

# Analisa

## Journal of Social Science and Religion

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*Lydia Kanelli Kyvelou Kokkaliari and Bani Sudardi*

**RESEARCH PRODUCTIVITY FACTORS IN THE GOVERNMENT INSTITUTIONS (STUDY IN THE OFFICE OF RESEARCH AND DEVELOPMENT AND TRAINING, MINISTRY OF RELIGIOUS AFFAIRS OF INDONESIA)**

*Saimroh*

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**Mailing Address**

Office of Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia  
Jl Untungsurapati Kav 70 Bambankerep Ngaliyan  
Semarang  
Central Java, Indonesia  
Email : analisajurnal@gmail.com

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## INTRODUCTION FROM THE EDITORIAL BOARDS

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Analisa Journal of Social Science and Religion released a new edition vol.2.no.1.2017. This is the third edition published in English since its beginning in 2016. This volume released in the mid of various activities and the hectic schedule in the office. However, this edition is published as scheduled. Many people have contributed in this edition so that publication process of the journal is managed smoothly. The month of June in which this journal on the process of publishing is a month when Muslim people around the world celebrated the Ied Fitr, therefore we would also congratulate to all Muslim fellows to have happy and blessing day on that occasion.

This volume consistently issues eight articles consisting some topics related to Analisa scopes as follows; religious education, religious life, and religious text. Those articles are written by authors from different countries including Indonesia, Australia, India, and Greece. Three articles concern on the education, one article focuses on the life of Hindu people. Furthermore, three articles discuss about text and heritage, and the last article explores on the evaluation of research management.

The volume is opened with an article written by Muhammad Ulil Absor and Iwu Utomo entitled “Pattern and Determinant of Successful School to Work Transition of Young People in Islamic Developing Countries: Evidence from Egypt, Jordan and Bangladesh.” This article talks about the effects of conservative culture to the success of school to work-transition for young generation in three different countries namely Egypt, Jordan and Bangladesh. This study found that female youth treated differently comparing to the male youth during the school-work transition. This is due to the conservative culture that affect to such treatment. Male youth received positive treatment, on the other hand female youth gained negative transitions.

The second article is about how Japanese moral education can be a model for enhancing Indonesian education especially on improving character education in schools. This paper is written by Mahfud Junaidi and Fatah Syukur based on the field study and library research. This study mentions that moral education in Japan aims to make young people adapt to the society and make them independent and competent in making decision on their own. This moral education has been applied in schools, family, community as well since these three places have interconnected each other.

The third article is written by Umi Muzayanah. It discussed about “The Role of the Islamic education subject and local tradition in strengthening nationalism of the border society. She explores more three materials of the Islamic education subject that can be used to reinforce nationalism namely tolerance, democracy, unity and harmony. Besides these three aspects, there is a local tradition called *saprahan* that plays on strengthening the nationalism of people living in the border area.

Zainal Abidin Eko and Kustini wrote an article concerning on the life of Balinese Hindu people settling in Cimahi West Java Indonesia. They lived in the society with Muslim as the majority. In this area, they have successfully adapted to the society and performed flexibility in practicing Hindu doctrine and Hindu rituals. This study is a result of their field research and documentary research.

The next article is written by Tauseef Ahmad Parray. It examines four main books on the topic of democracy and democratization in the Muslim world especially in South and South East Asian countries namely Pakistan, Bangladesh, Malaysia and Indonesia. This paper discusses deeply

on whether Islam is compatible with the democratization or not. He reviews literature written by Zoya Hasan (2007); Shiping Hua (2009); Mirjam Kunkler and Alfred Stepan (2013); and Esposito, Sonn and Voll (2016). To evaluate the data, he also uses various related books and journal articles. Thus this essay is rich in providing deep analysis.

Agus S Djamil and Mulyadi Kartenegara wrote an essay entitled “The philosophy of oceanic verses of the Qur’an and its relevance to Indonesian context”. This essay discusses the semantic and ontological aspects of 42 oceanic verses in the Qur’an. This study uses paralellistic approach in order to reveal such verses. Then the authors explore more on the implementation of such verses on the Indonesian context in which this country has large marine areas.

Lydia Kanelli Kyvelou Kokkaliari and Bani Sudardi wrote a paper called “The reflection of transitional society of mytilene at the end of the archaic period (8<sup>th</sup> – 5<sup>th</sup> century b.c.) a study on Sappho’s “Ode to Anaktoria”. This paper is about an analysis of poet written by Sappho as a critical product from the Mytilene society of Greek.

The last article is written by Saimroh. She discusses the productivity of researchers at the Office of Research and Development and Training Ministry of Religious Affairs Republic Indonesia. The result of this study depicts that subjective well-being and research competence had direct positive effect on the research productivity. Meanwhile, knowledge sharing had direct negative impact on the research productivity but knowledge sharing had indirect positive effect through the research competence on the research productivity. Research competence contributes to the highest effect on the research productivity.

We do hope you all enjoy reading the articles.

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## **ACKNOWLEDGMENTS**

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Analisa Journal of Social Science and Religion would like to thank you to all people that have supported this publication. Analisa sincerely thank to all international editorial boards for their support and their willingness to review articles for this volume. Analisa also expresses many thanks to language advisor, editors, assistant to editors as well as all parties involved in the process of this publication. Furthermore, Analisa would also like to thank you to all authors who have submitted their articles to Analisa, so that this volume is successfully published. Special thanks go out to Prof. Koeswinarno, the director of the Office of Religious Research and Development Ministry of Religious Affairs, who has provided encouragement and paid attention to the team management of the journal so that the journal can be published right on schedule.

The Analisa Journal hopes that we would continue our cooperation for the next editions.

Semarang, July 2017  
Editor in Chief



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# FLEXIBILITY OF HINDUISM IN A SOJOURNING LAND STUDY ON DIASPORIC BALINESE HINDU IN CIMAHU, WEST JAVA PROVINCE OF INDONESIA

ZAENAL ABIDIN EKO PUTRO<sup>1</sup> AND KUSTINI<sup>2</sup>

<sup>1</sup>State Polytechnic of Jakarta & Centre of Asian Studies (Cenas), Jakarta  
[zaenalaep@yahoo.com](mailto:zaenalaep@yahoo.com)

<sup>2</sup>The Centre for Research and Development of Religious Life, The Ministry of Religious Affairs of The Republic of Indonesia (CRDRL – MORA)  
[kustinikosasih20@gmail.com](mailto:kustinikosasih20@gmail.com)

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## ABSTRACT

*In so far, articles portraying Balinese Hindu who settles in far away from Bali Island are less widely published. In recent development of Hinduism in Indonesia, Hindu community shows a dynamic process and tries to adapt culture of majority people in some areas. This article tries to explore the dynamics of Balinese Hindu community which is assumed a diasporic Balinese who settle in a small town Cimahi, West Java Province of Indonesia. This article shows that the Balinese Hindu in Cimahi can perform flexibility of Hindu doctrine as well as Hindu ritual which mean they do not totally follow the core of its culture, that is Balinese culture. Yet, they maintain banjar system and adhere Parisada Hindu Dharma of Indonesia' decrees instead of joining India Hinduism of sampradaya. This article is stemmed from a qualitative research toward Hindu community in Cimahi of West Java province whereby they maintain their religious tradition (including pancayadnya) embedded with an old temple namely the Great Wira Loka Natha temple. This temple is regarded by themselves as the oldest Balinese temple in West Java which was built in 1978. To collect the data, the research uses observation, in-depth interview, focus group discussion as well as literature study.*

**Keywords:** Hindu community, banjar, Parisada, Pancayadnya, sampradaya

## INTRODUCTION

It has been widely known that diasporic Balinese outside Bali Island turned into a very common feature in Indonesia for the last four decades since the Indonesian government conducted transmigration program. The most common feature is related to the name they have. Individuals who have Bali background could be tracked through the name although they are not solely identical with Hinduism.

One of the existed Balinese diasporas can be seen in Cimahi, West Java. Some of its elite member try to reformulate their religions toward more concern on the Hindu core value instead of its aspect of culture as well as its Bali element. However, this concerned value is still far enough to be implemented because it is the fact that there is a close link between Balinese Hindus in Cimahi

and their homeland as well as their ancestor in Bali. In Cimahi, reformulating Balinese Hindu is not only promulgated by Balinese figures but also by Javanese ones who took a part in developing Hinduism in West Java since 1970s. For the most Balinese people in Cimahi, it is a matter of hesitancy to follow reformulation of Balinese Hindu blatantly since Balinese Hindu has influenced them in everyday life.

