HINDU SPIRITUAL GROUPS IN INDONESIA AND THEIR ACTIVE ROLES IN MAINTAINING HARMONY

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ABSTRACT

Hinduism in Indonesia has been embraced in various ways. In addition to individual adoption, the conversion to Hinduism has also be performed through religious groups, which later develop by adjusting the local customs. The distinction between one adherent to another is essentially unified by the same theology. Panca Sraddha is one of the binders of Buddhis' belief to Brahman, Atman, Karmaphala, Punarbhawa or Samsara, and Moksa. By utilizing this similarity, people who belong to Hinduism in Indonesia can live in harmony with other fellow Hindus as well as other religious communities, including Indonesian "indigenous religion" followers. Taking the fact into account; however, there are some Sampradaya or spiritual groups which aim to study the religion deeply by making the Vedic scriptures as the only source of the teachings which might lead them into certain challenging situations in terms of living in harmonious life. The problematic situations were addressed through this qualitative research, which employed interviews, observations, as well as document analysis as source of data. This study concludes that the three religious spiritual groups in Hinduism described in this article are now well-welcomed as an integral part of Indonesian Hindus and members of community in general, although they initially have been rejected at the beginning of their development. In keeping harmony among religious believers, these three spiritual groups, Hare Krishna, Sai Baba, and Brahma Kumaris are actively managing pleasant relations with the Indonesian government, Hindu councils, traditional Hindus, and other religious communities. They have performed strategies of dialogue, cooperation, and social service through humanitarian activities based on love and universal values.

Keywords: *Hindu Religious Group, Spiritual Group, Sampradaya, Harmony*

INTRODUCTION

Based on historical data compiled by one of the most famous Indonesian historians, Soekmono, Hinduism arrived in Indonesia since the third century or around 400 AD. The most valid evidence to support this argumentwas found in the seven inscriptions in the form of *yupa,* a relic of the Kutai kingdom in East Kalimantan, in the form of a large stone bearing the *Pallawa* letter (Soekmono, 1973: 35). The contents of the *yupa* were so remarkable in explaining the Hindus journey from India to Indonesia, establishing the first kingdom in the archipelago and subsequently developed in Java (Soekmono, 1973: 36-61).

The golden peak of Hinduism development in Indonesia was when the Majapahit Empire in East Java overtook almost the whole Indonesia land between 1293-1309 (Soekmono, 1973: 68). The entry of Buddhism into Indonesia further strengthened the foreign elements, especially the Indian influence in Indonesia. Buddhism developed and lived harmony with Hinduism when Sanjaya and Sailendra came to power in Central Java in the mid of the Ninth Century (Soekmono,

1973: 42-46). Siva-Buddhist terminology was born from the close relationship between those two religions at that time. The most impressive artifacts ever found in Indonesia, Prambanan (Hinduism) and Borobudur (Buddhism) also stood as those two religions grew and developed in Indonesia.

After Majapahit collapsed in around 1429 to 1522, many of the small kingdoms under its rules lost their way. Civil war and long conflict led Majapahit to destruction. In that critical period, some Islamic kingdoms assembled themselves to conquer Majapahit. The people of Majapahit who were mostly Hindus then retreated to a safe area, one of the most famous areas was the Tengger mountains. The other Hindus went to Bali, developed and survived as they are today (Soekmono, 1973: 79). One can, to some extent, observe the trace as some Indonesian residents who are no longer Hindus in their formal registration, still practice the traditions with obvious Hindu influence.

The Hindu heritage of Indonesia could be traced back from historical relics, especially the ones which come from the time when the Hindu kingdom was in power. The legacy of history could be seen from various forms and on the system of values and systems of ideas. Re-reading the thoughts of Indonesian anthropologist, Koentjaraningrat (2005), on culture, one could realize that the whole work of human is one of the forms of culture. The historian, Soekmono (1973: 9), also distinguished the culture in two forms, namely the material and spiritual aspects. Referring to the opinion of the two experts, the Hindu heritage in Indonesia was simply enormous. For example, in terms of spiritually, the period of Hindu development was passed mostly by the system of belief to God through His personification as Brahma, Visnu, and Siva. The worship of all three has been ongoing to this day through the concept of *Tri Murti*. However, in particular, Siva received enormous attention, so that at that time, Siwaism became the dominant understanding more than Vaisnava, which placed Visnu as the worship orientation. Other

understandings that also developed at that time were *Cakta* and *Tantra* (Soekmono, 1973: 28-34). Indeed, there are also many forms of culture from material aspects. However, summarizing all of those historic objects was quite laborious because in addition to the fact that it was not well-compiled, there was the possibility of damages either due to time-consuming processes, changes in place or human omission, as well as their vast distribution.

When Hinduism faded from Java, it was then experienced its golden period in Bali. Although the Balinese civilization was said to establish Hinduism through the existence of the indigenous people called *Bali Aga* or *Bali Mula* before the entry of Hinduism from Java, which was even considered to have embraced Hinduism with diversified variations (Utama, 2015: 2). Moreover, the development of Hinduism was actually the result of intercultural interactions between Bali and Java (Munandar, 2005: 125). The culmination of the dialectical influence between Bali and Java resulted in the uniqueness as one could witness in Bali today.

The culmination on the above historical data was when various belief systems or stream or *Sampradaya* was brought from India and then acculturated with local civilization of Indonesia. Some of them had grown into separate entities or were inextricably combined with local culture, especially when Buddhism was introduced in Indonesia. The remains of that history are still alive today. It could be said that Hinduism in Indonesia was the great Hindu of Saiva Siddhanta and Vaisnava. In the subsequent Hindu developments, especially from the early 19th Century (see Tim Penyusun, 1986; Agung, 1989) until today, Hinduism has been undergoing various dynamics which historically began from the preliminary days of colonial rule, the independence of Indonesia, post-independence, to the reform era in the early 2000s. In the history of its development, Hinduism also exposed with other several of *sampradaya*, especially those which came directly from India. The existence of *sampradaya* in Indonesia has been started

since the 1960s. It has been suggested that *Sampradaya* was brought by the missionaries and tourists as well, because it was specifically studied by students of Hindus in India.

Sampradaya development in Indonesia did not always continue effortlessly. In Fact, some of them had been rejected and considered heretical. In the 2000s, however, along with the political reforms in Indonesia that gave rise to freedom in many ways including the Hindu's thirst who keen to learn the essence of his religious teachings, the *Sampradaya* then began to grow rapidly. Many *ashrams* or centers of study have stood as well as number of study groups have sprung up to specifically examine the Hindu philosophy. The existence of those kinds of *Sampradaya* had a significant impact on religious life in general, because their followers did not only come from Hindus, but also came from other religions. Eventually, the followers of *Sampradaya* must also actively engage in religious life through philosophical teachings and humanitarian values.

Sampradaya existence and activity could also be explained based on their history of survival which was considered different from the Hindus. In general, it generated many conflicts. Differences or unbalanced conditions were considered as one of the triggers of conflict. The distinctions that frequently trigger the conflict involve the sort of rituals, attire throughout worship, songs of an idol, the knowledge of religious teachings that regularly depart from one particular scripture rather than another, periodic habits in the community, as well as the diet among the vegetarians which considered unusual by traditional Hindu groups.

Referring to Talcott Parson 'structural analysis' approach (in Wahab, 2015), the circumstances encountered by Hindu society are further due to some components that do not work as they should, as well as unmanageable diversity among the above spiritual groups and traditional Hindu groups. Recognizing this situation, Parsons presented four important functions in the social system. First, the arrangement of a system must

cope with a series of external situation. The system must accommodate the environment and adjust it to its demands. Second, the accomplishment of the goal of a system must specify and achieve its ultimate goal. Third, the mixture of a system must regulate the interconnection of the parts into its components. The system must also control the interconnection of the other three functions. Fourth, the conservation of the pattern that a system must equip, maintain, and improve, both in terms of individual motivation as well as cultural patterns that create and sustain motivation (see also Ritzer, 2004: 121-122).

