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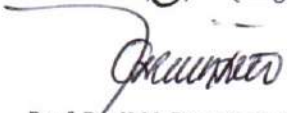
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RELIGIOUS PLURALISM EDUCATION IN BALI INDONESIA: STUDY ON CULTURAL AND RELIGIOUS INTEGRATION IN COMPLETING CONTEMPORARY SOCIAL CONFLICTS

by Saihu Saihu

RELIGIOUS PLURALISM EDUCATION IN BALI INDONESIA: STUDY ON CULTURAL AND RELIGIOUS INTEGRATION IN COMPLETING CONTEMPORARY SOCIAL CONFLICTS

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Abstract

This paper argues that culture is a part of religion in the sense that the latter (religion) authentically aims to help bless people as well to perpetuate peace among them. This article uses the term "culture" to refer to this perpetuated value. This action is in tandem with pluralism education; that is, an education that directs its students to free themselves up from any type of prejudice, and to be capable of not only learning knowledge in their classes, but also other cultures and perspectives available in the multicultural societies. Therefore, this pluralism education expects the students to qualify themselves with empathy, tolerance and solidarity to diverse groups of people in this world. Such a tremendous pluralism education occurs in Bali, Indonesia.

Keywords: Education, Pluralism, Religion, Culture, Conflict

I. Introduction

Michalinos Zembylas and Zvi Bekerman, in their journal Peace Education in the Present: dismantling and reconstructing some fundamental theoretical premises, states that religion cannot resolve social conflicts. (Michalinos Zembylas & Zvi Bekerman, 2013) According to him, only culture can resolve all conflicts and practices of violence and other social friction that occurs in the community. Moreover, this is also related to global phenomena, namely the existence of violence and acts of terror in the name of religion. For example, the case of the bomb attack on the WTC building on September 11, 2011, which was triggered by religious sentiment seemed to reinforce the assumption that religion is a source of conflict. For both, tolerance and positive social construction seen from history and its implications only stem from the maintenance and understanding of culture that is understood deeply by individuals in society through the educational process without involving religious elements. In fact, according to Roger M Keesing, culture is only a piece of a sharp, specific, and theoretical concept from religion.(Keesing, 2012)

Thomas L Friedman, in his theory "the world is flat", indicates that culture and religion are one even between culture and religion compared to two pieces of currency into one. (Friedman, 2006) The same thing was conveyed by Aleksander Kobylarek, according to him, religion and culture stood on equal footing and together formed an individual attitude. (Kobylarek, 2014) The religion and culture have a great influence in shaping one's character and behavior, because indeed at first all the prophets sent by God were to convey religion as a mercy as well as a bearer of Good News offering goodness, truth, and peace of life for humans. Religion is also a force to liberate people from ignorance, oppression, and misery. (Hidayat, 2009) So to prevent people from ignorance, oppression, and dissension, one of the ways that can be used is through a good, competitive and equitable educational process. The education referred to here is education in a broad sense, not just to obtain a degree of scholarship, but education that aims to instill religious values, encourage the emergence of superior culture and civilization and be proud of citizens, not only comes from local culture, but also comes from divine elements that seem eroded in contemporary era. Responding this

fenomena, Amin Abdullah, stated that an educational model was needed that could accommodate local culture, while maintaining religious traditions and identities.(Abdullah, 2005)

As it is known, that the main problem faced by educators and social-religious activists in the era of plural-multicultural advancement, is how the masses of religious traditions can still preserve, keep it, perpetuate, to generalize, and pass down beliefs and traditions that are believed to be absolute truth, but at the same time, fully aware of the existence of other religious tradition groups that do the same. So, we need a new concept of religious education that can embrace, maintain togetherness, create good social cohesion, and with integrity, and be able to integrate between religion and culture, especially in Indonesia which subsequently forms a hemispheric culture.

