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Building Religious Pluralism of Multicultural Society in Indonesia

Kunawi Basyir*, M.Ag.

Islamic University State (UIN) Sunan Ampel Surabaya
**Corresponding author E-mail: kunawi.fu@yahoo.co.id*

Abstract

Indonesia is a country that rich of diversity and difference either ethnics, cultures, tribes or religions. With these diversity and difference, it then becomes a factor of integration and unity so that leads Indonesia to the independence of the state. However, along with the development of modernization, Indonesia experiences with a new phase particularly in 1998s when comes to the fall of new regime government and where the political desire is mainly contested along the freedom of tought and willed so that impact on the uncondusive social order. Since that periods and till today religious experience of multicultural society of Indonesia alaways comes with conflict and violance. It then has inflicted restlessness and in-depth concern in the country which is full of pluralist endowment. Therefore, for the last decade Indonesia is not only renowned as the state with "Bhineka Tunggal Eka" but also the numerous challenges and problems resulted from ethnic, religion, socio-cultural diversity (plural). Existence of pluralism and multiculturalism in Indonesia will be in danger. Such condition constitutes the effect of modernization and globalization for bringing such changes in thinking by religious people who tend to be agresive and exclusive. The condition needs serious concern by all elements starting from government, religious figure, people figure and all social communities in general as a blockhouse of multiculturalism and pluralism. As an approach used by Muslim and Hindu people in Bali when there is an unfortunate outbreak of Bom Legian (Legian Bombing), they involves all elements so that humanity, just, equality problem are quickly accomplished and Bali can raise again to become a glowing and beautiful Bali and can be used as one of the references to build religious pluralism in Indonesia.

Keywords: *multiculturalism, pluralism, religious*

1. Introduction

In modernization and globalization era fuelled by capitalism and liberalism, the members of religious community have a chance to interpret religion at will. As the result, religion loses its images as the source of value and norm and the guidance of collective behavior in social and cultural life. It but rather appears as a religious recognition through the process of construction, deconstruction, and reconstruction which is more individual in continual interpretation and comprehension. Many academicians in this regard call it as resurrection era of religious thought to gather with social conflict that is popular in everywhere. Although religion is not the only factor, religious thoughts still play a pivotal role in its escalation, as mentioned by Huston smith that the world today has begun entering a critical period day after day. Religion has started entering to the primordial solidarity scope that constitutes the weak point of national and constitutional life. The loyalty of the religious members negatively tends to bear an exclusive ideology which is capable to engage an ethnic-religious conflict.

This condition brings negative impact toward the future of national and constitutional life in Indonesia because for some centuries till the last decade the order of social religious life in Indonesia seems peaceful and is meaningless from conflict. But since Indonesia is entering a new phase of the reformation national and constitutional life, the emergence of political and economic interest, ended up to social conflict, disrupted the peace of Indonesia state. For an instance at 1998, the source of conflicts apparently centers in two elements of the cultural object which are ethnicity and religion. Through both religion and ethnicity, the society tends to identify and dichotomize themselves, different each other. In this regard, the cultural fault line of this situation becomes the most principle of controversial lines. In this heating state of cultural relation, religion becomes one of the most determinant elements distinguished among others.

Some phenomena showed that the problem of plurality constitutes the top challenging issues for the religions in Indonesia. The awareness of the existence of religious plurality in this case needs to be regarded as natural reality on today's society since the condition has logical consequence toward social life, the obligation to live in peace among religions. The paradigm and postures that for so long tended to be exclusive for now on are tested and risked in multi-religious scope in the middle of multicultural society, so that the inclusive paradigm , tolerance, even religious moderate understanding become the only solution on the problem faced by Indonesia state for so long. Such condition is what is happening in Denpasar–Bali.

The composisition of Bali people which are more plural and multicultural constitutes a substantial matter to build a condition intended to bring a good social order, however in 2002, the lovely state must be shaken by the inevitable incident of Bali Bombing. This phenome-

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non therefore became the hardship of Islam-Hindu community relationship that are condusive and tolerant for this long. With that incident, the government along with religious elite in Bali immediately held a conference of six religions in regard to evaluate and to find solution the tension between Islam-Hindu people. Several meetings finally came out with an agreement that the Bali bombing is not part of Islamic mistake but because of Bali culture has been disturbed by political and global world. Through this case, the only need faced by government and society in Bali is the revitalization of Bali culture, popular with Menyama Braya tradition (you are me, and I am you) as Ajeg Bali.