In this context, we should underline that Balinese Hinduism is full of ritual instead of spiritual elements. Hinduism in Bali from the time immemorial concerns on art and culture by presenting food offered to god. If we try to connect this feature with the basic teaching of Hinduism, Balinese Hindu tends to emphasize on rituals (*upacara*), instead of the philosophical elements or teaching (*tatwa*) as well as ethical ones (*susila*) (Widnya, 2015: 118).

Such reformulation is really not a new one because similar thing had happened long before in the hand of Balinese scholars. In essence, they tried to tailoring Hinduism in local fashion, especially in Bali. This endeavor was showed by Ida Bagus Mantra, a first young Balinese who got scholarship from Indian government through Indian Council for Cultural Relations (ICCR) scheme. He studied at the Visva-Bharati University that was built by the poet Rabindranath Tagore in Santiniketan in 1950s. Mantra, whose origin is from Brahmana caste, criticized ritual-based orientation of Balinese Hindu by sending a letter published at Bali Suara Indonesia daily dated on February 2, 1951. For that reason, he named the religion for Balinese as Balinese Hindu instead of Hinduism. Mantra continued in his letter that the advent of colonialism had caused the link between Bali and India disconnected whereas Hinduism in India getting the blossom of exploration on spiritual aspects of Hinduism. It causes the spiritual aspects less discussed in Balinese Hindu. He asks that Balinese Hindu should refer to its motherland, India, so that it become Hindu religion. He also proposes the translation of Hindu scripture into Bahasa. His criticisms then gained support from Balinese Hindu intellectuals at that time. Later on, exploration on the root of Hinduism began in Bali initiated by intellectuals (Picard, 2011: 492-493).

However, soon after the publication of Mantra' letter, there was an opinion from an Indian Hindu scholar Narendra Dev. Pandit Shastri who came to Bali to marry a Balinese girl in 1949. He eventually changed his Indian nationality into Indonesian nationality. After observing many aspects of Balinese Hindu, he concluded that to some extent, Balinese Hindu conforms with Indian Hindu. According to him, Balinese Hindu has widely practiced the Vedic tenets in their daily life. Balinese Hindu is a monotheist religion and believes that there is one God, Sang Hyang Widhi. Brahma, Vishnu and Syiwa are manifestation of Sang Hyang Widhi (Picard, 2011: 493).

If we see thoroughly of both Mantra and

Shastri opinion mentioned above, it shows how flexible Hindu doctrine is. Coincidentally, at that time (Picard, 2011: 494) there was a strong plea among Balinese figures for the Ministry of Religious Affairs (MORA) to admit and to facilitate Balinese religion. To give an exact word of Hindu, there was indeed a long debate among others name including Agama Tirta, *Agama Syiwa Buddha*, *Agama Hindu Bali*, etc.

Despite with different environment, endeavor to reformulate Hinduism for Hindu people living in Cimahi West Java is the central point of this article. Researches on Hindu community in Indonesia are well organized, though some others are not. Research focusing on the history of Balinese and its religion was previously done by the scholars like for example Picard as outlined above, Widnya (2015), Natih (2010), Ramstedt (2004), Bakker (1997), etc. However, research on Hindu community outside Bali Island is still very few. Ernawati (2012) for instance, completed her research on Hindu community in Surabaya that still replicated Hindu tenets on the event of tooth cutting ritual (*metatah*), indicating someone begin to enter adulthood. While Zulfa (2014) explored the Balinuraga case in Lampung that was a chronicle about the conflict between the people of Balinese descent and the indigenous people from Lampung in Sidomulyo. The conflict was not essentially about religion, instead it was a conflict triggered by the persistent efforts by the Balinese in Bali Nuraga Village to hold onto their identity.

This study bases on a qualitative research on Hindu community in Cimahi, West Java which is to strengthen the data about diasporic Balinese as well as Hindu community in Indonesia currently. Besides, it tries to portray the existence of traditional group in Hinduism compared with that of spiritual group which is very popular in many cities in current era. It also describes the development of Hindu community in Cimahi based on a field research done in March, 2016. Researching Hindu community in Cimahi focuses on the oldest Hindu temple, *Pura Agung Wira Loka Natha* since the temple is regarded by

Cimahi Hindu leaders as the center for conducting religious as well as social service.

## RESEARCH METHOD

This article is based on a field research that deals with a qualitative approach. This approach was chosen with an assumption that data was taken from informants who have deep information about Hinduism in Cimahi. The advantage of this approach includes being able to describe the issues that are examined in a greater depth and details. Then, the expected result of the study is simply to describe the data findings from the field.

Creswell (2003:182) states that the more complete and interactive a study presents a narrative around it, the better qualitative study it results. Furthermore, according to Berg (2001:9-10) a qualitative approach is an effort of digging 'life-worlds': that the qualitative researcher focuses on languages that evolved naturally, and definitions of the individuals to experience them. The qualitative approach covers emotions, motivations, symbols and its meanings, empathy and other subjective aspects coping with the daily life of individuals and groups examined. In this approach, elements in it may be covering routine behavior, experience, and all conditions that affect them in conditions of the most real and natural.

Most of the elements can be directly observed as something objective and empirical. However, the meaning and the understanding of symbols require consideration of perception and understanding that might be really subjective. This is not the sole way to gather data. Overall, data was collected by several methods i.e., observing the field, interviewing Hindus figures in Cimahi, and studying some related literatures. Field research in Cimahi was primarily conducted in March 2016.

## CONCEPTUAL FRAMEWORK

### **Flexible Citizenship; A Conceptual Framework**

This article lies on Aihwa Ong's work (1999)

on flexible citizenship. She focuses on how globalization and capitalism enable people to get various identities. According to her, transnational mobility and maneuvers mean that there is a new mode of identity construction, as well as a new mode of subjectification that cuts across political borders. She also notes that scholars look at the problematic nature of identity in late modernity largely in terms of mass consumer culture and the disorienting sense of displacement. Recent studies identify different modalities of flexibility associated with innovations in American culture and practice. For instance, scholars note that flexibility has become a household word that refers not only to the workaday world but also to the ways in which we consume commodities and organize our lives in late modernity. Owing to Fredric Jameson's thesis that on contemporary culture, she writes that relentless commoditization has led to the proliferation of cultural forms extolling fragmentation, (re) combinations, innovation, and flexibility in literature, art, architecture, and lifestyles -all variously expressing the "postmodern logic of late capitalism" (1999: 18). Flexibility is a way of innovation for citizens who leave their homeland and an orientation to set up their new lives.

Hanafi (2011: 446) tries to explain Ong's thesis by saying that if the accumulation of foreign passports for some globetrotting businesspeople is "a matter of convenience and confidence" in times of political turmoil, for almost all the Palestinians who reside abroad, it is a matter of survival. For those who have never possessed a passport, having been forced to do with travel documents, the passport signifies and allows basic connectivity with family and labor markets. While the classic model of return migration studies mainly envisions a definitive return, the concept of return can be amplified to include a form of being "in-between." Hanafi continues that transnational studies have provided a compelling conceptual framework for analyzing the experiences of migrants, those who choose to live in among worlds. This new emerging form of refugeehood and migration is marked by active

participation in the cultural, social, economic, and political lives of both the country of origin and the host country, and provides new options for solving the Palestinian problem.

Another scholar who owes Ong's thesis to explain the flexibility of South Asian youth in United State, Sunaina Maira maintains that flexible citizenship is the form of cultural citizenship most consistently in the story of young South Asian American experiencing on migration and citizenship. The concept of flexible citizenship is used to describe the emergence of new uses of citizenship by migrants in response to the conditions of transnationalism, specifically, the use of transnational links to provide political or material resources that are not available in a single nation-state. For South Asian immigrant youth that she had explored, flexible citizenship is part of a carefully planned, long-term, family-based strategy of migration in response to economic pressures on those living in, or at the edge of, the middle class in South Asia (2008: 703).

