

Photographing the Aspiration of the Hindu-Islam as Interfaith Dialogue Policy: a Case in Klinting Village, Somagede, Banyumas, Indonesia

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Abstract: Managing plural and multicultural diversity of citizens is an obligation mandated by the constitution and the third precept of Pancasila. One of the efforts to care for diversity within the framework of Indonesian unity is through interfaith dialogue which is packaged in fostering religious harmony. With the issuance of Village law 16 of 2014 has provided space for aspirations to manage the diversity of citizens through the deliberative democracy process in the village budget policy mechanism in Village Development Conference. This research has found grassroots aspirations that are included in the Village Fund policy in Klinting Village, Banyumas district. Although it is not the main aspiration in the village budget policy priorities, it is at least a quality aspiration that is included in the village fund policy. The issue of religion in the form of interreligious dialogue between Hindu-Islamic religions is still a common thread in the realities of policy and the aspirations of people's lives, that is the aspiration demonstration that can be achieved from this research.

Keyword : democracy; diversity; interfaith; policy; religious dialogue

1. Introduction

Pancasila is the philosophy of the Indonesian nation that unites entities from different ethnic groups, religions, and languages. Pancasila is a view of life that is mutually agreed upon, Pancasila becomes the breath in the daily life of Indonesian citizens. Living in harmony with different religions is something we

usually encounter in Indonesian society. The harmonious life side by side with different religions is one of the portraits inherent in the Indonesian nation. Living in harmony is one of the practices based on the third principle, namely the unity of Indonesia.

Living in harmony side by side between plural citizens is a necessity in building Indonesian unity. In the course of this nation, the practice of living in harmony as a manifestation of the practice of Pancasila, the principle of Indonesian unity has experienced trials and ups and downs. The recent strengthening of imported ideology that carries a radical and fundamental face has also created conflicts in society. Then the need to manage religious conflicts is important. One way of managing religious conflict is by presenting dialogue, the dialogue between religious communities.

Dialogue between religious communities is a primary need in Indonesian society which is multicultural, multi-religious and multi-ethnic. Without dialogue between religions, conflict based on religion will be very difficult to avoid. The global problem faced by almost everyone in this world is conflict. Since the last decades of the 21st century conflicts have occurred in many parts of the world. Israel, Myanmar, Kasmir, Syria, Indonesia are very clear.¹ Various formulas for dialogue between religious communities have been widely conveyed and practical tests in Indonesia have led to the emergence of various institutions that focus on interfaith dialogue, for example: Forum for Religious Harmony (FKUB), Dian Interfaith, Wahid Institute, but not without weaknesses and shortcomings of interfaith dialogue.

On the other hand, there is an academic anxiety that arises, like: why should appearance of religion be violent, cruel, discriminatory? Is the inter-religious dialogue that has been carried out so far ineffective? Even if we follow the media news that Indonesian dialogue expert Dr. Haryatmoko has written an article in the New York Times with on title “The Death of Interreligious Dialogue”. Has there been any failure in the interfaith dialogue efforts that have been carried out so far?²

Even so, efforts to build optimism are important. This optimism is inherent in the politics of decentralization, which means a shift in the substance of legislation and decision makers and resources from the central government to the governor to the regent or to the village.³ One of the optimisms present was

¹ Zakiyuddin Baidhawy, *Ambivalensi Agama, Konflik & Kekerasan*, (Yogyakarta: Lesfi, 2002), hal. 53

² *New York Times* “The Death of Interreligious Dialogue” Maret 2002

³ Kreber Rosalli, *The political decentralization and ethnic conflict in Indonesia*. Tesis master (Leiden University) 2017.

the issuance of the Village Law No. 6/2014. The Village Law provides a way for management and prevention of religious conflicts through interfaith dialogue. Although the majority of policies on the use of village funds have been designed by the central government, for example to build village-owned enterprises, village conferences, village infrastructure, village empowerment, but the aspirations of village communities whose population composition is interfaith voicing interfaith dialogue into village fund planning and budgeting are things that can be done. So interfaith dialogue becomes a kind of current conversation in the formulation of village planning and budgeting policies.⁴

Departing from the above thought formulation, it is important to build optimism for interfaith dialogue. The Village Law provides a way for the inclusion of an interfaith dialogue agenda through the aspirations of the Village community. These aspirations can feed into the decision-making process in village planning and budgeting policies.