The antitesis of the above statement, according to Abduh, is by practicing modern Islamic religious education, which is an educational concept that eliminates the educational dichotomy held by some Muslims today, or by serving as a melancholy, institution, and curriculum. The development of educational institutions and curriculum development can be started from elementary, secondary and vocational schools, as well as curriculum development at the university level, development of teaching methods, and can integrate religious education (substantial and contextual) with general education. (Husin, 2014, p. 199) same with Abduh, Amin Abdullah, stated that when speaking of modernity it is certainly related to the dimension of pluralism. According to him, pluralism-based education is one manifestation of modern education, because the pluralism education model turns out to be able to create peace and good social cohesion, and be able to be a solution of contemporary social problems. (Abdullah, 2005)

According to Bhikhu Parekh, what is meant by pluralism education is education in freedom , free from all kinds of prejudices, free to explore and learn from other cultures and perspectives in a multicultural society. (Parekh, n.d.) and same with Parekh, Amin Abdullah, believes that religious pluralism education is education that promotes changes in behavior, attitudes, and quality of one's character, with a learning approach model that does not merely transfer knowledge or knowledge, but also must touch the heart, so that it encourages students to be able to make the best decisions for themselves and the surrounding environment.(Abdullah, 2005) religious pluralism education beside aiming to strengthen the religious beliefs of students, this education also orientates to instill a sense of empathy, sympathy and solidarity with others, both Muslims and non-Muslims.

Related to the above issue, this phenomenon becomes very interesting to be investigated. So for that, the author raised a title that is relevant to the issue, namely "Religious Pluralism Education in Bali (Case Study in Jembrana, Bali, Indoensia). Furthermore, to anticipate the emergence of the question why Jembrana Regency was made as the object of research, even though Bali Province has eight districts and one municipality. The author has established several reasons, namely: First, the historical and sociological factors of the relationship between Hindus and Muslims in Jembrana who in the process of interaction continue to be guided by their respective religion and culture, even in subsequent developments have resulted in a number of acculturations in various forms of community life; Second, the diversity of the population, or in other words multicultural and multi-religious; Third, the life of the community is harmonious and unpretentious, even though Jembrana Regency had experienced the impact of the conflict in this case the Bali Bombing in 2002 and 2005. Furthermore, the problems in this study have several characters, contribute significantly, and can be supported by empirical data, and in accordance with the abilities and desires of researchers.

II. Literature Review
Modern Religious Education: Pluralism Education

When viewed from the ideas of thought, the idea of religious pluralism education is actually born or sourced from the respect for each individual's basic rights to their respective beliefs and beliefs. Religious pluralism education, besides being the principles of universalism, freedom, equality, rationalism, transnational humanism, global values, civilizations, compassion and beauty, religious pluralism is also God's prerogative, even *sunnatullah*. (Hakim, 2006) But religious pluralism today is still seen as an

understanding that does not originate in Islam. Mutual so that slander and disharmony occur between religious communities, such as; accusations of liberal, secular, and Westernization.

Furthermore, actually, the attitude of anti-religious pluralism is influenced by several aspects that surround it. Some of these aspects include; aspects of epistemology, soteriology, and orthopraxis. In response to this phenomenon, the role of educators and religious leaders is decisive in interpreting the meanings and intentions of the understanding of religious pluralism, furthermore whether the meanings and intentions of pluralism can create tolerance among religious people. (Axer, 2015)

In the Islamic tradition, as explained by Abdulaziz Sachedina , pluralism clearly explains: *First*, pluralism inspires civilization in which there are pluralistic ideas that teach moral values and procedures for interacting; *Second*, pluralism is contextual in nature, so that Muslims can eliminate the cultural, national and universal boundaries based on wisdom and morals "live and let live" (live and let live); *Third*, as a religion of revelation, Islam teaches not to force others to be Muslim, but is ordered to dialogue among religious communities. (Sachedina, 2015)

In understanding and interpreting religious pluralism, there are two dimensions that need attention, namely the exoteric dimension and the esoteric dimension. The exoteric dimension is limited, because the limitation is determined by adherents of their own religion. Does not affect the validity intrinsically exoteric esoteric dimension which has properties outward and inward. (Schuon, 1998) To avoid exoteric knowledge that can obscure the meaning of the exoteric, intellectual change and life-changing actions need to be made. Someone who is not able to understand the plurality of religion exoterically, then understanding the universality of his religion is not useful for salvation; it can even lead to autocracy and indifference to religious obligations and prohibitions.

