level of Rukun Warga. The Chairman of IK3 of Kebonagung Village, Mr. Happy Yulianto, also attended the Cross-Religious Dialogue. "We support the positive activities of Interfaith Dialogue in Kebonagung Village so that religious life in Kebonagung Village will be peaceful as it is today. We would like to thank all those who have added insight to us so that the harmony of religion continues to run well, also in accordance with what is written in the 1945 Constitution article 29", said Mr. Happy Yulianto.

The speakers who were present in the Interfaith Dialogue were Mr. Romadhon Kotib (Forum of Religious Harmony Malang), Rev. Crestea Andrea GKJW Sitarjo, Mr. Sutomo Adiwijoyo (Hindus), Mr. Supeno (Buddhist), Bonsu Anton (Confucian), FX Sukardi (Catholic). Mr Romadhon Kotib, Forum Kerukunan Umat Beragama Malang Regency explains about Islam as the majority religion. "A French researcher has observed that the one who can bring peace is

the single major. Muslims in Indonesia are the majority, surprisingly as the majority of Muslims are not arrogant but noble.¹

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Mercy Petition of Malang Buddhist to Embassy of Myanmar in Indonesia for Muslim in Myanmar

The fate of Muslims in Rohingya who are badly injured by Myanmar's military junta and Buddhist activists make the Taklim Assembly and Da'wah Husnul Khotimah (MTDHK) of Malang city in action. Visited the representative of Buddha Malang. On Friday (05/29/2015), Abdullah Saleh Hadromi, who is also an advisor to MTDHK, visited the representative of Buddha Malang to convey the attitude to be forwarded to the monks in Myanmar. "Urge the embassy of Myanmar to immediately stop the tyranny of the government, Myanmar military junta (especially the monks) to the Rohingyas," read one of the MTDHK statements submitted to Khantidharo Monk.

Furthermore, MTDHK also urges Buddhists in Indonesia, (especially in Malang Raya) to oppress Buddhist Buddhist activists to stop hostilities, looting and slaughtering to Rohingya Muslims. Not to forget, MTDHK also urges representatives of Buddhists in Malang to actively demonstrate defensive attitudes toward Rohingya Muslims. "Urge the Buddhists of Malang Raya to actively vocalize the defense of Rohingya Muslims for the expulsion of Rohingya Muslims by the Myanmar Monk," said Abdullah Saleh Hadromi.

This statement of MTDHK joint stance was responded by Padepokan Dhammadipa Arama Batu-Malang. In his remarks, the Khantidharo Monk representing Buddhist Malang also said concerned about the atrocities in Myanmar. "We Buddhists from Batu and surrounding areas are very concerned about the events of atrocities that occurred in Myanmar against Rohingya Muslims. For that we ask the Embassy of Myanmar in Jakarta that the violence in Myanmar will be stopped immediately," Khantidharo Monk said. "We sincerely expect the cooperation of all people in Indonesia to work hand-in-hand in stopping the violence and slaughter of Rohingya Muslims in Myanmar by all means," he added Khantidharo Monk.

The Ingredients of Inter-Religious Harmony

Undoubtedly, Malang is a city whose population is very clever in maintaining harmony between religious communities. Although the city is made up of various religious communities but the antagonism between the groups never happens and even they respect each other. Differences of beliefs do not become very distinguishable between them. There are some things that people do to maintain harmony.¹ Here the researchers will reveal what are the factors that can maintain harmony between religious communities and can be a reference for some countries that often occur harmony among religious people.

First, Indonesian Nationalism

The soul of nationalism is the strongest supporting factor in maintaining harmony among religious people. Slogan Indonesia "Bhineka Tunggal Ika" as the foundation of nationalism bring positive impact on religious harmony. Indonesia is a country that consists of various tribes, races, and religions. The soul of nationalism unites the nation and removes all the differences among its inhabitants.²

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¹ Djenar Respati, *Sejarah Agama-Agama di Indonesia*, p. 128

¹ Fahrudin Mukhlis, "Sunan Drajat's Influences to Islamic Education: 15th Century," *Progresiva: Jurnal Pemikiran dan Pendidikan Islam* 8, no. 2 (2020): 92-104.

