MANAGEMENT OF INTER-RELIGIOUS HARMONY THROUGH MULTICULTURAL LEADERSHIP ROLES: A CASE STUDY OF HINDUS' WAY OF CELEBRATING DIVERSITY IN TAKBIRAN PARADE

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Abstrak: *Penelitian ini dilakukan di Kecamatan Narmada, Lombok Barat, Provinsi Nusa Tenggara Barat pada tahun 2019. Hal ini didasarkan pada fakta terkait dengan keikutsertaan umat Hindu dalam pawai takbiran umat Islam (Pawai Takbiran) yang disebut sebagai perayaan keberagaman. Oleh karena itu, penelitian ini berpedoman pada dua pertanyaan penelitian yaitu, apa alasan di balik keikutsertaan umat Hindu dalam tradisi Islam?.dan apa peran pemuka agama dalam mengelola kerukunan antar umat beragama?. Penelitian ini menggunakan pendekatan kualitatif-fenomenologi dengan teori mono-multi-antar-agama, dialog antaragama, dan kompetensi antarbudaya sebagai teori analisisnya. Lebih lanjut penelitian ini menemukan bahwa: (1) ketika umat Hindu memahami, menghayati, dan mengamalkan ajaran agamanya dengan baik serta menemukan titik temu antara agamanya dengan agama lain dan bersedia mengikuti ritual tertentu (tidak semua ritual) , pendekatan keagamaan dalam menjalankan praktik keagamaan disebut model pendekatan antar agama, yang didukung oleh pendekatan mono dan multi agama; dan (2) peran pemimpin dalam mengelola kerukunan antar umat beragama adalah peran juru bicara, penanganan gangguan, dan peran sosialisasi. Kajian ini menyimpulkan bahwa merayakan keberagaman merupakan salah satu potret ideal masyarakat multi agama yang perlu dibiasakan berdasarkan kesepakatan-kesepakatan tertentu dalam ritual-ritual tertentu yang disepakati antar agama yang berbeda. Wawasan dan perilaku multikultural seorang pemimpin dalam masyarakat multi agama sangat diperlukan.*

Kata Kunci: *Perayaan Keberagaman, Hindu-Muslim, 'Idul Fitri, Pawai Takbiran, Pembelajaran Antaragama, Dialog, Peran Kepemimpinan*

Judul: *Manajemen Kerukunan Umat Beragama: Studi Kasus Cara Umat Hindu Merayakan Keberagaman dalam Pawai Takbiran*

Abstract: This research was conducted in Narmada District, West Lombok, West Nusa Tenggara Province in 2019. It's based on fact relates to the participation of Hindus in the Muslim takbiran parade (Pawai Takbiran) called as celebrating diversity. Therefore, this research was guided by two research questions, namely, what are the reasons behind the participation of Hindus in the Muslim tradition?.and what are the roles of religious leaders in managing interreligious harmony?. This study uses a qualitative-phenomenological approach with mono-multi-inter-religious, inter-religious dialogue, and intercultural competence theory as analytical theories. Furthermore, this study found that: (1) when Hindus understand, live, and practice their own religious teachings well while finding a meeting point between their religion and other religions and they're willing to take part in certain rituals (not all rituals), the religious approach to the religious practice is called the inter-religious approach model, which is supported by mono- and multi-religious approaches; and (2) leaders' roles to manage interreligious harmony are spokesman role, disturbance handler and dissemination's role. This study concludes that celebrating diversity is one of the ideal portraits of a multi-religious society that needs to be habituated based on certain agreements in certain agreed rituals among different religions. A multicultural insight and behavior of a leader in multi-religious society is needed.

Keywords: Celebrating Diversity, Hindu-Muslim, 'Eid-Al-Fitri, Pawai Takbiran, Inter-Religious Learning , Dialogue, Leadership Role

INTRODUCTION

The term "*takbiran parade*" is usually associated with Muslims, because the *takbiran* parade is one of the Muslim traditions to say "goodbye" to the month of Ramadan and "welcome" to the month of *Shawwal*. For Muslims, the parade is part of an annual tradition carried out by going around the village and carrying religious symbols.

