

พระพุทธศาสนาและขันติธรรมทางศาสนา ในประเทศอินโดนีเซีย Buddhism and Religious Tolerance in Indonesia



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บทคัดย่อ

วันนี้เรามีสักขีพยานในการรวมตัวซึ่งมีความแตกต่างจากอดีต ประเทศอินโดนีเซียและประชาคมอาเซียนรวมขึ้นจากความเป็นชาติพันธุ์ วัฒนธรรม ศาสนาที่หลากหลาย ทั้งนี้เนื่องจากมีความหลากหลายทางศาสนา สิ่งที่สำคัญที่จะต้องคำนึงถึงคือ การจัดการความเห็นที่แตกต่าง ยอมรับในความเชื่อ ให้ความเคารพ เป็นสังคมที่กลมกลืน และการเจริญรุ่งเรืองในด้านต่างๆ พระพุทธศาสนามีหลักคำสอนที่เชื่อมโยงกับ ประเพณี ที่เน้นชีวิตทางศาสนา ให้ความเคารพ ความสามัคคี และสันติภาพ นอกจากนี้ยังมีคำสอนศาสนาพุทธที่แนะนำให้ดำเนินชีวิตอย่างอย่างรอบคอบยิ่งขึ้น ร่วมกันแก้ปัญหาที่ส่งผลกระทบต่อสังคม ไม่มีความรุนแรงเพื่อสร้างความสามัคคี และดำเนินชีวิตได้อย่างความสุข

คำสำคัญ : พระพุทธศาสนา ขันติธรรมทางศาสนา ประเทศอินโดนีเซีย

Abstract

Today we are witnessing the world increasingly fused and no longer homogeneous. Indonesia and the ASEAN community is made up from ethnic, cultural, religious diverse. There are some religions, so that very important to develop an awareness of pluralism, tolerance, and mutual respect, as well as to

grow a tolerant and harmonious society. Buddhism have a teach tradition that emphasizes the religious life of mutual respect, harmony and peace. There are also Buddhist teachings that recommend always holding deliberations, solving problems democratically, without violence to create a prosperous and harmonious life.

Keyword: Buddhism, Religious Tolerance, Indonesia

I. Introduction

Buddhism ever lived as big religion in Indonesia and helped mark the peak of the golden age and the glory of kingdoms, such as Mataram in Central Java (between the 8th and 10 centuries), Sriwijaya in Sumatra (between 6th and 13th centuries) and Majapahit in East Java (between 12th and 15th centuries). The values absorb in the spirit of Indonesia people regarding religious harmony and mutual tolerance life.

After the fall of Majapahit kingdom, Buddhism disappear. However, the Majapahit Empire that marked the peak of civilization Nusantara leave something that recently continued living in the Republic of Indonesia, especially in the commitment to build the nations.

The philosophy of Bhinneka Tunggal Ika or Unity in Diversity, are practiced during the Majapahit kingdom through Master Mpu Tantular during the reign of King Hayam Wuruk and famous Prime Minister Gajah Mada, has now become the philosophy of the Republic of Indonesia. Experiencing the golden age of Majapahit kingdom based on the spirit of unity in diversity. Embody the spirit of tolerance and religious harmony through the great mentors of each religion, such as Dharmadhyaksa Ring Kasogatan (Buddha) and Dharmadhyaksa Ring Kasewan (Hindu) that accompany the reign of King Hayam Wuruk.

II. Tolerance and Harmony in Buddhism

In Buddhism, there is a principle to protect and respect the religious beliefs of a person. Exemplified by the Buddha himself, such as when there is a person named Upali want to be followers of the Buddha asked him to think carefully, and also to always respect their teachers (MI 378-380).

Guidelines in other Buddhist community who advocated for realizing mutual tolerance and mutual respect, and maintain religious harmony is the edict of King Ashoka (2nd century BC), about tolerance and harmony in Kalinga Rock Edict No. XXII:

“Let us honor our own religions by denouncing other religions. Otherwise other religions too should be respected on the basis of certain conscious. By doing so we create our own religion evolve, in addition to other religions also benefit. If we do otherwise we will harm our own religion, in addition to harming other religions. Therefore, he who respect their own religion and condemn other religions, merely encouraged devotion to the religion of their own, instead it would be detrimental to their own religion. Because it is recommended by the sense of harmony let everyone hear and willing to listen to other people’s teachings embraced”.

An interesting conversation between the Buddha and Ananda, noted the importance of deliberation in the Maha Parinibbana Sutta.

“Ananda, during the frequent and regular Vajji Consultative hold, they can be expected to prosper and not decline. Did you hear that the Vajjians gathered and dispersed peacefully and get along well, and handles his affairs in harmony? “So I’ve heard, Your Honor,” “Ananda, during the Vajji gathered in unity, broke the pillars, and handle affairs in harmony, they can be expected to prosper and not decline.”

Word of the Buddha's teachings regarding the terms of the welfare of a nation which include the following:

- a. hold meetings and regularly attended by many people.
- b. disputes and disagreements are always resolved within an agreed and peaceful deliberations.
- c. always pay attention to and respect their elders and always heed their words.
- d. pay attention, care and support of their places of worship and not forgot to take practice their religion as what is required

Factors that inhibit religious harmony, among others: a. nature of bigotry against religious teachings implementation, the above obligations and national interest, which can result in a socio-religious conflict. b. less tolerant attitude towards other followers. c. in ways that are not commendable to attract other adherents or followers of other schools of to believe in the religion which he follows. d. negative influence of religion in the implementation of foreign countries that often do not fit the procedures, habits, and customs of our nation sometimes motivated politics.

