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RELIGION AND RELIGIOUS EDUCATION IN POSTMODERN ERA



**INSTITUT AGAMA HINDU NEGERI TAMPUNG PENYANG
PALANGKARAYA**

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“Religion and Religious Education In Postmodern Era”**

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2018**

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“Religion and Religious Education In Postmodern Era”

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PREFACE

Om Swastyastu

Tabe Salamata Lingu Nalatai Salam Sujud Karendem Malempang

We are very pleased to introduce the proceedings of the International Seminar on Religion and Religious Education in Postmodern Era (ISRREPE) organized by Institut Agama Hindu Negeri Tampung Penyang (IAHN-TP) Palangka Raya on 5th November 2018 at Aquarius Boutique Hotel Palangka Raya, Central Kalimantan, Indonesia. The general purpose of the International Seminar is to achieve the views of religions and religious education in the postmodern era. Besides, the specific objective is to understand the views of Islam, Christian, Hindu, and Buddhism in the postmodern era; to know religious life in the global context, and to know the contemporary issues and issues related to the global context. Therefore, some selected papers that have gone through a rigorous selection process published in this proceeding.

The International Seminar committee congratulates participants whose papers are finally published in this proceedings. We would like to say thanks to Mrs. Claudia Hoffmann, Ph.D (University of Basel, Switzerland, as the keynote speaker; Mr. Faried Saenong, Ph.D. (Victoria University of Wellington, New Zealand) and Mr. I Ketut Donder, Ph.D, as the invited speakers of the seminar. Then, sincere thanks are also extended to call of paper speakers, Mr. Suryanto, Mr. Lery Prasetyo, Mr. I Gede Purwa, Mr. Ibnu Elmi Achmat Slamet Pelu, Mr. I Nyoman Sudiana, Mr. Jefry Tarantang, Mrs. Ni Nyoman Rahmawati, Mr. I Putu Widyanto, Mrs. Kadek Hemamalini, Mrs. Gek Diah Desi Sentana, Mr. I Wayan Suyanta and Mr. I Ketut Wisarja. Finally, the committee would like to thank participants, the publisher, and the Rector of Institut Agama Hindu Negeri Tampung Penyang (IAHN-TP) Palangka Raya that financed the publication of this proceeding through the Budget Implementation Registration Form (DIPA) IAHN-TP Palangka Raya.

Om Santih Santih Santih Om

Sahey.

Sincerely yours,

Editors

ISRREPE 2018

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Local Wisdom as The Basis For Morality Education in Maintaining The Harmony of Religious Plurality at Tewang Tampang Village

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<p>ARTICLE HISTORY</p> <p>Accepted : October 17th, 2018 Revised : October 31st, 2018 Published : November 5th, 2018</p>	<p>ABSTRACT</p>
<p>KEYWORDS</p> <p>Local Wisdom, Morality, Religious Plurality,</p>	<p>Indonesia as archipelago state with various different customs and cultures and plurality in religion is very susceptible to conflict which leads to disintegration among society. Therefore it requires an effort to link existing diversities through morality education based on local wisdom values as the result of research conducted at TewangTampang Village in Regency of Katingan, in which its people always lives in Concord and harmony despite the difference in religion. This concord and harmony are reflected in their togetherness in social interaction such as in practising ritual tradition, a celebration of religious holidays, and other activities. Therefore the aim of this writing is to describe the form of concord and harmony of life diversity by people at TewangTampang Village who lives in religious plurality, to analyze the form of local wisdom which becomes the basis of social interaction in everyday life, and its implication to the attitude of diversity by people at TewangTampang Village. Data in this writing is acquired through interview result and literature study from previous research's results. The result of the research shows that the Concord and harmony at TewangTampang Village occur in the form of diversity social interaction such as in the practising of family ritual (family tradition), a celebration of religious holidays, and other religious activities. This harmony is happening due to the philosophy of humabetang as Dayak's local wisdom which is still followed up to present such as the values of equality of fellow human beings, brotherhood, kinship, the value of belombahadat and hapakatbasara (dialogue for consensus). These values become the basis for</p>

	social interaction along with the teaching of religious morality so it has implication towards the communicative attitude of diversity and put forward dialogue in resolving the existing problems.
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INTRODUCTION