There is nothing unique when the "*takbiran* parade" was carried out by Muslims since the "*takbiran* parade" itself is part of the sacred tradition owned by the Muslim community to welcome the victory day after fasting for one month. However, an extraordinary thing appeared when the "*takbiran* parade" was carried out by non-Muslims, as happened in Lembuak-Narmada District, West Lombok, West Nusa Tenggara. The non-Muslims here referred to Hindus. The Hindu community, who come from several villages such as Gandari, Peninjauan, and Suranadi, took part actively in the tradition of welcoming (but not celebrating) *'Eid al-Fitr*. This is an interesting thing to study because Hindu and Islam have different religious conceptions and rituals, but the two religions performed interreligious dialogue. Furthermore, Hindus' participation in this Islamic tradition can be considered the culmination of multiculturalism which is called "celebrating diversity", because, according to Zuhairi[1], celebrating diversity is the culmination of multiculturalism.

There is no official definition of celebrating diversity, because the concept reflects the desire of different groups to celebrate their diversity.[2] Consequently, celebrating differences can take various forms[3] such as arts, sports, music, local traditions, ceremonies, or certain rituals in religion. However, celebrating diversity is not a competition carried out by various religions that ends in winners and losers because the main mission of celebrating diversity is to let go of egoism, exclusivism, or religious fanaticism to create harmony in the name of a win-win solution. In a religious context, celebrating diversity can be understood as the willingness of different religious groups to be involved in a particular religious event or ritual based on knowledge, inspired by the desire to create inter-religious harmony (heart), and manifested in real action.

Therefore, in this article, celebrating diversity is understood as the fading of high and sturdy religious walls that form religious egoism because of a bridge that connects them. The bridge is not only a similarity found between the two religions but also a desire to realize peace and harmony by seeking and celebrating this diversity in an agreed religiosity. Celebrating diversity can also be understood as a manifestation of tolerance, where tolerance

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[1] Zuhairi Misrawi, "Kesadaran Multikultural Dan Deradikalisasi Pendidikan Islam: Pengalaman Bhinneka Tunggal Ika Dan Qabul Al-Akhar," Jurnal Pendidikan Islam 2, no. 1 (2013): 197–215, https://doi.org/10.14421/jpi.2013.21.197-215.

[2] Rabbhi Yahiya, "Nine Ways to Celebrate Diversity | British Council," 2015, https://www.britishcouncil.org/voices-magazine/nine-ways-celebrate-diversity.

[3] Yahiya.

is expected to change the culture of contestation into a culture of peace in accordance with the Declaration of the Principles of Tolerance from UNESCO, which defines tolerance as follows:

> *"Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace".[4]*

Then, Hindus' participation in welcoming *Eid al-Fitr* through Takbiran Parade is considered an extraordinary thing, since, usually non-Muslims do not want to actively participate directly in the process of religious rituals carried out by other religions. Tolerance is usually seen in the form of mere expressions, such as happy *Eid al-Fitr* (from non-Muslims to Muslims), happy *Nyepi* (from Muslims or others to Hindus), Merry Christmas (from Muslims or others to Christians), and so on. Therefore, when Hindus in the Lembuak-Narmada did not only congratulate *Eid al-Fitr* to Muslim but also actively participate in the *takbiran* parade, this study wants to examine more deeply the reasons for or what is behind the participation of Hindus in this annual Muslim tradition.

