Socio-Religious Education to Strengthen Harmony Between Hindus and Muslims with Multiculturalism

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A B S T R A K

Implementasi tindakan multikultural yang dilakukan oleh masyarakat merepresentasikan konteks kehidupan yang mengafirmasi perbedaan. Latar belakang sosio-kultural yang berbeda tidak menjadikan masyarakat setempat bersikap segmentatif, akan tetapi meleburkan diri dalam bingkai keberagaman, dengan asas egaliterianismenya. Tujuan dari penelitian ini adalah untuk melakukan analisis mengenai pendidikan sosial-agama di lingkungan masyarakat sebagai upaya dalam membentuk kesadaran kolektif atau suatu tindakan multikultur dalam menciptakan relasi sosial. Penelitian ini tergolong kedalam penelitian riset dengan menggunakan pendekatan kualitatif. Subjek dalam penelitian ini yakni tokoh masyrakat yang berperan penting dalam proses pembangunan desa. Pengumpulan data dalam penelitian dilakukan menggunakan metode observasi, wawancara, dan studi dokumen, dengan isntrumen penelitian berupa lembar observasi dan wawncara. Teknik analisis data dari penelitian ini, terdiri dari pengumpulan data, reduksi data, penyajian data, penarikan kesimpulan. Hasil penelitian menunjukkan bahwa bahwa pendidikan sosial keagamaan di Desa Pegayaman telah terlaksana dengan baik, hal ini dapat dilihat dari sinkronisasi serta enkulturasi konsepsi Hindu tentang Tri Hita Karana dan konsepsi Islam, Iman, Ihsan agama Islam dalam berbagai proses kehidupan masyarakat. Dua konsepsi ini menciptakan titik pertemuan sebagai basis nilai agama yang universal yang mengejewantahan tindakan-tindakan sosial yang mengarah pada aplikasi penghargaan serta penerimaan pada perbedaan.

A B S T R A C T

The implementation of multicultural actions carried out by the community represents a life context that affirms differences. Different socio-cultural backgrounds do not make the local people segment but merge themselves into a diverse frame with the principle of egalitarianism. This study aims to analyze socio-religious education in the community to form collective awareness or a multicultural action in creating social relations. This research is classified as research using a qualitative approach. The subjects in this study were community leaders who played an important role in the village development process. Data collection in the study was carried out using observation, interviews, and document studies, with research instruments in the form of observation sheets and interviews. Data analysis techniques from this study include data collection, reduction, presentation, and conclusion. The study results show that social-religious education in Pegayaman Village has been well implemented. It can be seen from the synchronization and enculturation of Hindu conceptions of Tri Hita Karana and the conceptions of Islam, Faith, and Ihsan of Islam in various processes of community life. These two conceptions create a meeting point as a basis for universal religious values that embody social actions that lead to the application of respect and acceptance of differences.

1. INTRODUCTION

Multicultural education is a theoretical aspect of social space as a reality of heterogeneous interactions (Baker, 2018; Zhang, 2021). The heterogeneity that exists in social space is a form of necessity. In an entity of public space, various individuals interact with various social, cultural, racial, or religious backgrounds (Cooper, 2020; Dyke et al., 2020). Thus, the theoretical aspects regarding diversity are internalized and applied through practical aspects regarding affirmation for those who are different. It shows that social reality is a nature that represents a cohesive community interacting with one another.

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Multicultural education teaches building actions principled in values and social justice (Beiner, 2021; Kaur et al., 2017; Yuan, 2018). Especially in the 21st century, society continues to face transformation and reformation, so a concept is needed that can be applied to provide guidelines for acting on each individual in seeing diversity itself. Multicultural education provides a foundation for bonding with one another as a social commitment design (Hayes et al., 2021; Sather et al., 2018; Schubert & Kolb, 2021). It aims to develop social participation in building integrative nuances between individuals or groups (Mellor & Shilling, 2021; Outhwaite, 2022). Multicultural education uses ethnic, cultural, or linguistic aspects to spread diverse values, indicating that the cultural aspects explored can form a society with social resilience, a form of social achievement (Ahn, 2020; Lee & Curtis, 2017; Tebeau, 2021).