Government's policy towards six official religions recognized in Indonesia, as listed in the policy set through the Stipulation by President of the Republic of Indonesia Number. 1/PNPS year 1965 regarding the Prevention of Abuse and/or Desecration of Religion, which in its explanation was stated that official religions recognized in Indonesia were Islam, Christian, Catholic, Hindu, Buddha and Confucius, had implication toward the occurrence of religious plurality in Indonesia. Religious plurality is not only happened among society but also within the family.

Religious plurality among society is susceptible to trigger the conflict, such as religious conflict occurred in Ambon in 1998 and religious conflict in Poso in 2000, and many others. The conflict between religions happened due to differences in viewing and understanding the existing reality of life. This is left unchecked will ruin national life order which is not only plural in terms of religion, but also plural in terms of ethnicity, language, culture, and others. Therefore it requires an effort to embed morality values which is not only based on religious teaching but also based on local wisdom values.

Morality education based on local wisdom values is very important to be implanted into young generation as nation's next generation, given that young generation nowadays is very susceptible to be influenced by new culture as part of global culture. This is left unchecked slowly and surely will shift the nation's noble values that all this time becomes strong foundation which unites the whole Indonesian people. The weakening of nation's morality especially young generation will be an entrance door for radicalism which able to disunite the nation's unity. Therefore to maintain and curb the widespread of radicalism influenced among people, it is very important to fortify young generation with morality education based on local wisdom in addition to religious morality education just as the result of research conducted at TewangTampang Village.

There are three religions which currently widespread at TewangTampang Village, namely Hindu Kaharingan, Islam and Christian. The despite the ideology of

religion that they embrace is different, but they always live in Concord and harmony in their everyday life. This is apparent in their togetherness in practising family ritual (family tradition), a celebration of religious holidays, and other activities. For that reason, it is important to study further so it is known about the form of concord and harmony occurred in religious plurality community at TewangTampang Village, studying various local wisdom that becomes the basis of social interaction being practised, and its implication toward the attitude of diversity in the community at TewangTampang Village who are always looking in Concord and harmony even though living in religious diversity.

DISCUSSION

The depiction of Harmony in the Life of Religious Plurality Family at TewangTampang Village

Administratively, Tewang Tampang Village is included as part of TasikPayawan District, Regency of Katingan, Central Borneo. TewangTampang Village consists of two Hamlets (RW) and seven Neighborhoods (RT). The population of TewangTampang Village according to Profile of TewangTampang Village in the year 2016 was 891 individuals. From 891 individuals divided into three different adherents of religions among others were adherents of Islam numbering 415 individuals or about 46.56% and positioned at the first rank as the biggest. Next were adherents of Hindu Kaharingan at 330 individuals or about 37.04% as the second biggest. Meanwhile, the third position was Christian Protestant with adherents of 146 individuals or about 16.39%. From the composition of adherents above showing that diversity in the community of TewangTampang Village was very plural and very likely for the competition which led to conflict. But different thing exactly displayed in their diversity lives whom always lived in Concord and harmony although nearly 90% of families at TewangTampang Village lived in religious plurality.

Concord and harmony in diversity life of religious plurality community at TewangTampang Village are due to the presence of highly tolerance attitude. Tolerance attitude according to Ali (1989:83) was a tolerant attitude to respect and let different adherents of a religion to practice their worship according to the teaching and provision of their respective religion. Tolerance attitude for diversity in the community at TewangTampang Village is very obviously displayed from social interaction being

practised in everyday life, such as in celebration of religious holidays, one of which is displayed in the celebration of Christmas practised by Christian followers who also attended by their brothers and sisters whose religions are Islam and Hindu Kaharingan as displayed in picture 1.

