

## **THE INCLUSIVISM IN RELIGIOUS PRACTICES IN NORTH KUTA DISTRICT, BADUNG REGENCY, BALI**

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### **Abstract:**

The life of religions like in Indonesia often causes various problems that can harm the Indonesian's unity. Inclusive values are the only ways that should be propagandized by all of the religion followers. What becomes equations should be put forward and do not ever let any differences as problem. As in Bali, for example, these inclusive values have been built from the beginning, so religious friction is rarely happened. In North Kuta Bali which is known with its plural society, to the date, it is not found any serious matters. The people there with those different religions keep showing their respects to each other. Therefore, this study will examine how their inclusiveness are fostered up, factors that leading to the development of inclusive attitudes, and the values that exist in such attitudes for safety and peace among believers. This inclusive attitude occurs because of some factors such as cultural factors, social factors, marriage, friendship and others that support the attitude improved. The description of that condition will be able to become a barometer of how inclusive attitudes and behaviors are succeeded so that harmony in life keeps connected.

**Keywords: inclusivism, religion, tolerance, culture**

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## **I. Introduction**

Community life in District of North KutaBadung regency is very diverse, both ethnic and religion. North Kuta can still be classified as a tourist area although it is not so crowded as in the neighborhood one, Kuta district. Components of the tourism industry are growing in line with the progress of tourism. With the advent of the tourism industry, it provides an opportunity for migrant residents to earn a living in this area and more than that, as new residential areas opened which are provided by the local governments, this giving them a chance to stay there for a while or even permanently. Population mobilization is inevitable. The mixing of immigrant residents with the local people causes the mingling of their respective religions and cultures. A very strong Hindu religion with its all Balinese culture adapts with other religions and some ethnicities. Likewise, the culture brought by each ethnic and religion is indirectly in touch with the Balinese culture. This condition spawned an attitude of inclusivism in the practice of religion, culture, and multiculturalism. Each ethnic group gives understanding and respect for other ethnic cultures and arises curiosity to the culture of others.

In the context of religious life in North Kutadistrict, it can be seen the implementation of religious teachings or religious practices by religion followers there, is not apart from supporters of the elements of culture and art. North Kuta as like as other areas in Bali is generally full with art and cultural activities. In addition, people's desire for a sense of comfort, harmony, and peace in carrying out religious activities. Art can be a part of religious life, as well as becomes an opposition for the artists itself, sometimes.

The attitude of religious inclusivism has existed for a long time, but its implementation only runs on top layer and not yet maximal. For the lower level of understanding and the implementation of inclusivism attitude still needs to be improved, because in the lower layers of society have a high zealot to their respective religion. Harmony can only be built on the foundation of inclusivism. In addition, religious communities in this layer are easily used in bulk for the benefit of a particular person or group. To that end, the empowerment and culture of religious inclusivism must be directed at consolidation at the lower layers. In view of establishing the attitude of religious inclusivism in Bali, the scope of its territory is wide enough, so in this study

will review about inclusivism in religious practice in North Kuta (Kuta Utara) district, Badung regency, Bali.

## II. Discussion

### 2.1 The Views of Religions on Harmony

As for the basis of why inclusivism among religious people in the District of North Kuta Badung regency, currently very exist is the existence of cultural values that develop in society which certainly affect the mindset and attitude of the community. Value in question is the wisdom of local communities that grow and develop the basis or guidance in behaving, and the basis of tolerance among religious people to be a guideline in community life (Parmitha, interview 3 February 2012). Guidelines in inclusivism among religious people can be understood in each religious teaching, by understanding the attitude of tolerance among religious people.

According to Pendit (2001: 60) said that tolerance is "the ability to accept the reality of a full of pain life". So the attitude of tolerance requires more sadness from various sides to be able to accept the differences that are actually equally true, which is required in tolerance is nothing but the unity of attitudes to strengthen beliefs and try to understand what other people believe. Tolerance gives a sense of growing a mutual respect for each individual, able to control thoughts, words, and actions that can offend and harm others. If we can maintain this harmony, we will undoubtedly increase the sense of unity and unity within the Unitary State of Republic of Indonesia.