Flow of universality religion must be based on "perfect truth" and "impartial" so that adherents of religion can be grouped, both symbolically and metaphysically into "chosen people" and "surrender" *(al-Islam)*. (Schuon, 1998) The exoteric view considers religions to differ from one another based only on human cognitive awareness. Whereas from a metaphysical review all religions are at the highest level and there is a meeting point for various revelatory religions (Abrahamic).

Second, the esoteric dimension, this dimension is closely related to metaphysics and mystical symbolism in religion. Nevertheless, metaphysics and mystical symbolism are in no way in conflict with religion, because in esoteric truth there is no superior truth. The plenary truth that is at the core of all religions is supported by the Koran, as well as metaphysical religious messages which can only be obtained with faith. This can be found in the Koran in terms of *al-Din* (submission, obedience, obedience) which in the Qur'an contains not only certain religious laws, but also relates to the unchanging plenary spiritual truths in the terminology of Nurcholis Madjid, this is called "Perennial truth" (human primordial truth), because in relation to belief, each religion has its own way of relating to God. (Schuon, 1990) Esotericism of this religion Need to be socialized and realized, especially if it is hidden, because if religion is still bound by its exoteric Dimension, then actually a follower of religion will only hold fast to the outside of religion not the core of religion itself. (Nasr, 2003)

Thus, the main idea contained in the esoteric-perennial of the explanation of all religions essentially has the same goal, namely to worship one God, but in different ways each.

Analysis of the Religious Pluralism Construction

Construction of religious pluralism is getting stronger especially after the development of the concept of civil society that develops in academic discourses. The nature of the civil society character is the maximum active reclamation community is not bound by their differences, so that people have full access to every public activity.(Fergusen, 2007)

The community has the right to conduct independent activities in expressing opinions, associating, gathering and publishing information to the public. Besides "free public sphere", Another characteristic of civil society is democratization, which is able to apply democratic principles so as to create a democratic and open society In order to foster democratization, it requires the readiness of every member of society in

the form of personal awareness, equality, and independence, as well as having the intention and effort to behave democratically towards others. Civil society is also tolerant, pluralist, socially equitable, and has high social participation community participation that is absolutely free from engineering, intimidation, or interventionism from other parties, so that civil society has the maturity and independence of responsible politics, while providing guarantees for the creation of social justice and harmony in the midst of social life. (Mas'oed, 2000)

Civil society, in fact is an impact by the phenomenon of modernity which turned out to be accompanied by the emergence of the phenomenon of the revival of world religions (the desire to re-deepen religion), which at the same time also smells of primordialism, sectarianism, and radicalism. (Tibi, 2012) Religious educators and socio-religious missionaries ask questions, Why does the program of "transmission" and "conservation" of religious values that are so noble and valuable in various religious traditions turn into "intolerance" and "confrontation"? Why are scientists increasingly predicting the existence of clash of civilization? Isn't the modern era claimed to be the most civilized era in human history? This prediction may be true, but why violence in the name of religion appears everywhere. Like in Ireland, Palestine, Ambon, Poso, Karachi, Chechnya, Southern Thailand, Madrid, Casablanca, Nigeria, Riyad, or Afghanistan. Why is every turn towards the transition of political leadership, such as in Indonesia in 1996-1998, riots (riots) that are really worrying for life together? (Mas'oed, 2000) Why Bombs have been detonated in various places? In Indonesia bombings occurred in Bali (Legian Kuta), Jakarta (Marriot Hotel, Kuningan) and in several other places such as Poso, Ambon and others.

The dynamics of modern civil society and the activities of national disintegration, in fact, cannot be separated from the world of education as a path of learning, training, transfer of experience, which aims to strengthen the understanding and practice of education in the current era of religious and cultural plurality. (Wain, 2011) Education as a process of humanization focuses on the formation of social beings who have moral autonomy, psychological sensitivity, and cultural sovereignty, so they are able to manage conflict, respect diversity, and understand and find solutions to cross cultural problems.