III. Religious Tolerance in Indonesia

Since time immemorial the people of Indonesia have embraced a variety of religions. Although often religious differences could be no creation of harmony, but it is almost certain that the appreciation of religion would lead to religious tolerance.

In Indonesia the inner wealth that manifest harmony in mutual tolerance ethical behavior has existed since ancient times, such as values were revealed to be the Pancasila, the basic principles of the state, and the motto of Unity in Diversity. It is the capital and the priceless heritage of ancestors for generations now living in the era of globalization.

Indonesian nation made up of diverse tribes, languages, and religions, and has the nation's motto, Unity in Diversity. The motto of the nation. Which is based on religious tolerance in the era of the Majapahit Empire, which is triggered by a Buddhist master Tantular.

The goal is then to be follower of Hinduism and Buddhism get along and live in harmony. Religious life that reflects tolerance and away from conflict and violence.

All forms of violence that reflect religious fanaticism and does not appreciate the difference, contrary to the motto of Unity in Diversity, and not in accordance with Pancasila, the basic principles of the Indonesian state.

Pancasila consists of five principles: Belief in the one and only God, Just and civilized humanity, The Unity of Indonesia. Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives. Social justice for all the people of Indonesia.

The religious life of the Indonesian people has marked the life of religious tolerance and peaceful. Tolerance has grown since the golden age of the kingdom of Hindu-Buddhist as well as the arrival of Islam.

Kalidjaga Sunan, one of the guardians of Islam spreader capable of creating atmosphere of Hindu-Buddhist art as a form of tolerance to the community at that time. Art is a means of effective and highly tolerant to convey the teachings of Islam to the local culture.

How great the wisdom and interfaith tolerance Muslim missionaries planted the first and evidence that the spread of Islam since time immemorial is not by violence, but by gentleness, tolerant of local cultural traditions that Islam developed and adopted by the majority of the Indonesian population.

This should make us aware that the process of religious life in Indonesia, which has a diversity of cultures has grown with tolerance, peace and non-violence.



After the fall of the glory of Majapahit followed by the arrival of Islam in Indonesia, Buddhism is slowly receding. However, traces still remain in the hearts of the Indonesian nation full of tolerant and peace loving.

Basic principle of the state, Pancasila and the motto Unity in Diversity seems to reflect the Buddha's teachings on the life of the nation's welfare and religious life full of tolerant, respectful.

IV. Tolerance in Buddhist Organization

As the fell of the Majapahit Empire, Buddhism disappeared. But disappearing is not making Buddhism disappear altogether. This religion is simply buried in history, like a black cloud over hundreds of years as the building of the temple, the temple is covered with layers of soil to eventually part again.

Buddhism was revived as the Buddhists believed the gesture of mythical figures: Naya Genggong and Sabdo Palon at the end of the Majapahit. These figures predict that 500 years after the fall of the Majapahit empire, the Budi's religion will rise again.

A prediction which is believed among Buddhist as the revival of Buddhism, later became the driving source of encouragement and Buddhist missionaries to revive Buddhism in the splendor of Buddhist organization today.

After 500 years of Majapahit passed, precisely in 1956 came so-called "Buddha Jayanti" The era of the revival of Buddhism by the holding of the holy day of Vesak celebration at Borobudur. History of the archipelago seems to move again, as the forecast of Sabdo Palon.

After that the organization of the National Buddhist, PERBUDI (Buddhist Association of Indonesia) established on May 3, 1958. Then PERBUDI turned into BUDDHI (Buddha Dharma Indonesia) on May 28, 1972.

The dynamic of the rise Buddhis cannot be released from the existence and emergence school of Buddhism and assembly and the accompanying Buddhist religious organizations, such as: NSI (Nichiren Syosyu Indonesia), PTITD, Martrisia

(Tri Dharma: Buddhism, Konfusianism and Taoism), Dharmaduta Kasogatan (Indonesia Tantric), Mapanbumi (Buddhis Maitreya), Mapanbudhi now Magabudhi (Theravada), Majabumi (Mahayana).

On 7-8 May 1978 Buddhist congress was held in Yogyakarta and formed the Representation of Indonesian Buddhist (Walubi) as a single organization of Buddhist in Indonesia consists of three Sangha organizations: Indonesia's Supreme Sangha, Sangha Theravada Indonesia, Sangha Mahayana Indonesia and various other Buddhist organizations that include Theravada, Mahayana, Tantric and others school of Buddhism.

In 1998, according to the political changes in the fall of new order, Walubi disperse. Then most of the members plus the emerging assembly established the Buddhist Federative of Indonesia or Walubi volume II.

Meanwhile, the Sangha organization also formed as KASI (Great Indonesia Sangha Conference) in 14 November 1998. Which comprises: Indonesia's Supreme Sangha, Sangha Mahayana Indonesia, and Sangha Theravada Indonesia.

Various Buddhist organization and flow with each mazhab coexistence, mutual respect and tolerance and together to live harmoniously with other religions in Indonesia. Based on the Pancasila state ideology, and the motto of Unity in Diversity. Indonesia's population includes Buddhists have a guarantee to worship according to their beliefs, and deserve to live in harmony and peace and cooperation with other faiths.

Hopefully, this brief introduction about Buddhism and religious tolerance in Indonesia lead us to a lot of mutual understanding, mutual respect, cooperation and peaceful life. Especially for the growth of the ASEAN community today!



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