2. Literary Review

The enactment of the Village law gives village roads an active subject in the development of village independence and welfare while avoiding the technocratic trap. It also opens up opportunities for solutions to ecological problems that are detrimental to villages. Villagers who have a strong autonomous position and are protected by regulations can make changes because of their strong bargaining position. With the vision of democratizing the village for the welfare of the people, this law has the important substance of making the village independent and the residents prosperous. Regarding dialogue between faiths, Hans Küng offered an offer for interfaith dialogue based on the humanist paradigm, namely a common consensus to realize that every human being must be treated humanely.⁵

Banawiratma and Bagir theorize seven levels of dialogue between religions. Daily dialogue, dialogue in disaster situations, dialogue between communities, dialogue of intimacy in joint activities between religious communities, internal dialogue in dissertation or thesis work, dialogue for action. Dialogue between religions aims to solve common problems, namely the eradication of poverty, social injustice and suffering as common enemies that must be overcome and resolved.⁶

⁴ Undang Undang Desa no 6 Tahun 2014

⁵ Hans Küng, "Towards a World Ethic of The world Religion. Fundamental Questions of Present Ethic in a Global Context" dalam *CONCILIUM 2* (1990) Hal: 108

⁶ Banawiratma, J.B., Bahir, Zaenal Abidin, Etc, *Dialog Antar Umat Beragama. Gagasan dan Praktik di Indonesia*, (Bandung: Mizan), 9-12

From the pesantren circles, Imam Malik tries to contribute to interfaith dialogue by offering a method of dialogical fiqh. Fiqh can be an alternative method of developing inter-religious dialogue as well as how fiqh works in supporting the interfaith dialogue movement. The basis for dialogue between religions should be based on the humanist paradigm, namely in the pattern of sensitivity relations to socio-human cases in the midst of our lives. for responsibility in common concern on the basis that others must always be treated according to their dignity as human beings and uphold the dignity and value of every human being by respecting and acknowledging the dignity of people of all religious beliefs and beliefs.

3. Methods

This research looks more openly at how interfaith dialogue agenda talks are discussed, discussed, and voiced in the planning and budgeting mechanism so that it becomes a policy decision for village funds. So to detail this process more clearly, researchers will use Deliberative participation theory. In this theory there are three parts. First, active participation of community members or what is called popular participation. The key word is citizens who are educated and organized so that they have critical awareness and competence on public issues. Second, the participation provided by the political system (parliament and government). Conceptually it is called the space provided or Invited participation. Third, the participation process that is carried out jointly and actively by the political system (government and parliament) together with segments of society. Deliberative participation rests on popular participation with invited participation.

Deliberative participation model is part of deliberative democracy. In Jurgen Habermas's work, *The structural transformation of the public sphere*, makes a valuable contribution to the theory of deliberative democracy. Deliberative democracy does not mean to eliminate procedural democracy but to democratize democracy itself. This deliberative democratic model uses a political process that should be based on a "talk-centered" style in decision-making rather than a "voting-centered" style; the results of decisions should be based on arguments, reasons rather than numbers.⁷

Theoretically, the idea of deliberative democracy rests on the philosophy developed by Jurgen Habermas and the social theory of modern society

⁷ Habermas, J. (1989), *the structural transformation of the public sphere*, Cambridge, Mass: MIT press

developed, especially by Ulrich Beck and Anthony Giddens. Not much different from other deliberative democrats, Habermas (1992) himself describes deliberative democracy as a model of democracy that gives birth to legal rules whose legitimacy comes from the quality of deliberative procedures, not only in formal state institutions (such as parliament), but also most importantly in society overall. That is, political decisions can only be accepted and binding on all members of society if they are the product of a dialogue process that begins in the periphery, which moves towards parliament through democratic and constitutional procedures. In this model the starting point of the democratic process lies outside the formal institutions of the political system and lies in the more informal public sphere which serves as a bridge connecting the various organizations and associations that make up civil society.