III. Method

Type of research is a field Research, explorative, aiming to obtain a description of the implementation of religious education in the perspective of pluralism, that is how the dimensions of pluralism actualized well in the material Islamic Education so as to be reflected in everyday life by participant's students. Specifically, this paper focuses its discussion on how the dimensions of pluralism are actualized in learning methods, school curricula, implementation of learning, and the effectiveness of learning pluralism in Public Secondary School No. 4 Negara and Public Senior High School No. 1 Negara District of Jembrana-Bali.

This study uses a qualitative approach, because through qualitative research, it allows researchers to examine the discussion in settings natural and interpret phenomena related to meaning. Qualitative research as explained by Sharan B. Merriam, has several main characteristics, including: 1) emphasizing the process (understanding and meaning); 2) the researcher functions as the main instrument in data collection and analysis; 3) the research process inductive; 4) So the results are rich and meaningful descriptions.(Merriam, 2009) Next, the method used in this research is the case study method. This method will provide a comprehensive description and explanation of a setting particular, document, or event. advantages of this method allow researchers to get a comprehensive view of the actualization of the religious pluralism education methods of the two schools.(Knopp, 1998)

Furthermore, in view of the phenomenon of religious pluralism education at two educational institutions, this paper uses the theory of peace education (peace education). Peace education is an educational theory based on the flow of progressivism education philosophy pioneered by John Dewey (1859-1952). According to him, learning is a real experience from the field. Dewey, argued that education is a transaction between person and the environment. In other words, learning is centered on students who have a variety of processes and learning experiences in each educational institution.(Egan, 2002)

Dewey, sees students to be something integral in social life. Students in the view of philosophy of progressivism are organisms that experience a process of experience from their environment. Because students are an integral part of their environment, including events that occur in society, social interactions, feelings, thoughts, and objects around them. (Syam, 1984) If the learning environment is peaceful, Enjoyable, full of tolerance, these conditions have an impact on students' learning experiences and mental conditions. Because according to Dewey, education is the reconstruction or reorganization of experience and increasing the ability to determine direction for the next experience departs from previous experience. In actualization, peace education connects several intelligences, including: "supra-rational" intellectual intelligence and "supra-religious" spiritual awareness so that it leads to the peaks of students' creativity. Creativity of learners, including appetite and instinct. From the passions and instincts that lead to the prevention aspects (to Prevent) conflict and violence; finish (to resolve) conflict peacefully; and create (to create) conditions conducive. peace education in perspective of Dewey, based on morality, democratic values, religious ethics, respect for culture and traditions that bind individual activities in their social interactions in the midst of society. (Chaer, 2016)

The theory of peace education (peace education), as said by Dewey, can be a strategy, technique, and tactic of learning in the context of the process of DE-radicalization of religious communities. Because in peace education (peace education), providing views, insights and openness to students related to the reality of plurality and multiculturalism of humanity both ethnicity, religion, culture, race, language, and so forth. Peace education emphasizes the understanding that diversity does not have to be denied, but must be managed and grateful for as wealth and potential and the blessings of human life. Therefore, for Dewey, aspects that must be developed and taught in education is peace and non-violence (peace and non-violence), human rights (human rights), democracy (democracy), tolerance (tolerance), understanding between nation and intercultural understanding (international and intercultural understanding), as well as understanding cultural and linguistic differences (cultural and linguistic diversity). (Machali, 2013) This theory provides students with an understanding and awareness of the importance of an "active tolerance" attitude in the life of a plural society. "Active tolerance" in this context does not mean just letting others exist, but also how to develop an attitude of togetherness, mutual understanding, and mutual respect. In this way, tolerance becomes a minimum means or basic capital for the realization of relations between religious people who respect and realize each other. (Dolgon, CoreyRoth, 2016)

IV. Result and Discussion
Cultural and Religious Tolerance in Jembrana Regency, Bali Province

Cultural and religious tolerance in educational institutions can be pursued through learning activities in schools. In teaching subject matter, educators must be able to use certain approaches, strategies, methods and learning models that transform culture and religion slowly and not make it a forced revolution especially in Muslim minority areas such as Bali. (Sapendi, 2AD) Islamic education in Bali must be able to capture the uniqueness and culture of the local community, so that the process of religious education (Islam) does not increase the distance between the minority and the majority, as well as the religion and culture of the two communities.