#### Tolerance in Hindu View

According to Sudirga (2004: 108), concepts and teachings of Hinduism is basically put forward the existence of tolerance that can realize harmony and balance in life. The concept as described in the teachings of *Tri Hita Karana* in which contained a harmonious relationship between humans with God, humans with humans, and humans with their environment. Hindu people in an effort to keep the relationship in order to remain in a harmonious state based on the concept of *Tat Twam Asi* (I am is you, You is Me) which is essentially a humanism understanding that if it is developed will emerge the concept of *Ahimsa* (non-violence; not hurting either through thoughts, words and deeds ). In practicing this, we cannot escape from the basis or guidance in behaving,

that is *Tri Kaya Parisudha* (*manacikaparisudha* or think in good, *wacikaparisudha* or speak in good, and *kayikaparisudha* or behave in good).

*Tat TwamAsi* and *Tri Kaya Parisudha* are the concepts of ethical Hindu teachings that give guidance to the people in interacting to the society, so that it can make a condition in outward welfare (*jagadhita*). This as what holy book of Sarascamuscaya mentioned as follows:

*Prawrttirahayukitasadhananingrumaksang dharma, yapwan sang hyangaji, jnanampagehekatanasadhanarikaraksanira, kunangikangrupa, siradinpangraksairika, yapwankasujanman, kesusilaansadhananingrumaksaika*  
(Sarascamuscaya, 162).

Good behavior is a tool for keeping the kindness (*dharma*), the sacred literature, the good and firm thoughts are the efforts to uphold, while the need for faces and cleanliness nourishes it, of the noble birth, the moral virtues that stand them out (Kajeng 1999).

Bansi (2006: 128-129), *ahimsa* means not to violence or not to hurt. The doctrine of *ahimsa* is based on the doctrine of the Hindu religion: *VasudaivaKutumbakam*, or all kinds of life as a family, *Brahman* or God permeates to all beings, united in all living things, whether they are humans, animals or insects. All deeds, thoughts, words that hurt living beings are a sin for all creatures, including the sinner himself. *Ahimsa* teaches that one should regard all living beings as symbols of God, so that one should not harm other beings with thoughts, words or deeds.

Anger and hatred cannot coexist with *ahimsa*. The anger that blindly leads a person to violence. A follower of the path of *ahimsa* must be humble and perform his duties with the spirit of devotion, an individual who is concerned with the name and acquaintance tied to the material world often perpetrates his violence. The greediness and the possessiveness are two causes of social injustice and the suffering of living things. A follower of *ahimsa* does not control his wealth and satisfy their own needs.

Devotion is a very important element in *ahimsa*. One does not have to be content with his own prosperity, but he must be concerned with the suffering of all mankind. Followers of *ahimsa* should practice discipline (*tapasya*), but extreme discipline againsts the suffering of all sentient

beings. Ahimsa states equality of rights and opportunities for all regardless of caste, color, descent, race, gender and religion, boundaries of belief, country are aliens to the spirit of ahimsa. Ahimsa teaches affection on plants and trees. Compassion on plants and trees is taught by Rsi Hindu, who asks that people follow *VanaDevata*, a heavenly being residing in plants. By applying ahimsa to plant creatures, Hinduism is the first religion to recognize the importance of protecting the environment. True Ahimsa is a life of nonviolence but it does not mean to do nothing, tolerance but not fear, love but not attachment, strength but not bad desire, peace but not cowardice, and complete freedom without greed, hatred, anger and hostility.

### **Tolerance According to Christian Views**

According to Christianity in the Catholic Church through the Second Vatican Council in the document *Nostra Aetate* articles 1 and 2 said that we should respect other religions and beliefs, because in those religions, there is truth and salvation. Catholics should seek and unite in true brotherhood with other religious people for the sake of humanity and the earth where human beings live (Nua, 2006, *True Brotherhood in Multi-Religion Country*: 134-135). Life in this world should be based on love, not hate and love to each other. Jesus where in His life in the world, always greet and friendly with anyone, regardless of origin and background. Jesus addressed the Samaritans by the Jews as kafir (John 4: 1-41).

Jesus did not question about religion but how to apply the act of compassion and brotherhood among fellow human beings. So that, in living this life has no sense of resentment and hate, because resentment and hate will only cause misery and suffering. Matthew (5: 38-48) love your enemies, do good to those who hate you; ask the blessing of those who curse you; pray for those who berate you. Whoever slaps your one cheek, give him your other cheek too, and whoever takes your cloak, let him also take your coat. Give to everyone who asks you, and do not ask back to the one who took yours. And as you would have them do unto you, so do unto them (Tim Compilers, 1998: Luke 6 p.82).

### **Tolerance According to Islamic Views**

Islam provides a basic guideline on how to regulate the attitude of human life as a social creature that lives together with other human beings. The basic principle is known as *Tasamuh*, that

intolerance, full of forgiveness and understanding, like listening and appreciating the opinions of others and willing to take and follow the good. This principle of Tasamuh can be developed in every dimension of social life, whether fellow Muslims or as Muslim against non-Muslims, or as the people against the ruler or vice versa and even against the various policies of the authorities as long as not in principle contrary to religious law.