There is a thought that if there are distinct groups or different social classes in a society would then possibly increase conflict. This can be seen in the case of the *sampradaya* which is totally in line with the viewpoints of Ralf Dahrendorf (1989). Nevertheless, Dahrendorf also declared openly that there was consensus. So, he stated that the society perpetually has a double face: conflict and consensus (see also Wahab, 2014). These two dimensions were proposed by Lewis Coser (in Wahab, 2015) by extending the concept of social conflict. According to Coser, the conflict plays a role in the dynamics of society, and consequently, gives a positive influence on the solidity of a group. Coser's three arguments are, first; the conflict state will increase the internal cohesion of the related groups. Second, it will able to form new associations and coalitions. Third, the conflict will rouse the balance of forces among groups involved.

Based on the foregoing summary, one of the central problems in this research is how the *Sampradaya* was able to perform an active role in keeping harmony, not only internally with the Hindus but also externally with other religious people. It needs to be noted that beforehand Hinduism in Indonesia was regarded as heresy and its existence was banned by the government. Another challenge is in carrying out their spiritual activities. They are also followed by other religious people, so they are likewise often accused of converting. They run many strategies and activities, so they could eventually

be accepted. Among many are through social and humanitarian activities. *Sampradaya* was very strong with the teachings of the philosophy of life and had run its theology universally so it was not surprising that its members could also consist of believers from other religions such as Islam, Catholicism, Protestantism, and Buddhism. Such strategies could be seen as a new way to build harmony, as Wahab (2015) stated that another approach (other than the sociological approach) that could be used to build harmony of religious communities is a theological approach.

Research method

This research on *Sampradaya* aims to reveal its survival and how the Hindus who perform it could establish good connections with others. It was not easy to get answers of these two goals. Partly it because *Sampradaya* is linked with the stigma of a 'different' group. Furthermore, because *Sampradaya* has already mingled and blend with other Hindus which then makes it occasionally challenging to distinguish the *Sampradaya* related activities with others. However, along with the rising acceptance of *Sampradaya* by the community, one now could locate various *Sampradaya* groups in the form of organizations in many locations in Indonesia such as in Lampung, Jakarta, and Surabaya.

To be able to obtain data for this study as much as possible, this research was conducted by the qualitative approach in which the researcher used a documentary research. Analysis of documents were done in depth in order to reveal the *Sampradaya* teachings, characters, and daily activities both among the *Sampradaya* followers as well as their relationships with the surrounding community. Document analysis as the source of data became unavoidable to strengthen the primary data in this research. However, this *Sampradaya* generally has its own publishing materials as a medium of communication both internally and externally.

Some of the data in this study was extracted from research which was conducted by the Center for Research and Development of Religious Life

in 2016, which explicitly examines the existence of Hindu religious groups in Indonesia, both spiritual and traditional groups, in seven areas where the author was fully engaged as a resource person who outlined the research, and presented a preface when the research result was matured into a book. This article proposed to be the result of the development of one part of the research, the Hindu spiritual group in the three research areas by providing new perspectives both in terms of concept and analysis.

The Concept of Hindu Spiritual Groups

The term 'group' has been widely couched by social scientists. In sociology, there are some descriptions of the group, for example, the body of man physically. A group of people who are waiting, or a number of people possessing certain points, or a number of persons having an organized interactional pattern recurring or any gathering of people shared awareness, membership, and interaction (Paul B. Horton & Chester L. Hunt, 1993: 214-215). According to Homans (in Robert Lawang, 1990), a group is a number of individuals interact with each other in a particular period of time that the number is not too much so that everyone can communicate with all members undeviatingly. Merton (1968) also affirms that a group is a crowd of people who associate with each other in accordance with settled patterns. While collectivists are people who have a sense of solidarity because they have shared values and who possess a sense of moral duty to run the expectations of the role.

The sociologist's idea can be inferred that a group means a number of people with a mutual goal that interacts with each other to accomplish common goals, to know each other, and to see them as the element of the group. This group encompasses family, discussion groups, problem-solving groups, or an ongoing commitment to obtain a decision.

In line with the above outcomes, in this article, the term group is only utilized to refer to a group of people or communities that carry out the activities of the organization they engage in.

The terms of Hindu spirituality, a group means people who run religious activities, religiosity, and spiritual. For example, *Sai Baba's* spiritual group believes and worships *Sri Satya Sai Baba* as a saint who inspires his followers by practicing the universal affectionate teaching to all living beings.

Spiritual religious groups in Indonesia are frequently referred to as *Sampradaya* or beliefs. Although this term comprises a debate, yet can be accepted by Hindus, particularly to distinguish between the term of the spiritual group with the traditional group. This comes about to control the stability and harmony of Hindus in Indonesia, and because this spiritual group was given a ban so that its presence as distinguished congregation from the Hindus in general. The second distinction between the two groups lies solely in their ritual actions and practices but remains the same in carrying out the essence of their religious teachings. Spiritual groups generally seek more philosophical dimensions based on scriptural texts and are more individual. They perform rituals in the temple, with *agni hotra* or worship of holy fire, and sometimes accompanied by songs called *Bhajans*. Traditional groups carry out their religious teachings communally by practicing traditions that are customarily accepted.

The rejection of *Sampradaya* is actually due to the fact that the textual terms are not recognized, but are used only to generalize the spiritual groups in Indonesia. The term *Sampradaya* has slight difference compared with the term *Sekta* or *Sakta* (see more about this in R. Goris, 1974). In the sociology of religion terminology, a sect is commonly referred as a religious or political group that breaks away from a larger group, normally because of a dispute over doctrinal matters. In the Indian context, the sect refers to an organized tradition. The word sect comes from the Latin, *Sekta* (from *sequi*, following), which implies (1) a step or way of life, (2) a rule of conduct or basic principles, (3) a flow or philosophical doctrine. Moreover, the *Shakta* in Upanishads is a group of minor Upanishads of Hinduism associated with the Shaktism theology of a Goddess (Devi)

as the Supreme Being. *Shaktism* is an influential tradition of Hinduism, wherein the metaphysical reality is thought feminine and the Devi (goddess) is supreme. It involves a variety of Goddesses, all acknowledged aspects of the same supreme of Goddess.

Therefore, for *Sathya Sai Study Group (SSG)* which will be particularly explained later, this paper considers it as not a *Sampradaya*. It is more similar to a spiritual University that all people who come from all religion with their stream of religion can study there. This becomes the special character of *SSG* associating with the *Sampradaya*. The devotees of *SSG* respect all of the manifestation of God, while in *Sampradaya*, they should pray to the only extraordinary manifestation of God. In addition, in Indonesia or Nusantara, especially in Bali, all types of beliefs turn out to be one unity. So, no matter how many religious streams that exist in the archipelago, it will be obtained various similarities. These are fairly the aspects of creating religious harmony if the religious leaders have a deep knowledge regarding this teaching.

LITERATURE REVIEW

This study has built up upon other previous investigations. Therefore, this part of paper will particularly illustrate the overview of the previous studies related to this specific topic. There are a number of studies which need to be noted. First, the study of Hinduism in Sausu District of Parigi Moutong Regency, Central Sulawesi by Choirul Fuad Yusuf and Zaenal Abidin (in Kustini [ed], 2006). The summary of this research is that there are two splinter streams that survive in the area, namely the stream of *Hare Krishna* and *Sai Baba*. Although there are two streams, it does not threaten traditional Hindu teaching system in the area and does not provoke the stability of the society. The pattern of religious life of Hindus in Sausu tends to be similar to the pattern of Hindu people life in Bali. This occurs because almost all Hindus in Sausu have a historical background of Balinese descent. The scope of this study resembles to be to specify only about the pattern

of Hindu life in Sausu. In particular, this study addressed what streams are there in the area, and what do the impacts on the life of Hinduism in Central Sulawesi. The result is comparable to the religious life of Hindus in general who happens to be all transmigrates from Bali.