The celebration of diversity above is a unique festival that occurred in Lembuak-Narmada in particular and Lombok-NTB in general. It is not surprising that local and national media cover this uniqueness, such as Nasional-tempo.com, Republika.com, or Gatra.com, with relatively the same title. For example, *Tempo magazine*, as reported by Khafid[5]. Gatra (June 5, 2019) as reported by Hernawardi[6] wrote: "*Hindus in Lombok Participate in the Eid Al-Fitr Takbiran Parade*". Then, Republika (4 June 2019), as reported by Nursyamsu[7], explained *"In West Lombok, Hindus take part in the Takbiran Parade."*

Based on the problems described above, this study focuses on the *takbiran parade* tradition took place at Lembuak, Narmada District, West Lombok. It was celebrated by two different religions, Islam dan Hindus. This study further aims to examine: what is behind the active participation of Hindus in welcoming the *Eid al-Fitr* at Lembuak, Narmada District,

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[4] UN Educational Unesco Scientific and Cultural Organisation, "Declaration of Principles on Tolerance" (UN Educational, Scientific and Cultural Organisation (UNESCO), November 16, 1995), https://www.refworld.org/docid/453395954.html.

[5] Supriyanto Khafid, "Dukung Toleransi, Umat Hindu Di Lombok Ikut Takbiran Idul Fitri - Nasional Tempo.Co," 2019, https://nasional.tempo.co/read/1212321/dukung-toleransi-umat-hindu-di-lombok-ikut-takbiran-idul-fitri.

[6] Hernawardi Hernawardi, "Umat Hindu Di Lombok Ikuti Pawai Takbiran Idul Fitri | Gaya Hidup," 2019, https://www.gatra.com/news-420292-lifestyle-umat-hindu-di-lombok-ikuti-pawai-takbiran-idul-fitri.html.

[7] Muhammad Nursyamsu, "Umat Hindu Ikut Ramaikan Pawai Takbiran di Lombok Barat," Republika Online, June 4, 2019, https://republika.co.id/share/psl1yr384.

West Lombok? And what are the roles of religious leaders in managing interreligious harmony?.

METHOD

This study employs a qualitative, phenomenological approach. This study's data sources are three Ps: (1) people, namely people who were interviewed as informants; (2) place, namely the location of research observations, namely the Narmada District; and (3) paper, namely written documentation related to the aspects studied. However, the meaning of this paper has expanded from being an offline paper to an online paper. The researcher is the key instrument in conducting interviews, while the informants are chosen through purposive sampling and flow like a snowball (snowball sampling). This study involved the religious elites of Hindus and Muslims to understand the reason behind this tradition.

Data were gathered through the following methods: (1) focus group discussions; (2) in-depth interviews with a number of informants who were expected to provide research data. They consist of religious elites composed of Muslims and Hindus. The interview result was displayed through direct and indirect quotation; (3) document and media analysis; and (4) observation, in which the researcher uses both covert and overt observation. After gathering the data, all data were further analyzed. This study applies thematic analysis to analyze data related to *takbiran parade*. Thematic analysis is a method of analysis that involves discovering patterns or themes in data acquired by the researcher.[8] For thematic analysis, the researcher followed Braun and Clarke's (2006) six steps: (1) familiarization, (2) coding, (3) generating themes, (4) reviewing themes, (5) defining and labeling themes, and (6) writing up.

RESULTS AND DISCUSSION

Theoretical Framework

To understand the phenomenon, it's important to mention mono-multi and inter-religious model. The terms "mono-religious," "multi-religious," and inter-religious approach" can be found in Hermans' book entitled "Participatory Learning: Religious Education in a Globalizing Society". Hermans elaborated on three models of religious education, namely, mono-religious, multi-religious, and inter-religious education.[9] Mono-religious education cognitively aims to provide an understanding of one's own religion internally. This model focuses on teaching one religion only. Affectively, this model aims to increase one's interest

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[8] Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," Qualitative Research in Psychology 3, no. 2 (January 1, 2006): 77–101, https://doi.org/10.1191/1478088706qp063oa.