To resurrect the culture of (Menyama Braya), local government along with involved society makes the patterns of multiculturalism movement that can be seen from the following discussion.

2. Goverment Role in Practicing Religious Pluralism in Indonesia

As we have mentioned in the early that the journey of religious pluralism values in Indonesia deals with upside down situation, even we can generalize that the values of religious pluralism in indonesia experiences with reshuffle which means that it is because the high wave of globalization in Indonesia. This condition means that all cultures derived from outside region which have colored the social life in Indonesia, such Arabic nation coming to Indonesia by carrying its culture and ideology popular with Wahabiyyah, Syiria popular with ISIS (Islamic State Irak-Syiria), India with its Ahmadiyah, Persia with its Shi'ah. Indonesia meanwhile has their own culture from which it contains diversity but in unity showing their each identity and ideology.

Seeing the varied culture and ideology in Indonesia which is in terms of cultures, ethnics, religions, languages and customs does not become prime modal otherwise multicultural reality possessed by Indonesia state precisely becomes social liabilities. Indonesia becomes divided society. the culture does not become friendly culture anymore, but violent culture. Violation in the name of either ethnic, culture or religion becomes a trade mark in Indonesia, whereas far before world religions appeared, Indonesia already has a belief (religion) emphasizing on inner tranquility, equality, human being balancing and inter-ethnical harmony.

If we see from hystorical side of the existence of religion in indonesia such as islam though islamic typology in indonesia is currently syncretic but the spirit of pluralism is still well maintained and by the development of technology and information it precisely leads Islam Indonesia to moderate territory togather with the emergence of religious radicalism which is at the end able to threaten religious pluralism in indonesi. As an example in 1960s, the problems relating to interreligious conflict can be solved soon by discussion which then produces such pillars (sila-sila) in Pancasila (five pillars) and presidential decree. That condition seemingly does not prevail too long because in 1965s, interreligious relationship returns to the tension for example churches impairment in makasar (1967), Jakarta Slipi incident (1969), Banyuak island of aceh (1969), flores (1969), donggo of east Sumbawa (1969), bukit tinggi hospital (1970), and catholic tarakinata building of Jakarta (1975). Those problems according to natsir appear because of Muslim's protest toward government which could not get a good result of its system, finally come to some, done by several groups of people.

K.H Mochammad Dahlan, religious minister of indonesia republic at the era, had held interreligious conference to avoid interreligious conflict among religions, which was attended by T.B Simatupang, beng mang reng say, A.M. Tambunan (as Protestant people representatives), Kasimo as Catholic people representatives, H.M. Rasyidi as Muslim representative and others from Hindu and Buddha. Such conference constituted a result of the government serious respond toward violation problems among religious followers. It is worried that such problems will lead to a bigger problem (a national disaster) if it is not resolved through interreligious dialogue. As president Soeharto's recommendation, so to make interreligious life run smoothly, we need to have an attitude of respecting others and not using compulsive effort to make people joining wherever religion that they want to take.

In 1975s, interreligious conference body was finally formed, taking so much time because there were some obstacles by which there was not an institution that could represent Islam in the conference body. At that time, there were only institutions affiliated to a certain religious organizations, whereas no independence organization was formed. Finally, in july, 27 1975 Indonesia Ulama' Council (MUI) as an independent organization representing Islamic side in Indonesia was formed. Christians have Indonesia Church Council (DGI), Catholic people have the great Committee of Church Representative (MAWI), Buddhist people have inter Indonesia Buddhist Coordinating Institution (WALUBI), Hindu people have Indonesia Parishada Hindu Dharma (PHDI). Mukti ali through government support organized various consultative forum, dialogue and interreligious conference so that he created a project which was called "interreligious harmony project".

Strained situation that occurred is not only because of government suspense against Islam but there is otherwise a big pompetition among Islam between Muslim people. We can observe attentively in Building United Party (PPP) at that era comprised from two big powers: Nahdlatul Ulama (NU) tends to be critical toward government, whereas Indonesia Muslimin (MI) tends to be accommodative. These two political powers often show rivalry which is worried would exacerbate a dispute among Muslim and would threaten Indonesian national stability. Alamsyah Ratu Prawiranegara as religious minister of Indonesia Republic at that time by taking an account into it took some steps purposed for creating interreligious harmony with the jargon of "trilogi kerukunan" (harmony trilogy).