Secondly, research on the appearance of *Sai Baba's* stream by Mursyid Ali (in Wakhid Sugiyarto and Syaiful Arif [ed], 2013). The study represented that the *Sathya Sai Baba* group in Denpasar is one of the branches of *Sri Sathya Sai* Center in Jakarta, which endeavors to study, perform, and promote the teachings of *Shri Satya Sai Baba,* and carry non-commercial humanitarian activities. The results of this study further emphasize the existence of *Sai Baba, Sai Baba's* universal movements and teachings.

Third, research on the teaching of *Sampradaya are Krishna* in Hindu Religion Context in Dusun Gita Nagari Baru, East Menggala Sub District, Tulang Bawang Regency, Lampung Province by Ahsanul Kalikin (2011). The results of this study reveal that the teaching of *Sampradaya Hare Krishn*a carries the Vedic teachings, and it started to be exhibited with the highest purpose of *"Moksartham Jagadhitaya ca iti Dharma",* meaning that religion *(dharma)* tried to achieve spiritual happiness and well-being of physical life or happiness in the birth and soul. This idea is mentioned in detail in the *Catur Purusartha,* which is the four purposes of human life, namely *Dharma, Artha, Kama,* and *Moksa*. The study shows excessively prevailing discussion on the occurrence of *Hare Krishna Sampradaya* teachings.

Based on the three earlier studies, the position of the research results elaborated in this article, in addition to discussing the existence of *Sampradaya*, further explain in detail the approaches they adopt to preserve harmony. Thus, this article is one of the writer's responses to the issue of harmony, which is now a fundamental element in religious life in Indonesia. The results and analysis in this article are expected to contribute to the understanding of how religious groups, especially in Hinduism, should take part actively in keeping harmony both internally and externally.

Result and discussion

Hinduism and Its Multifariousness in Indonesia

The multifariousness in Hinduism was not only on the superficial aspects, such as ceremonies (ritual), fashion, and other artificial forms. Even in terms of theologically, one Hindu to others could also be varied to some extent. A Hindu could pray to Devi Sarasvati as his preference. Others worship Dewi Sri, Ganesha, Baruna, Visnu, and so on. The distinct faced by Hindus, mainly in Indonesia, could not be departed from the journey to glorify the local religions and cultures that first existed in Indonesia. There was no expansion, no religion for them, because as Rahmat (in Suhanah [ed], 2014) declared that, in fact, the local religion was not a godless religion and must be redefined. If the flow of history brought them very close to Hinduism, then it has torun through mutual agreement. The integration of *Kaharingan* religion embraced by the Dayak people in Central Kalimantan with Hinduism was one of the excellent example (Wahid in Segara [ed], 2017).

The trace of the Hindu history as outlined in the introduction of this paper has confirmed that Hinduism is like the flow of water that reflect the colors of the terrain it undergoes without altering any of its substance. Therefore, it is not surprising that Hinduism expose a different face in every region. Hindu in Lampung would be different from Hindu in Java, as well as Hindu in Bali, Hindu in Lombok, and other Hindus. In the Balinese language, this topic was called the real practice of the concept of *desa* (place), *kala* (time), and *patra* (state). How they accustom, grow, and develop together with other religions and local cultures will invariably readjust to the conception of the *desa-kala-patra.*

One aspect that identified the existence of Hindus in Indonesia was the ritual procedure.

In this ritual, there was numerous *upakara* or *Banten* (ritual means) as well as various forms of religious activity. Diversity in performing rituals was not only communally obvious but also individually. Nevertheless, the ritual or *acara* in Sanskrit was merely the outermost form of the essence of Hindu teachings. A simple analogy that was often used was an egg with three layers. The skin of the layer was *acara*; the egg was ethical or moral; while its egg yolk was the core called *tattwa*. These three elements were conceived as Three Basic Frameworks. To understand Hinduism, it is noteworthy to understand these Three Basic Frameworks because *acara-susila-tattwa* is a holistic, complementary, and inseparable system.

The knowledge of the Three Basic Frameworks must also be increased from the concrete to the abstract, from the *acara* which looks authentic then *susila* (behavior) to *tattwa* which is a philosophical teaching. For this determination, Hinduism accommodates the concept of *Catur Marga* which is the four paths (*marga*) to attain eternal truth and God by adjusting the strength of each of the people to select the *bhakti marga, karma marga, jnana marga*, and *raja marga*. The practice of these four clans does not assign one from each other, but holistic, because if they are done with totality and full of sincerity, each clan will gain its highest purpose.

In accomplishing that highest goal, besides *Catur Marga,* Hinduism further provide a tiered level of living through *Catur Asrama,* namely *brahmacari* (studying), *grahasta* (married life), *vanaprastha* (starting to distance even alienation from worldly matters), and *sannyasin* or *bhiksuka* (the totality of the spiritual path). The goal of each level is to proceed with the direction of life grows more purposeful in reaching the four goals of living called *Catur Purusartha,* which consists of *dharma, artha, kama,* and *moksa.*In this process, the ultimate goal to be felicitous in the world and to be fortunate in the afterlife will come true. This is what is meant as *Moksartham Jagat Hita ya ca iti Dharma*, which is the highest purpose of life for every Hindu.

With its diversity, Hinduism resembles a colorful mosaic or rug. All the anomalies were then bound together into a wholeness through the concept of *Panca Sraddha,* which are five beliefs to *Brahman, Atman, Karma Phala, Punarbhava,* and *Moksha.* The fifth essence of *sraddha* brought collectively Hindus throughout the world as well as distinguished it from other people. First, Hindus considered in the only one God though with different names and faces (*sahasra namam* and *sahasra rupam*). God is personal God as well as impersonal God, immanent as well as transcendent. God is believed to be not only polytheistic and monotheistic but also at the same rhythm, trusting God who pervades everything (pantheism). In the Vedic scriptures, it was stated as *Ekam Sat Viprah Bahuda Vadanti* or God is one but the wise calls it by many names. Mpu Tantular in Kakawin Sutasoma composed it with *Bhinneka Tunggal Ika, Tan Hana Dharma Mangrwa* or different but still one, no other ambiguous truth (please read more on this sraddha theme in Pudja, 1984; Astawa, 2003).

Second, Hindus assume that the *Atma* or living substance present in every living being comes from God. When entering the rough body of a living being, its perfection is influenced by *Tri Guna,* so that, there are variations of one being with others. Some are *tamas, rajas,* or *sattwam.* The distinction of these *gunas* is encouraging respect for one another. *Tat Tvam Asi* (I am You; You are Me) as a philosophy of the Godhead in Upanisad shifts a social ethic and is functioned through *Tri Hita Karana.* For example, three harmonious proportions to create pleasure, both horizontally with fellow human beings and the environment as well as vertically with God (Wiana, 2007). The practice of this concept gives birth to the adagium of *Vasudeva Kutum Bakam,* or we are all brothers and sisters; the world is a shared home inhabited by one big family.

Third, Hindus regard in the law of *karma phala.* Every deed will produce the reward, no matter how inadequate it is, even the deed since in the mind and intentions. The reward of deeds will be affirmed upon acting or after the deed is

done and will be the fruit of rebirth. The birth today is also the fruit of anterior deeds *(karma wasana).* Therefore, Hinduism shows us good *karma (subhakarma)* to enhance the quality of life. Fourthly, Hindus believe in *punarbhava* or *samsara* (reincarnation) as a way to improve ourselves. Born back to the world as a human being is a great opportunity to increase the quality of life that will prepare life later after death. Fifthly, Hindus consider in moksha as the ultimate goal, because it will free human beings from the cycle of birth and death (see more fully of this *panca sraddha* in Pudja, 1982; Musna and Murada, 1994; Kasturi, 1998; Radhakrishnan, 2008; Putra [ed], 2010).