### **Hinduism in Indonesia**

Hinduism with its Balinese people started to move on to gain a form of national awakening in early time of Indonesia's independence. As mentioned above, Bali was seen as 'little India' (Covarrubias, 1937; Howe, 2001) because it possessed a caste system with 'despotic' rulers, and Balinese aristocrats were perceived as oppressors who imposed themselves on essentially democratic indigenous people who lived in 'independent village republics'. These views were significantly influenced by Sir Thomas Stamford Raffles, who served as the British Lieutenant-Governor in Java for five years. Raffles influence in Java had profound consequences for colonial policies as well as for European representations of Balinese culture and society (Dragojlovic, 2016: 28).

Yet, some elite of Balinese Hindu had realized the foundation for their identity formation required by Indonesia' post-independence. Picard (2011: 497-503) has deeply detailed the

chronology of local belief of Balinese people achieving its position in Indonesian plural society and its network with universal Hinduism of India. In July 1952, a few weeks after it, the main Balinese religious organizations had agreed to name their religion *Agama Hindu Bali* (Balinese Hinduism). An article published in the Indonesian newspaper *Merdeka* announced that the *Kementerian Agama Republik Indonesia* (KAGRI, Ministry of Religious Affairs) had stipulated the following conditions for the official recognition of the Balinese Hinduism. Among the conditions are being monotheistic, having a codified system of law for its followers, possessing a holy book and a prophet, enjoying international recognition and, furthermore, not being limited to a single ethnic group. These stipulations provoked widespread public outrage in Bali. Faced with such a rebuttal, Balinese leaders held diverging views as to how best they ought to respond to what they perceived as a Muslim provocation. Whereas a majority of them were resolute in pushing for the KAGRI to recognize their religion, some were of the opinions that the Balinese had no need to seek such recognition.

Picard notes, the first reaction came from a Balinese member of the national parliament in Jakarta, Ida Bagus Putera Manuaba, who questioned the legal bases of the KAGRI's conditions, while reminding his Muslim opponents that the *Agama Hindu Bali* was not a new religion but it went back to Sriwijaya and Majapahit era, and had been present in Indonesia, centuries before Islam took over the archipelago. Shortly, Wedastera Suyasa (1952) – a Balinese student who had founded the Angkatan Muda Hindu-Bali (AMHB, Balinese Hindu Younger Generation) in June 1950 in Jakarta and who would soon after become one of the Balinese leaders of the Partai Nasional Indonesia (PNI, Indonesian Nationalist Party)– published in *Bhakti* an article entitled '*Agama Hindu Bali terancam*' (The Balinese Hinduism threatened). In the name of the Pancasila, he denounced the conditions put forward by the KAGRI and appealed to the government to protect

all religions, to separate religion from political matters. He urged the Balinese to closing ranks under the banner of the Balinese Hinduism, instead of wearing themselves out seeking its recognition from the KAGRI. A similar stance was taken by several authors in the same periods.

Kandia (1957, cited in Picard, 2011) states that while pushing ahead religious reforms, Balinese leaders persisted in pressing the KAGRI for the recognition of their religion. They were granted some concession on 30 June 1955, when it was decided that the Balinese Hinduism would be officially represented within the KUAP in Singaraja, by endowing the Balinese Hinduism section with three divisions: *Urusan Agama* (Religious Affairs), *Penerangan Agama* (Religious Information), and *Pendidikan Agama* (Religious Education). But this concession did not imply that the Balinese Hinduism would be represented at the national level, where it was still classified into denomination/movement.

Latterly, on 28-31 July 1957, the Gerakan Kumara Bhavana organized a conference of the *Angkatan Muda Hindu-Bali* in Denpasar. Among the resolutions passed by the conference, the participants demanded: that a Balinese Hinduism section has to be established within the KAGRI; that a representative organization of the Balinese Hinduism, comprising all officials and experts concerned with religious matters, be instituted to replace the existing organizations; that the *Dinas Agama Otonom Daerah Bali* instructs Balinese people to simplify their rites and to signify their meanings; and that the Constitution be on the Pancasila, with specific provisions guaranteeing religious freedom and the protection of all religions. This conference marked the final stage of the struggle for the recognition of the Balinese religion – from then on, it would become much more coordinated and determined.

The compilation of a theological canon (*Panca Çraddha*), publication of a Hindu catechism (PHD 1967), standardization of temples (*pura*) and religious rites (*yadnja*), formalization of the priesthood, and provision of religious instruction

to the population – all this amounting to a ‘scripturalization’ of Balinese religion, are a shift of focus from ritual to text. Unlike the raja, who merely interceded on behalf of their subjects, the *parisada* now told the Balinese what to believe and how to practice their religion.

*Parisada*’s hegemony was to enable the Balinese to expand their Hinduism in Indonesia. Thus, in 1962, the Minister of Religion opened negotiations with the Balinese government and representatives of the *parisada*, KUAP, KUAD and *Dinas Agama Otonom*. On July 10 1963, the last three organizations were finally closed and replaced by a *Kantor Agama Daerah Tingkat I Bali* (the Balinese regional office I for religious affairs), headed by Tjokorda Rai Sudharta, with a section for Islam and Christianity in Singaraja, and a Hindu Bali section in Denpasar. At the same year, the Balinese Hindu section within the KAGRI became the *Biro Urusan Agama Hindu Bali* (the Bureau for Balinese Hindu Religious Affairs), thereby acknowledging the Balinese religion as a true religion. While the name of Balinese Hindu implied a clear recognition of the distinctive ethnic component of the Balinese Hindu religion, it would subsequently be replaced by the more inclusive type of Hinduism. The change from Balinese Hinduism to Hinduism has not unfortunately been documented, and today opinions diverge as to how and why it came about. Some of Balinese assumed that the KAGRI had put pressure upon the *Parisada* to universalize it (Picard, 2011: 503-504).

Appealing recognition of Hinduism in early establishment solely took place in Bali instead of other islands in Indonesia. However, few years later Hindus movement happened in another island i.e., Sulawesi. Ramstedt notes that in the beginning of the 1970s, the Balinese community in Ujung Pandang eventually began to build a temple, the *Pura Girinatha*, due to the joint initiative of a Balinese officer of the regiment of the Indonesian army stationed in Ujung Pandang and a Balinese member of the local police force. The temple was officially put into operation in 1973. It was protected by its proximity to

the barracks of the armed forces, known for their strong inclination to safeguard 'religious tolerance' (Ramstedt, 2004: 187).

In Toraja, in late 1965 prominent leaders of Aluk To Dolo and Ada' Mappurondo actually filed a joint petition to the Ministry of Religion, requesting the recognition of their respective traditions as variants of Hindu Dharma. For several years, i.e. until 1969, they did not receive an answer, although in 1966 a governmental decree (*Surat Keputusan* No. 6/1966) had already been issued in Jakarta to permitting the development of Hinduism in South Sulawesi by the condition that it would adapt to local conditions and contexts. In the meantime, institutional changes concerning the development of Hinduism in Indonesia were taking place on a national level. In 1966, the so-called General Directorate for the Guidance of the Hindu and Buddhist Community (*Direktorat Jenderal Bimbingan Masyarakat Hindu dan Buddha*, abbreviated as *Dirjen Bimas Hindu dan Buddha*) and its subordinate Directorate of Hindu Affairs (*Direktorat Urusan Agama Hindu*) were established within the Ministry of Religious affairs and in 1968 the *Parisada Hindu Dharma* (PHD) affiliated itself with *Golkar* (acronym of *Golongan Karya* party), Suharto's 'government party'. From then onwards, the *Dirjen Bimas Hindu dan Buddha* – or, more specifically, the Directorate of Hindu Affairs – was to represent officially the Indonesian Hindus in the Ministry of Religious Affairs, while the PHD was to serve as the link between them and the Hindu community. It was the *Dirjen Bimas Hindu dan Buddha* that officially granted the request of the Aluk To Dolo and Ada' Mappurondo leaders on November 15 1969. Henceforth, Aluk To Dolo and Ada' Mappurondo have been recognized as local 'Hindu sects' (*sekta-sekta Hindu*) (Ramstedt, 2004: 187).