Tolerance of Islam is outlined directly by God (Allah) in the Qur'an, as written in Lukman; 14-15, that the differences of religion in a family, should not damage their good relationships in their daily lives, especially if they occur between children and their parents (Sjadzali 1997: 78). The signs of harmony in life in a plural society, among others, are expressed in the Qur'an (Al-Hujarat: 11-12) for harmony among fellow believers, essentially as follows: (a) do not let one group insult the other; (b) do not reproach each other; (c) do not name a particular group with the impression of harassment; (d) do not like to be prejudiced against others; (e) do not fancy fooling people and (f) do not spread issues that harm others.

### **Tolerance According to Buddhist View**

From a Buddhist standpoint, religious tolerance is not merely about an attitude of respect other religions, but also a moral-spiritual obligation. Religious tolerance is a sublime quality that must be grown in Buddhists as a logical consequence of the implementation of the Middle Way; *Hasta AriyaMarga* (The Noble Eightfold Path) summarized into *Sila* (Morality), *Samadhi* (Inner Development) and *Panna* (Wisdom). Religious tolerance in Buddhist perspectives is not a choice of "like" or "dislike!", but a moral and ethical obligation to the other religion followers (CompilerTeam, 2007: 3).

The Compilation Team (2004: 4) realizes that religious tolerance is a moral obligation, Asoka (The King who ruled India in the 3rd century BC) made the concept of religious tolerance becomes a spiritual foundation in running his government. In his charter which is now known as the BatuKalingga Inscription No. XXII, Asoka's spiritual progress is proved by giving a message to his descendants about religious harmony and its benefits. This Charter is often known as "The Magna Carta of Religious Freedom", the Charter said as follows:

Whoever who praises his own religion and denigrates other religions, will only denigrate his own religion. Harmony among religious people or beliefs is worthy of respect. We should hear and understand the good teachings of other religions ".

In view of Buddhism, whoever, whether they are children, parents, wives and other relatives have the freedom to choose for their religions. In Buddhism, this is not a problem because religion brings happiness to believers and believes in the truth, is not the goal of religion is to achieve the happiness of life. The attitude of life to give freedom of religion is very difficult if man is still not free from the nature: sin, *lobha*, and *moha*. According to the teachings of Buddhism all religious teachings can bring the happiness of life for those who believe and put the faith in the truth. Buddhist happiness grows and evolves through a sense of not abhorring the existence of the teachings of other religions, for Buddhists know all the teachings of religion bring happiness to the happiness of mankind. It is wonderful to be happy for the happiness of other human beings and very happy that Buddhists are not forbidden to pray to anyone, regardless of their religious beliefs, really happy (Sjadzali, 1997: 121-122).

### **Tolerance According to Konghucu View**

AgusWinarso (2008: 36-38)The true nature or human characteristic(*Xing*), according to Konghucu, is clean and good, because it comes from *Tian* himself. In order to this good nature to be preserved, man must endeavor to live in the way that is already blessed by God (Holy Way, *Dao*). The guidance that people can live in the Holy Way is called religion, thus it becomes clear that religion is created by God and delivered by prophets for the benefit of mankind. Realizing that religions are revealed by God through the prophets for the benefit of mankind, the Confucians must live a life full of moral, tolerant, tolerant and respectful respect for other religious people, on the basis that the religions or Holy Ways are all derived from God.

The teachings of Konghucu also recognize the vertical relationship between man and its Creator and the horizontal relationship between fellow human beings. In the vocabulary of Konghucu called *Zhong Shu*, *Satya* to (Words) God, and *Tepasalira* (tolerant) to fellow human beings. This latter principle is then confirmed in some of his famous sayings, "What self does not want, do not give to others" and "If you want to be upright, try to keep others up". These two sayings are

known as the Golden Rule of Yin and Yang. On numerous occasions, Kongzi emphasized the importance of humans having "Three Treasures of Life", "Three Pearls of Virtue" or "Three Main Virtues" namely: Zhi, Ren and Yong. It is affirmed that, "Yang Zhi is not distracted uncertainly, which Ren does not feel painstaking, and that Yong is not overwhelmed with fear". *Zhi* means wisdom and also enlightenment (Wise and Enlightened / Enlightenment). Wise can be interpreted clever, always use his mind, wise, sharp thoughts, able to overcome problems and be able to know other people. Enlightenment or Enlightenment means being able to know and understand oneself, including being able to recognize the essentials. Human effort to achieve Zhi, must study hard, using the ability and effort yourself. Religion, Prophets and / or Supreme Master can only help, but to achieve it is from self-effort. The one who wants to gain Zhi, he must study hard to achieve wisdom and at the same time Enlightenment (inner).