Through the belief of *Panca Sraddha,* the availability of many *Catur Marga* ways and the conception of *Catur Asrama* to attain the goal of life of *Catur Purusharta,* concedes Hindu to have a variety of options which he considers best but without undermining the other. Like the buffet food, Hindus may prefer the foods they think are the most delicious though do not claim the other foods are less delicious. There is no truth claim in Hinduism for as it is stated in Bhagawadgita IV.11 it says: "Whichever path a man takes on me, I present him the grace of merit. Everyone is looking for Me in various ways, O son of Partha (Arjuna)" (see Pudja, nd).

Sampradaya can additionally be harmonious with different religions because the establishment of religious relationships has been performed through the universal spirit of Hinduism, such as love *(prema),* service *(sevaka),* meditation and yoga. This practice also runs in harmony with traditional Hindu groups that put local cultures and traditions as a way of coexisting, such as *ngayah* (mutual coopration), *simakrama* (establish intimacy), or *ngejot* (mutual sharing). Sequentially, the Hindu spiritual group in Indonesia addresses life a field for gaining and exercising the *dharmaning agama* (obligation as a religious person) and *dharmaning negara* (obligation as a citizen). In principle, the universality of Hindu teachings that depart esoterically (spiritual and humanitarian) has been

consolidated very closely with locality (tradition and culture), so that the teachings of *Tat Tvam Asi, Tri Hita Karana, Vasudeva Kutum Bakam,* and *Bhinneka Tunggal Ika* can be blended on a flexible container supported by the wisdom of the *desa-kala-patra.*

Hindu Spiritual Groups and Their Practice in Indonesia

Hinduism does not acknowledge a single belief system, especially with regards tounifying beliefs. The identical evidence can be found in the Hindu spiritual groups in Indonesia because, in the philosophy of the deity, Hinduism does not only realize monotheism, but also far beyond it with pantheism. They do not attend or conduct a single religious rite, do not recognize an absolute path of salvation, and are not accustomed with the central doctrine of a figure. Hinduism is not only rich in the concept of deity but also rich in the concept of philosophical or *darsana* that are identical to the "vision of truth" with each other (see further Sura, et al, 1981; Setia, 1996).

Hindu philosophy has an exceptional character that stands out. That is the depth of its analysis, which reflects that *darsana* has been developed wholeheartedly in the search of truth. If we require to open the complete works of the Vedanta, for instance, we will encounter the statement of the views of the whole schools of philosophy, such as *Carvaka, Bauddha, Jaina, Samkhya, Yoga, Mimamsa, Nyaya,* and *Vaisesika.* These philosophies are discoursed of and considered with full thoroughness without any impression of blame to one another. Similarly, Buddhist or Jaina philosophy also addresses other philosophies (read more Suamba, 2003; Pendit, 2007).

Hindu philosophy is not just speculation or conjecture. In fact, it has a very noble, distinctive, and systematic value based on spiritual and mystical practice. This philosophy is the outcome of a tremendous sense of intuition. *Sad Darsana* or six systems of Hindu philosophy are the genuine means of teaching or the six ways of proof of truth. The practice of Hindu philosophy

then merges into the values of humanity practiced by certain spiritual groups. They study it to query awareness of God and seek the grace of the Gods through mantras and chants. The magnetism of Indian elements and adopting vegetarianism are a common feature.

In many religious traditions and rituals, there is a trait for spiritual groups, that is a spell that was a call. The call or prayer that helps Hindus in order to focus the mind to God through words, sounds, music, and chant of singing. Adherents of the spiritual group customarily perform *japa* as the foremost spiritual practice. Another popular spiritual practice is yoga and *bhajan*. Yoga is one of the Hindu teachings that are valuable to encourage awareness for the sake of peace, health, and spiritual outlook. This is accomplished through a set of exercises and the formation of body position to control the body and mind while *bhajan* is the practice of chanting praise songs to perceive a centralized mind.

Hindu Spiritual Groups and Their Active Roles in Keeping Harmony

1. *Sampradaya* Awareness of Krishna Indonesia *(SAKKHI)* in Lampung Province

a. The History, Sources of Teachings, Characteristics and Holy Day of Religion

In its memoir in India, *SAKKHI* or *Sampradaya Hare Krishna* (the International Society for the Krishna Consciousness *[ISKCON])* mentioned that it was founded in 1966 by Sri Srimad A.C. Bhaktivedanta Swami Prabhupada or known by Srila Prabhupada. This group bears an ancient spiritual tradition rooted in the Vedic scriptures, particularly the Bhagavadgita. The objective of this group is to revive the awareness of Krishna or spiritual love to God that resides in every human soul. Srila Prabhupada visited Indonesia in 1973, and until the 1980s established *ISKCON* in Jakarta and Bali. *SAKKHI* itself was established on January 1st, 2002, and is reported to have more than 30 temples in Indonesia with 4000 more followers who expanded out across

several regions, including Lampung Province (Suhanah and Ubaidillah in Segara [ed], 2017: 22-24).

In carrying out its mission, *SAKKHI* in Lampung embodies three foundations with Ashram Prahlada as its driving force. The results of Suhanah and Ubaidillah (in Segara [ed], 2017: 31-32) study confirmed that this spiritual group has progressed rapidly. The central feature of *SAKKHI* teachings is classified into two important issues, namely theological and ethical aspects. In the theological aspect, Lord Krishna is in a supreme state even beyond the position of God held by traditional Hindus in Indonesia. *Dewa Tri Murti* is the God-ordered by Lord Krishna to arrange the universe in accordance with their respective duties and positions. The followers of *SAKKHI* have the faith of living restoring everyone's confidence to Lord Krishna as the highest entity. *SAKKHI* teaches God in three convictions. First, *Bhagavan* is God who has the form of Krishna. This *Bhagavan* in *SAKKHI* theology occupies the highest position. Secondly, *Paramatma* is the aspect of God that resides in every heart of a living being. This *paramatma* is at the second highest position after *Bhagavan*. Third, *Brahman* is intangible but a ray called *brahmajoti* or aspect of Lord Krishna in the form of rays. In addition to these three aspects, Sri Krishna is also believed to be the embodiment of immortality, knowledge, and delight.

In the ethical aspect, *SAKKHI* illustrates the principle of life that must be carry out in the daily life of Hindus. This includes not eating meat, fish, and eggs. This principle is in line with the doctrine of appreciating life, for example not getting drunk, not gambling, and not committing adultery. In addition to the ethical principles, also associated four pillars of belief consisting of compassion, honesty, purity, and hermitage or self-control. These four pillars of spiritual life must also be encompassed by every follower of *SAKKHI*. To reinforce these principles of life and to strengthen their minds and senses on spiritual achievement, the followers must comply basic rules, such as strict vegetarianism, and do not

violate these four restrictions. They believe that the natural resources, the environment, and the human body are the sacred gifts of God and must be managed responsibly. Vaisnava's philosophy as the root of *Hare Krishna* explains that every living being has a relationship with Sri Krishna. Krishna worshipers consider the right of animal existence and living a diet without violence and exploitation. Therefore, they comprehend that vegetarianism with ecological, social, and health advantages is a suitable lifestyle for developing love (Suhanah and Ubaidillah in Segara [ed], 2017: 33-34).

The source of *SAKKHI's* teachings, in general, is distinct from most of the other Hindus. They only address the Vedic and Bhagavadgita scriptures--30 Volumes Srimad Bhagavatam and 17 volumes *Caitanya-Caritamrita*--as the main source of teachings. The study of these scriptures takes regularly place every day, and special classes are delivered during certain celebrations as well as weekly activities. In fulfilling the basic teachings, *SAKKHI* has special features that can be perceived in everyday life, namely (1) every follower wears a necklace worn around the neck, (2) affixing a *tilaka*, a sieved and whitish clay type on the face, exactly between the eyes to the upper part of the nose, (3) using *doti* for men and *saris* for women while praying, although these clothes are not necessarily because they can also wear other outfit according to local custom, and (4) believe the *tulasi* tree as a sacred tree so that the altar of prayer is regularly placed on the tree (Suhanah and Ubaidillah in Segara [ed], 2017: 34-35).