Aluk To Dolo and Ada' Mappurondo leaders felt that they were as local variants of Hindu Dharma, they referred to the similarities between their traditions, on the one hand, and Balinese customs, on the other. The Toraja leaders had learned about these similarities when observing

and talking to Balinese who had stayed or worked in, or transmigrated to South Sulawesi at the time. Like the Balinese, the Toraja would also believe in *deata*, i.e. different deities that are 'expressions of God Almighty' (*Tuhan Yang Maha Kuasa*). And, they would worship them or Him in a similar manner, i.e. with offerings consisting of the same elements as those of the Balinese: water (*air*), incense or rather aromatic leaves (*dupa*), fire (*api*), flowers (*bunga*), leaves (*daun*), and animals (*binatang*). Like the Balinese, they too would have *dewa yajnya* (rituals for the deities), *pitra yajnya* (rituals for the ancestors), *resi yajnya* (consecration rituals for priests), *manusia yajnya* (life cycle rites), and *bhuta yajnya* (rituals to appease the demons). In addition, like the Balinese, they would venerate certain trees and stones (Ramstedt, 2004: 195-196).

## RESULT AND DISCUSSION

### Cimahi and Its Hindu Community at thw Gance

Cimahi is only a small town in West Java, but has a very influential part in military development in Indonesia, specifically for the army. This city is one of the West Java districts of which the area captures 40,2 kilometers per square. Cimahi has three sub district areas which consists of fifteen villages. Central sub district of Cimahi has six villages, north Cimahi has four villages, and south Cimahi has five villages (National Statistics Center, 2015: 1-3). As one of the new extended cities, it is not uncommon to see many affluent public facilities in this city. Problem has arisen from traffic jams to only a few three or four star hotels deserved in this city. People might be considered to favor Bandung instead of Cimahi, because the distance is only 12 kilometers.

According to the local bureau of statistics, the adherents of Hinduism amount 1,000 people. Most of them settled in Central Cimahi sub district where the oldest Hindu temple *Pura Agung Wira Loka Natha* built over there (Badan Pusat Statistik, 2015: 108-109). Generally, they work for government as well as governmental

corporation, including police and army forces. Some of them also work for private companies. According to the head of West Bandung *banjar*, Putu Yasa, ethnically more than 90 percents of the Hindu adherents in Cimahi have Bali origins whereby the rest lays on marital linkages with their Balinese spouses (Interview by the author, March 11, 2016).

### **History of Building *Pura Agung Wira Loka Natha***

*Pura* (temple) Agung Wira Loka Natha was built in the area of which belongs to Military Area Command (Kodam) Siliwangi. It is the oldest Hindu temple in Great Bandung, even in West Java Province. Its address is Sriwijaya Street No. D-11 central sub district of Cimahi. It is used to be the home for high level army officers. This temple is very close to Cimahi train station approximately 100 meters. Likewise, this temple is very close to an army based hospital "Dustira Hospital." This hospital was built by the Dutch military in 1887 privileged for military personnels. Exploring this city makes someone think of military training center because this city used to be the central area for Dutch military which was famously known as *Koninklijk Nederlands Indische Leger* (KNIL) (Puspitorini, 2014).

To consider the background, it is logic to see the development of this temple was supported by army units in Cimahi. If we try to check the board of committee of the temple development in its early era, all of them have military ranked levels. The board of committee's decree was issued by army training commander which was headed by General Mayor Seno Hartono with decree number Skep/890/X/1976 dated on October 2, 1976. Chairman of the committee was General Brigadier Soepangat, while the head of executive committee was Lieutenant Colonel Ida Bagus Sudjana, who latterly became Ministry of Mining and Energy under Soeharto's regime from 1993 to 1998 (Budhijaya, 2013: 13). In this regard, it can be said that this temple was built by a collaboration between army member and society with the support of local government.

According to the booklet, President of Republic of Indonesia, Minister of Religious Affairs, Spiritual Section of the army, and Area Military Commander (*Pangdam*) Udayana also donated for developing the temple.

Ceremony for putting the first stone took place in 1976 whereby the soil for the building was taken from Tangkuban Perahu mountain. After two years of development, this temple was inaugurated on July 15, 1978 in accordance with Saraswati celebration day which means the down of Wedha scripture as well as the down of science. Through Hindu rites, this temple was blessed by *Pedanda* Gde Oka Telaga with *Ngeteg Linggih* ceremony. Henceforth, the anniversary (*pidalan*) of the temple always coincides with the celebration of Saraswati Day.

Initially, the temple was provided for Hindu army artillery student who settled in Cimahi and its surrounding area. Latterly, this temple was not only dedicated for army artillery student, but also for any Hindu army officers who took a short training in this city. Considering the increasing of Hindu population in Bandung and its surrounding area, this temple admitted Hindu for non-army background such as civil servant, academician, state enterprise staff, entrepreneur, university student and any other similar profession. Since its inception, this temple became a center for Balinese neighborhood organization (*banjar*). *Banjar* is the lowest level of social organization for Balinese Hindu which follows a similar social system of Bali.

Years after the establishing this temple, several temples were also founded in some other military camps in Bandung including a temple at the Sulaiman airport. Consequently, new *banjar* was also established in order to support the service of temple.

### **The Concept of Divinity and Rituals**

As mentioned above 90 percent of Hindu in the temple were Balinese origin. Therefore, their belief was just like what Balinese Hindu embraced with no exception of believing in

divinity concept. The Hindu worships Ida Sanghyang Widhi. Their basic doctrines refer to the Veda holy scripture. Likewise, Hindu in Cimahi has agreed the ultimate goal of Hinduism i.e., “*moksartham jagadhita ya ca iti dharmah*” which literally means the goal of religion or dharma is to attain worldly happiness as well as welfare (*jagadhita*) and *moksa*.

In a broader sense, the uniqueness of Hindu theology is described by a *pinandita*, the second level of cleric in Balinese Hindu after the first layer *pandita*. Over this temple, Wagio, a retired army, states:

“Hindu is a religion that flows like water. In this regard, the form of ritual differs from one place to another. It is compared to water in a glass, then the water could become the glass. If it is in a jug, the water could become the jug. However, the essence is water. Consequently, one cannot assume homogeneity of the form of Hindu rituals in one place to other places. All regions must have their own type of rituals and clothes for rituals. As a Javanese, my fashion is different with Balinese wear which I wear Javanese custom such as *blangkon* (Javanese hat), *surjan* (Javanese shirt), etc. I just wear my Javanese custom just like as many Balinese do.” (interviewed by the author, March 16, 2016).

In the area of ritual, they perform daily rituals e.g. two weekly rituals, monthly ritual and other rituals on special occasions. In performing daily ritual, each prayer performs three times a day which is called *puja tri sandya*. It is advised for Hindus to pray in early morning in accordance with sunrise time, then in noon and in late afternoon to mark the sunset time. There is no obligation for performing daily ritual in a temple. If one cannot go to temple, he or she can worship in his/her place such as home or office. According to the head of PHDI Cimahi, Netra, the way of worship is usually done by their own easiest way like for example by just sitting to do meditation. However, it is not uncommon that they prefer to do late afternoon worship in the temple (interview by the author, March 13, 2016). For two weekly ritual, there are two kinds of ritual; full moon ritual and dark moon ritual. On the day from date

1 until 15, it is called full moon ritual, whereas on the end of month is known as tilem ritual. The other rituals are also special occasions based on *pawukon* or Balinese calendar such as *galungan*, *kuningan*, *saraswati*, and *pagerwesi* (Wagio, interviewed by the author, March 16, 2016).

As just like Hindu Balinese intention in dressing, Hindu community in Cimahi divides types of dressing between dressing for customary ritual purpose and dressing for worshipping ritual purpose. For the latter, the dressing is called ultimate custom whereas for the former called it *manusa yadnya* ritual. Rai continues that in Veda holy scripture there is no exact explanation of certain dressing for rituals. The most important thing is that the dress must be cleaned and one must have a heartfelt and honest devotion to Ida Sanghyang Widhi.

According to Netra, the more important is the meaning of the clothing. Praying by using headband or a scarf, which is commonly used by ethnic Balinese Hindus, has a purpose. Headband on the head invites people to focus on the Creator, then tie a scarf that defines the relationship with fellow human beings. For this fabric, it can be gloves only (*lelancingan: Balinese*). For the clothing, it important to hang it down. These rules are stipulated by a agreement in Indonesia’ *Parisada Hindu Dharma* (PHDI) (interviewed by the author, March 13, 2016).

In Cimahi, Hindu prayers who wears headbands and scarves hearts for worship tend to show that people are almost certainly restrained with Balinese culture. In dealing with the flexibility of Hindu rituals in temple, it is that the Hindu people in Cimahi who have Javanese background are allowed to wear Javanese dresses. It seems that there is an understanding of Hindu doctrine in moderate way including loyalty toward customary law. It is also a tendency to be more clear observing regulation as a religious law, not only customary law.