Government policy toward interreligious harmony does not only stop at the era of Alamsjah but continued with Muhammad Maftuh Busyani era as religious minister many who organizes many dialogues and seminars of interreligious harmony. In the seminar organized by the minister of religion in Jakarta December, 31 2008, Basyuni conveyed that interreligious harmony constituted a dynamic pillar of national harmony that needed to be cultivated continuously in order to create harmonic relationship based on tolerance, mutual understanding, respecting equality in practicing religious teaching in social and national life. At 1978s, Alamsjah published 1978 decisional letter No. 70 on the rule of religious dissemination and abroad assistance to the institutions of religion in Indonesia.

After new order popularly called reformation order the phenomenon of interreligious harmony apparently started to re-break out. Many of the conflicts and violation in the name of religion happened and tended to increase since 1999s to April 2001, recorded that there were 327 churches and 254 mosques spoiled especially on Maluku. In the years after various aggressive actions, expulsion and the impairment of worshipping places happened to a certain religious community such as Catholic, Christian and Hindu. For Ahmadiyah case, violation incident continues more dramatically in several places such as in Manis Lor Kuningan of west java, in Parung Bogor, in Prayo of Central Lombok and in Lingsar of West Lombok.

To keep national stability and to avoid any social conflict might be occurred, then government has fundamental role to realize pluralism awareness and interreligious harmony in Indonesia along with religious organizations such as Interreligious Interaction Forum (FIA), Interreligious Harmony Forum (FKUB), Cross Religious Communication Forum (FKLA). Besides dialogues, government also determines regulation either in forms of constitution, decisional letter, or instructions, either instruction excluded by the president or instruction by the ministers.

It needs to note that the emergence of these government regulations does not purposes to intervene religious freedom in Indonesia but precisely to preserve collective law and order so that national stability is not disrupted. Therefore, religious problem keeps placed on private territory otherwise if religious activity disrupts public orderliness and threat people peacefulness then the form of religious operational leads to non-private affairs anymore meaning leads to public affair. Government then is responsible to protect and prioritize a collective welfare for creating harmony in Indonesia religious life.

3. Civil society as a base movement riligious pluralism

One of the popular issues in the late 90s is the discourse of masyarakat madani (urban society). This issue was loudly discussed around academicians in regard to the unstable of social-political condition of Indonesia that finally affected the level of the crisis of identity and the crisis of civilization. The term of madani people according to Naquib al-Attas equals with "civil society", meaning the people who highly respected on the values of civilization.

While Indonesia is in post reformation, the centered of power relation order is vanished. New order with the centered power is shattered in the scope of symbolic power. Power is finally placed in the state organization located in the level of province, regency, district and village, for instance Desa Pakraman (traditional village) in Denpasar-Bali was included in this power struggle. The spirit of regional autonomy as one of the containers to build a civil society in Denpasar is more powerful, so that traditional village as if becomes a reincarnation from the new state for Bali people. They place Desa Pakraman as the last defensive fort of Bali culture. Varied movement and the program of maintained tradition are moved. The government along Bali people starts to popularize the jargon of "Ajeg Bali", Bali must return to barract meaning that it has to be established in regard to Bali culture and Bali culture bases on Hinduism.

The will of Bali people to regulate regional rules in accordance with Hinduism teaching starts to be practiced. Although, Bali people use Hindus laws in its regulation, yet the regional rules still allow other religious group to live side by side with the Hindus. Such religious tolerances bases on the traditional rules existed long times ago since the existence of small kingdoms in Bali such as Waturenggong Kingdom in Klungkung and Badung in Denpasar. At this kingdom era, the term of Menyama Brama is prominently introduced, however because of modernization and hegemony from new order politic, the tolerant tradition of Bali culture starts to disappear before Bali people in slow motion.

Thus, one of the Ajeg Bali needed to be returned is Menyama Braya (I am you and you are me). That culture constitutes one of the cultures that empower religious tolerance among religions in Denpasar city of Bali. The key concept of Hindu people in terms of interreligious tolerance is "Tat Twam Asi" and "Yama Niyama Brata". Tat Twam Asi means I am you, meanwhile Yama Niyama Brata is you are me. For Bali people, when we love our self, having self-affection, then we have to say and do something to other like we do to our self. If these principles work, the peacefulness of life in this world will be granted. We can see the embodiment of the concept from people life routine activities through the tradition of Ngupoin, Mapitulu , Mejenukkan, Ngejot and etcetera. All of those traditions constitute a form of wickerwork of interreligious harmony in Denpasar Bali.