The existence of Balinese people in preserving the uniqueness and nobility of culture, is a creation of cultural treasures that have certainly existed since hundreds of years ago can and arguably is not something that is just growing. The daily life of the Balinese people who always display the colors of the local culture, shows that the journey of Bali has passed through a long historical path with the discovery of various archeology in various regions in Bali, proving that the long journey of the island of Bali together with other regions and islands in the archipelago. (Wahib, 2011) Then what is the element that makes Bali have *Taksu* (into the magical power that is able to captivate many people) that lulls others to make Bali a reality that is different from various other realities around the world? Indeed, at first the local culture of ancient Bali clashed with Javanese Hindu culture from Majapahit who migrated to Bali because it was pressured by the development of Islam from the Sultanate of Demak around the 14th century.

The rejection of the Balinese population further led to various resistances in various regions in Bali. Slowly but surely and with the efforts of acculturation and adaptation from both parties, Bali managed to find and create a cultural model in accordance with the mindset of its people based on the Balinese philosophy where the philosophy is always related to the natural conditions of Bali. This adaptation and acculturation model subsequently shaped Balinese society and culture to be unique and distinctive, which is able to absorb the elements of "Agung" culture (Hindu and Javanese Majapahit), but thick with local Balinese colors. (Mashad, 2014) Even Clifford Geertz, states, that what was in the past era is still limited to philosophical concepts in the Javanese landscape, has finally become a cultural practice at the level of community life in Bali (Burhanuddin, 2012)

While the existence of Muslims in Bali, began in the 13th century AD in the era of the Gelgel Kingdom in the era of Dalem Ketut Ngelesir's leadership (1380-1460) (Aizid, 2016, p. 252) Another case in the Gelgel Kingdom, the existence of Muslims in Jembrana, had begun to exist after the collapse of the Majapahit Kingdom due to the attack of the Demak Islamic Kingdom around 1518. (Mashad, 2014) Along with the incident, slowly but surely, many of the vassal kingdoms of Majapahit declared themselves adherents of Islam. As a result of this reality, religious leaders (Hindu and Buddhist), royal authorities (state officials), and or princes who do not want to accept Islam as a new religion and civilization, choose to migrate to various other regions in Java and including Bali.

In Jembrana and Bali generally, there is a known literary stanza which is essentially used as the slogan of the symbol of the State of Indonesia, namely: *Bhineka Tunggal Ika Tan Hana Dharma Manggrua*, means "Although different but still unparalleled (God-Truth)". It can be understood, that the Jembrana community can coexist with followers of other religions, such as; Islam, Christianity, Buddhism, and others, by not making a difference as a barrier that prevents them from interacting. In the Jembrana community also known as the philosophy of "Menyama-Braya", is a brotherhood which is really applied in the life of religious people in Jembrana. (Dewa Agung Gede Agurg, Sanggar Kanto, Darsono Wisadirana, 2017)

The pattern of Jembrana cultural development in the following periods, from the colonial era to the era of independence, naturally continued to follow the same path, which was to accept cultural influences from outside which were melted down and "formalized" into the colors of local culture. For example, in terms of home architecture, migrants may design houses in accordance with architectural culture brought from their native land but typical Balinese colors are included. Provisions must not build houses higher than coconut trees must also be considered. Of the 231,707 Jembrana residents, it can be compared, 72.18% of the population are Hindus, followed by Muslims with a population of 81,329 people or 25.34%, then Christians totaling 4,090 people or 1.27%, then Catholics totaling 2,786 people or 0.87% Buddhists 1,069 people, or 0.33%, Confucius 15 souls, or 0.00% and the flow of beliefs 12 souls or 0.00%.

