



THE PANDEMIC  
A LEAP OF  
FAITH

Editorial:

**Dr. Diah Karmiyati, M. Si.**

Direktorat Program Pascasarjana  
Universitas Muhammadiyah Malang

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## THE PANDEMIC: A LEAP OF FAITH

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## EDITORIAL

# The Pandemics: A Leap of Faith

Imagine where we are in 2019. We are still living in best possible way, we gather, we socialize, and we celebrate plenty of things together with our loved one without worry. The 2019 is just two years ago, but it certainly feels like longer than that. Now, we are at the year of 2021. The pandemic has been with us for 17 months now. The countries all over the world loosen and tighten its border as the pandemics evolve into certainty when the vaccinations held. Indeed, the catastrophic of the pandemics didn't just leave us behind, many of us losing our loved one and in grief. Yet we are still hopeful of the future especially when Science nurtured our thinking while God is with all of us at heart.

This book chapter is an example. It is glad to see the spirit, where many scholars are racing to contribute. We see, scholars are continuously work together to contribute to the world. One paper I was taken into is where the researcher conducting research in Islamic economic while balanced it together with a teaching in psychology. Islam, as most of the Indonesian religion, comes at the forefront when facing a pandemic. We seek God for protection, help, and guidance as we must. One of the research papers in this book mentioned that Islamic economy can be contribute well to the economic reset that initiated in World Economic Forum 2020. I do personally believe that.

Whereas other scholar focusses on how pandemic affects agriculture, language, justice and law, technology, and environment. Language, for example, has a tremendous impact on how one face this pandemic. For example, in the UK, the message that the government sent about COVID19 mitigation is very rigid and tangible. Therefore, the citizens are following its instruction carefully. On the contrary, unfortunately in Indonesia we see plenty of changes are made and delivered unclear by the government. As such, the message that means to be delivered to citizens has double meaning.

We cannot also turn a blind eye on the development of online education and learning that thriving during this pandemic, especially in Indonesia. Almost 100% of the Indonesian university conducts the lecture

online without a class interaction that we've done for the last few decades. This comes up with challenges, as mentioned by one of the papers in this book chapter that it is hard on students as well as on teacher/lecturer.

Another outstanding topic that is covered in this book chapter that how the terms “healthy” is stretch out into something far greater important in our daily life. The word “health”, “well-being”, and “healthy behavior” are not taken for granted anymore; we internalize it now even more. For instance, according to Mint, the health start-up companies in shows a significant user increase since the pandemic begun, where online consultation with doctor are rising to 600% compared to 2019. Before the pandemic, health care consultation is mostly face-to-face with the doctor, but once the pandemic hits, online consultation are encouraged. In Indonesia itself, our behavior also changes. When one caught COVID19, if the symptoms is mild, online consultation with telemedicine's apps such as Halodoc, or Alodokter is preferable. Therefore, we have made such strenuous effort to adjust and adapt., and I believe plenty of changes and adjustment that we face will bring us forward.

Imagine being back in 2019. If we knew that pandemic would hit us in the coming years, what will we do? Do we laid back and relax? Or do we create a plan to better face it? Will we be ever ready for the changes?

However, the answer is, I am sure that God is the best planner. We human can only make the best of us while God is the best planner after all. We just need to take the leap of faith.

I hope this scholarly work we all of us done, won't stop here and this is just the beginning of far greater scientific contribution.