The process to have strong interreligious tolerance as well as "Ajeg Bali" or "Ajeg Hindu" always sets out the social structure of Bali people who are multicultural, ethnic and plural. This is then what is tried to be reached by the local government of Denpasar city "Denpasar Kreatif Berwawasan Budaya Dalam Keseimbangan Menuju Keharmonisan" (the creative Denpasar insightful of culture in balance to harmony). Ajeg Hindu as the Bali icon for either national or international eyes, apparently equal with the theory of multiculturalism excluded by George Ritzer, this postmodern figure emphasizes to the problem of alienation and tendency of human intellectual, meaning that minority and isolated groups is well cultivated to posit higher position and significant in the social world.

"Ajeg Bali" as the icon to unite multicultural society in Bali especially in Denpasar constitutes the right choice to make Bali as secure, peaceful and welfare zone. If we try to understand through the historical track record of the jargon, notably too fundament with Hinduism, it does not mean closing interreligious tolerance in that place but it otherwise opens the harmony of religious life since it has the same condition with "Menyama Braya". The prevailed jargon (Ajeg Bali) that the Denpasar people must be autonomous with Bali culture is because for several years particularly in the new order era the government constitutes the only agency to organize tourism field in Bali with the jargon of Sapta Pesona. This is because of government hegemony so that makes Bali losing its identity and the outcome is that Bali people got worst and the top of it is Bali bombing in 2002.

That phenomenon is relevant with Antonio Gramsci thesis that there are two levels of the principal structure in government administration; civil society and political society. The group of civil society invokes the whole apparatus transmission commonly called swasta (private agency), such as educational institution, mass media, and religious institutions. Meanwhile the group of political society or state invokes all public institutions that have a power to control governmental system. According to Gramsci, hegemony is a political class that is success in deceiving other classes in the society to accept the moral values, politics or cultures.

From that phenomenon, Bali people realize that they have to raise and stand on their own feet. Borrowing A.S Hikam's terminology, Bali people have to build civil society based on self-identity. In this regard, it does look like that local wisdom (Hindus culture) could be the way to bring Bali into Bali maksartham jagadhita ya ca iti dharma (welfare in physically and spiritually), as dreamed by Hindu or Bali people in general. The fortification and discourse to empower the civil society structure of Bali people "Ajeg Bali" even "Ajeg Hindu" is reasonable to be popularized and lifted back so Bali becomes brighter, more secure and more fascinating either from its culture, economics, or socio-religious as well as the old kingdoms of Bali in the past.

One of the Ajeg Bali that needs to bring back as the pole of masyarakat madani (Civil Society) in Bali is the role of history, Islam had compiled since 1460 at the era of Gelgel kingdom in Klungkung. In Tabanan, the role of Hindu people and Muslim has existed since the early of 19s. Therefore, the togetherness and harmony of Muslim and Hindus people in Bali that has been long protected by the former

people must be preserved and protected as good as possible. That kind of logic is what Islamic and Hindu Bali figures want to rebuild regarding to the context of the interrelationship of ke-Muslim-an dan ke-Bali-an (Muslim-ness and Bali-ness). However, temporary context especially socio-political and economical context has distorted the harmony of Muslim-Hindu relationship and even Bali bombing eventually exacerbate the problem of interreligious tolerance in Denpasar specifially and Bali generally.

The Great Son of Ngurah Agung for example, he is being born from Puri (kingdom) circle, Ngurah Agung was raised in accordance with Hindus tradition in Pakraman. The forefather of Ngurah Agung indeed was renowned having close relationship with Islam. One of those was A.A. Manik Mas Mirah, the princess of Pemecutan king, who had married with the king of Madura Barat Cakraningrat IV. Manik Mas Mirah then converted to Islam and changed her name as Siti Khodijah. However, Ngurah Agung anxiety toward Muslim figure emerged since he knew Gus Dur around 1995. Since then, Ngurah Agung frequently visits to Islamic boarding schools in East Java and has relation with the Kiai (Islamic religious figures). From here, he is fluent in reciting or spelling dzikir (Islamic praying). Based on his close relationship with Muslimin (Muslim peoples), he even often called as Ngurah Agung Muslim

Ngurah Agung is carrying the motto of the needs of re-building "Bali Harmony" under the flag of Hindu-Muslim Brotherhood in Bali (PHMB), in his opinion, the harmony of Hindu people-Muslim was caused by the presence of moral value and socio-cultural level applied consistenly by Hindu people and Muslim. In the level of moral value, Bali has beautiful natural resources. This beauty is well maintained since Bali people apply Tri Hitakarana and Tat Twam Asi. Whereas from the level of socio-culture, Bali has opened culture and still been capable to cultivate the culture of nyama braya, segilik seguluk, beda paksi bina paksa. Two levels of ke-Bali-an (Baliness) is relevant with the Islamic concept so that the local wisdom applied by different community can be practiced collectively. As the result, Bali community in an old period for example is capable to create such harmony in spite of different faith. Those kinds of spirit are apparently carried on by Bali people as the principle base of religious tolerance in Denpasar-Bali.