Multicultural education is carried out to internalize the values of humanity, universality and emphasizes equality (Brandmayr, 2021; Susen & Turner, 2021). It is foundational to creating trust among individuals interacting in their social space. On the other hand, instilling humanist values in multicultural education also aims to eliminate prejudice or stigma in a particular social community (Fowler, 2021; Mathew, 2022). And in the end, what will be achieved is the formation of an understanding of collectivity as a determinant aspect. Multicultural education also seeks to build self-reflection by teaching each individual to correct every action taken in every social interaction to minimize potential conflicts that might occur (Christopher, 2020; Reed-Danahay, 2017). Furthermore, if this can be applied, individuals who are different from the aspect of socio-cultural backgrounds will be able to foster empathy for one another. Social empathy that is consistently implemented will be able to form community actions as a basis for accepting differences (Irwin, 2021; Paechter & Marguerite, 2020).

Multicultural education that instills the values of diversity and the existence of social affirmations regarding differences will be the foundation for forming the nuances of a harmonious social life. Harmonization is a social characterization that builds individual relationships by constructing openness to one another, creating reflections on actions to stay connected with other individuals (Chicas et al., 2019; Koonce, 2018; Li & Hu, 2021). Because by creating social connectivity, it will be able to build community awareness to strengthen social nodes. Harmonization is also a symbolic aspect to emphasize that in the arena of diversity, every connected individual upholds egalitarianism as a way of life (Cashman, 2021; Heikkila & Katainen, 2021). It can be a quantifier to show social indicators regarding how well institutionalized the idea of diversity is while simultaneously creating a social orientation that society will always face differences as a necessity. Thus, efforts to build harmonization on an ongoing basis must be a characteristic of a pluralistic society (Adams, 2017; Marx et al., 2017).

Harmonization is formed from cultural values that are responsive to seeing differences. Individuals as intellectual beings have the essence of being subject entities who must reflect on their actions to build a communal entity (Forbes et al., 2020; Qureshi & Unlu, 2020; Woodgate et al., 2020). Reflection on the subject in communal entities aims to understand the complexity of social space to prevent discrimination between individuals. It is important because social barriers are created between individuals in the current digitalization era, potentially fading social affection. The reality on the ground shows that many people still need to understand multicultural. It is shown by the many people who still think their culture and traditions are better than others. It can create distance between members of society. This reality becomes a challenge for everyone to create conditions to minimize the negative impacts of the modern era and digitalization to create connectivity, inclusiveness, and social identity. One of the efforts that can be made to overcome these problems is by providing social-religious education to the community.

Religious and social education is important to be developed in people's lives, this is because religion can guide people to be able to behave so that they are well-received in society (Canlas & Karpudewan, 2020; Gilmore et al., 2019; Malmqvist et al., 2019; Rashid et al., 2019). It then shows that socio-religious education focuses on implementing religious worship and examines the dimensions of symbolic rituals in human life that influence actions, morals, and behavior (Birks et al., 2019; Tomaszewski et al., 2020; Wohlfart, 2020). Religious determination on the pattern of behavior shown by society is an inseparable part of society, so social-religious education is important to be carried out starting from the childhood level (Boileau et al., 2020; Chauvette et al., 2019; Mwambari, 2019). Several previous studies have shown that the socio-religious education program that is carried out can significantly increase people's understanding of the importance of social care for religious people (Suryani et al., 2021). The results of other studies reveal that increasing awareness of social and religious care in the community can be carried out through example and habituation that starts with simple things (Setiawatri & Kosasih, 2019). The results of further research revealed that the value of Islamic social-religious education in religious moderation in Indonesia has been going well, and there are four indicators of moderation in it, such as the value of transcendence, the value of humanization, and the value of liberation (Rizkiyah & Istiani, 2021).

Based on some of the results of these studies, social-religious education in Indonesian society has been well implemented. Religious and social education is generally carried out through exemplary and habituation. It is just that in previous research, there were no studies that specifically discussed socio-religious education to strengthen the harmony of Hindus and Muslims with multiculturalism, so this research focused on this study to conduct an analysis of socio-religious education in Pegayaman Village, Sukasada District, Buleleng Regency, Bali, as an effort to form collective awareness or a multicultural action in creating social relations.