Family togetherness at TewangTampang Village in celebration of Christmas as displayed in figure 1 above, according to Yanti, one of the residents at TewangTampang Village is a reflection from the sense of brotherhood which they have despite the difference in religion. Therefore they always present to help prepare religious celebration and ritual practised by their brothers and sisters. Meanwhile, Yena, one of the residents embracing Islam said that their presence on Christmas besides for hospitality also to show a sense of brotherhood to their brothers and sisters although embracing a different religion.

Figure 1. Togetherness on Christmas day at TewangTampang Village.



Documentation by Rahmawati, 2017.

Religion diversity according to the community at TewangTampang Village is not the reason for the break of kinship which has been bound by blood ties. Religion for them is merely a tool to achieve the same objective for the goodness of the world and the afterworld, whereas blood ties bind them in the world and the afterworld ultimately. Therefore community at TewangTampang Village is highly maintaining blood ties among them. According to Riwut (2003:208), the heightened sense of blood ties among Dayak tribes was highly reflected in their attitudes in practising wedding ceremony. To avoid something unexpected then it is very important for them to find out family tree (here). Concord and harmony of the Dayak community at TewangTampang Village

beside reflected in religious holidays, also can be seen on the practice of family ritual as displayed in the picture below:

The community at TewangTampang Village despite diversity in religion but maintains and respects various ancestor traditions which have been inherited by generations. This can be seen from their presence and togetherness when practising family tradition ritual as displayed in figure 2 above. This togetherness cannot be separated from the effort of dialogue that they perform as the form of *hapakatbasarah* (dialogue for consensus) which they carry out in bridging the existing differences. According to Jamaluddin (2015:116), dialogue among the adherents of religion occurred for the purpose of mutual understanding and mutual learning new knowledge regarding the religion of their dialogue partners so that rationalization of religious understanding occurred among dialogue participants. With rationalization of understanding by ritual participants at TewangTampang Village, they can accept and respect the diversities that they have because the differences of religious ideology can see what is allowed and what is not allowed to be done.

Figure 2. Community togetherness at Tewang Tampang Village
in practising family ritual.



Documentation by Rahmawati, 2017.

HumaBetang as the basis of morality teaching at TewangTampang Village.

Huma Betang as one of Dayak's traditional building and cultural forms in Kalimantan has various local wisdom values which until now still guided and to be made a morality foothold in social interaction of Dayak community in maintaining

concord and harmony of religious plurality life, especially at Tewang Tampang Village. Philosophy of Huma Betang is a togetherness value of Dayak tribe who in the past lived in one longhouse with existing various diversity. KMA. M. Top, a humanist who often conducted studies and explored the culture of Dayak Ngaju community, in his conclusion regarding HumaBetang said that the culture of being (longhouse culture) was a value system of social life norms based on kinship, togetherness, equality in an open society that embraced Bhinneka Tunggal Ika, which was a sub-culture of Pancasila.

According to Abubakar (2016:15), Huma Betang was a culture that sociological historically had local wisdom value which able to bind the sense of unity among Dayak tribe in general. These local wisdom values among others are:

1. Equality of Human Being Value

Equality of human being value explicitly is revealed in the cultural core and philosophy of huma betang such as “standing at equal height, sitting at equal low” and “where the foot is stepped on, there the sky is upheld”. This philosophy contains a highly humanist value for mutual respect in practising social interaction in the midst of existing religion and cultural tradition diversity. The attitude like this is required nowadays to mutually maintain and respect the diversity of cultural tradition and religion embraced by each group and individual amid globalization trend which is widespread so it can avoid from disunity as children of the nation.

2. Brotherhood Value

No class differentiation in the life of the Dayak community shows the presence of human dignity equality value in social interaction. Normatively this value is indeed strengthening the brotherhood binding among diversified residents of humabetang. It is reflected from the togetherness attitude owned by the residents of humabetang in developing and maintaining, performed together, so togetherness value is grown which is egalitarian, communal, solidarity, helping each other.