4. Multikulturalism as a base movement riligious pluralism

The plural culture of Denpasar people appears from varied ethnic of its supporters, but since what is called ethnic Bali is the indigenous people of Bali who have the biggest cultural supporters compared to other ethnic, then the local culture still dominates since not only Bali culture has capable supporters but also Hinduism could not disintegrate with the Bali culture itself. Even mutual relation between religion and local culture happens. It can be concluded that Bali culture is Hinduism and Hinduism is Bali culture, meaning that the existence of Hinduism could not be separated form Bali culture itself. The religion of Bali Hindu becomes moral value system and norm implemented in action and social system and manifested in varied of the great and fascinating cultural material.

Bali which is fundamentalistic existensially does not become a hindrance toward the raise of pluralistical awareness in Denpasar city. The spirit of fundamentalistic Instead is the entrance to build multicultural awareness of Denpasar people leading them to the strong pluralism building. This is because instead of Bali culture based on Hinduism, espoused by the popular jargon of Menyama Braya, a sort of culture is always socialized and practiced in the middle of plural society. We can see at the 1991 regional regulation number 3 that generally kind of tourism that in its development is based on Bali culture and Hindu tradition by protecting the harmony of inter-tourism, society and the culture. For some times, Bali governor I. Gd. Mangku Pastika also conveys in his opening speech that by the one tradition, culture and religion which is Hinduism constitutes principle modal to bring safety in terms of tradition, culture and religion. In addition, the same idea conveyed in vision mission of Denpasar city "Denpasar Kreatif Berwawasan Budaya dalam Keseimbangan Menuju Keharmonisan (Creative Denpasar Cultural Insight in Harmonical Balancing)", in one of the points is growing self-identity of the people of Denpasar city based on Bali culture.

Beside of plural culture and ethnic, the plurality in terms of religious field also takes part on colouring it (Hindu, Islam, Budha, Katholik, Kristen, dan Khonghucu). The divergence of belief and faith does not bring negative impact toward the existed social structure in Denpasar, it instead brings the spirit of togatherness in terms of building more reliable city of Denpasar. The 2002 of Bali bombing case constitutes the first step for multicultural society to build interreligious and ethnic cooperation. This grows several institutions such as FKUB, FKAEN, PHMB to have the agenda of dialogues in terms of establishing harmony either inter-religious and ethnic existed in Denpasar.

Interreligious tolerance and harmony in Bali and in Denpasar look great and harmonious and never deal with meaningful collision. This is because Bali people have inherited tradition transmitted form generation to generation since 15 centuries ago. It thanks to the mutual understanding and appreciation of people from different ethnic and religion who have created interreligious tolerance and harmony very well for example when Hindu people celebrated the great day of Nyepi (the new year of Saka 1935/2013 M) in Denpasar, Muslim community participated in helping the implementation process of Nyepi in each environment.

The culture of Menyama Braya can become superior program of the multicultural society in Denpasar because Menyama Braya has strategic meaning for the development of the Bali in the future. Menyama Braya becomes an excellent jargon for all religions in Bali. As well as dialogue program presented by FKUB Bali in the last years, all representative of religions deliver their perspective on the concept of Menyama Braya and the relevance with each of religious teachings. Opinion and admission from several religious figures depict that Menyama Braya constitutes one of the supporting factors of the implementation of interreligious tolerance in Bali, intern or extern scope, particularly in Denpasar city.

The term of Menyama Braya is not only popular around Bali people (only Hindu) but also popular around the arrivals (Nyama Selam) so that the difference in religious matter does not constitutes a challenge but a solution for religious life of the multicultural society (Hindus-Muslim). They have mutual respect, understanding and consideration among others, meaning that they can distinguish which one is doctrinal scope and social scope.