When they perform any rituals, giving an offering (*sesajen, canang* or *banten: Balinese*) is a must. According to the head of Wira Loka Natha

temple, I Ketut Nunas, such offering has a certain meaning for the ceremony. To make an offering, they are suggested to respect toward local natural resources. It is because offering should be made of plants. It is required that an offering must exist in five basic requirements i.e., the form of flowers, leaves, fruits, fire and water (interviewed by the author, March 12, 2016). Based on this condition, people from outside Balinese can see the development of art element, especially when seeing the phenomenon of offerings or *upakara* in Bali. *Banten* or offering is a symbol of tributes to the creator. Besides, it is a reflection of cleanliness, honesty and sincerity as well as a form of gratitude for what Ida Sanghyang Widhi has given to human beings.

### To Manage Hindu Community

Since the establishment of temple, Hindu community in Cimahi has created social institutions with different functions of each institution. The social institution they built is not quite different with organization that belongs to customary village (*desa adat*) or *pakraman* village in Bali, despite in a simple way. The first and foremost institution that should be identified is *banjar*. This social institution was built to accommodate social activities among Hindus community specially to deal with bittersweet problem among them. There are several activities such as to handle funerals of people and to tackle marriage ceremony. Usually, the former is more salient than the latter.

Essentially, *banjar* institution has responsibility to deal with five human sacrifices (*pancayadnya*). Firstly, human beings sacrifice to God (*dewayadnya*). It means that sacrificing to God is to express gratitude to God and to unify with Him due to His kindness for giving livelihood to human beings. It also means that everything has to be based on God' willing.

Secondly, human sacrifices to holy men (*resi*) such as *pandita* and *pinandita* which is called *resiyadnya*. The meaning of this is explained by the chief of PHDI West Java, I Made Widiada Gunakaya, as cited below:

“They are really to lead people toward God. We sacrifice to the *resi* that means we respect to them through giving them alms. The *resi* has no full-time working status, so that lay people venerate them by giving *daksina* (alms). This concept is not similar with incentives. Giving them them alms means to respect them. Then, it turns to lay people how they would respect them” (interviewed by the author, March 16, 2016).

Thirdly, *pitrayadnya* which means sacrificing to ancestors. For Balinese Hindus, there is *ngaben* procession which is a rite for burning a dead body. Such procession usually takes place in their homeland throughout Bali Island. However, currently there is a *ngaben* procession facility in Bohong Mountain Bandung. If the ashes of dead body usually float in the sea, the ashes are now put on a place in the Bohong mountain. Here, indeed *ngaben* is regarded as a way to respect the ancestors.

Fourthly, *manusayadnya* which means sacrificing to fellow human beings. This sacrifice is about caring other people, for example performing rituals for fetus in womb, birth ceremony, and other family ceremonies for children. When they get matured, there is a ceremony to mark their maturity such as cutting teeth ceremony as well as marriage ceremony which are the responsibility of their parents. It should be noted that Indonesia Hindu Dharma Union (PHDI or *Parisada Hindu Dharma Indonesia*) is now running a program of charity for disadvantaged children.

Fifthly, *butayadnya* which tends to do sacrifice for nature. Gunakaya continues Hindu is known as religion concerning on natural preservation. All Hindus must respect to nature as natural resources have been provided for human living on earth. In reality, human being is mostly to explore and take natural resources only without thinking to return what they have been given. Furthermore, Balinese Hindu people annually organize Nyepi celebration day to remind people of the essence of nature. A day before Nyepi, Balinese Hindu people prepare for *Tawur Kasanga* which is a day for meditation to remember any creatures below the human being' grade. These creatures are then being accomplished in order to gain a perfect

status through reincarnation (an interview by the researcher, March 16, 2016).

All those five sacrifice (*pancayadnya*) concepts are settled with the development of *banjar* in a temple. In this sense, according to the head of West Bandung *banjar* Putu Yasa, *banjar* facilitates all those five sacrifices for Balinese Hindu. In reality, compared to state area administration, *banjar* institution can be seen as citizen harmony union (*rukun warga*) in terms of village administration. Social institution under *rukun warga* is neighboring harmony union (*rukun tetangga*) whereby Balinese custom calls it as *tempek*. Such organizing people system is preserved to strengthen spirit of cooperativeness among Hindu people. In addition, this system is very significant due to the condition that Hindu adherents settle in many area of Cimahi and its surrounding area that is unlike Balinese Hindu people which each of their houses is close to one another. *Banjar* will be responsible to organize collaborative working, for instance when a Hindu adherent dies on whether dead body' cremation taking place in Bandung or Bali. It is common that cremation ceremony is decided to be in Bandung instead of Bali because of financial problem. In Bandung, the cremation procession is proceeded in Cikadut (interviewed by the author, March 11, 2016).

In the time of field trip of this research, there are four *banjar* institution in the Great Bandung including Cimahi e.g. West Bandung *banjar*, South Bandung *banjar*, East Bandung *banjar* and North Bandung *banjar*. For West Bandung *banjar* itself, where Cimahi as the central, belongs to five *tempek* institutions e.g. Cimahi *tempek*, Cihanjuang *tempek*, Cipageran *tempek*, Contong *tempek*, and Batujajar *tempek*. Hindus numbers are around one thousand in West Bandung *banjar*.

To strengthen the relationship among *banjar* members, it was necessary to built a social forum of Hindu exclusive organization which accommodates family matters among its members. The organization name is Wasudhana.

The Wasudhana is an abbreviation for Warga Suka Duka Dharma Kencana Bandung Raya (literally means bittersweet citizen forum of Dharma Kencana in the Great Bandung). Its members are mostly still active workers. In addition, they try to spend their time to involve in this forum. To sustain this organization, all members are required to pay monthly fee IDR 10,000. Besides, Hindu adherents in Cimahi are obliged to give per month IDR 3,000 for temple management, IDR 2,000 for *banjar* operation. All money that has been collected from the member is distributed to help one family which deserves to be assisted, for example, to support a family for cremation procession they are given IDR 4 million.

*Banjar* board management is elected by *banjar* members. It seems that *banjar* institution has practiced democracy to select the right person to lead them. Then, *banjar* board for Cimahi itself is inaugurated by *Lembaga Musyawarah Banjar* (LMB or Council of *Banjar* Institutions), an organization body of PHDI while in other place maybe *banjar* board is inaugurated by PHDI respectively. Gunakaya says that the LMB has to monitor performance of Wasudhana board due to their authority to manage money. If needed, LMB can discharge a leader of Wasudhana for incapability of leading the institution (an interview by the reasearcher, March 16, 2016).

*Banjar*' role in Cimahi that is similar in Bali is to facilitate the Hindu adherents to be able to build a work synergy among them as well as to organize rituals. In fact, the active members are full time workers so that they need assistance from *banjar* board to arrange some activities. Furthermore, every Hindu adherent in Cimahi should be registered first in *banjar*. In this sense, *banjar*' role is to anticipate for the adherents in Cimahi and Bandung if they are in case of emergency because of death of their beloved ones. *Banjar* can call the Hindu adherents to help the family arrange funeral through voluntary actions between *banjar* community.

“In this sense, we believe that each of us has no special expertise. Perhaps, each of us has only 20 percents or 30 percents from the completion of the

whole process of ceremony including the funeral. Overall, we try to emphasize the activity that can be performed together.” (Yasa, interviewed by the author, March 11, 2016).

West Bandung *banjar* has also run some programs in order to continue culture and tradition among Balinese Hindu adherents. Hence, training for young Hindu generation is one of the programs. It seems that transformation of traditional value is very important to do. The reasons why they think transformation of culture is very important because they are mostly civil servants whom the subject might be moved from one place to another. Here is the central point to arrange the program of culture and value transformation. Besides, *banjar* has also very concerned to introduce the way to make an offering (*sesaji*, *canang* or *banten*) which is usually known as *saradi banten*. This program is mainly purposed for women because preparing *canang* or *banten* is usually the responsibility of Hindus women. As a result, preparing ceremony and ritual can be accomplished by local Hindus without calling for assisting to prepare it from their fellow in Bali for instance.