2. METHOD

This research is classified as research using a qualitative approach. A qualitative approach is a research method that examines aspects of cultural background that directly affect researchers, especially regarding what actions will be taken. This approach conceptualizes the agency and characteristics of an experience and a socio-cultural perspective. The qualitative approach is a research method that seeks to develop the substance of the data accompanied by elaborating the theory. This research paradigm also seeks to understand intersubjectivity relations in the social arena. Understanding intersubjectivity requires deep understanding and exploration. In-depth exploration is useful for conducting investigations on research objects that are inclusive. In addition, in-depth exploration in qualitative methods also aims to recognize and understand contextual aspects important in socio-cultural life. Qualitative methods require action from researchers to collect data, analyze data and interpret data. Data interpretation aims to understand the data obtained during the research process. Inappropriate data can be selected or even not interpreted.

The essentialism of a qualitative approach is demonstrated by efforts to understand society and its interpretation of social life, culture, and social identity. In other words, a qualitative method is a research approach that requires a researcher's intent to understand and interpret social communities or cultural aspects as research objects. This research involved community leaders in Pegayaman Village, Buleleng, Bali. This community leader was chosen because the research data must be comprehensive. This aspect will be very useful in interpreting the data that will be carried out. Then, collecting data from this study used a triangulation technique consisting of observation, interviews, and document study. First, the observation was carried out by observing the social reality of the Pegayaman Village community. Starting from the interaction or other daily activities, researchers used instruments that became a guide in observing the local community's social relations. Second, in the interview process, the informants in this research were traditional leaders from Pegayaman Village who understand the structure and interactions of the local community. The interview instrument used consisted of several questions. Lastly, document study. In this process, researchers collect and read various references explaining the interaction patterns and diversity values applied in Pegayaman Village. In this case, the researcher also found previous research or publications that raised many of the people of Pegayaman Village on various topics.

Data analysis techniques from this study include data collection, reduction, presentation, and conclusion. First, the data was collected using a triangulation technique of observations, interviews, and documents. The observation process was carried out in Pegayaman Village, Buleleng, Bali. Then, interviews were conducted with local community leaders who know the village's details and the local community's social interactions. Finally, the document study process collects references about the people of Pegayaman Village through published research. Second, the data reduction process. In this stage, the researcher selected the results of the interviews, which specifically explained aspects of diversity and acceptance of differences in the people of Pegayaman Village. In this stage, the researcher also focused on the results of the interviews, which specifically discussed the multicultural values practiced by the local community. Third, presenting the data is carried out by synchronizing the results of observations, interviews, and document studies of the social values adopted by the people of Pegayaman Village as research objects to conclude. Fourth, concluding. From the process of presenting the data, it can be concluded that the implementation of diverse values in Pegayaman Village has been carried out for a long time. The mixing of Hindu and Islamic values is due to an intensive process of social interaction and a social structure that accepts these differences.

3. RESULT AND DISCUSSION

Result

The research analysis results show several main findings in this study, including the first finding related to the history of Pegayaman Village. The results of an analysis of the history of Pegayaman Village show that Pegayaman Village has a high tolerance level in the relationship between Hindus and Muslims in

a multicultural society. The name of the village can be explained in two versions. According to the first version, this name comes from a type of plant (gatep in Balinese) called gayam in Javanese). Because in the past, the village was a forest full of these plant species. Meanwhile, according to the second version, the name comes from the name of a type of keris called Gayaman which originated during the Mataram kingdom (now the Surakarta palace) because the ancestors of the Pegayaman people came from Belambangan. The history of Pegayaman Village cannot be separated from the leader or king of Buleleng named, Anglurah Kibarak Panji Sakti. He was a king who was wise and had very broad insight, was creative and proactive, intelligent and nationalist. Its leadership is democratic, with cultural and spiritual overtones and respect for differences (Unity in Diversity). In treating the multicultural Buleleng people, Anglurah Ki Barak Panji Sakti applies a social system.