[9] C. Hermans, "Participatory Learning: Religious Education in a Globalizing Society," 2003, https://www.semanticscholar.org/paper/Participatory-Learning%3A-Religious-Education-in-a-Hermans/e2c90bb3140c789f87fffec10fe0a8722af28144.

in a particular religion. Attitudinally, this model aims to motivate religious adherents to practice their religious teachings.[10]

Unlike the first model, the second model is the multi-religious model. Cognitively, it aims to provide an understanding of religious plurality. For example, besides Islam, there are several other religions, but these other religions are viewed from the perspective of Islamic teachings. Affectively, this model aims to motivate someone to learn about different religions. Attitudinally, this model aims to create respect for other religious teachings. Therefore, this model is an accumulation of various other religious teachings portrayed through self-perspective.[11]

The third type is the inter-religious model. This model cognitively aims to provide understanding to someone in order to create dialogue between people of different religions. Affectively, it aims to motivate someone to create dialogue between religions. Meanwhile, attitudinally, this model aims to implement dialogue among different communities.[12] So, the main goal of the inter-religious model is to create inter-religious dialogue to create harmony. According to Swidler[13], dialogue is not just talking together but is a whole new way of seeing oneself and the world and then living accordingly. Its epistemological foundation is that "nobody knows everything about anything". [14] In addition, interreligious dialogue is an important element to creating peace and harmony.

Furthermore, using the example above, this article defines mono-multi and inter-religious as follows: mono-religious is a model that teaches a person to understand his or her own religion from his or her own point of view. Multi-religious is a model that teaches people to understand their own religion as a truth and to recognize that there is a truth outside of their religion without engaging in interaction or dialogue. Meanwhile, this inter-religious approach is a model that teaches people how to understand religions so that they can engage in inter-religious dialogue. The Catholic Church, as cited by Aslan and Rausch mentioned four models of inter-religious dialogue, namely:

" (1) The dialogue of life, where people live in a spirit of openness and good neighbourliness, sharing their joys and sorrows, problems and human concerns, (2) The dialogue of action, in which all believers collaborate actively to promote common values (freedom, justice, and development), (3) The dialogue of theological exchange, where specialists seek to deepen their understanding of their respective religious

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[10] see Carl Sterkens and Mohamad Yusuf, "Preferences for Religious Education and Inter-Group Attitudes among Indonesian Students," Journal of Empirical Theology 28, no. 1 (June 5, 2015): 49–89, https://doi.org/10.1163/15709256-12341324.

[11] Sterkens and Yusuf.

[12] Sterkens and Yusuf.

[13] Leonard Swidler, Dialogue for Interreligious Understanding: Strategies for the Transformation of Culture-Shaping Institutions, 1st ed., Interreligious Studies in Theory and Practice (Palgrave Macmillan US, 2014), http://gen.lib.rus.ec/book/index.php?md5=483d5c6aaa67505413699ff4f728858e.

[14] Swidler.

heritages and to appreciate the spiritual values of one another, (4) The dialogue of religious experience, where persons rooted in their own religious traditions share their spiritual riches, for instance regarding prayer, contemplation, faith, and ways to search for God or the absolute".[15]

Another theory relates inter-religious education and inter-religious dialogue is intercultural competence. In this article, the theory of intercultural competence used is Bennet's developmental model of intercultural competence. In general, this theory consists of two points, namely ethno-centric and ethno-relative. [16] Each has 3 elements, namely; ethno-centric consists of denial, defense and minimization; and ethno-relative consists of acceptance, adaptation and integration. This theory is called "developmental" because it does not separate one component from another (not-compositional model) and does not also link one component to another (relational model), but a model that sees gradual process development, step by step (*tadrijiyyan*), from the ethnocentis to ethnorelative stage.

Furthermore, leaders have an important role in realizing interreligious harmony. In this context, Mintzberg mentions three roles: interpersonal, informational, and decision-making. Interpersonal roles. The manager's role is to provide information consisting of: (1) a figurehead; the manager acts as a figure from the organization being represented. Managers have social, ceremonial, and legal responsibilities. Managers are expected to be a source of inspiration. (2) A leader or manager acts as a leader for the organization and is responsible for the performance of each member. (3) Liaison, in which managers play a role in creating networks both internally and externally.