Usually, the board member of *banjar* consists of chairman, secretary and treasurer alike. *Banjar* in Cimahi differs from the one in Bali. Honestly, *banjar* in Bali unites with local custom whereby *banjar* is under supervision of village custom (*desa adat*). Chairman of *desa adat* focuses on hitherto rule and regulation (*awig-awig*) or simply little regulation of village as well as ritual regulation. However, *banjar* in Cimahi is simpler due to the small number of Hindus. Its most important goal is to help Hindus in Cimahi to tackle the financial as well as social effect caused by bittersweet cases.

In addition, according to Wagio explanation, *banjar* di Cimahi is rather in a form of societal group (*paguyuban*) than formal organization. It is the main feature that of different with *banjar* organization in Bali. It tackles religious issue only while custom (*adat*) is no issue here. Hence, *banjar* in Cimahi is different with that of *banjar* in Bali (interviewed by the author, March 16,

2016).

Gunakaya says *banjar* in Cimahi is to concern *pancayadnya* issue including preparing for the anniversary ceremony for the temple. It means that how implement *dewayadnya* is by Hindus in the temple. Likewise, helping the family that loses beloved one is also meant to implement of *pitrayadnya* principle. So, *banjar* is mainly focused on religious as well as religion issues (interviewed by the author, March 16, 2016).

Another aspect related to *banjar* in Cimahi is the reality that many Hindu adherents work as armies. It has a positive effect for temple because it has enough human resource with much capability in physical treatment to help prepare ceremonies in temple. According to the chairman of West Bandung *banjar* in Cimahi, Putu Yasa, they always be ready to contribute with their beneficial physical strength, i.e., to build a tall flower stick or *penjor* as well as to paint the temple. For the adherents who have intellectual background, they can give preaching or dharma talk (*wacana*). Those who have financial power are suggested to give their donation (*dana punia*). They are distinguished based on their ability to contribute in conducting religious ceremony in the temple. Nevertheless, local government has never paid any attention on *banjar* in Cimahi for the fact that *banjar* is never under supervision of the state. *Banjar* only exists in the heart of the adherents while government acknowledges *parisada*, an organization of *banjar* (an interview by the author, March 11, 2016).

However, there is also a place for dance rehearsal (*sanggar*) in Bandung. *Sanggar* is not under supervision of *banjar*. *Sanggar* is an independent institution that is like what can be seen in Bali, although it has a role for continuing Balinese tradition and community. Although they run their *sanggar* by professional way, they are able to show their group dance performers voluntarily in the occasion of temple anniversary (*piodalán*) ritual. Such type of voluntary dancing is called *ngayah* (voluntary action) in Bali. *Ngayah* means doing a good thing for the sake of God. In

Wiraloka Natha temple, there is a set of Balinese traditional music instrument (*gamelan*). A group of gamelan musician is named Ksatria Jaya group representing the majority of its members who are armed force members.

Currently, religious excursion by visiting some holy places (*tirtayatra*) has increased in Cimahi. Tirtayatra is literally meant to take holy water in temple. To proceed the goal, they usually visit some temple collectively. When the author visited Wira Loka Natha temple, there was an advertisement asking the Hindu adherents in Cimahi to take part in *tirtayatra* program in East Java and Central Java with the cost IDR 300,000.

While *banjar* board is responsible for Hindu adherents' daily needs, or religious rituals. Directing temple affairs is just like coordinating *banjar* in terms of serving to lead religious rituals with voluntary actions. Nunas continues, the board of the temple is in charge of specific things related to temple i.e., preparing some celebration of certain holy days. The board is responsible for a funeral ceremony that needs religious rituals. For the adherents in Cimahi, it is commonly asked for corpse' family representative on whether they want to perform ritual in Bandung (usually in Cikadut crematorium) or to complete funeral ceremony in Bali. If conducted in crematorium, the *pura* leader is also responsible for performing rituals. Their responsibility to perform rituals is due to their understanding about the rituals (an interview by the author, March 12, 2016).

Furthermore, one of the *banjar* board duties is to develop board management of temple. Consequently, Gunakaya says properties and assets in temple entirely belong to *banjar*. Besides, *banjar* is also asked to establish religious schools (*pasraman*) and its board management in temple. Meeting of *banjar* members is conducted to decide the transition of *pura* as well as *pasraman* board management. *Banjar* has a right to control the management of *pura* and *pasraman*. However, *banjar* has no right to establish the adherents' top level religious organization which is called *parisada*. In this regard, it can be assumed

that *parisada* Indonesia is the highest rank of religious organization for the Hindu adherents, while *banjar* is the their pouch (an interview by the author, March 16, 2016).

There is another activity for the *banjar* board that needs to be counted in relation to serving annual anniversary celebration (*piodalan*) of temples. Notably, when *piodalan* comes, the adherents celebrate their temple anniversary by arranging ritual called *pujawali*. *Pujawali* literally means celebrating temple anniversary. For the *banjar* boards, they are responsible for conducting *piodalan* ceremony that is locally tailored by serving their guests who come on the day of celebration. Other *banjars* will normally come and assist to support the temple.

### **To Firm Hindu Flexibility**

The above-mentioned adherents in Cimahi with their current condition relatively go well together with the strategy of Hindu *parisada* Indonesia (PHDI)' West Java province. PHDI of West Java province wants to shape and implement religious opinions (*bisama*) issued by central PHDI. Through its *bisama*, this institution has issued a grand design for Indonesian Hindu adherents in the next 50 years in order to give a guidance for Hindus.

One of the main points in *bisama* is that it is an urge to develop Hindu community referring to its local genius. To implement this vision, PHDI West Java doesn't bring Balinese values over West Java. It only injects Hindu core values. It is impossible to bring Bali, because Balinese Hindu is really mixed up between religion and custom. In West Java, balinization Hindu will not be in line with time, place, and human resource factors. This is what PHDI West Java board believes (an interview by the author, March 16, 2016).

The chairman of PHDI West Java, Gunakaya explains that it is possible for Hindu adherents to change their awareness and understandings about a doctrine. In the past, it happened in Bali where understanding of God and other religious doctrines were monopolized by religious leaders (*pedanda*). Social level of *pedanda* is also

determined by a caste system. However, the caste system cannot be implemented in West Java. Moreover, it is no longer relevant with PHDI' *bisama*. For the Hindu adherents in West Java, the system has been tailored with another different meaning closer to profession than the caste system. This new meaning of caste system is based on holy scripture Veda through PHDI' *bisama*. Then, there are usually four different colors or jobs. Here are the details of each color. *Firstly*, if someone has a duty to serve people to do praying, he is called Brahmana. *Secondly*, if a Hindu adherent has a job to protect and to secure a country, then he or she is called *ksatria*. This color belongs to some occupation for example police officers, armies and ministers for cabinets alike. *Thirdly* is *weisha*. It refers to ordinary people who try to cope with their livelihood for themselves and their family. *Fourthly*, those who work in the area supporting those three earlier colors such as farmers, drivers, labors etc. Definitely, they show a great contribution to the success of those three previous colors.

“It was impossible for someone to be a religious leader (*pandita*) as long as he/she has no Brahmana family background. But now, *pandita* is not only dominated by Brahmana group. Ironically, *pandita* had granted his position to his children and made *pandita* from outside Brahmana impossible. It will not be relevant in current time when, let say, I am a judge, I appoint my children to be a judge too (laughing). Such teaching was a deception created by colonial time where there was a division among societies to enable them to be united” (an interview by the author, March 16, 2016).

According to Gunakaya, such statement has been regulated in PHDI' *bisama*. Now, it is happening in Hindu community to adopt *bisama*, although this kind of dynasty is still persistent in Bali in some areas. For example, those who are named Anak Agung as well as Ida Bagus hold a special position in society. Henceforth, democratization doesn't work in Bali. Gunakaya further states that in Balinese society there is a denial service of Brahmana to give water to Sudra caste during ritual. Whereas in West Java province, such religious caste division doesn't

meet local context because West Java population are mostly Sundanese. There is no caste system in Sundanese culture. Implementing this vision means showing how Hindu survival within plural society.