Malang,  
August 27, 2021

**Dr. Diah Karmiyati, MSi**

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# Muslim-Buddhist Relations In Girimulyo Kulon Progo Special Region Of Yogyakarta

Ahmad Salim<sup>1</sup>

## Introduction

Relationship among humans is a necessity that cannot be avoided and instead become one of the human characters as social beings who oblige them to make relationships to comply their needs. It can be said that as a human being man cannot live without association. Human life is to enormous extent a group life [1]. The interaction between human beings which is realized through dialectics with other peoples, it not only creates cooperation and harmony but on the contrary can also impact a tension in society. Harmony occurs when there is the same perception and belief in understanding reality and also there is a media or equipment to meet the point of different perceptions and beliefs. Meanwhile, tension is created as a result of different perceptions, knowledge, belief, behavior, custom, and interests in responding to a dynamic that occurs in society and the lack of linking that can bring together some differences

The achievement of harmonization in human relations within the scope of society requires the existence of a standardized norm that can be used as a reference in regulating relations among human beings. The most existing norms will work effectively when there are other realities that support the harmonization, for example, the balance between the majority and the religious minorities in Indonesia. Mudzhar stated that the balance between the majority and minority adherents in Indonesia is one of the instruments to strengthen harmonization in several parts of Indonesia [2]. The majority-minority balance can be seen in the reality that although Muslims are the majority of Indonesia, in some provinces other adherents are the majority, for example in Bali, Hindu is the majority, Christian in Papua and North Sulawesi is the majority, Catholic in East Nusa Tenggara is the majority. Adherents of a majority religion at one level can become a minority at another level to a smaller level, at the district level, adherents of a certain religion are the majority, but at the village level they can become a minority.

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<sup>1</sup> Universitas Alma Ata

The reality related to the balance of the majority-minority of religious adherents greatly contributes to the feeling of mutual harmony among adherents of different religions. The majority of people in one place will not act "arbitrarily" to the minority, considering that in another places the people may become a minority. The majority's fear of retaliation from minorities elsewhere has become one of the instruments for maintaining the harmony of inter-religious relations in Indonesia. This perception is built based on the many realities of tension carried out by the majority against the minority in one place and getting a backlash from the majority in another. On other hand, the minority may feel safety from the majority adherent, not think whose right was be neglected and can do freely many activities including ritual activity at worship place and public area.

In general, the majority of religious adherent in Kulon Progo Regency, D.I Yogyakarta is Muslim, but in the Jatimulyo Village level, Buddhist is the majority of the people who inhabit Gunung Kelir, Sokomulyo, Sonyo, Jatinganti, and Karanggede. Based on the official website of Jatimulyo Village, in 2020 there are 605 Buddhists who inhabited in Jatimulyo Village area. Of these, Buddhist is concentrated in the areas, namely Gunung Kelir, Sokomulyo, and Sonyo so that Buddhist is the majority religion in the three hamlets, although when be seen as a whole in Jatimulyo Village, Buddhist is only 10% from Muslims, due to musims are 6,725 people in number. According to Jatimulyo's official website Buddhist adherent number is decline continually, particularly at post new era regim in Indonesia. In other hand, the number of Buddhist more than 1000 at new era period in Jatimulyo.

In general, Muslim-Buddhist relations in this hilly area run harmoniously and peacefully. Tensions that occur between religious communities can be resolved effectively at the local level and do not turn into widespread communal conflicts that lead to the division of harmony between religious communities. The reality of religious harmony is an order that must always be guaranteed, considering that religious plurality is a reality that cannot be avoided in almost all parts of Indonesia. Seeing the conditions above, the reality of inter-religious harmony is interesting to study when it is associated with the theory of majority-minority balance, as a guardian of harmonization of inter-religious relations. The writer wants to more deeply reveal several variables of inter-religious harmony in this mountainous area with Putnam and Cheleen's theory, namely social capital. However, it will contribute to expanding the current knowledge, and will have an important impact on domestic and international academic conversations on sociology study, particularly at different ideological



relation on one hand may be integrated but on other hand there will be clash between religious group.