*Ren* means universal love, not limited to parents and families of blood, but also to friends, the closest environment, society, nation, state, religion and humanity. *Ren* is free from the stigma of the past and does not distinguish man from his background or primordial ties. Ren does not recognize any form of discrimination or consideration on the basis of the group. Although it comes from one group, if someone is guilty or violates the Virtue, then we may side with people who come from different groups but really are in Virtue. Ren in the sense of Confucianism is always based on the attitude of sincerity, filial, giving, not asking or demanding replies in any form. But keep in mind that Ren does not mean to love without good and bad consideration. In one of his speeches Kongzi said that "Love-loving people can love and hate". Loving Goodness and hating evil. Repay the Good with Good; Reply Crime with Alignment ". Here means whoever is guilty, must be straightened out, punished fairly and given an optimal education in order to get back on the right path. After being on the right path, we should not be exposed to stigma, judging on the basis of one's past.

## **2.2 Factors that Affecting Inclusivism among Religious People**

Factors contributing to the attitude of inclusivism in religious practice in North Kutadistrict is the existence of a complex life with the existence of North Kuta itself as an urban area where then in it happens a kind of demands for a peaceful life. In reality, all of this creates conflict and consensus among different faiths. Yet, all with the passage of time and the testimony of

consciousness in the difference, there is the direction of life toward multiculturalism though it is not or not in the true sense of multiculturalism. The direction of multiculturalism is supported by religious councils and inter-faith institutions.

### **Complexity of North Kutadistrict as Urban Area**

The development of tourism industry in Badung regency mostly occurred in South Badung, one of them is North Kutadistrict. Talking about the tourism industry, it has a very broad understanding and coverage. One of the notions of industry is the craft or the company. In the context of tourism industry tourism is a chain of businesses or crafts that mutually support each other. With the development of tourism in Badung regency, there are many kinds of enterprises related to tourism such as hotels, restaurants, and inns. In addition, other businesses are also growing well such as motor vehicle rental services, laundry business, and so forth.

Many (economic) businesses have existed in North Kuta, but not all of them can be cultivated by local residents or local people. In fact, entrepreneurs from outside of Bali came to the North Kuta, like a proverb said “where there was sugar, there was an ant”. This is also what causes the North Kuta increasingly pluralistics. The shift or mobilization of the population began to start step by step. Urbanization is inevitable along with the development of the tourism industry. It has been seen that industrialization and urbanization often go hand in hand, but that does not mean that these two will grow together. Urbanization is happening in the area of North Kuta not only from one ethnic and religion but from various ethnics (tribe) and religions.

### **Attitudes of Inclusivism through Employment, Intercourse, and Marriage**

In North Kuta, the attitude of inclusivism in religious practice can be simplified into a sort of result of interactions such as occupation, neighborliness, and marriage. Work in a special sense, working in an agency or office is one of the excellent media for growing and developing an attitude of inclusivism. In an office or agency is certainly not just one skill is needed to run the office’s work operations. This skill is clearly not owned by one person. It is therefore necessary to have workers that have expertise in their respective or specific fields. All the necessary labor may come from different tribes, races, religions, or have different customs. They all gathered in one container organization with the same purpose and purpose of working. In addition, they

gather together to form small groups based on skills and religions. These groups live in harmony side by side.

In North Kuta, the attitude of inclusivism in religious practice is occurred because there are places of business (companies) that employ different employees from different religions. In addition, to the reasons for multiculturalism, by accepting employees from various religions meant that there was no gap in the activities of the company during certain religious holidays. If there are Hindu ceremony celebrations such as *Nyepi* or *Galungan* and *Kuningan*, corporate holidays can be eliminated and the off day schedules are not to long. In terms of religious differences, employees of different religions are not always a problem. An migrant of North Kuta who is a Muslim and came from East Java confessed,

"Oh, we're just happy to be here. We come to know the customs and habits of other religions. And there is never a problem in this office's work just because there are Hindus, there are Muslims. Everything goes just like that, naturally. It seems that people here are all grown up so that it can peacefully accept all the differences. If there is no awareness of it by together, how can it work peacefully?"