Informational roles. The manager's role in this section is related to information management. Monitor, where the manager monitors his team's progress and accompanying organizational changes. Disseminator: the manager's role is to communicate existing information to both colleagues and his team. The spokesperson, or manager, becomes a spokesperson on behalf of the organization. In this role, the manager is responsible for conveying information about the organization and the goals to be achieved to external parties.

Decisional roles, this role is related to decision-making. Leaders are responsible for the changes that occur within the organization with initiative and innovation. Disturbance Handler, a leader is responsible for obstacles that occur in the organization. Resource Allocator, namely, the leader's role is to determine what resources are needed.

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[15] Ednan Aslan and Margaret Rausch, "Religious Education: Between Radicalism and Tolerance | SpringerLink," accessed March 15, 2023, https://link.springer.com/book/10.1007/978-3-658-21677-1.

[16] Alex Matveev, Intercultural Competence in Organizations, Management for Professionals (Cham: Springer International Publishing, 2017), https://doi.org/10.1007/978-3-319-45701-7.

Hindu Participation in Welcoming Eid Al-Fitr in A Mono-Multi And Inter-Religious Perspective

Even though the mono-multi and inter-religious models are theories in religious education, these theories can be used to examine how Hindus celebrate Eid al-Fitr. In this context, religious education theory refers to a mono-multi and inter-religious approach. First, when Hindus only understand, live, and practice their own religious teachings from their own religious perspective, this is known as a mono-religious approach. This approach to religion can be seen when Hindus performs religious rituals such as Nyepi Day, Kuningan, Galungan, and so on. Similarly, Muslims who only understand, live, and practice Islamic teachings from an Islamic perspective without leaving the walls of Islamic teachings are considered to have mono-religious practices.

Then, when Hindus understand, live, and practice their own religious teachings while realizing that there is truth that belongs to other religions, even though it is still from the perspective of their own religious teachings (the Hindu perspective on other religions), this religious approach is called a multi-religious perspective. An example is when Hindus, apart from celebrating Nyepi, Kuningan, and Galungan, are also aware of many other religious rituals outside of Hinduism, such as Eid al-Fitr/Adha (for Muslims), Christmas (for Christians), and Gong Xi Pa Cae (for Confucians), etc. Even though they know the ritual, they don't want to take part in those rituals. At most, they only said: congratulations to other religious followers, like "Happy Eid Al-Fitr, Merry Christmas," and so on.

Furthermore, an inter-religious approach is used when Hindus understand, live, and practice their own religious teachings while also finding a meeting point between their religion and other religions and are willing to cooperate or participate in certain rituals (but not all rituals). Because the inter-religious model's primary goal is to foster dialogue in order to build peace and harmony.

It should be noted that it is impossible for Hindus to participate in these activities without acceptance or a "welcome" attitude from Muslims. In fact, the Muslims in Lembuak Narmada responded positively; they were even given a position at the forefront when the Takbiran parade was held. Here it appears that religious teachings are not exchanged with each other, but there are ritual values that have a "social dimension" that can unite differences. These values are manifested in reciprocal values, which can be expressed in the phrase "you respect us and we respect you". These reciprocal values (in Islamic teachings) can be seen in the principles of shoref science. Where, one of the signs for this reciprocal attitude is "*tafa'ul*," which means *musyarakah*. From there, the *musyarakah*/reciprocal concept emerged, such as *ta'aruf* (know each other), tarahum (love each other), *tasamuh* (tolerance to each other), *ta'awun* (help each other), ta'athuf (empathy), and others, to build a world that loves each other (*tawaddud*), or what UNESCO (1995) calls the culture of peace. When these

values are owned, tolerance is not only a theology internalized into the beliefs of its adherents but also externalized into behaviour.