Each of these religions develops over time. However, reality still shows that Hinduism is the majority religion, so this has an impact on every side of life in Jembrana. Like every building or building, whether it is government-owned or private, school buildings and offices have almost entirely Hindu-cultural colors, such as small temples, gates and roofs. Likewise with the names of the streets all also nuanced Hinduism, such as Nakula street, Sadewa street, Arjuna street, Majapahit street, Melati street, Mahendradata street, and others. Also followed by worship buildings such as large temples include the Majapahit Temple and Jagat Nata Temple which is one of the largest temples in Jembrana, that means, that Hinduism has taken root in this region. (Sulistyowati, 2017)

The "intimate and harmonious religious conditions of life so far can be realized on the Island of the Gods especially in Jembrana, aiming to support and maintain a safe, comfortable and peaceful situation, while providing coolness in the hearts of those who live in Jembrana. The Jembrana people, consider the immigrants (Muslims) to their area as brothers. They (Hindus) refer to Muslims as *Nyama-Selam* as a tribute to the citizens of Jembrana to Muslims on the Island of the Gods. *Nyama* means brother, while *Selam* means Islam

Although in general there are no crucial eruptions that appear on the surface related to Hindu and

Muslim relations in Bali, it does not mean that the relations between these religions (Hindus and Muslims) have no problems at all. A big problem that seems simple, for example, is the difficulty of Muslims building mosques. If the mosque is also standing, then certain "moments" are not permitted to use loudspeakers. Likewise with some time after Megawati lost to Gus Dur (Abdurrahman Wahid) in the presidential election voting there were several mosques stoned.

Two bombings in Bali by the Amrozi group and their friends also caused a counter-reaction among the Balinese Hindu community including Jembrana. In effect, Muslims who actually had no connection with Amrozi et al, received less favorable treatment as a result of the Bombing, in the form of difficulties in carrying out religious activities that they had never experienced before. The bomb blast carved wounds, even severe trauma for all people who settled on the Island of Bali.

After the Bali Bombing I was followed by the Bali Bombing II, scratches from wounds that had not healed seemed to be more "gaping", so that the consequences of the incident were increasingly felt for Muslims in Bali. Shortly after the Second Bomb explosion, the issue of expulsion of Muslims intensified. This issue spreads from mobile to mobile or through other social media. Veiled women's bags are checked one by one if you want to enter the supermarket or mall and various other unpleasant treatments. The issue spread among Muslims as a warning that Muslims are truly prepared mentally if they have to leave Bali. The same situation also occurs in formal educational institutions, educators (Islamic Religious Teachers) in schools face challenges and difficulties that are no less complicated. The educators were pouted, mocked and "held accountable" for mistakes they did not make, even they understood. Educators who teach Islam must answer various questions from the Hindus and even Muslims at the same time.

Ethnic conflict, racial and inter-group religion (SARA), is actually one type of conflict that is not easy to be elaborated on, moreover religious conflict, but that does not mean that conflict cannot be managed properly. George Weige, giving a balanced assessment of religion, according to him, religion can be a source of conflict, at the same time also has creative potential that can serve as a strong guarantee to create tolerance, pluralism, democracy, and become a resolution of non-violent conflict. (Weige, 1992) This can be realized, if there is willingness from the followers of religion to live and practice the teachings of their religion in depth, mature, tolerant, and pluralist. (Appleby, 2000) In addition, the involvement of the values of local wisdom is very much needed as a supporting tool in the effort to create social solidarity, preserve, and change the culture so that it can minimize social conflict. (Jati, 2013)

Khaled Abou el-Fadl, argues, that the tolerant and pluralist spirit of religious adherents will determine the pattern of understanding of the sacred texts of the religion in a tolerant manner as well. (El-Fadl, 2002) Thus, the significance or role of religious leaders in providing religious understanding to adherents of religion becomes very significant, whether the understanding given is exclusive or inclusive. Furthermore, various views on the importance of tolerance are well implemented in Jembrana, so that tensions are reduced, and the role of the provincial government of Bali in this case the Jembrana District Government is also intends to socialize and provide understanding of the importance of mutual respect and respect for diversity through the use of institutions social institutions, such as; culture, educational institutions, traditional institutions, and other social organizations, especially when viewed from its history, Hindus and Muslims in Jembrana strongly uphold religious and community tolerance.