In conducting out his religious activities, *SAKKHI* has numerous rituals. They are (1) reading the holy books of Bhagavadgita and Purana twice in the day and night, (2) performing regular prayers twice a day, and notably on Sunday. It is performed three times a day, i.e. morning, noon, and night, and (3) pronouncing the sacred name of Lord Krishna by singing in Indian language every morning at 05.00 am to 05.45 am, and at 18.30 pm by means of prayers such as fire, incense, flowers, water, oil, cotton,

hio, perfume, photographs or Krishna statues and teachers placed in front of the altar of worship (Suhanah and Ubaidillah in Segara [ed], 2017: 36).

In addition, they have various celebrations, such as (1) Krishna Janmashtami. The appearance of Krishna is the most sacred day for the worshipers of Krishna. The temple to celebrate the holy day is arranged with special worship co-occurred by traditional dances, the utterance of holy names, drama, and eating together. On this Krishna Janmashtami day, they fasted until midnight and disclose their fast with grain-free dishes, (2) the centennial of the birth of Srila Prabhupada and other holy teachers. This birthday celebration was held after Krishna Janmashtami and the followers of Hare Krishna provided services to manifest devotion and gratitude to Srila Prabhupada who had spread the sacred knowledge of Krishna throughout the world. To commemorate the services of Srila Prabhupada, they eat together in the afternoon, (3) Rathayatra, the festive festival of the exciting train, and (4) Ekadashi, a holy day celebrated by fasting twice a month in accordance with the Vaisnava calendar (Suhanah and Ubaidillah in Segara [ed], 2017: 36-37).

b. *SAKKHI's* Active Roles in Keeping Harmony

The relation of *SAKKHI* followers in Lampung with their diverse *Sampradaya*as well as with traditional Hindus and followers of other religions, including the government are stable and peaceful. This social fact is affirmed by the Chairman of the Neighborhood (in Indonesian: *RT*) where Prahlada Dormitory is domiciled. According to him, so far, the people in the neighborhood where they inhabit almost did not question concerning the existence of *SAKKHI*. The harmony that subsists so far because they have been mingling with various ethnic and religious backgrounds for decades. According to informants, although there are frequent inter-ethnic conflicts involving Hindus with

Muslims, primarily in the Balinuraga region, the negative effects of the conflict did not break the harmonious relationship between *SAKKHI* and traditional Hindus and other people. In addition, Asrama Prahlada as the driving force of *SAKKHI* fortunately runs humanitarian programs and social services administered to all members of the surrounding community without distinction of religion, ethnicity, race, and ethnicity. One of the customary programs is free health care. Likewise, when there is a social activity in the dormitory, *SAKKHI sampradaya* actively involved. This proves that *SAKKHI* is open and inclusive so that they can be assimilated and admitted by all religions and ethnic groups in Lampung in general. What *SAKKH* performs becomes a major prerequisite in strengthening tolerance and keeping harmony (Suhanah and Ubaidillah in Segara [ed], 2017: 41-42).

SAKKHI's association with the traditional Hindu people, particularly from Bali who is dominant in Lampung, Hindu Society Counselor Office of the Ministry of Religious Affairs of Lampung Province has made them very keen to promote harmonization of relations within the two. One of the government's strategic actions was when the Directorate General of the Hindu Community Guidance of the Ministry of Religious Affairs, *Parisada Hindu Dharma Indonesia (PHDI)* and *Sampradaya* leaders or Hindu spiritual groups made a joint agreement on November 5th, 2001 to respect each other's spiritual and religious practices of each *Sampradaya* in Lampung. *SAKKHI* was very proactive in performing this agreement (Suhanah and Ubaidillah in Segara [ed], 2017: 42-43).

The continuation of *SAKKHI* in Lampung Province does not have a contradictory influence on the surrounding environment because this spiritual group is not exclusive and there are never turmoil and tension. Until now, the harmony of Hindus is still very attentive, as stated by the Chairman of the *RT* in the Prahlada Dormitory. According to him, so far, the people in the neighborhood where they live hardly question the existence of *SAKKHI*. Likewise, followers of

SAKKHI also did not question other people around the Prahlada ashram where the *SAKKHI* worship take place and the followers run their activities. The *Sampradaya SAKKHI* followers, traditional Hindus, people of other faiths mutually respect each other's to survive the harmony among them. That is, they are spiritually different, but in the social space, they are associated in one society (Suhanah and Ubaidillah in Segara [ed], 2017: 44-45).

2. Sai Study Group Indonesia *(SSGI)* in Jakarta
a. The History, Activities, and Principles

The issues of Nuh's research (in Segara [ed.], 2017: 49-51) reveal that *SSGI* is one of the religious institutions in Indonesia whose establishment was initiated by Shri Satya Sai Baba, a saint who was born in Puttaparthi, Bangalore, South India, November 23rd, 1926. *Sai Baba* once is known in developing the teachings of love and control over the Vedic scriptures admired and followed by about 70 million people who spread across 128 countries, such as India, Britain, Canada, the United States, Thailand, Malaysia, Hongkong, Mexico, Hawaii, South Africa, and entered into Indonesia around 1979. Until now, in Indonesia, there has been *SSGI* in 26 provinces.

To experience deeper and develop the teachings of *Sai Baba,* in Indonesia, *SSGI* was settled for the center and Sai Study Group *(SSG)* or Sai Devotional Group *(SDG)* for the region. The vision of the *SSGI* organization is to apprehend the deity within *(Aham Brahma Asmi)* and discern the essence of Godhead that is also present in every living being. Thus, there is no longer a reason for humans to hate each other but must love one another in realizing freedom. The *SSGI* mission is to cultivate, develop, build friendships, and brotherhood on the basis of love among people without distinction of tribe, race, class, and religion. This mission once spoken by *Sai Baba,* it was as the following:

> "I have come not to disrupt or threaten the existing beliefs, but to further strengthen the Muslims

to become better Muslims, Christians to become better Christians, Buddhists to become better Buddhists, and Hindus to become better Hindus." (Nuh in Segara [ed], 2017: 51-52).

Based on the above account, it was clear that *SSGI* did not have a mission to convert or confuse religion. In order to actualize this holy mission, SSGI cultivates it into a behavior in everyday life through "Sai Culture", which is "Love All-Serve All." In other words, "Sai Culture" is an attempt to encourage the nature and attitude of life to love and serve each other. In addition to "Sai Culture", *SSGI* also elaborates the disposition of *Panca Pilar* consisting of truth, virtue, compassion, peace, and nonviolence (Nuh in Segara [ed], 2017: 52, 71).

The main goal of *SSGI* is (1) to help the individual to realize the Godhead he possesses and to perform according to that character, to translate the love of God and His perfection in everyday attitudes by filling this life with joy, harmony, beauty, goodness, blessing, and lasting happiness and believing that all human relationships are based on the principles of *Satya, Dharma, Prema, Shanti, Ahimsa*, and (2) to encourage every adherent of religion to pursue their respective religions and act according to the teachings attained in the religion and to increase quality, ethics, morals, and devotion (Nuh in Segara [ed], 2017: 62).

In supporting its existence, *SSGI* Jakarta conducted a number of activities embracing three areas, namely the spiritual sphere, the educational domain, as well as the community service and devotion scope. Spiritual activities are filled with prayer along with meditation, holy songs (*bhajan*), and other spiritual *sadhana*. At *SSGI*, spiritual activities are held twice a week, i.e. on Thursday at 18.30-20.00, and Sunday at 6.30 to 20.00, located at Sai Center Jl. Pasar Baru Selatan No. 26, Central Jakarta (Nuh in Segara [ed], 2017: 68).