In another perspective, what the Hindus did above is a manifestation of "my right", "your right", and "our right". It's relevant with an interesting term from Wowor, namely; my, your and our story.[17] My right is the core of the mono-religious approach, in which Hindus (as a religion) have their own religious concepts and practices that are different from other religions. They have their own concepts and rituals, such as Sang Hyang Widhi Wase, Galungan Day, Kuningan, Nyepi, and so on. Then, "your right" is the core of a multi-religious perspective. Because, apart from having their own concept of tradition or truth, Hindus also understand that "there is another truth" that is shared by other religions even though it is still from the perspective of Hinduism. For example, one of the Hindus in Golong-Narmada stated:

"There are areas where our religions are different and must be differentiated, but there are also meeting points that must be brought together to create harmony" (I.B Nyoman Rai, interview, 18-9-2019).

Riyanto also stated that:

"So far, rituals have been synonymous with certain religions, but there are also rituals that can be celebrated together, as long as these rituals do not touch the fundamental aspects of religion. An example is when non-Muslims welcome this Eid al-Fitr without celebrating it. Because there is a difference between "welcoming and celebrating" (Riyanto, interview, 4-9-2019).

In line with Riyanto, I.B. Nyoman Rai, one of the Supervisors of Public Security and Order (Babin Kamtibmas in Golong village), stated that dialogue between religious communities is really needed to realize peace (I.B. Nyoman Rai, 18-9-2019). He added: "Every takbiran parade, I take part in ensuring the festival runs well." (I.B. Nyoman Rai, 18-9-2019). The same statement is also affirmed by a religious elite from Peninjauan as follows:

"I am thrilled to be a part of this takbiran parade." My community and I are continuously working to ensure the safety of the Takbiran parade. Apart from that, I and other members of the Hindu community ensure Muslims' comfort during Eid al-Fitr by providing security outside the mosque" (I.M Wastiya, interview, 18-9-2019).

The quote above illustrated that celebrating diversity is not only seen as a fact to welcome Eid al-Fitr, but also the reasons behind the fact. The fact behind this togetherness is awareness of common ground, namely tolerance to maintain harmony amidst differences.

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[17] Jeniffer Pelupessy-Wowor, "The Role of Religious Education in Promoting Religious Freedom: A Mutual Enrichment Between 'My Story,' 'Your Story,' and 'Our Stories,'" The Review of Faith & International Affairs 14, no. 4 (October 1, 2016): 98–106, https://doi.org/10.1080/15570274.2016.1248527.

Management of Interreligious Harmony through multicultural leadership

Leader as a spokesman of multicultural values

The inter-religious approach taken by Hindus in welcoming (not celebrating) Eid al-Fitr through this takbiran parade is part of the actualization of "tri hita karana" (three causes and sources of happiness) in Hinduism, namely: *parhyangan*, the harmonious relationship between humans and the creator; *pawongan*, the harmonious relationship between humans; and Palahan, the harmonious relationship between humans and the natural surroundings (Budiastika, 2022). This is similar to the concepts of *hablun minallah, hablun minannas*, and *hablun minal-alam* in Islamic teachings or the synergy between theocentric, anthropocentrism, and cosmocentric. In Islamic teachings, the normative basis of ritual and social piety (*hablun minallah, hablun minannas*) is the letter of Ali Imran verse 112, while one of the normative foundations of ecological-cosmocentric piety is the letter Al-Rum verse 41. In this regard, the former Head of Lembuak Village Narmada (Kamarudin Zaelani) stated:

> "Initially, Hindus and Muslims usually showed tolerance in the form of greetings, such as happy Eid al-Fitr or Adha by Hindus to Muslims or conversely, namely congratulations on Nyepi, Galungan, or Kuningan Day to Hindus. However, when I became the head of the village, I was invited to a Hindu ceremony called Siwaratri. At that time, I (as a Muslim) said that we needed to carry out dialogue or cooperation as long as it did not interfere with our respective faiths or beliefs. Because basically, in certain matters, there is a common ground between our religions, and one of the goals of our religion is to create harmony or peace" (Kamarudin Zaelani, Interview,17-09-2019).