The attitude of religious inclusivism in North Kuta is conducted with all clear because they live side by side. By having good relationship with neighbors and associations, they communicate to each other, chatting, visiting, celebrating, and respecting each other. Such practices have become a common sight, so no wonder, when a community weather they are Hindus, Muslim etc does celebrating their religious day, other different believers attend there and congratulate them. One of Catholics figure who stay in NorthKuta said,

When we celebrate Christmas every year, my neighbors who have different religions with me (Hindu and Muslim) usually come visit me, and so do us, my family and I. We come to their places, both Hindus and Muslims, on their religious daysfor just congratulating and having a gathering. There is nothing wrong with us in sharing happiness as well as apologizing to each other, isn't it? Religious day celebration such this is an opportunity to keep the peace of pluralism "(Widastra, Interview January 10, 2012).

In addition to work and neighborhood association, marriage is also the reason for the attitude of religious inclusivism. Although there are not many, either because of working in one company or because of living in the neighborhood and socializing everyday, there is finally marriage with interfaith religions. The most common is marriage between Hindu and Islam and between Hindu and Christian (Catholic and Protestant). According to a local Hindu religious leader who had been interviewed said:

Inter-religious marriage does not matter as long as there is no interpersonal problem. It's natural, it cannot be denied. But, preferably because our country is culturally patrilineal, it is better for the wife to convert to follow the man. Until now, as I know, it's hard for each side to stick with its own religion. One day, as if there was a small matter at them, they will possibly end soon, especially if there is another one (third person) get involved".

The multicultural society exists when the urbanization and migration are occurred a lot, then it is not inevitable any more as what happened in North Kuta, Badung regency. Various ethnics, religious, and culture are mingled to each other. Each of them tries to maintain its existence and even develop it. In the meantime, it often causes horizontal contacts especially. If each individual's understanding is lacking in such situations and conditions, the possibility of competition and ununity will arise. If this has happened, the need for safety and peace will be really urgent to be realized.

To be able to achieve a safe and peaceful life needs a deeper understanding of plurality. The Indonesian nation, in its slogan "Bhineka Tunggal Ika" has given a very strong foundation for diversity. Mutual respect and understanding of the nature of religious life and able to create conducive conditions in everyday life is a recognition of the attitude of inclusivism in religious practice.

With a peaceful life, the attitude of inclusivism in religious practices will grow well too. A Hindu religious figure gave his opinion like this: "The peace is absolute in life. If there is no peace, life cannot be imagined what it will be like. It is not to say that I am the best or alike, but the Hindu concept of peace like this such as a peaceful Hindu greeting called shanti (peaceful); "Om

*Santih, Santih, Santih, Om*”, it shown that how Hinduism’s views seeing this peace for *pawongan*(human). But, thanks God, because of God’s blessing, all of the people are harmonious ... Hopefully, this will go forward continually."

### **The Role of Religious Assemblies in Bali**

Parisada Hindu Dharma Indonesia (PHDI) is a Hindu religious assembly that has been pioneered since 1959. This institution is the highest council of Hinduism in Indonesia that lead religious life in Hinduism. In addition to religious dialogue, the institute also programmed other concrete actions such as religious seminars, religious counsel from upper level to lower level in order to provide enlightenment of Hinduism in general, which on the other hand also will affect the creation of life harmonious either inter or between religion. Thus, with the existence of this institution is expected intra and inter-religious misunderstandings can be minimized.

The Indonesian Ulama Council (IUC) is the representative institution of Muslim in examining the religious issues and their realization of the teachings of Islam and also has a role to guidance both in and out in accordance with the teachings it embraces. With this institution, it is expected by all parties that their exclusive attitude can be minimized in order to achieve a more harmonious life.

The ICSC (Inter-Christian Service Council) as the assembly of Christians has a role in the diverse life, will emphasize the ministry in love as a favor to both fellow-believers and other faiths. This is done in order to realize the life that is the goal of the teachings of his religion, the teaching of love for everyone, as contained in the holy book of the Bible (Al Kitab), which is especially emphasized in the Gospels. In essence, the chaplains in Christianity (both Protestant and Catholic) tend to emphasize things that are not very different between the two, namely the attitude of mutual love as very clearly found in the holy book in both the Old Testament and the New Testament.

WALUBI is a representative of Buddhists in Indonesia. This institution in its principle protecting the Buddhists in emphasizing the existence of unity in a heterogeneous life in order to create an atmosphere that is expected as an implementation of the teachings of the *Dhamma*. In the

complex situation of inclusivism in religious practices in the North Kuta, inter-faith dialogues are necessary in order to always create harmony among religions.