Gunakaya continues his criticism on the life of Balinese Hindu in Bali which too much relies on ceremony (*upacara*) aspect. Two other aspects of Hindu such as *tatwa* (philosophy) and *susila* (etic) are less concerned. In Bali, ceremony is more explicitly practiced. In this sense, it is proper if someone who takes sightseeing in Denpasar to experiencing the ritual and, when asking to a ritual participant he will not get a deep explanation about ritual itself. The ritual participants are mostly to follow their peers for only joining the ritual, and do not know exactly what the meaning of it is (interviewed by the author, March 16, 2016).

For him, to make Hinduism more locally practiced in West Java, he gives an example of his daily offering or *canang*. His family offers *canang* every day, but in a very minimum material which differ from Hindu community in Bali. If Balinese Hindu in utilizes young coconut leaf (*janur*) as an important material for *canang*, his family substitutes it with flowers and leafs taken from his house yard. According to him, this is to show the flexibility of Hinduism which is in line with Weda scripture.

In West Java province with its 15 districts as well as municipalities, Hindu community are about twenty thousand people whereby 95 percent of it coming to West Java for working. For them, PHDI West Java province board tries to return Hindu understanding by learning Weda scripture thoroughly. Weda is the source for Hindu philosophy (*tatwa*). Ritual is an implementation of *tatwa*, while *susi* is deeply needed in reading scripture. It is a strategy for PHDI West Java province to give awareness to Hindus on the essence of Hinduism since they live in an area outside Bali.

### **Hindu Religious Institutions in Cimahi**

In this section, it is very important to describe

the PHDI West. As it is outlined in the previous section, PHDI is a formal Hindu organization in Indonesia. If government wants to contact Hindu organization, then PHDI will be the sole organization being contacted. Its position is higher than *banjar* and *pura*. However, *banjar* and temple boards are inaugurated by *banjar* council institution (*lembaga musyarawah banjar*) and not by PHDI. Hindu community through its representative of PHDI Cimahi joins *Forum Kerukunan Umat Beragama* (FKUB, or Interreligious Harmony Forum). FKUB is a forum for interreligious leaders meeting which is supported by local government.

PHDI Cimahi concerns much more on community service such as rituals, education and building relation with government. Community development through economic approach is not conducted yet. In fact, according to Rai Netra, it is possible to do business among Hindus as long as they want to do so (an interview by the author, March 12, 2016). To support PHDI activities, this organization receives donation from Hindu community and from state especially Hindu Guidance section in the Ministry of Religious Affairs (Kemenag) of West Java province. In some special event, the request for donation of Hindu community is usually informed through *banjar* because they are responsible for the community. It is well-known that when *banjar* request donation and voluntary action from their members, soon the community responds them well. If there is a surplus either of goods or of money from an event completion, it then will be saved to use for the next year event and other special religious events.

Rai Netra and the guard of temple, Nyoman Sukarta explain PHDI' Cimahi conducts some special activities to offer direction for Hindu community. The first one is preaching (*dharmawacana*) in the time of praying where Hindu adherents can learn Hindu lessons. *Dharmawacana* contents emphasize on motivation for the Hindu adherents not to forget about performing deeds wisely in everyday life. The second one is *dharmagita* or literally reading

holy scripture through religious songs (*kidung*). In this activity, a Hindu adherent sings a great flower (*sekar agung*) song sung in the great ritual such as *dewanyadnya* ritual in the anniversary of temple ceremony (*piodalan*). If it is for human or *manusayadnya*, it takes middle flower (*sekar madya*) song like for example to sing in the funeral ceremony. The third one is *sawadarmagita* where PHDI organizes a competition for reciting holy scripture of Weda. It is aimed at motivating Hindu people to be more diligent in learning dharma (interviewed by the author, March 13, 2016).

Briefly, here are the board of PHDI Cimahi. Chairman is I Made Rai Netra (retired from PT Telkom), Secretary is Nengah Diasta (teacher at Bandung Institute of Technology), treasure is Made Karnada (work at Dirgantara Indonesia Tbk), Religious section is Nunas Arjana (businessman), Chairman of *banjar* is Putu Yasa (teacher at STT Telkom), Economics and community section is Ketut Utama and Art section is Ketut Surata.

According to Rai Netra, the relationship between PHDI and government has been running well including co-working with other religions in a forum of FKUB. Fortunately, in Cirendeu (Cimahi) there is a local or indigenous religious group of Sunda Wiwitan (Pure Sunda) which sustains their own belief system. In that place, there is a holy water spring namely *sirah cai* which literally means the highest water. The representative of Wira Loka Natha temple has once been asked to take some water from that place to be used in *melasti* ceremony during *Nyepi* celebration days.

Another institution for Hindu people organized at Wira Loka Natha temple in Cimahi is an informal religious school (*pasraman*) every Sunday. The name of *pasraman* is Widiadharna. Board of this *pasraman* is formed already and has arranged some activities including Sunday school for Hindu students ranging from junior high school students to university students. Teachers of *pasraman* are mostly those at some

universities in Bandung who are able to work for voluntary teaching at *pasraman*.

*Pasraman* is now highly required by many Hindu students since they are not taught Hinduism at public school specifically for students from elementary school to senior high school. Currently, the number of *pasraman* students is about 170 students. Both Nunas and Widiada state the absence of Hindu education course at senior high school is a very big problem for Hindu adherents in Cimahi and West Java. Honestly, there is a formal letter issued by government to assign a Hindu teacher attached to a senior high school in Bogor. Yet, the assigned teacher was rejected by the school (an interview by the author, March 16, 2016).

Gunakaya claims that there is a problem for *pasraman* regarding with the availability of Hindu teachers who hold religious scholarship from a university. The Hindu teachers who teach at *pasraman* are mostly educated by their learning and experiencing Hindu, but not studying it specifically. However, *pasraman* at Wira Loka Natha has organized curricula for Hindu teaching. *Pasraman* teachers have studied with some Hindu scholars from Bali. However, the program has now been cancelled because of financial problems (interviewed by the author, March 16, 2016).

### **Intersection with Another Group in Hinduism**

It has been widely known that a spiritual tenet group (*sampradaya*) has been risen in some cities in Indonesia including the Great Bandung. However, there is a conflict among Hindu people. *Sampradaya* is generally known due to its much concern on spiritual side of Hinduism rather than traditional or merely ritual one. Nonetheless, both *sampradaya* and traditional have the same goal and philosophy. Their destination is alike i.e., trying to be closer to the Creator by their own way. The spiritual group has also existed in Bandung, but it has never intruded the traditional one. They have also never done their activities at Wira Loka Natha temple. According to a Hindu leader

in Cimahi, the person who brings *sampradaya* and establishes it in Bandung is a Balinese with experience when he/she stayed in India.

There is information that Hare Kreshna, a spiritual group in Hinduism, has been founded in the Great Bandung. But, never have they reported themselves to *banjar* board. According to Putu Yasa, the later only hears information where there is Hare Kreshna group in their area. For that reason, *banjar* board does not worry about its influence on Hindu community since the most member of Hare Kreshna are not Bandung residents. They come from many places, not only from Bandung, but also from many cities around Bandung (an interview by the author, Marc 11, 2016).

In the view of PHDI, group of *sampradaya* can be acknowledged in Hindu since they are still learning on Weda. *Sampradaya* group pays much attention on puja, not ritual. PHDI has never issued a *bisama* or an opinion about the existence of *sampradaya* group. It is due to the fact that they are still regarded as Hindu adherents, although there is difference in terms of ritual. So that there is no need to issue a *bisama*. Widiada says,

“The context is different between India and Bali. For example, there is an *agnihotra* group in India who devotes to fire only. While in PHDI, when a religious leader (*pinandita*) holds a joss stick, it is regarded properly enough. In *agnihotra*, fire usually flames abundantly. Once, there is an *agnihotra* ceremony in Bali burning a long flag (*umbul-umbul*) in a temple. This group is much flowering in India rather than in Bali or Indonesia.” (an interview by the author, March 16, 2016).

In addition, Wagio states the reason why *sampradaya* is much developing in India. He maintains that the development is due to the fact that Hinduism in India embraces a guru nanak system at the same time a guru nanak leads school therein. Uniquely, if most of Hindu adherents in India recognize God as merely a protector or as a preserver, it is just different case in Indonesia. The manifestation of God in Hinduism will be blended in a single entity which is called Trimurti. It means that God is only one

but his manifestation are three entities, such as the Creator (Brahma), the Preserver (Wisnu) and the Recycler (Syiwa). These three entities are mixed in One God (an interview by the author, March 16, 2016).