The second finding relates to the applied social system. The analysis results show that the implemented social system has high sensitivity, tolerance, openness, and responsibility to the community, increasing their welfare and happiness. The Buleleng kingdom can be safe and prosperous by applying these five leadership principles. Implementing socio-religious education that strengthens tolerance between Hindus and Muslims in multicultural Pegayaman Village can be seen as harmonious cooperation in religious and non-religious activities of different beliefs. This concept is the basic capital of menyama braya to establish unity. From the results of interviews with community leaders from Pegayaman, several attitudes, behaviors, and harmonious cooperation called meyama braya were found among the Pegayaman village community, in the form of ngejot, which was the behavior of receiving and giving in the form of food during Hindu and Muslim community groups; Borda, namely performing arts such as Kidung or Pesantian; Clothing, their clothing as worn by the Balinese, udeng (headband) for men and kebaya (traditional Balinese clothes) for women; gotong royong, when carrying out certain activities in public places, such as when celebrating independence day on August 17, Galungan and Kuningan, Eid al-Fitr and Maulid Nabi; helping and inviting each other when Hindus and Muslims hold religious rituals; use Balinese as a language for communication; Sokok base, a kind of pajegan as an expression of gratitude for the fertility of the soil so that plants can thrive. Meanwhile, for Hindus, this kind of offering is similar to Tumpek Pengatag (the ritual of celebrating the birthday of plants), the use of Balinese terms in managing village governance; the use of the first names: Wayan, Nengah, Nyoman, and Ketut as the first names of the people in Pagayaman Village.

The third finding relates to the form of leadership shown by the village government, where the Pegayaman village government has a democratic leadership pattern. Even though a Muslim was elected as the village head, in managing the life of the people of Pegayaman Village, he used the basis of the local traditional Hindu culture of North Bali. It is evidenced by using the term perbekel for the village head. Thus they used the term Pedayaman Village Worker. In Balinese (Hindu) culture, people are familiar with Sagalak, Saguluk, Salunglung, and Sabayantaka. The term banjar in local Balinese culture is something they use to refer to the village's customary area. Their love and care for the banjar is shown through expressions or shouts such as Jele Melah Gumi Gelah Patut Tindihin (rightly or wrongly, this is our country and needs protection). This shout or slogan was also expressed by Pak Mekel, the Head of Pegayaman Village, as one of the strategies in his leadership. Another slogan was "Warga Sami, Ngiring Mekarya, Sampunang Akeh Wicara" (let's work and don't talk too much). This slogan inspires the people of Pegayaman Village to work hard and not talk much. In addition to believing in the Tri Hita Karana concept, Muslims in Pegayaman Village are familiar with the Asta Bhrata leadership concept. In Hinduism, the concept of Asta Bhrata is the eight characteristics of Hindu leadership: Surya Bhrata (able to give light like the sun), Chandra Bhrata (able to give a sense of security and coolness like moonlight), Bayu Bhrata (ability to give motivation like breath in life), Varuna Bhrata (ability to provide deep and broad insights), Indra Bhrata (ability to give life again like rainwater), Agni Bhrata (able to give new enthusiasm to work), Kuwera Bhrata (able to provide material and spiritual welfare) and Yama Bhrata (able to uphold justice like Lord Yama did). God created nature/world with everything in it. But humans can create ideas/concepts/cultures. Symbols such as those in the Pegayaman Village profile are human creations. The creation will guide in achieving goals such as the concept of apit surang and Asta Bharata, which has a special philosophical meaning for the people of Pegayaman Village.

The fourth finding relates to community efforts to respect one another in attitudes and behavior regarding differences in beliefs. Mutual respect can be seen from visualizing Hindu and Muslim village symbols in Pegayaman Village. The village symbol shows two gates in Balinese culture called Apit Surang placed to the mosque's right. The placement of these symbols shows that it expresses feelings of mutual respect, intimate brotherhood, harmony, and togetherness in building the village. Apit surang is a sacred building to the Balinese (Hindu) and is usually used in every holy place (temple), at the house's front door, and at the entrance or street of the neighborhood where Hindus live. The Pegayaman Village symbol also has a sacred meaning. According to the people of Pegayaman Village, they see the sacredness of the shape of the gate (apit surang) with three levels: lower, middle, and upper. In the Hindu concept, three levels

mean: Bhur (underworld), Bhuah (middle world), and Swah (upper world). However, Muslim beliefs in Pegayaman see it as Tri Hita Karana, which consists of Islam (Parhyangan = human relationship with God), Faith (Pawongan = relationship between humans and other humans), and Ihsan (Palemahan = human relationship with other creatures).