² Moh. Thoriquddin, *Relasi Agama dan Negara*, (Malang: UIN Maliki Press, 2006), p. 8

Achmad Syarif, Ma'adul Yaqien Makkarateng. *Buddhist-Muslim Tolerance In Malang From 1998-2020... 143-158*

In the city of Malang in particular, the relationship between Buddhists and Muslims is very good and every believer always runs in the right corridor to maintain the continuity of harmony among them. Religious figures always advise religious people to always respect other believers. Although different religions but still one nationalism that is the nation of Indonesia. All cases referring to disharmony among religious people are made a lesson so as not to recur in the future. Nevertheless, it is inevitable that inter-religious issues still exist. But each group treats it well and with applicable law in the Republic of Indonesia. All state security agencies participate if there is riot between religious communities by carrying out an ideology of Indonesian nationalism. Does not stop there, even the entire law in Indonesia is a law that supports harmony between religious communities. All religions are treated equally in legal view. There is no difference in portion between one religion and another. Every person has the right to practice his religion and is entitled to become an independent religion without any interference from anywhere.

Indeed, in Indonesian nationalism contained ideology that seemed like pluralism, but actually not like that. One does not need to recognize the truth of another religion, but just respect them as a religion and maintain good relationships with others. Nationalism, if properly understood, will be a supporting factor for harmony between religions and will be a counterweight of fanatics between groups.²

Second, Celebration of Religious Holidays

Maintaining inter-religious harmony is essential to create a universal harmony. Every religion has a great day that is celebrated in a certain period of time. This is the factor that keeps harmony between Buddhist and Muslim in Malang. When the time of religious celebration is celebrated, Buddhists celebrate with Muslims and vice versa. In the month of Ramadan, Buddhists celebrate fasting by giving a free breaking menu and on the day of Idul Fitri Buddhist celebrates by distributing groceries to the poor. Buddhist youth even participated in Ramadan activities in Islamic boarding schools.

As a form of homage to the Buddhist community, Muslims welcomed the whole Buddhist community's participation. Muslims do not necessarily reject all forms of Buddhist community participation. Muslims assume that this is a form of respect for the Buddhist community against the Muslim feast. The antagonism is lost with mutual respect in any case. With the existence of such activities, it helps the Muslim community and Buddhist community in maintaining harmony.²

Third, Interfaith Activities and Dialogue

The dialogue between religious people held in Kebonagung village is one of the supporting factors in maintaining harmony among religious people. In Buddhist and Muslim community dialogue can know the teachings of their respective religions. By knowing the teachings of Islam or Buddhism, each of his followers can know what the meaning of each religious activity is done by each. So also everyone can respect when one of the followers of religion runs its activities. With the dialogue can also create mutual understanding between religious

² Said Agil Husain Munawar, *Fikih Hubungan Antar Agama*, p. 26

² Sismono, *Hari-Hari Besar Keagamaan, Nilai-Nilai Kriteria, Filosofis dan Sosio-Kultural*, (Bandung: Yayasan Tunas Utama, 2002), p. 58

communities.²

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Not only interfaith dialogue, interfaith activity also play the great role in harmony between religious communities. Such Muslim pray in pagoda, Ramadan peace activities held by Muslim and Buddhist youth in Malang. This sort of activities depict harmony among Buddhist and Muslim.

Fourth, Social Activities

Social activity is the last factor supporting the harmony between Muslims and the Buddhist community. Social activities are routinely held by the Buddhist community such as providing a menu of breaking the fast and distributing massive groceries held by the community Tzu Chi Malang. Social activities do apparently look like social activities in general, but in essence social activities conducted in Malang are more likely to maintain tolerance among religious communities.

The presence of the Buddhist community in the 7th Haul Haul's show does not look like a social activity, but rather looks like a tolerance between Buddhists and Muslims. Social activity is a suitable place to realize harmony between Buddhist and Muslim.² The petition letter submitted by the Buddha community in Malang to the Myanmar Embassy in Indonesia is also a social action which is basically a realization of harmony between Buddhists and Muslims in Malang.

Conclusion

Religious tolerance is not just a goal in the practical life of interfaith people. Even the ideology has become part of Indonesian nationalism. All laws and regulations on religious life are deliberately established on the basis of religious plurality. Often in other countries ignore this aspect, so it is not uncommon for antagonism among religious people to be very intense and ending with disharmony and even violence. As happened in Sri Lanka, Myanmar, Japan (in ancient history) and other countries.

Malang successfully presents a solution for some areas that often face problems in religious tolerance. Many factors can be adopted from Malang especially related to harmony between Buddhist and Muslim. The idea of nationalism, interfaith dialogue, social activities, engagement in Buddhist-Muslim tolerance in Malang. The government also supports every activity in the community that supports the realization of religious harmony. And violating religious norms is considered a criminal act that can divide the unity of the Indonesian nation. Thus, all aspects of life in Indonesia support the realization of religious tolerance among the people.

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