Quote above indicated that a leader as a spokesperson, he is responsible for conveying information about the organization and the goals to be achieved, namely interreligious harmony.

Leader as disseminator of multicultural values and behaviour

Relate to disseminator's role, H. Zainuddin, a Muslim religious elite and A Head of Golong Village asserted:

> "I, as the head of Golong village, try to realize inter-religious tolerance. This is one of the Golong village missions. Because of this, many religious events involve various religions. It should be noted that the tolerance here is not carried out in all respects, but proportionally and conditionally because every religion has both similarities and peculiarities (Zainuddin, Interview, 17-09-2019).

The quote above shows the importance of a leader who leads a plural society to actively participate in creating peace and harmony among diversity. Kamarudin Zaelani also added that it is possible that, next year, Christians in Lembuak-Narmada will also actively participate in the takbiran parade. (Kamarudin Zaelani, 17-09-2019). This is consistent with Saeed (1999)

who argued that leaders play a significant role in instilling tolerance in their followers. Tan (2011), also underlined the importance of leaders in determining control belief, including students' control belief.

Besides, the quote above illustrated the importance of a leader to disseminate harmony among religious diversity. Leader's role is to communicate existing information to all religious members. It also supports the spokesperson role. Here a leader are demanded to decide an initiative as decisional roles. This role is related to decision-making to build harmony and avoid any form of intolerance. A leader is also a disturbance handler, in which he is responsible for obstacles that occur in the organization.

Leader as a decision maker to cope with emerging situation

Problems emerged at the end of 2019 along with the emergence of COVID-19. In that era, the takbiran parade was banned because of COVID-19. However, after COVID ends, the participation of non-Muslims (such as Hindus) in takbiran parade continued in 2023. Interestingly, they not only celebrate differences in Narmada but also in the city of Mataram. For example, based on observations and documentation, to welcome Eid al-Fitr 1444 Hijriyah in Mataram City, the Takbiran Parade was attended by Muslims and non-Muslims, including Hindus, Catholics, Christians, and Buddhists. Each religion sent a contingent to take part in it. They argue that their involvement in welcoming Eid al-Fitr is more than just tolerance but a form of religious moderation. They also realize that tolerance is more than simply words, but actual behaviors in everyday life.

When viewed from the perspective of inter-religious dialogue, what the Hindus did above reflects what Swidler[18] calls the dialogue of the head, the dialogue of the hand, the dialogue of the heart, and the dialogue of holiness. The first aims to seek the true (cognitive), the second aims to seek the good, the third aims to seek the beautiful or spiritual, and the fourth aims to seek the One. In terms of the Dialogue of the Head, Hindus realize that there is a meeting point between Islamic teachings and their own teachings, especially in esoteric matters, although not in exoteric terms. The awareness is then manifested in the "dialogue of the hand", namely dialogue in social issues or "certain rituals", namely rituals that have social nuances that are not too specific to pure worship (*ibadah mahdah*), such as prayer, fasting, and hajj. In the case of welcoming Eid al-Fitr, they welcome Eid al-Fitr through a takbiran parade with Muslims. Next is the dialogue of the heart. In this dialogue of the heart, Hindus want to reflect on the aesthetic, beauty, or spiritual values of religion, namely togetherness or tolerance. This can be seen in the banners they wrote during the Takbiran parade, namely, "the beauty of togetherness in diversity, purifying the heart on a Fitri day". Finally, the dialogue of holiness is a dialogue model that refers to religious awareness of the Almighty,

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[18] Swidler, *Dialogue for Interreligious Understanding.*

even with a different name: if Islam calls it Allah, or in Sasak Lombok it is called "Nenek sa' Kuase", they (Hindu people) call it Sang Hyang Widhi Wase.