The educational projects of *SSGI* consist of children's education, youth education, humanity values education for adults and parents, and others. Children's education activities are carried

out in every Friday. Through the Educational Foundation, it was authorized the School of Insan Teladan in Parung, Bogor, which is all its students, as well as the teachers are Muslims. This school does not charge to students even every student is given uniforms and books for free (Nuh in Segara [ed], 2017: 69).

Community service activities involve health check-ups, blood donations, disaster relief assistance, services and hospital visits, orphanages, nursing homes, and other assistance or services. Every Sunday at the Medical Center and Sai Center are held free health care. At Sai Center, each week serves 200 patients and in Cilincing, North Jakarta serves 150 patients (Nuh in Segara [ed], 2017: 69-70).

SSGI also illustrates the nine code of manner that should be functioned by followers, i.e. meditating and praying daily; singing *bhajan*, and praying with the whole family once a week; engaging in educational programs for children organized by organizations; following *bhajan* and prayer together in centers of organizational activities, at least once a month; participating in community service activities and other programs performed by the *Sai* organization; studying the discourses of *Sad Guru Bhagawan Sri Sathya Sai Baba* regularly; conversing lovingly to anyone; not talking offensiveness to others, whether the person is present, especially when the person is away, and living the life of "limiting desire" and using the savings from the result of controlling the desire for humanitarian service (Nuh in Segara [ed], 2017: 71-72).

b. *SSGI's* Active Roles in Keeping Harmony

At the commencement of its emergence in Indonesia, this *Sampradaya* received many protests from the Hindus, especially in Bali. Nuh quoted Ali (1998/1999), in his research assuming that the local government, security officials, and the central, as well as regional of *PHDI*, could not allow the presence of the Sai Baba group. Even *PHDI* of the Bali Province through the Letter Number: 57/Pera/III/PHDI.B/1994 dated

February 24th, 1994, stated that *PHDI* does not acknowledge, do not protect, and take a stand against the existence of Sai Baba group in Bali. The rejection is because the teachings of Sai Baba is not in accordance with the order of religious presence in Indonesia and can begin discomfort among religious communities. In his telegram on November 10th, 1993, Regional Military Command (Kodam) VII Wirabuana also declared that *Sai Baba* is not in accordance with the order of religious growth in Indonesia and allegedly has gained many adherents in Indonesia which can let confusion among religious communities if its movements are allowed to continue (Nuh in Segara [ed], 2017: 75).

Resolving the problem, the Bali Provincial Government, after holding a meeting with the *PHDI* Bali and the *PHDI* Center on August 7th, 1990, proposed a consideration to the Bali High Prosecutor, they are (1) *PHDI* Center and *PHDI* Bali did not acknowledge the existence of *Sai Baba* in Bali, (2) *PHDI* Center and *PHDI* Bali did not protect the existence of *Sai Baba* by associating with Hindu teachings, because in *Sai Baba* itself consisted of multiple religions, and (3) *PHDI* Center and *PHDI* Bali Province had taken a firm stance against the existence of *Sai Baba* in Bali (Nuh in Segara [ed], 2017: 75-76).

Based on this consideration, the Attorney General of the Republic of Indonesia also announced a policy, namely (1) the status of *Sri Sathya Sai* Study Group Foundation as a Hindu sect which is not considered right in practice, because the followers are not only Hindu but also other religions. The enormous *Sai Baba* charisma with excessive rituals, in turn, can be regarded as a prophet. *Bhajans* regarded as Hindu ceremonies, it is feared that someday it will commence to the configuration of a new religion in Indonesia, and (3) The guidebooks in which *Sai Baba's* revelations recorded and reproduced by his followers, are not synchronized with or not sourced to the Vedic scriptures which will affect or reduce the faith of the Hindus themselves (Nuh in Segara [ed], 2017: 76).

The Directorate General of Hindu Community Guidance then investigated, evaluated, and reviewed the various policies above and asserted that the teachings of *Sai Baba* were not in accordance with the religious life system in Indonesia, because it can prompt suspicion in the community and interfere with the harmony of religious life. (1) The *Sri Sathya Sai* Center Indonesia Foundation is no longer registered with the Directorate General of the Hindu and Buddhist Guidance of the Ministry of Religious Affairs by revoking the Letter Number: II/5/001/H/1983 dated March 3rd, 1983 including consideration both at the central and regional levels, and (2) commencing from this letter, the Directorate General of Hindu Community Guidance and Buddhism of the Ministry of Religious Affairs no longer deals with the Central Board Foundation of *Sri Sathya Sai* Center (No. H/BA.01.2/142/1/1994) (Ali, 1998/1999: 20-22) (Nuh in Segara [ed], 2017: 76-77).

Notwithstanding the rejection, though, there have been adaptations and adjustments between *SSGs* in the region and other Hindus. To attach the two sides, at the initiative of the Director-General along with the Head of Central *PHDI* on November 5th, 2001, a meeting was held with his *sampradaya* groups, they were the *Sri Sathya Sai Baba* Indonesia Foundation, Big Family Foundation of Chinmaya Jakarta, Guru Dwara Sikh Temple, Dewi Mandir, Radhan Govinda Foundation and Paguyuban Majapahit. This meeting concluded an agreement that both parties should prioritize the concerns of the nation and state by keeping the integration of Hindus and other people and respecting the Decree of the *Maha Sabha PHDI*, such as (1) agreeing to respect each other's spiritual and religious practices, (2) agreeing to undertake spiritual and religious activities in accordance with the respective ordinary procedures and be exercised in the circumstances of their respective activities, and (3) agreeing not to interfere with the ordinances of spiritual and religious actions carried out in their particular places; sequentially and respect the applicable rules. Each of them acknowledges that the teachings of Hinduism are sacred and

meaningful, and therefore must appreciate the differences of perception and interpretation that are carried out by each *Sampradaya* by not reprimanding one another (Nuh in Segara [ed], 2017: 77-79).

Renewing the agreement, in 2006, another meeting was held over between the Director General of Hindu Community Guidance, Central *PHDI, SSGI,* and resulted in an agreement to be socialized, namely (1) that the organization of *SSGI* is an institution in which to study, live, and practice the discourses of *Bhagavan Sri Sathya Sai Baba* based on truth, virtue, love, peace, and non-violence. *SSGI* is not an organization that has a commission to convert, not mix religious adaptations, and not as a new religion, a stream of trust or *Sampradaya*, (2) Sai devotees uphold the values of humanity, their religious values and honors their traditions (3) Sai devotees encourage every believer to be more devoted to his or her own religion and perform according to the teachings carried in his religion and promote the ethical, moral, and ritual qualities of the faithful. (4) coaching the devotees not to interpret the rituals of other religions based on their own version of beliefs, so as to foster harmony and interfaith religion, and (5) ceremonies of death, marriage, and other ritual ceremonies in connection to applicable law in Indonesia is carried out in accordance with the appointment of religious entities respectively (Nuh in Segara [ed], 2017: 79-80).

The results of this study also discovered that the presence of *SSGI* in Jakarta as well as in Indonesia is commonly adequate to the public and considers SSGI as both *sampradaya* and social as well spiritual organizations which have worked out their mission as well. Gradually, the presence of *SSGI* has a decisive impact both in and out. People who sustain services both in the field of health (*medicare*) and the environment (eco care) are pleased not only because they are obtained free of charge but there is no discrimination in their ministry. This kind of activity will further build harmony between people both internally

Hindus and other religious communities (Nuh in Segara [ed], 2017: 80-82).