4. Result and discussion

1.1. Hindu-Islam cross dialogue in the framework of religious community

According to Miftahudin, the history of the origin of Hinduism in Klinting village comes from the Association of Believers, which every Friday night Kliwon holds a ritual on Mount Srandi, Adipala District, Cilacap.⁸ Because there are laws and regulations regarding the religious identity of citizens, the Banyumas regent forbids that if citizens only become adherents of the faith, they must choose the official state religion as the basis for their citizenship identity and finally Klinting residents embrace this belief as the choice of official religion in citizenship identity. Then the government sent two Hindu teachers and a temple was built in the style of a Balinese architect.

The harmony of life between religious believers that every religion aspires is not just “harmony”, but authentic, dynamic, and productive harmony to understand each other and have a high awareness of differences (pluralism). To create harmony between religious believers, it is wrong one form is dialogue between religious believers.

The harmony between Hindu-Muslims in Klinting village is ingrained in the veins of life together. It becomes unique when there are differences in religious choices but the occupation has high tolerance, does not discriminate but helps each other regardless of ethnicity, race, religion and culture. In Klinting Village, there is the largest temple in Banyumas Regency, namely Pura Pedaleman Gili Kendeng.

⁸ Interview on August 15, 2019 with the Klinting village elder, Mr.Miftahudin.

Differences in religious beliefs often lead to conflict. This is due to wrong views, and the narrowness of a person or group in understanding a religion. Starting from the existence of excessive fanaticism, closing the possibility of a truth, which continues with the assumption that his religion is the most correct, denying other religions is wrong and leads to acts of radicalism.

Projects of inter-religious harmony or tolerance carried out by the government in the context of national integration, or specifically, to create stability in supporting national development. The idea of harmony between religious communities during the New Order era was a government program. Projects of inter-religious harmony or tolerance carried out by the government in the context of national integration, or specifically, to create stability in supporting national development.

The idea of harmony between religious communities during the New Order era was a government program. The government guides religious communities to live in tolerance, harmony and peace, under the umbrella of a unitary state. The form of harmony itself is outlined in a program called the trilogy of harmony, namely: First, internal harmony of religious communities, second, harmony between religious believers, third, harmony between various people and the government.

The temple in the Klinting village uses a temple model architect in Bali. This temple was built in 1989, during the reign of President Soeharto. In the Hindu community in Klinting village there is a Hindu religious organization, namely Parisade Hindu Dharma Indonesia (PHDI). The PHDI in Banyumas was chaired by Mr. Minoto Dharma with the treasurer, Mrs. Susi.

Dialogue between Hindu-Muslims in daily life is inevitable. In religious life that takes place between two different people, of course they have different perspectives. One of the most interesting examples of the Klinting community, which in fact is a farmer and rancher, is the view of livestock in the form of domesticated cows. For Muslims on the day of *Qurban*, sacrifices are mandated for those who are able to slaughter quran animals, one of which is a cow. Meanwhile, in Hinduism, the cow is a divine vehicle that is considered sacred so that cows are included in the sacred animal category.

Seeing cows between Hindu-Islam experiences a very contradictory view. When the author met Mrs. Susi and talked about cows, she illustrated that in Hinduism, *Qurban* is called *Yatnya*. In the *Yatnya* there is the law of sacrificial animals called *Pancasata*. *Pancasata* consists of several animals except cows. The

holy qurbani or yatnya has several levels, namely insult, middle and main. Nista is the lowest level, while Intermediate is the medium level and main is the greatest level. Yatnya itself through disakalapatra, namely time, place and condition. So according to him, if the Hindus want to do it in reality, they do not have to do the biggest or most important qurban but based on the ability to sacrifice to the people themselves.⁹

The joint activity between Hindu-Muslims in Klinting village according to Ibu Susi is a selapanan activity. During the selapan event, Hindu-Muslims mixed together to help each other. Hindus have a selapanan event called “kodalan” or Pura’s birthday to coincide on kliwon Tuesday. The kodalan program is an event of prayer and eating together among Hindus.

He also explained that Hindu women also used to do another selapan, namely Tuesday pahing. Tuesday Pahing’s agenda is social gathering and religious study. Every week a special Hindu religious school is also held, namely the Prasaman School, which has been started since 1990.

Related to religious harmony, Mrs. Susi explained that in the village of Klinting is a calm and calm village because basically the living people who are looking for are tranquility, which if it is the basis for a peaceful life, we are sure that all differences will not be a problem. He explained that in life what he is looking for is brotherhood, not enmity. Differences in religion are a necessity. A thousand human heads must have a way of thinking a thousand wills. The differences complement each other like natural law: there is day and night.