The fifth finding relates to the communication patterns of the Pegayaman Village community. The results of the data analysis show that Muslims in Pegayaman, in communicating, always use the Balinese speech level, which is good in internal interactions with fellow Muslims and in social interaction with Balinese people in their environment. Teachers use Balinese as the language of instruction for first and second-grade students in formal interactions and at school. The Balinese language used is Middle Balinese and even Alus Balinese. Balinese speakers are not only parents. Children also use the Balinese language, and even though they are Muslim, Balinese language subjects are included in the school curriculum. In terms of communication, in inter-religious and intra-religious relations, it is very important to respect each other and be very tolerant. Not only that, but the intensity of communication is very close, the brotherhood is very close, and the sense of unity is very strong because the cohesiveness of the braya is almost perfect. These things are shown by: strong internal socio-religious interaction and interaction between religious adherents. There is familiarity between group members, and they enjoy being together. Members feel free to express opinions and suggestions. Group members are also usually enthusiastic about what they are doing and willing to sacrifice their interests for the benefit of the group. They voluntarily accept responsibility for the activities carried out to assume their responsibilities. There are indications of unity, intimacy, interest to remain in the group, and a need to share time at certain times. The Pegayaman Village community has become a multicultural society because it is a development of acculturation of different cultures. Islam forms traditions, customs, and culture. Hinduism also forms traditions, customs, and culture. There is a mix of Javanese, Bugis, and Balinese traditions, customs, and culture, especially in North Bali.

Discussion

The multicultural aspect that has become a reality in the social life of the people of Pegayaman Village can be seen from historical traces, where there was a cross-marriage between Javanese warriors and a woman from the Raja Buleleng family. If explained, this aspect is sociologically known as amalgamation. Amalgamation, or mixed marriage, is a social reality where two different cultural backgrounds unite in one social system and consensus of family institutions (Holmes & Ehgartner, 2021; Lanza, 2021). Mixed marriages show an open social system, a society without partitions, and avoid the creation of social hierarchies that place sub-systems in certain segments, as well as enculturation or strengthening of multicultural-based cultural values (Davidson, 2021; Williamson et al., 2021). This aspect shows the existence of a cultural approach as a process to understand the social relations that occur. There is an effort to understand the social nature of the reality of the society that applies egalitarian principles and collective humanity (Beiner, 2021; Kaur et al., 2017; Yuan, 2018). It is also a process of sociological inquiry, namely detecting the existence of a socio-cultural community. Social and cultural realities like this also aim to understand and see the balance of applying moral ethics in social relations (Mellor & Shilling, 2021; Outhwaite, 2022). Moral ethics formed in a pluralistic or multi-ethnic society are also caused by the geographical mobility of a particular social group by sticking to their moral orders. This conception also organizes social life in a global expansion, which seeks to undermine traditional cultural ethics (Nikunen & Ikonen, 2021; Sleeter, 2018). Thus, cross-cultural interaction implemented as amalgamation is a social format to strengthen the social knot between two social groups.

The multicultural actions implemented by the people of Pegayaman Village can be seen in their social idiom, which prioritizes menyama braya or regards the Hindu community as nyama or brothers. In addition, the people of Pegayaman Village also use Balinese as their daily language and formally teach it at school. This aspect shows an integrative element in a social community that seeks to create associative social interaction by prioritizing a cultural approach to minimize social conflict triggered by differences in the background (Byrne, 2021; Nakaya, 2018). In Pegayaman Village, the Muslim community also uses Balinese first names, such as Wayan, Nengah, Nyoman, and Ketut, sociologically this is a form of social adaptation in which people adjust to a culture that has roots in a community and the entity they live in. This aspect shows a priority in implementing collaborative elements as something that is considered important. The inculcation of brotherhood and social adaptation is a form of implementing future-oriented multicultural actions. That the social reality that will occur in the future has the probability of creating disintegration, so from now on, collaborative values are instilled as a form of anticipation as well as facing disruptive future challenges, which have the possibility of creating a pathological reality (Fowler, 2021; Mathew, 2022). The inculcation of collaborative values also aims to create social justice among pluralistic people who carry out social interactions. It is a good moment to shape the social experience as

an important and essential thing in building communication between individuals or groups in their social arena (Bennett & Brunner, 2022; Lawyer, 2018). In other words, it can be explained that the concept of mesama braya, which is applied in the social relations of the people of Pegayaman Village with Hindu nyama, is a form of strengthening collective-collegial identity forward a pattern of solidarity rather than a solitary life.