To avoid any disputes among religious people in Denpasar, religious figures and Ulama' (Islamic religious leader) are always active in reminding the MuBalighs, Ustadz, Guru Ngaji (religious teacher) and Khotib (a mosque official) in Denpasar to promote interreligious tolerant themes in any of his religious lectures based on al-Qur'an and Hadith and to avoid such themes sounded so racial and bring disintegrated toward nation such as infidel words, pig and statue worshipping. This is because to avoid any trap that might be prepared by Islamic radicalism to trigger disintegrated. These themes will impact to the offensiveness of Hindus community.

By scrutinizing some phenomenon above, we can know how the spirit of Bali people to maintain interreligious harmony in the multicultural society in Bali generally and Denpasar specifically. Although in a certain case, unpredictable incident maybe happen bringing unsecure feeling, suspiciousness, doubtful and etcetera. However, it needs to know that the effort based on traditional point of view makes condition more realizable. Therefore, the idea of multiculturalism has not yet touched the grassroots level.

Multi-ethnical condition is the dimension of diversity which essentially has two potential sides, the potentiality of unique diversity in one hand and the potentiality of conflict in other hand. These potentialities need to carefully organize and well maintain so that the conflict potential does not come true. In Denpasar Bali for an instance, interreligious tolerance and harmony established through educational sector and social movements (LSM). Educational organization of Miftahul Ulum in Javanese village develops vision and mission as follows; learning to know, learning to make, learning to live together and learning to face someone (four educational pillars).

Beside through educational institution, the awareness of multiculturalism leading to interreligious tolerance activity in Bali is continued by social webs such as interracial community forum/Forum Komunikasi Antar Etnis Nusantara (FKAEN), Interreligious Harmony Forum (FKUB) and also Bali Muslim-Hindus Brotherhood (PHMB). The purpose of these forums is to keep the harmony of the religious life in local area. This bases are the result of several agreeing formula in relation with the harmony of living together. Such agreement is as follows; first, the expression of religious greeting is sufficiently one expression in accordance with each religion. Second, preserving the purity and safety of the worship place becomes the responsibility of all religious people. Third, promoting local wisdom "Menyama Braya" as the basic of harmony. Fourth, promoting essential values of each religious teaching related to harmony as the guidence of religious people. Fifth, accomplishing problems appeared through dialogue mediated by interreligious harmony forum along with related officials.

Such multiculturalism movements above is seemingly to increase the consciousness of religious pluralism in the local level. Multiculturalism idea starts to be understood and practiced in plural society in line with the tradition of Menyama Braya. This kind of logic finally becomes the foundation of Bali people to create such relation with Islamic communities. No wonder if Muslim communities have a history strongly related to the stake holders and native people of Bali in old era, which is labelled with Nyama Selam or Saudara Islam (Islamic brother). But the tradition of nyama braya has experienced with disastrous incident with Bali bombing in 2010. In this period, the relation of Hinduism and Islam was cracked and the tension between Muslim and Hindu happened. Nevertheless, after the Bali bombing Muslim community still has hard situation in which they still become the target of distrustfulness and the security in Bali starts to rebuild.

In response to that matters, multiculturalism movement pioneered by religious figures which is joined in interreligious harmony forum in Bali frequently organizes a meeting and dialogue to discuss any problem related to religious issues. Religious leaders from all religions in Bali make an agreement to preserve and decrease any probability of conflict among people from different religious background. In addition, Muslim and Hindus people in Bali agree that the incident of Bali bombing should not be related to any ethnic, religion and belief issues. Through the hard working of religious figures, government and Bali people along with the strong of Pakraman village in practicing interreligious tolerance and harmony, the interreligious life of multicultural society in Denpasar city can live in harmony till today with the result that any issues of radicalism movements that might disturb the agenda of Menyama Braya could not be found in Denpasar and some places around.

5. Conclusion

The phenomenon of religious pluralism in Indonesia have ups and downs in accordance with the conditions and the political situation in the country. Where the early period of the existence of Indonesia as an independent country Syncretic Islam Indonesia is Islam, but the condition of religious pluralism is maintained. However, with the development of technology and information, followed by the development of political turmoil in the country, the nature and the values of pluralism in danger although theologically where Islam Indonesia progress is of purity toward modernist but the condition does not guarantee their building value religious pluralism is a strong, even such conditions drove Indonesia in very poor conditions in relation to religious pluralism. Then one of the solutions that should be developed is to revive local wisdom, build multicultural awareness that exist so that all of them will create a harmonious atmosphere by promoting the values of religious pluralism existing.

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