3. Belom Bahadat value

Belom bahadat is behaviour which highly upholds the honesty, equality, togetherness and toleration as well as adhering to the law.

4. Harakat Basara value (dialogue for consensus)

Harakat Basara value (dialogue for consensus) in social interaction life of the Dayak community at Twang Tampang Village is very apparent in their effort to resolve

various problems being encountered such as in practising of family ritual (family tradition). Generally, although the majority of people at TewangTampang Village has already converted to Islam and Christian in their daily lives is still practising various family tradition inherited by generations, such as ritual of parasihpambak / parasihkubur (a ritual to respect the spirit of someone who has already died).

In practice, according to Yena, one of the residents at TewangTampang Village who has converted to Islam, the ritual is always performed through dialogue with their brothers and sisters who embrace Hindu Kaharingan and Christian with purpose that there will be no misunderstanding in practice due to the difference of perspective toward materials and procedures that will be used.

Communicative attitude as Implication of Diversity Local Wisdom of Community at TewangTampang Village

Dayak's local wisdom value based on philosophy value of humabetang as the community opens in accepting the existing diversity, nowadays it grows communicative diversity attitude among the Dayak community. This attitude especially displayed at the time of practising family ritual, a celebration of religious holidays, disaster occurred and so on. Communicative attitude inter religions appears when each religious adherent establishes contact or interaction which able to minimize misunderstanding, that is an attempt to reduce stereotype behaviour, prejudice, and misunderstanding among them. The nature of Communicative diversity according to Abdul Munir (1995:3) was the nature of diversity which not contradicting between humanity extremities in the form of historical culture with absolute Divine value since both can be drawn into a relationship which is communicative and dialogic from such diversity attitude, confrontation between welfare dynamics and religious normativity can be avoided. In line with that, Menoh (2015:23) stated that in public space there occurred the process of mutual learning between secular individuals and religious individuals, and among people from different religions. This condition was called by Habermas as a post-secular society.

Religious teaching has a big influence in uniting perception of public life, about all life expectations as one of social life directions which its patterning process is more systematic and ingrained. In the patterning of religious, social behaviour to enter human's conscience, so primary mind seeking the meaning of life is imperfect if the essence of religious teaching not to be made the most important reference

epistemologically or axiological. In the context of religious plurality, the acceptance of the common vision, it means to reconnect the many, in this case the exoteric reality of religions, into its origin The One (God), which has been given various names by the adherents of various religions in line with the development of social and spiritual culture and awareness of people. So empirical impression regarding the existence of plural religions is not finished as a just factual phenomenon but later continued that there is a real flow which becomes the same binding from those religions, which in symbolic language is called the religion itself (Jamaludin, 2003:45).

Communicative diversity attitude in the families of DayakKatingan at TewangTampang Village is reflected from their willingness to perform various communications related to the issue of diversity within the family, willingness to attend various religious activities held by a family member whose religion is different, and willingness in helping other people who suffer despite the difference in religion. It can be done due to the agreement that they took by dialogue so not deviating from religious teaching that they embraced. The means of dialogue in bridging the existing differences among the community in the view of Habermas is called the communicative action, namely symbolic interaction set by consensus norms which bind both parties and ensuring vision and expectation of both, respectively. The success of any communication is not determined by its action, but rather it is determined by the achievement of mutual understanding (Hardiman, 2009b:96).

CONCLUSION

From the outline above can be concluded as follows: first, the form of concord and harmony in Dayak's families at TewangTampang Village is reflected in the form of diversity social interaction such as in practising of family ritual (family tradition), a celebration of religious holidays, and other religious activities. Second, philosophy value of humabetang as Dayak's local wisdom which still being followed until now and becomes the basis of social interaction of Dayak community at TewangTampang Village is equality of human being value, kinship, belom bahadat and hapakat basara (dialogue for consensus). Third, Dayak's basic values of social interaction originated from the philosophy of humabetang has implication towards communicative diversity attitude and puts forward dialogue in resolving the existing problems.

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