## CONCLUSION

Hindu adherents in Cimahi of West Java province have been trying to reformulate Hindu toward the essence of Hinduism doctrine. It means that they are taking efforts to decrease cultural aspect as well as Balinese elements of Hinduism. The leaders of PHDI in temple and *banjar* realize that they come to Bandung that has no similarity with the place of their origin. However, it is still a long way to run because most of Hindu people in Cimahi and Bandung have a strong connection with their ancestors in Bali. Surely, this condition stirs to confusion among them since they have been learning about Balinese Hinduism. Even so, the effort to localize Hindu in Bandung or Cimahi context is continuous in the hand of Hindu leaders living in West Java, including those who are not Balinese descents.

To identify the existence of Hindu community in Cimahi, it should be noted first that the *banjar* of West Bandung which its main task is to organize Hindu activities deals with social as well as religious issues. Another religious institution is temple board who are in charge of preparing ritual and worship service. In Wira Loka Natha, there are also some informal institution such as Wasudhana institution and a religious school which is called *pasraman*. It is a very influential religious school attached to temple because it accommodates Hindu student who are not taught Hinduism in their school. Whereas the highest institution for Hindu adherents is PHDI which represents Hindu people with other subjects such as government as well as other religious community.

In general, observing and understanding the existence of Hindu community in Cimahi

shows an effort of Hindu community to tailoring Hindu doctrine with local contexts. Here, we can call it the flexibility of Hinduism in sojourning land. The center for this endeavor is no other than Wira Loka Nata Great Temple as its function is as the center for religious service as well as for organizing Hindu community institution in Cimahi. Furthermore, the flexibility means that it is possible for Hindu community to develop local genius without bringing the original culture. In another word, they can develop Sundanese culture instead of Balinese culture. However, if one goes beyond the current situation, he or she will see the rising of Hindu community that tries to trace back to its basic Weda scripture.

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## AUTHOR GUIDELINES

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# *Analisa*

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### GENERAL GUIDELINE

1. The article has not been previously published in other journals or other places
2. The article should be written in English (United State of America English) with a formal style and structure. This is because it is a fully peer-reviewed academic journal, so that an oral and informal language would not be accepted
3. The article should be written in word document (MS word), 1 space (single space), 12pt Georgia,
4. The article should be written between approximately 10,000 – 12,000 words including body text, all tables, figures, notes, and the reference list.
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1. Title
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4. Key words ( 3-5 words/phrases)
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6. Hypothesis (optional)
7. Methodology of the research (it consist of data collecting method, data analysis, time and place of the research if the article based on the field research).
8. Research findings and discussion
9. Conclusion
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12. Index (optional)

### WRITING SYSTEM

1. **Title**
  - a. Title should be clear, short and concise that depicts the main concern of the article
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- b. Abstract should be written in one paragraph, single space and in italic
- c. Abstract should be no more than 250 words
- d. The word “abstract” should be typed in bold, capital letter and italic
- e. Key words should consist of 3-5 words or phrases.
- f. Key words should be typed in italic

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- c. Numbering for the title of table should use an Arabic word (1, 2, 3, and so forth)
- d. Table should be appeared align text to the left.
- e. To write the content of the table, it might use 8-11pt font Time New Roman or 8-11pt Arial, 1.0 space.
- f. Table should not be presented in picture, it should be type in real table-office word formating
- g. Source of the table should be typed below the table, align text to the left, 10pt font Time New Roman.

h. Example:

**Table 4.** Number of Rice, Corn and Sweet potato Production

product	2010	2011	2012	2013
Rice	1.500 Ton	1.800 Ton	1.950 Ton	2.100 Ton
Corn	950 Ton	1.100 Ton	1.250 Ton	1.750 Ton
Sweet potato	350 Ton	460 Ton	575 Ton	780 Ton

Source: *Balai Pertanian Jateng, 2013.*

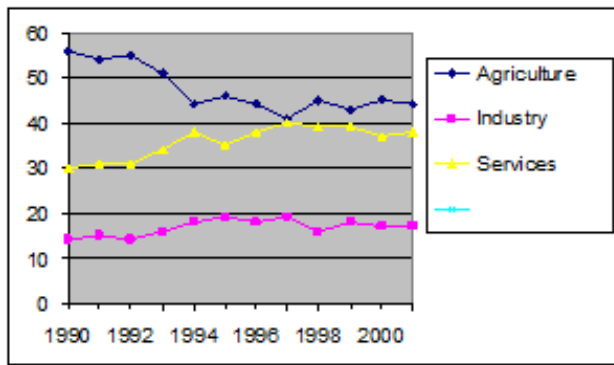
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- a. Picture, graph, figure, photo and diagram should be placed at the center
- b. Number and title should be typed above the picture, graph, figure, photo and diagram.
- c. Number and the word of the picture, graph, figure, photo and diagram should be typed in bold, 12pt *Georgia* and at the center, while title of them should be typed in normal (not bold).
- d. Number of the picture, graph, figure, photo and diagram should use an Arabic word (1, 2, 3 and so forth).
- e. Source of the picture, graph, figure, photo and diagram should be typed below the table, align text to the left, 10pt font *Georgia*.
- f. Picture, graph, figure, photo, and diagram should not be in colorful type, and in high resolution, minimum 300-dpi/1600 pixel (should be in white and black, or gray, ).

Example:

Figure 1

Indonesian employment in agriculture compared to others sectors (% of the total employment)



Source: World Development Indicator, 2005

## 6. Research finding

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

## 7. Referencing system

Analisa uses the British Standard Harvard Style for referencing system.

### a. Citations (In-text)

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else's ideas.

Example:

Culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explain that culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article

Quotations are the actual words of an

author and should be in speech marks. You should include a page number.

Example:

Tibi (2012: 15) argues that "Islamism is not about violence but as the order of the world."

It has been suggested that "Islamism is not about violence but as the order of the world" (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article

Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.

Example:

Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013).

- Citing a source within a source (secondary citation)

Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.

Example:

Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.

Example:

Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations

If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example :

The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that .....

- Citing from the internet

If you cite a source from the internet (website), write last name of the writer, year of the uploaded/released: page numbers. If there is no author in that page, write the name of the body who release the article in that website, year of release.

Please do not mention the address of the url in the in-text citation.

Example:

Syrian uprising has been prolonged for almost six years and has caused thousands people death as well as millions people has forced to flee from their homeland to seek safety (Aljazeera, 2016).

Religion is an important aspect for the life of many people in the recent era. The believe

system of religion plays as a guidance for some people (David, 2015: 12-13)

## b. Reference list

- Book

Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.

Example:

Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia*. Singapore: Institute of Southeast Asian Studies.

- Chapter of the book

Last name of the author/s, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.

Example:

Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northampton, USA: Edward Elgar.

- Journal article

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.

Example:

Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their

controversy: The case of the Council of Indonesian Ulama.” *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper

Last name of the author/s, first name of the author/s. Year of publication. “Title of the article”. *Name of the newspaper*. Date of publication.

Example:

Eryanto, Hadi. 2010. “Menyiapkan Jihad di Aceh.” *Kompas*. 18 March 2010.

- Internet

Last name of the author/s, first name of the author/s. Year of publication. “Title of the article or writing”. Date of access. Web address

Example:

Suhendi, Adi. 2012. “Dana Osama bin Laden dipakai untuk bom Bali 1” (Osama bin Laden’s fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: <http://nasional.kompas.com/read/2012/03/26/14001755/Dana.Osama.bin.Laden.Dipakai.untuk.Bom.Bali.1>

- Internet

If there is no author in that page, write the name of the body who release the article in that website, year of release, date of accessed, address of the website

Example:

Aljazeera. 2017. The voices missing from Syria’s peace talks. Accessed 23 June 2017, from: <http://www.aljazeera.com/indepth/features/2017/03/syria-war-missing-voices-syria-peace-talks-170322073131728.html>

- Unpublished thesis/dissertation

Last name of the author/s, first name of the author/s. Year of publication. *Title*

*of the thesis/dissertation*. Name of the university.

Example:

Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta*. Yogyakarta: Unpublished Master thesis for graduate school of social work at State Islamic University Sunan Kalijaga.

- Article/paper presented at seminar/conference

Last name of the author/s, first name of the author/s. Year of publication. “Title of the paper.” Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.

Example:

Anwar, K. 2007. “Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat.” Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

## 8. Transliteration system

Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987



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