Acceptance of differences in the people of Pegayaman Village is also shown by following up on the idioms Sagalak, Saguluk, Salunglung, and Sabayantaka as a conception to strengthen a sense of brotherhood and kinship on an egalitarian basis. It is in the sociological aspect, known as the conception of mechanical solidarity, in which each individual integrates himself into an integrative social group entity and shows conformity in realizing his social ideals. The social aspiration of the people of Pegayaman Village is to form a social community that strengthens solidarity in heterogeneous communal spaces. The complexity of a social community is tied to social responsibility. Every individual from various social and cultural backgrounds is responsible for building an established social order without having to see differences. Differences are not used as a barrier in forming the nuances of warm social life. The traditional indigenous approach is an aspect of custom social learning in forming social characters that see other individuals not because of their cultural background but see individuals from their substance as social beings. Traditional indigenous also creates an adaptive space where each individual tries to learn to form characters that can adapt to the culture of a region. Based on understanding the region's culture, the individual concerned can integrate himself into the larger social system (Irwin, 2021; Paechter & Marguerite, 2020). In addition, the concept of local wisdom from a social community also facilitates building awareness of the reality of differences (Geiger, 2021; Laiti, 2019; Mayo et al., 2021; Uzum et al., 2019). So, it can be explained that local wisdom can become a conception of thinking and acting, which can be used as guidance by individuals in social communities in maintaining their social networks.

Applicative action in diversity in Pegayaman Village is also shown by adopting the Tri Hita Karana conception in Hinduism, which is correlated with the conception of faith in Islam. Tri Hita Karana which consists of Parahyangan (harmonious relationship between God Almighty and humans), Pawongan (harmonious relationship between humans and humans), and Palemahan (harmonious relationship between humans and the environment) (Cashman, 2021; Heikkila & Katainen, 2021). This conception is correlated with the beliefs of the Pegayaman community who are Muslim which is embodied in the concept of Islam (harmonious relationship between God Almighty and humans), Iman (harmonious relationship between humans and humans), and Ihsan (harmonious relationship between humans and the environment). It can be explained that the assimilation of conceptions which shows the existence of a common thread between these conceptions, is used as a basis for thinking and acting, especially maintaining social relations with fellow individuals to maintain social harmony. Implementing the ngejot tradition also shows the deep-rooted social acceptance of diversity. Sociologically, ngejot is a form of strengthening social capital while creating social sensitivity. These two aspects are essential because they can function as a "canopy" to prevent social "catastrophes" from occurring in the reality of a diverse society.

Applicative conception and action by combining the values of religious universalism is a form of social inclusivity design. It can be interpreted that the segmentation in a concept or culture is no longer seen or considered a barrier. Social inclusivity seeks to collaborate two previously different aspects to become an integral unit used to construct a pluralistic society (Chin et al., 2020; Marx & Kim, 2019). It is also a form of social intersection, where there are social bonds between various sub-systems, and there are efforts to form a convergent attitude system. The fusion of different conceptions leading to convergence shows an effort to organize social life based on "hybrid" values or superior values from crossing different cultures. Hybrid values resulting from crossing cultures or concepts from different societies aim to anticipate divisions or social injustice. It is an important aspect of strengthening cultural and social capital in the reality of global village life (Ashamwi et al., 2018; Kim, 2018; Lawyer, 2018). It can be explained that the fusion of a concept or element of culture gives birth to hybrid values. Hybrid values can be used to anticipate or even minimize the occurrence of "catastrophe" in the reality of global village life.

The results obtained in this study are in line with the results of previous research, which also revealed that the socio-religious education program that was carried out was significantly able to increase people's understanding of the importance of social care as religious people (Suryani et al., 2021). The results of other studies reveal that increasing awareness of social and religious care in the community can be carried out through example and habituation that starts from simple things (Setiawatri & Kosasih, 2019). The results of further research revealed that the value of Islamic social-religious education in religious moderation in Indonesia has been going well, and there are four indicators of moderation in it, such as the value of transcendence, the value of humanization, and the value of liberation (Rizkiyah &

Istiani, 2021). Based on some of the results of these studies, religious and social education in Indonesian society has been well implemented. Religious and social education is generally carried out through exemplary and habituation.

4. CONCLUSION

Based on the results of the data analysis that has been carried out, it can be concluded that social-religious education in Pegayaman Village has been carried out well. It can be seen from the synchronization and enculturation of Hindu conceptions of Tri Hita Karana and the conceptions of Islam, Faith, and Ihsan of Islam in various public life processes. These two conceptions create a meeting point as a basis for universal religious values that embody social actions that lead to the application of respect and acceptance of differences.

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