In Hindu there is the concept of Tri Hita Karana, its is the life expectancy of Hindus to live in harmony and tolerance. The harmonious relationship in the Trihitakarana concession is the harmonious relationship between humans and the environment, harmonious relations between humans and fellow humans and the relationship between humans and God. By applying the Tri Hita Karana steadily, creatively and dynamically, a harmonious life will be created which includes the development of a whole human being who is devoted to God Almighty, love for environmental sustainability and harmony and peace with others.

The teachings of tolerance in Hindu-Dharma are contained in the teachings of Tri Hita Karana, human relations must be maintained because humans worship God, human relations with nature, create a clean and prosperous environment because humans are capable of protecting the environment itself, because in

⁹ Interview with Ms. Susi, Treasurer of Persada Hindu Dharma Indonesia in Klinting Village on September 8, 2019.

ceremonies Hindu-Dharma worship requires flowers and fruit as an offering to their god. The Tri Hita Karana elements include Sanghyang jagatkarana (God), Bhuana (nature and environment), humans.

If we feel the most self-righteous and impose the truth on others on earth, there will be damage or destruction which is called *Pralaya*. So if humans are not able to build harmony with nature, fellow humans and with God then what will happen is the end or *paralaya*. meaning destroyed.

Religious plurality in Islam is accepted as a historical reality which is actually colored by the plurality of human life itself, both plurality in thinking, feeling, residing and in acting. The doctrine (al-Qur'an) of the source of Islam is single, that is, it is sourced and based on the one Allah, but when the doctrine has history in the reality of people's lives, the understanding, interpretation and implementation of that doctrine completely rests on the reality of human life itself, which is one with others are different and varied, both in their level of thought, the level of socio-economic and political life as well as the natural environment around them, so that the application of Islam on the coast (fishing communities) is different from Islam in the interior (mountain communities), and its application is different in society. -Agrarian Islam with an industrial society.

1.2. Portrait of aspirations for harmony between religious communities in the framework of village budget planning and implementation.

The village is a miniature state that is recognized as a subject in national development. Before the village law was passed, the position of the village was only the object and location of development activities carried out by the local government or district government so that the aspirations of the village community could not be articulated directly in the form of a budget. The author's experience as a local researcher in the 2006-2008 PBET budgeting literacy program shows that the aspirations that come from the village will usually disappear in the wilderness of district government budget priorities and the tug of war between stakeholder interests at the district level.¹⁰ With the issuance of Village Law No. 6 of 2014, the aspirations for village community development

¹⁰ PBET (Partisipatory Budgeting Expenditure is a budgeting literacy program carried out by 14 municipalities in Indonesia to encourage budget transparency, strengthen citizen participation in development and voice the ProPoor Budgeting budget supported by NDI and IRE Yogyakarta in Kebumen - Bantul in 2006-2008.

have its own portion and have a strong legal position as the subject of users of the State budget.

According to the Minister of Finance Regulation Number 49 of 2016 concerning the management, distribution, use, monitoring and evaluation of Village Funds, Village Funds are funds sourced from the State Revenue and Expenditure Budget intended for villages that are transferred through the district / city Regional Revenue and Expenditure Budget and used to finance governance, development implementation, community development, and community empowerment

The issuance of Law (UU) No. 6 of 2014 concerning Villages (Village Law) provides hope for the improvement of the lives of villagers. Philosophically, the availability of Village Funds (DD) sourced from the state revenue and expenditure budget (APBN) shows the existence of state recognition of villages. However, at the same time high hopes for DD were accompanied by doubts about its benefits for and its management by the villagers.

The Village Law provides hope for the improvement of the lives of villagers. Increasing the authority and budget given to villages is a new strategy in village development. In the past, villages were only the locus (location) for the implementation of national and regional programs, but now they are the subject of development with the Village Fund (DD). The availability of DD sourced from the state revenue and expenditure budget (APBN) allows villages to plan the use of funds and carry out development independently to meet the needs and improve the welfare of their citizens.