3. *Brahma Kumaris (BK)* in Surabaya, East Java

a. History, Characteristics, and Activities

Brahma Kumaris World Spiritual University *(BKWSU)* was founded by Brahma Baba in Karachi, India in 1937 and has more than 8500 Raja Yoga Meditation Centers placed in over 137 countries, including in Indonesia. For its great enrichment to the world in terms of generating peace, *BK* was trusted to be affiliated with the United Nations (UN) in 1980. What is fascinating is that *BKWSU* persistently remarks not as a religious institution and a political group that it does not run for both of these areas and does not aim to change one's religious beliefs. Even this institution is accessible to all people of all faiths, ages, economic background, and education. This is in line with the direction of the establishment of *BK*, which is to enhance the morale and spirituality of humanity and to awaken and lead the power of creating the hidden in each individual toward the positive points for humanity through the *Raja Yoga* Meditation. By doing this meditation, the soul becomes more stable, away from prejudice, flexible, and peaceful (Asnawati in Segara [ed], 2017: 125).

In Indonesia, *BK* has been in existence since 1982 and registered in the Ministry of National Education under the name of Brahma Kumaris Spirituality Studies Foundation. Instantly, *BK* is expanded mainly in Jakarta, Surabaya, and Bali. Asnawati (in Segara [ed.], 2017: 121) through his fieldwork, obtained that *BK* in Surabaya is administered through a spiritual school whose members do not see age, ethnicity, religion, and gender. Starting from children to parents. The uniqueness of *BK's* spiritual school is the willingness of old members to share their experiences and knowledge. Relationships between members are not like teachers with students, but full of friendship and brotherhood.

Currently, *Raja Yoga BK* Meditation Studies

is located at Jl. Manyar Jaya III/C-3 Surabaya, RT 05/RW 08 Kelurahan Menur Pumpungan, Sukolilo Sub-district whose citizens are dominated by Chinese Buddhists ethnic, accompanied by Catholic and Christian, while Muslims are consisted of only around 10%. A Catholic key informant announced that for the religious life of the citizens is quite vigorous, including the response of citizens to the existence of *BK*. He and other citizens have never been disturbed, and neighborly relationships are also quite solid. The pleasure felt by the people of Menur Pumpungan Urban Village was also felt by the board of *BK* Foundation, some of whom lived in this region since 2004. The informant also assumed that the establishment of *BK* in Surabaya is a continuation of *BK* previously held in Denpasar (Asnawati in Segara [ed], 2017: 122-123, 126).

The area of *BK* is also considered as an elite neighborhood and close to the University of Tujuh Belas Agustus. This condition is quite beneficial because of *BK* Foundation when leading a discussion or seminar, ordinarily involve academics from the campus. Even if *BK* Foundation foreigners attend as a builder, usually from India or Australia, they use the university hall as a meeting place (Asnawati in Segara [ed], 2017: 123).

Since the establishment of *BK*, the members of *Raja Yoga* Meditation who have been reported are almost 1000 people. Apart from Hindus, *BK* followers are also Muslims who reach about 30% and have reached 50% mostly come from various areas around Surabaya. Generally, they are enthusiastic about joining *BK* because it dictates a balancing method of life. This is confirmed by the informant who affirms that in the world of psychology, people are easily angry because it is not a wholesome soul, considering the human body consists of soul and body. According to *BK* teachings, God also exists at the inner level, cannot be seen, and cannot be touched. If we do not enter the inner realm, then we will never be able to communicate with God (Asnawati in Segara [ed], 2017: 126-127).

Raja Yoga BK Meditation is a spiritual group that carries out a meditation on a vegetarian pattern but is not associated with Hindu rituals. Therefore, *BK* membership is accessible to everyone. To be the member of *BK* Foundation, there is no special requirement because the most important thing is to embrace all the members of the big family of all religions. Members have a mission to unify the diversity even if there is a difficulty between them. As members of *BK*, they have to love each other, the elderly loves the young and vice versa, the young appreciate the older. All *BK* administrators are unpaid volunteers and all accomplished with sincerity. Another point is that every Sunday, there is a workshop that provides snacks for anyone who comes to learn meditation. What is impressive is that meditation in *BK* is performed with eyes open, not with eyes closed like most of the other meditations (Asnawati in Segara [ed], 2017: 127- 129).

All relatives in *BK* meditate on dresses like Indian ladies' outfits of white saris, as well as men dress in white. Before the meditation takes place, one of the foundation's board will read out a *murli* or spiritual knowledge lesson that is in the form of directions on the pattern of daily life of the members. In order for meditation to advance its purity, every day all member is given guidance in the form of a pure message containing the essence of Godhead and life. *Murli* readings are delivered in a soft voice, not in a hurry, so it is easily remembered by all members. Here is one of the *murli* quotes:

> "Work collectively in creating a very sacred and prevailing atmosphere in the fire of this sacred victim or flashlight. Keep her with glorious love. Do not hide anything inside you. If your heart is innocent, then all your expectations will be fulfilled. Every penny/*rupiah* from the fire of this victim is priceless, therefore do not waste even one gram. May you sit on the throne of God's heart. The greatest throne to sit on, O Lord. If you are unable to sit on the throne of this stage, you will not be able to sit on the throne of God's heart. By the holy mind, change the negative thoughts into the positive ones" (Asnawati in Segara [ed], 2017: 129-130).

After listening to *murli*, it is then proceeded

by meditation in a seated position as casually as possible, it can be performed by crossing the legs or sitting on a chair/bench or anyplace. Then the bright room lights were slightly dimmed, accompanied by an Indian song twice to guide meditation for almost 15 minutes. After that, it begins to meditate through the basic course for seven days which is afforded by free of charge, and guided by experienced instructors, as well as assisted by audiovisual and video to make it easier to receive the meditation knowledge (Asnawati in Segara [ed], 2017: 130).

The regular activity in *BK* is, every participant must follow the basic class in *Raja Yoga* Meditation. After that, new participants attend the World Peace Meditation class every day at 06.00-07.30. There is no holiday in the meditation activities in *BK* because every day is always filled with meditation, which is performed every morning starting at 06.00 to 07.30. Thus, there is perpetually a class every morning and if anyone comes before the lesson begins, he habitually meditates, then it is proceeded by the *murli* class and finally closed with meditation. In addition, there are no religious holidays in *BK*, so there is no day off, but for members who are Hindus, Christians, Catholics, and Muslims can still carry out their religious holidays (Asnawati in Segara [ed], 2017: 137-138).

b. BK's Active Roles in Keeping Harmony

BK Relationship with Hindu Community Counselor of East Java Provincial Ministry of Religious Affairs is entirely satisfying, although, in the past, the presence of *sampradaya* was rejected when submitting a letter of application of permit of legality. The obstacle was concerning the submitted letter that did not state *BK* as a religious institution which created a misunderstanding between the two parties. Ultimately, it is once again, proposed the legalization of this institution with the applicable provisions (Asnawati in Segara [ed], 2017: 138).

BK strategy in building social relationships with citizens is accomplished by asking its members to report or notify them to *RT/RW*. Even

to retain the comfort, BK party frequently invites citizens and police sector. If there is a huge event and the arrival of the guest builder, *BK* board also continually report to the security officer and local *RT/RW* management. The same report is also addressed to the Supervisor of Hindu School Education because *BK* attends spiritual education activities. Although meditation can be performed at homeschool, it has required the presence of students to get a lesson, then they will be able to gather and integrate with other friends. Each came to fix himself. For those who are elderly, they are there following the meditation for one hour, however, there are also other participants who participate for only 15 minutes and then go back home (Asnawati in Segara [ed], 2017: 138-139).

The existence of *BK* as one of the *Sampradaya* that carries out spiritual activities based on the teachings of Vedic scriptures supports this institution to be nurtured by *PHDI*. In the view of *PHDI*, *BK* is considerably solid and has not seen any negative impacts on religious life either internally in Hinduism or with other people. This view is based on the main purpose of *BK*, which is to create peace and harmony. *BK's* active role is proven by obtaining the Re-Enrollment Letter number: 468.3/7959/436.6.15/2014 which was decided in Surabaya on September 29th, 2014. In addition to the Social Service, *BK* also received a Decree from the Ministry of Law and Human Rights on Endorsement of Foundation Number: AHU-1723. AH.01.04 Year 2009, set on May 20th, 2009. Then from Nation Unity, Politics, and Community Protection Agency was registered Certificate Number: 220/17373/436.7.3/2011 set in Surabaya dated November 4th, 2011 (Asnawati in Segara [ed], 2017: 140-141).