What Hindus applied can also be seen as: (1) The dialogue of life, namely, Hindus and Muslims, have a spirit of openness towards otherness so that they have concern for others. (2) The dialogue of action, in which Hindus want to work together practically with Muslims in order to uphold social values; (3) The dialogue of theological exchange, which does not aim to replace or change one's own religion with another religion but to deepen understanding and give birth to respect for one another. (4) The dialogue of religious experience, namely, dialogue that ends in celebrating differences or celebrating diversity through sharing religious experiences to seek the One or the absolute.

The aforesaid discourse between Islam and Hinduism can also be seen through intercultural competency. As previously stated, intercultural competence is divided into two primary dimensions, each of which has three sub-dimensions, namely; ethno-centric consists of denial, defense and minimization; and ethno-relative consists of acceptance, adaptation and integration. This theory is called "developmental" because it does not separate one component from another (not-compositional model) and does not also link one component to another (relational model), but a model that sees gradual process development, step by step.[19]

In inter-religious dialectics, when certain religious adherents reject the truth of other religions, it is called the "denial stage", When other religions or other cultures are considered something that endangers one's own identity and religious followers try to defend themselves or keep their distance from other religions, it is called the "defense stage". When the attitude of "defense" begins to fade and there is an initial awareness to acknowledge differences outside one's own religion or culture, then that stage is called the "minimization stage". That is the ethnocentric stage .

Based on the three components of the ethno-centric stage above, the practice of welcoming Eid al-Fitr in the Hindu style has gone beyond the three things above. This is marked by the developmental process of a willingness to accept differences (acceptance stage), to adapt to the existing plural reality (adaptation stage) and then want to unite (integration stage). This last stage makes celebrating diversity possible. In celebrating diversity, religious tolerance is not just an internal pride.

Therefore, it is not wrong when Bennet calls it "developmental theory", because the theory does not separate one component from another (not-compositional model) and is not limited to linking one component to another (relational model), but is a model that sees a gradual, step-by-step development process from the ethnocentric to the ethno-relative stage,

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[19] Matveev, Intercultural Competence in Organizations.

as seen in the willingness of Hindus to take part in the Takbiran parade on the one hand and the willingness of Muslims to accept them to participate in the event simultaneously on the other.

From the preceding discussion, it is also clear that tolerance has two sides, positive and negative. Negative tolerance refers to tolerance for things that are antithetical to social principles, such as tolerance for religious violence, tolerance for discrimination, persecution, and so on. Negative tolerance is also known as accepting intolerance.

CONCLUSION

Religious plurality is a given, but tolerance is a social construction. Therefore, tolerance in the midst of plurality is a necessity that needs to be constructed by religious people. In fact, tolerance values are found in any religions because they are part of universal values. However, the universality of these values will not be realized properly if they are only internalized and owned by each religion. Therefore, these universal values need to be externalized in real behavior, both internally and externally. That is what is meant by the transformation of values from passive to active values, or from coexistence to pro-existence. Passive tolerance does not only want its own religion and other religions to exist alone without greeting each other but also wants them to exist together by maximizing the potential for "where" cooperation can be carried out, because not all religious dimensions can be carried out together because there are certain areas where religions, one with the other, have their own uniqueness that is different from the others. The consequence is that religion sometimes requires a mono-religious approach, a multi-religious approach, or an interreligious approach. Thus, the mono-multi-inter-religious approach is not a compositional, correlational, or causal (assuming one will cause the other), but a developmental process (assuming one is the stage for progressing to the next stage). The highest stage in this context is celebrating diversity. This is not a syncretism but one of the ways to make religions contribute to peace for all (*rahmatan lil'alamiin*). This type of celebrating diversity contributes to building multicultural education practice, it's the real of social action of multicultural practices or the manifestation of religious moderation.

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