Increasing the amount of village funds in the last three consecutive years. DD transferred to the village increased from IDR 20.7 trillion in 2015 to IDR 46.9 trillion in 2016 and IDR 60 trillion in 2017 (Ministry of Finance, 2017). In 2015, each village received an average DD of Rp. 280 million. Furthermore, in 2016 the basic allocation for each village reached IDR565,640 million and in 2017 it reached IDR720,442 million. This large public fund is very important to be studied in order to find out its benefits for increasing welfare, improving the quality of life, fostering harmony between religious communities and poverty alleviation of village communities as stated in the Village Law Article 78.

In the village context, Article 79 of the Village Law mandates villages to prepare medium-term planning, namely the village medium-term development plan (RPJM Desa), and annual planning, namely the village government work plan

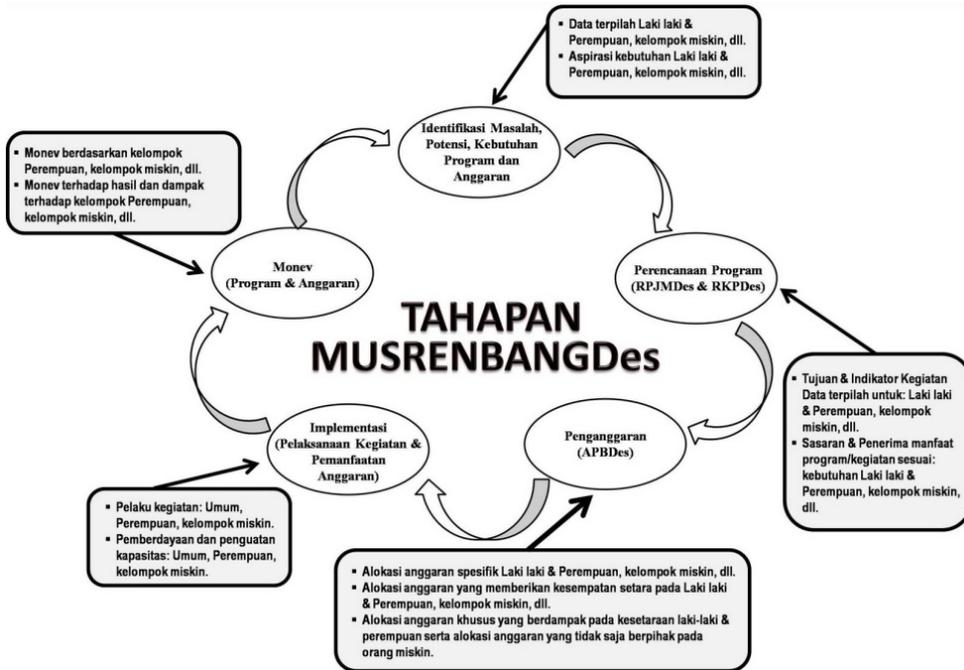
(RKP Desa), in accordance with their authority and refers to district development planning. /city. In the Regulation of the Minister of Home Affairs (Permendagri) No. 114 of 2014, village planning is defined as the stages of activities organized by the village government by involving the Village Consultative Body (BPD) and community elements in a participatory manner in order to utilize and allocate village resources in order to achieve village development goals.

Within a governance framework, the planning process is a measure of participation, transparency and accountability. In particular, the participation of the village community must be in the village planning process, both in the preparation of the Village RPJM and the Village RKP (Article 80 of the Village Law). Therefore, this study specifically concerns religious aspirations in the planning process. Article 54 of the Village Law states that a village meeting (musdes) is a deliberation forum that is participated by BPD, village government, and elements of the village community to agree on strategic matters in the implementation of village governance. Article 54 also stipulates that the elements of society that must be present in musdes, including village development planning deliberations, are traditional leaders, religious leaders, community leaders, educational leaders, representatives of farmer groups, fishermen groups, craftsmen groups, women's groups and poor groups.

Deliberation at the village level: whether it is in the form of a Hamlet and Village Deliberation Meeting or in short, the Musrenbangdes is theoretically incorporated into the practice of deliberative democracy. This is conveyed by Giddens (1991; 1994) who also places dialogue and debate as the most important elements of modern democracy. First, deliberation, including at the family level, gives high respect to the autonomy and independence of each individual. Second, deliberation also allows the realization of what he calls active trust, which is a kind of involvement based on continuous reflection of thought between the average person and experts or systems that represent certain skills.