In an education field, the government has facilitated the diversity found in Indonesia through the National Education System Law No. 20 of 2003, namely providing religious education in accordance with the religion embraced by students is for students as well as being an obligation of the school in the hope that there is no discrimination in religious activities, so as to create a strong tolerance relationship between religious communities. (Schweitzer, 2013) So as to knit the diversity that exists in Jembrana, we need a peaceful education model based on religion by not eliminating the culture and local wisdom in it. This is important to do, local wisdom or tradition beside one part of national education, the important one that is the plurality and diversity within the Jembrana and Balinese communities in general is to be maintained forever.

Although Islamic Religious Education is a concern of various parties, but for the case of Jembrana

and Bali in general, Islamic Religious Education is still something exotic. Its exotic position lies in the fact that Islam is a minority religion which in practicing the teachings of its religion is overshadowed by the majority (Hindu) who "bind" local cultural diversity with Hinduism itself. So that many differences are found in each element in it. Therefore, Islamic religious education in Bali, as far as possible must be in line with the culture and nobility of Balinese culture by not "eliminating" the monotheism that has been determined by religion. According to Frans Magnez Suseno, religious education and pluralism are closely related, because all religions certainly teach mutual respect and respect. In his opinion, pluralism education is an education that presupposes every individual to open his vision to an increasingly broad horizon, able to cross the boundaries of cultural and religious traditions so that we are able to see "humanity" as a family that has differences. (Suseno, 1993)

In order to implement the teachings of the Prophet Muhammad, social life in Jembrana was very inclusive. This can be seen from how they collaborate in activities of daily life with groups of different religions, including; mutual cooperation to build mosques, build temples, schools and so do the commemoration of religious holidays. Each religion adheres to one another in the security and devotion of worship, such as guarding each other's houses, if the Islamic religion performs Eid or Eid al-Adha worship. Hindus who are guarding or guarding the process of the implementation of the holiday by assigning *Pecalang* who have almost the same duty as the police, namely securing the process of worship. Vice versa, when Hindus celebrate Galungan and Kuningan, Nyepi and so on, Muslims assign *Nahdlatul Ulama* (NU) Multipurpose Bars (NU) to oversee the process of worship devotion and so do customary activities. They help each other in physical and financial forms, such as weddings, salvation and so forth. All that can work well, because it is bound by the motto, which has been explained above, namely "matching" between *Nyama-Bali* and *Nyama-Selam*. (Atmadja, 2010)

V. Conclusion

The importance of this study, is to prove the refutation of the Journal written by Michalinos Zembylas and Zvi Bekerman, through educational reform, especially in Jembrana, namely through the application of religious pluralism education models, is expected to embrace all the diversity that exists in Jembrana. With the implementation of religious education practices that are integrated with local culture and local wisdom, which in turn will produce a religious education that not only produces pious students individually, but also creates pious students publicly.

When adherents of religion productively place local wisdom and Islam together with culture, it can actually push towards unity to place religion as a sacred. While local wisdom becomes a means to bridge existing beliefs. This happens in management practices that prioritize the linkage between tradition and religion, resulting in productivity in social form. With the cultivation of good religious morals, it will definitely be followed by the building of good traditions as well.

Islamic Religious Education with pluralism colors is seen as an appreciative model of education. Because in addition to deepening religious values, at the same time while maintaining local wisdom. In religious education, educators and preachers must be concerned in addressing diversity in their regions, because this is their moral responsibility. Likewise with parents, the responsibility of parents in providing religious education to their children is something that should not be practiced, because of the good and bad character of children due to the interference of parents in it.

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