## Discussion

### Relations between Muslims and Buddhists in the Jatimulyo Community

The development of Buddhists in Jatimulyo cannot be separated from the well-known the history of 1965, after the rebellion of the Indonesian communist party (PKI) in Indonesia. The government's intervention to the community in order they have a clear religious identity by affixing it on their identity cards has broad implications for the many people of Jatimulyo choosing Buddhism as their religion so that they are not accused of being the PKI.[3] The tendency of these people to choose Buddhism as a new ideological religion is because Buddhism is more in line with *kejawen* teachings, as their first belief. The pattern of the village community which is still dominant in patronage, both political and spiritual leaders have a strong influence on attracting the community to embrace Buddhism, because many figures embraced Buddhism at that time. Long before 1965, the people of Jatimulyo began to study Buddhism through village leaders, namely *Mbah* Slamet and *Mbah* Dasuki by 1932-34. Through these two figures, Buddha became known to the public and developing in the following years, especially after the PKI rebellion. The community began to pursue and study Buddhism in the 1980s, not only through the two village leaders as mentioned above but also from outside the village leaders, namely from Purworejo, Central Java Province. The implication of the many Buddhism activities is strongly correlated with the rapidly growing number of Buddhists in Jatimulyo Village, so it becomes the majority religion to this community in that of the year.

The Muslim-Buddhist relationship has been running harmoniously, as a logical consequence of the awareness of the two peoples towards the reality of the plurality of society which necessitates harmony between them to achieve prosperity in their lives [4]. The community realizes that harmony is a necessity to catalyze the welfare of life. This harmony condition, besides being based on the theological religious teachings (Islam, Buddhism) is also supported by the legacy of Javanese teachings, which are famous for being tolerant, respectful, as the main behavior to create a harmony. The implementation of a tolerance can be seen in involving young Buddhists in ensuring of health protocols for Muslims who perform Eid al-Fitr and Eid al-Adha prayer in the courtyard of 4 Junior High School Girimulyo

during covid 19 period. On the other hand, when Buddhists carry out the *waisak* ceremony, Muslims also do the same activity, namely safeting and ensuring the health of Buddhists who attend to *waisak* rituals.

The harmonization of Muslim-Buddhist relations is also seen in the holding of *syawalan* and *waisak* simultaneously in one of the residents' houses. This associational activity[5] can run smoothly and reflects a strong building of harmony between Muslim-Buddhist interactions. Community harmony is not only based on the theological understanding of the two religions but is also based on the brotherhood of one ethnicity, namely Java. Plurality in the religious aspect does not correlate with an ethnic plurality in the context of the Jatimulyo community so that this ethnic homogeneity is the glue or bond of harmony among two or more peoples. Awareness of ethnic equality and the long history of Muslim-Buddhist togetherness in coexistence in the building of a traditionalist society strengthen the link of brotherhood and harmony between them.

Associational encounters[6] involving Muslim-Buddhist are also seen at social gathering events at the hamlet level. This activity, which involves many elements of women, can foster a sense of brotherhood among people of different faiths because there is no difference among them in the context of religion. They can interact to each in other on behalf of the residents or the community, so that different ideological religious not become a barrier to carrying out activities that are carried out once a week. Muslim-Buddhist relation is not only limited to associational activities, namely interactions that occur because of meet at a forum that can bring together two or more group entities but quotidian patterns which are daily activities and informal are often found in Muslim-Buddhist relations [7]. Visiting residents of different religions in their daily lives is an activity that has been going on for a long time in the Jatimulyo community. Buddhists visiting Muslim homes during the celebration of Eid al-Fitr is a form of relationship that has been built and has become a daily activity. On the other hand, during the *waisak* celebrations, many Muslims visit Buddhist homes to congratulate and eat the food given by the host together.

The quotidian nature of the interaction is not only seen by visiting each other's homes but is also shown by greeting residents when they meet or gather at several places or occasions. Greetings when they are meeting show that Javanese culture is still used which preserves respectful and polite attitude towards others, including people of different religions. Greeting, namely, asking for news, or simply asking for permission from younger people to older people when they pass each other. The Muslim-Buddhist meeting can also be seen in several activities that characterize

traditionalist societies, namely *kerja bakti*, *sambatan*, *rewang*, community donations, and visits to neighbors [8]. Community service (*kerja bakti*) is basic mutual cooperation carried out when the community concerned has a communal program for the benefit of the residents, such as, building substations, cleaning or widening roads, and even renovating places of worship. The meeting between residents to carry out community service is the bond of the meeting between Muslim-Buddhist who penetrates the boundaries of the theological differences. Residents seem to be able to work on village programs together without being influenced by differences in ideological religious or theology which the aim of facilitating all residents of the programs being carried out.