### **Interfaith Communication Forum in Bali**

With the establishment of the Inter-Religion Communication Forum (IRCF) in Bali on February 5, 1999, whose members consisted of each of the religions in Indonesia such as Islam, Christianity, Catholicism, Hinduism and Buddhism, was one of the places to live harmony among religious pluralism that grew and developed in Indonesia. This institution is very instrumental in solving religious problems that occur in each region including in Bali.

IRCF is a forum of dialogue between religion council leaders in fostering the creation of a harmonious life amongst different believers. However, it is necessary to maximize the function of this institution to the lowest level. This is intended to provide an understanding of how important to live in harmony among fellow creatures of God. IRCF has the religious social function of all religions, and awaken the position of religion as a moral and spiritual foundation and has a role to foster a harmonious life in religious pluralism.

### **The Role of Government and Mass Media**

The role of government both central government and local government for the creation of religious pluralism is very important, where the government should be able to foster, develop religious life in Indonesia. The government through regulations or policies issued by relevant agencies is used as a basis in regulating religious life in particular. It means to anticipating problems that will arise, so it can be used as a guide in solving religious problems that often appear to the life.

Information and telecommunication flows play a decisive role in giving discourse to the practice of religion in society. Media information will convey a comprehensive picture in accordance with the role and function of the Indonesian's ethnicities. Thus, the mass media is expected to provide accurate and comprehensive information to the community so that real facts in the real society can be known quickly.

The news of the conditions in the field is expected not to be politicized for the benefit of certain groups that will have more negative impacts. However, what should be emphasized is the objective exposure with full consideration so that positive intentions more highlighted, so that the insight and the horizon and the mindset of the community will be more stable and wise in understanding the phenomena that has been, is going on, and will happen. Finally, the goals and dreams that are expected together, it is the creation of harmony of life can be maximally endeavoured.

Various mass media that are published in Bali, both printed and electronic media, seems to indirectly providing support for religious practices in Bali, including for North Kuta. That means, for the case of North Kuta, as long as the observation of writing, there is never a tendency of a particular mass media to seek certain advantages of vulnerable potential that may gives negative things with the existence of religious pluralism in North Kuta itself.

### **2.3 The Meaning of Inclusivism in Religious Practice**

#### **Values of Globalization and Culture of Bali**

The process of globalization greatly affects the continuity of the development of traditional identity and religious values so that religion and culture keep continuing their important roles in in the rapid development of the periods. Thus, in the process of transformation and modernization the role of religion and culture cannot be ignored. Along with these developments, it is not infrequently renewal or transformation of understanding on religious teachings and it is extremely urgent needed the reconstruction of the science concepts in maintaining its existence as a result of the global development.

In this era of globalization and modernization nowadays, it will be followed by the transformation of religious teachings. Thus, this implies that intellectual maturity in bridging this life is absolutely necessary because it is part of the process that occurs in the universe. Thus, the readiness to confront this phenomenon should be accompanied by renewal in all this life. In religious life, it cannot be separated from the part of the process that takes place. Life that was originally monocultural, as a result of development in all aspects of life, will cause the change of its existence to become more pluralism.

Religious practice always gets in touch to religious life in various areas of human life. In Indonesia, it happens by itself in harmony with the existence of the Indonesian territory that supports the existence of a heterogeneous life, as the state of Indonesia which consists of various large and small islands. Bali which is one of the islands that consists of various religions, grew and developed ethnics, will always be adaptive in reviewing the development of the time as a result of globalization. For instance, the religious life that occurred in North Kuta, at the early time, its society whose has only one culture named Balinese culture and just one religion, Hindu. As time passed by, the people there have undergone a change into multicultural, ethnic, and religious.

The life with plural society in NorthKuta has resulted in variations in the implementation of religious teachings that are in accordance with the beliefs and faith of each adherent. In a heterogeneous life, this attitude of mutual respect must always be developed to avoid disharmony in the implementation of religious activities. The creation of a harmonious and peaceful atmosphere cannot be separated from the role of leaders of each religion in order to neutralize the possibilities that are not expected. In connection with this, as described by Made Parmitha, it is necessary to set up a body of members and prevent actions that threaten divisions and rifts from interreligious relationships (Interview, 18 September 2011).

Regarding with the possibility of disharmony in social life in a multi-ethnic and religious life, decisions are made as a result of joint meetings, as in the celebration of religious holy days, in order to honor the celebration of all forms of religious activities which are carried out (Nasution, interview, 22 November 2011).