Sampradaya and the Challenges in Maintaining Harmony

The term 'social harmony' is regularly interpreted differently in different countries as it is called with various terms. For example, the German people declared it as *friede*, the Japanese call it *heiwa*, and Bangladesh understand it

as *shanti*. The Indonesian give meaning of the "harmonious" as a form of harmony, tranquility, and serenity. Simply put, the term harmonious means nonviolence, conflict, and war. According to Galtung (1964) as quoted in Susan (2009: 130-134), peace (harmony) can be classified into two, namely a positive peace and a negative peace. The positive peace is achieved by attempting to change structural discrimination through a strategy of equality demands in getting treatment by the existing system, in the economic, political, and social fields. The negative peace is the absence of direct violence, such as war. This perspective considered that peace is found when there is no war or other forms of organized direct violence. Taking the above into account, the total peace is understood as a merger between the positive peace and the negative peace that became a major narrative in building peace.

The above description exposed that there were at least two social elements that affected the efforts to build peace and harmony, namely the state and society (civil society). The results of this study had also affirmed how the influence of the state represented by the Ministry of Religious Affairs together with elements of society under the umbrella of *PHDI* was so strong to participate in solving the problems faced by *sampradaya*. On the contrary, people, in this case, *sampradaya* followers and religious people, in general, can concurrently participate in maintaining harmony and unity. However, efforts to build harmony in society will perpetually require social capital. Many experts called social capital would be able to accommodate the community in creating a peaceful situation. Robert Putnam, a social scientist explained that the stronger the network of civic engagement in a society, the less likely the occurrence of communal violence or conflict among citizens (Putnam, 1993: 174).

Furthermore, Putnam also asserted that the civic engagement network that fosters mutual trust among citizens (interpersonal trust) was the social capital. It was through such social capital that people could provide each other with mutual trust and respect the norms. That was,

the stronger the citizenship network in society, the more likely it was for its citizens to work together in achieving common goals, including coordination in reducing potential conflicts. The Putnam's citizenship network included both formal and informal citizenship networks. A formal citizenship network could be in the form of an association (civic association), whereas informal citizen engagement could take place in an atmosphere such as a shared dinner, a visit, a meeting at a stall, on the street, and others. For Putnam, a growing number of citizenship networks in a society were increasingly potentially growing social capital that could help people to create peaceful situations.

Putnam's view above was reinforced by Ashutosh Varshney stating that the network of citizenship among citizens in the form of citizen participation in civic engagement could prevent potential conflicts. Varshney explicitly stated that informal and everyday citizenship communications might be strong enough to sustain social cohesion in rural or settlements but may be inadequate in large cities. A formal associational civic bond was urgently needed to create inter-ethnic peace in urban areas (see details in Varshney, 2002: 287-288).

Based on the above description and understanding the results of this study, it was explained that strengthening harmony and peace was not only easy and simple, but also required policies, strategies, and various approaches both sociological and theological, both by the state and society. *Sampradaya* success to build harmony in Indonesia could not be separated from the situation and conditions and context of Indonesia. Hayat (2012: 160-161) states that the most suitable religious typology to be developed in Indonesia is a substantial typology and pluralism that emphasize the appreciation of religion according to the teachings of their respective religions. Hayat also affirms that the ideal condition of religious harmony is manifested in the life of the religious community where there are three components that exist, they are, first, mutual recognition and realize plurality, second,

the occurrence of mutual respect (tolerance), third, the attitude of mutual cooperation (reciprocal). Another element according to Hayat is to achieve national stability through harmony. In addition to optimizing social capital, it requires additional policies and strategies, specifically the development of multicultural insight and policy as well as the implementation of equitable development in the fields of politics, social, economic, and education.

The idea of establishing harmony in Indonesia also was expressed by Mukti Ali (1992: 227-230) which declares the necessity of the five elements. First, syncretism is the assumption that all religions are equal. Secondly, re-conception is to explore and revise religion itself in a confrontation with other religions. Third, the synthesis is to generate a "new religion" whose elements are drawn from various religions, so that every religious believer perceives that some of his religious teachings have been obtained in the synthesis religion. Fourth, the substitution that is acknowledging his own religion is right. Meanwhile, other religions are wrong and attempting to get other people of different religion into his religion. Fifth, agree in disagreement (agree indifference) is to believe that every religion is the best religion, and persuades others to believe that the religion they embrace is the best religion. The religious person must believe that the religion he embraces is the best and right religion, and others are also welcome, even rewarded to believe that the religion he embraces is the best and true religion.

The results of this study revealed that *Sampradaya* was not a spin-off of Hindu teachings, but a spiritual group that centered on the in-depth study of religious teachings, mainly the aspects of philosophy. In practice, it applied certain symbols, and it was different from Hindus in Indonesia in general and once called misleading. However, in practice, *Sampradaya* is actually accessible to other religious adherents without the aim of changing the religion of adherents. In this way, the existence of *sampradaya* was increasingly accepted by all groups and religious communities and strengthens the opinions of experts by adapting and eradicating themselves to the environment, developing solidarity among the citizens, and inclusive. This method becomes a prerequisite to realize harmony of life.

The strong citizenship network built by *Sampradaya* in Indonesia became a social capital for building a wider network. They, the *Sampradaya*, adjusted themselves to the use of local Indonesian idioms, which were very typical of Indonesia, and then acquired legitimacy using universal teachings and values. So that they chose an inclusive, open, and non-discriminatory attitude. Likewise, in carrying out its religious activities, especially with traditional Hindus when faced with severe challenges rejected and considered heretical, they prefer the path to agree on the differences. Even this was a prerequisite to bring peace and harmony.

CONCLUSION

The existence of Hindu spiritual groups in Indonesia brought an understanding that the difference of religious groups existed in Hinduism will then ultimately be united by their divine philosophy as outlined in many scriptures, including the Bhagavadgita. IV.11, Bhagavadgita, VII.21, Rgveda I.164.46, Upanisad IV.2.1, Rgveda X.83.3, and Rgveda. 10.90.1 (Titib, 1996). It was through those divine philosophies that all the different Hindus were united and became one as the idiom of *Vasudeva Kutum Bakam, Ekam Sat Viprah Bahuda Vadandi, Tat Tvam Asi* firmly declared it.

What many people inquiry about religious groups in Hinduism is answered when the differences that existed in every Hindu religious group boiled down to the pantheist philosophy of the Gods, where there is a cleansing of all differences even stains, sins, and destitute. Every stream of water might claim the truth that it is believed, however, when it entered and was dissolved in the vast ocean, then all the water stream would be converged. That is the end of the dynamics of the existence of various Hindu religious groups, the harmony in the embrace of God.

The existence and activity of the three Hindu spiritual groups represented in this article reflected the universalness of the philosophical teaching and humanitarian values which were practiced with respect to local customs in various parts of Indonesia. Divine philosophy, love, and service had a major influence to unite religious people, both internally and with other religious communities. Even the followers of the three spiritual groups were not all Hindus, but also Muslims, Christians, Catholics, and Buddhists. Harmony and peace were born of their existence in the midst of social life.

This article also affirmed that harmony and peace could be born out of difference and heterogeneity. It was just that every dynamic of social life required a different strategy. Some *Sampradaya* which got rejected in the beginning then preferred to change the strategy to survive by developing themselves and willing to dialogue through various meetings until they were finally accepted. They were also willing to cooperate with governments, fellow citizens, and most importantly contributed positively to everyone through social programs and humanitarian activities that are free from discrimination. Actually, the keys to generating peace and harmony are willing to have dialogue, willing to cooperate, and ready to serve with sincerity are the keys to the creation of peace and harmony. This conclusion also addresses the major problems in research on what strategies and how they are used to successfully maintain harmony within the society.

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