In Village Development, it is necessary to have a tiered deliberation arena, starting from the smallest territory in the form of a hamlet development meeting which is briefly a Musdus. From the musdus, the aspirations are then brought to the development deliberations at the village level which are called the Village development deliberations or known as the MusrebangDes.

Figure
Village Musrenbang Stages Cycle



Author saw in the MusrenbangDes in Klinting village, Somagede District in 2019 that two streams of aspiration were encountered in this activity. Namely, the Aspiration Flow which is Top Down and the Aspiration Flow which is Bottom up.

In the Village Development musyarawah in the form of priority for the use of village funds that have been regulated in a Ministry of Village regulation. For example, in 2018, the Village Minister issued a Village Ministerial Regulation No. 16 of 2018. In this regulation, there are several budget priorities that have the potential to relate to interfaith dialogue or fostering religious harmony. Implicitly, religious aspirations are building religious learning parks, activities to prevent socio-religious conflicts. The top down aspirations provided by the Regulation are mostly in the flow of Village Infrastructure development, Village BUM, Village Empowerment.

Bottom Up's aspiration is an aspiration that comes from voices that come from within the community. The bottom up aspirations are the main door to voice the aspirations for dialogue between faiths, for example in the village of

Klinting the village budget for this is called building harmony. Meanwhile, in other villages in the somagede sub-district, this aspiration uses straightforward language, namely religious harmony into the use of village funds. In this study, the author only obtained data on village planning and budget documents in 2018. The aspirations of fostering religious harmony in Somagede sub-district can be summarized in presenting the following data:

No Village Description of Budget Information Source of Funds

No	Village	Description	Budget	Information
1	Klinting	Community Development	Rp 11,586,000	Village Fund Allocation (ADD)
2	Somagede	Community Development	Rp 38,318,500	BHP and ADD
3	Kemawi	Fostering Religious Harmony	Rp 9,600,000	Village Original Income (PAD)
4	Plasa Kulon	Fostering Religious Harmony	Rp 7,747,000	Village Original Income (PAD)
5	Kanding	Community Development	Rp 27,191,100	ADD,BHP,PAD
6	Somakaton	Fostering Religious Harmony	Rp 4,525,000	Village Original Income (PAD)
7	Plana	Community Development	Rp 35,137,600	Village Original Income (PAD), BHP,PAD

Source: Data processed by researchers comes from the 2018 Village Budget Planning and Implementation Documents.

In the village budget document for the somagede sub-district, portraits of the implementation of aspirations that are officially included in the budget document are of two types, namely the express and the implied ones. In the budget stated in the policy document for the Village Fund, Somagede sub-district. In the implied budget, interfaith dialogue activities for religious harmony are included in the budget cluster with the theme of fostering religious harmony.

In the explicit budget, religious harmony activities are explicitly included in the item description of village budget planning and implementation activities, which each village has a varying magnitude.

Accumulatively in the somagede sub-district budget, the activities of fostering religious harmony are included in the budget ceiling item so that the aspirations for interfaith dialogue are directly included in the budget for fostering religious harmony which has aspects of aspirational accommodation into public policy frames in managing the diversity of citizens.

The total budget in Somagede sub-district is for religious harmony.

No	District	Explanation	Budgetting	Source
1	Somagede	Fostering Religious Harmony	Rp 38,454.000	PAD

5. Conclusion

The policy of managing the diversity of citizens is an obligatory necessity in managing a multicultural and plural country like Indonesia. Religious harmony is a must to maintain in order to continue to foster a sense of unity among Indonesian citizens. The village fund policy has become the gateway for the delivery of Indonesia's development model from the periphery. The Village Law Law places villages as subjects in making their own budget policies. The sovereignty and autonomy of authority in managing village fund policies have provided space for the aspirations of citizens in the village, including aspirations for dialogue between religious communities. Although the priority of budget allocation for infrastructure development, economic empowerment, appropriate technology and making Village-Owned Enterprises (BUMDes) become the main stream in village fund aspirations, the aspiration to manage the diversity of citizens of different religions in the form of fostering religious harmony is something that is not less important to stay aspirated.

The mechanism for the Dusun development Deliberation is to convey aspirations and formulate village fund policies including budgets for fostering religious harmony. Deliberative democracy is practiced in the musrenbangdes room to frame the aspirations of citizens regarding development regardless of different ethnic and religious feelings, all citizens have equal access.

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