The values of inclusivism in religious practice will be able to create a conducive situation when the role of religious and community figures is maximized in monitoring all forms of religious activity conducted both internally and inter-religiously. Internal and inter-religious interactions in North Kuta, especially in the view of the Catholic Church, are based on the Second Vatican Council (1965), especially in relation to other religions. The Catholic Church in principle recognizes religious diversity or pluralism and even acknowledges the truths in it. Therefore, in

the Catholic Church there is an obligation to respect and respect the beliefs and cultures of others.

### **Local Values**

Bali has a specificity, in the development of cultural values and views on Balinese's life related to the environment. The views of the community are strongly influenced by the Hindu teachings held by most of the population in Bali. In religious diversity it is understood as "a different understanding of the divine or the absolute, to be experienced at the end of the spiritual path" (Coward 1989: 115). The understanding of diversity of divine reality is likened to the blinds who want to know the elephant's form. This is illustrated in *WrhaspatiTattwa* as follows.

*Hana wutasamoha, amalakuwinarahwruh ring liman, sakaswikaranyawruha, amalaku ta ginamelakendeningwongmanonliman, ndankapwaduduginamelnya sowing-sowang, hanaangamelihulu, kadikumbhalimanlingya, wanehangamelitalinga, kadihirirlimanlingnya, wanehangameligadingkadikakayubinunutlimanlingnya....*

(*WrhaspatiTattwa*, 4.1)

*There are sightless people gathered, please be informed from a man who knows the elephant, because his curiosity is so strong (he) begs to be overwhelmed by the one who sees the elephant, but each is subjected to the unequal parts, some are subjected to the head, the elephant said, the other was tumbled with the tusk, like the wood of an elephant, that was the saying....*

It is found many basic concepts in Balinese culture for supporting the growing and developing attitude of religious inclusivism. The existence of concepts of *krama* in the local tradition will further foster harmony in the life of inter-religious people. This concept is often used as the basis that humans are essentially social creatures that require interaction with the environment. Man will not be able to live alone so that requires a friend in carrying out his life. So in the tradition of Hindus in Bali (local tradition), everyone around him regardless of ethnic or group differences regarded as brothers (*nyama*), so that many found the term *nyama* in a heterogeneous life such as the titles *nyamaselam (Islam) nyama Lombok, nyamaCina, nyama Java, nyama Bali*, and so on. In addition to the concept of *menyamabraya (brotherhood and working together)*, the traditions of local people also develop the concept of *ngejot* (giving something to others), although

different religions and ethnic. This culture is usually done during religious celebrations as a form of friendship and kinship among families. The pattern of life as mentioned above, still exist to be maintained and carried out and grown by the people in NorthKuta, so the sense of togetherness is always put forward.

### **Meaning of Peace, Harmony, Tolerance, and Cooperation**

Bali as a tourist destination, tolerance has been well developed. Such tolerance is reflected in social life-the diversity and harmony of peoples' lives and the maintenance of safety stability. His honorable agreement to celebrate the *Nyepi* holiday on the eve of the past on some passing is one of the most interesting sociological evidences of the mutual understanding of groups in a society that has developed well in Bali. Living side by side in harmony has become the image of Indonesia as a cultured and civilized nation.

The quality of relationships and cooperation is determined by the ability to understanding tolerance. Theopen-minded attitude, acceptance of any differences, and willingness to cooperate with others can be trained well ifthat tolerance is placed in right. Good relationships and cooperation between communities/groups in society need to be based on the spirit of faith and belief so that togetherness is not just a manifestation, but is an understanding of religious life.

Various pluralism in Indonesia according to the main point as efforts to overcome diverse problems that arise. One way to maintain and strengthen harmony is through understanding and awareness of the entire Indonesian nation of diversity and pluralism as one of natural law phenomena. Improving the understanding and awareness of the reality in this world that characterizes plurality and diversity, will make life in harmony with the nature laws and always harmonious with the environment.

The attitude of mutual respect and tolerance among different religions as a manifestation and awareness of pluralism, ease the way for solving inter-religious problems such as how to spread religion and so on. Awareness to understand each other, respect and tolerate as a manifestations of the awareness of plurality. Awareness is absolutely necessary as an antidote to persuasion,

issues and provocations that use religious sentiments to undermine the harmony of religious life, and nationunity.

Awareness of plurality becomes very important, considering Indonesia as a nation and Balinese, especially in North Kuta district, there are different religions within. As religious people, it should be realized that Indonesia is huge and pluralistic but united by the motto *Bhinneka Tunggal Ika*, rich with its natural resources is a gift of God that should be grateful for and preserved together. Cultural plurality is the reality of life to be faced. Dialogues and take positive wisdom of the global cultural interactions then, if we are not supposed to be left out. Therefore, the attitude of tolerance and togetherness is fundamental to the development efforts of unity in intercultural relationships.

A well-to-do society (both ethnic, cultural and religious) should be grateful that relationships and intergroup / community relationships in the community have developed well. Some of possible conflicts due to early and fundamental religious differences can be anticipated by fostering the quality of religious life and unity. The possibilities of easy integration in early life can be eradicated by developing a spirit of togetherness and nationalism.

In fostering harmonious relations between groups / communities within society, tolerance becomes an important reference principle. Sense of solidarity and cooperation and coexistence among fellow human beings can be cultivated if tolerance is established. As in the area of Bali, especially in the North Kuta district, Badung regency, has been built properly. This, among others, is reflected in the social life of religiousness and harmony of the people's life as well as the preservation of safety stability.

Honorable agreement to carry out the celebration of religion days. In this case, the meaning of tolerance that needs to be grown is not merely a form of appreciation or realizing a nationalistic spirit but necessary from the spirit of religion. Relations and cooperation between groups / communities in the community based on the spirit of faith and devotion, so that togetherness is not merely a manifestation of the necessity as a citizen but is an appreciation of religious life. If it can carry out tolerance well, the relationship and cooperation that happens really is a belief of faith and devotion. The relationship of friendship that arises will be pure and sincere shunned

from the petty and pamrih attitude then the relationship and cooperation is always based on the attitude and action of the opponent also put forward the value of truth.

Therefore, understanding *gotong royong* or mutual cooperation (work together without expecting any profits) is a basic requirement in social life. The principle of togetherness must be kept in any social movements. By mutual respect for the religious life of other people, each religious believer can perform their religious worshiping well. Disputes and conflicts that can happen in society due to religious differences can be anticipated early on.

### **III. Conclusion**

The attitude of Inclusivism in religious practices in North Utara district, Badung regency, Bali Province from the beginning until the date is still existed reflected in the activity of worship, acculturation of cultural symbols and interaction among the adherent of religions. Various religious people as subsites, the inhabitants come from various places not only in Bali but also outside Bali. The religions in the North Kuta are Hindu, which is dominated of the population and other religions of lesser numbers, such as Buddhists, Muslims, and Christians (Catholics and Protestants), as well as other faiths.

The theoretical implications of the form that can explain the whole phenomenon. The theory of practice, the theory of multiculturalism, religious in the sense that it really has not really happened ideally, so that new emerging attitude of mutual understanding among followers of religion. It is said that because multiculturalism is among the ideal coexistence in which there is a sense and a spirit of mutual respect and respect in difference.

The factors that influence the attitude of inclusivism in religious practice in this research, embodied in a pluralistic system of religious life as it shows the existence and life of subsystems of each religion that moves toward the balance, that is towards harmonization of people's lives with different religious life background. In reality, they live with neighbors, hang out daily, and work together, and at present there are even interfaith marriages. Therefore, as early as possible there has been a good interpersonal communication that is endorsed by the support of forums

such as religious assemblies (including Parisada Hindu Dharma Indonesia) and the Interfaith Communication Forum in Bali.

It is certain that the functions of government, especially Badung Regency Government and mass media have strongly big roles in inculcating attitude of inclusivism toward religious multiculturalism. Awareness and attitudes and behavior of all religious people in North Kuta on the same thing, during this time, shows that religious multiculturalism is not just a discourse but it can be practiced in real even though it still requires a relatively large amount of time. At the level of theory functions, theory on multiculturalism can show the whole phenomenon as a theoretical implication.

The attitude of inclusivism in practising religious life in the district of North Kutais very meaningful for all religious followers in that place, especially in the achievement of peace and harmony in religious differences because it has emerged the understanding and respect for different religions. Textually, religious diversity is already contained in all of the scriptures of religions even though with different ways and expressions. In addition, these all are surely based on localism, in this case (the culture) of Bali and nation (Indonesia)'s culture in the form of *Pancasila*, the symbol of *Bhineka Tunggal Ika*, and the rules of "religious freedom" (the 1945 Constitution/UUD 1945), and global culture which one of them is respecting for human rights (HAM). The theoretical implication shows that, theory on multiculturalism can explain the level of understanding that exists with different religions in North Kuta, Bali is a subsystem for fostering attitude of inclusivism in religious practices in North Kuta, Bali itself.

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