### **Variables of Harmony of Muslim-Buddhist Relations in Jatimulyo Community**

The majority-minority balance has implications for the harmony of Muslim-Buddhist relations in Jatimulyo Village. Besides Buddhist is majority, they are reluctant to act "arbitrarily" dealing with Muslims, considering that in other regions they are a minority. Buddhism as the majority religion in Jatimulyo, especially in the hamlets of Gunung Kelir, Sokomulyo and Soyo is a social reality that cannot be denied. However, Buddhists are a minority in the Girimulyo sub-district coverage, even in Jatimulyo Village as a whole, because Buddhists are only concentrated in the three hamlets as described above. This majority-minority of religious adherents in an area is one of the balancings that contributes to the creation of harmony between religious communities, including in the context of Muslim-Buddhist relations in this village. This condition is in line with the results of Mudhar's research (2011) which explains that one of the factors of inter-religious harmony in Indonesia is caused by the balance between the majority-minority.

The understanding of moderate religion [10] practiced by Muslim Jatimulyo is a major contributor to the harmony of Muslim-Buddhist relations in this village. Moderate religious understanding which is characterized by several attitudes, namely; commitment to nationalism, tolerance, non-violence, and accommodating to local culture, can bring together several differences into an activity that is minimally debated and requires each in other [11]. Moderate character in religion which requires openness, cooperation, and acceptance from each different group is main evident in Muslim-Buddhist relations in this area. In the context of acceptance of local culture and traditions, it appears that Muslims in this region tend to be more friendly in accepting local traditions and culture in their religious behavior, as long as these activities no conflict with their

core teachings. The Muslim-Buddhist togetherness in the feast, as well as salvation events held communally or individually by residents is mainly concrete evidence that Muslims in this region is moderate in character in practicing their religious rituals.

Javanese cultural heritage also main contributes to the harmonization of Muslim-Buddhist relations. Javanese culture, which is famous for upholding the virtues of respect, honor, appreciation and tolerance, has become a strong basis for creating harmonization in society [12]. The internalization of respect and appreciation is reflected in several attitudes, like do greetings and shaking hand when they are meeting, using the Javanese *Kromo* language when younger people talking to older people. The Javanese cultural heritage that prioritizes harmony or common interests over individuals also greatly contributes to the creation of harmony of Muslim-Buddhist relations in this region. The bond is primordial, namely one Javanese ethnicity that strengthens the harmony of Muslim-Buddhist relations in this area. These ethnic-based bonds can penetrate the barriers of theological differences, so that they are easily united in activities that eliminate theological differences, in several social-humanitarian activities, such as community service, *rewang*, and *kenduri*. These bonds greatly contribute to the creation of a union between them, furthermore the harmony of Muslim-Buddhist relations can be guaranteed and to achieve prosperity and welfare of society. The dominance of quotidian activities has significantly contributed to maintaining the harmonization of Muslim-Buddhist relations in this village. This reality is very different when compared to the pattern of life relations in urban areas, which are mostly based on associational networks, namely networking which is based on organizations that appear more formal and formal [13].

## Conclusion

The Muslim-Buddhist relationship in Jatimulyo community normally runs in peaceful based on a need to live in harmony that relies on theological bonds to each religion (Islam, Buddhism), it is also supported by the strong internalization of Javanese cultural heritage that prioritizes peace over the reality of the majority- religious minorities. Muslim-Buddhist relations are bridging in the form of associational pattern such as social gatherings between residents, farmer groups, a coffee business groups and quotidian, such as *kenduri*, *sambatan*, *rewang*, community service, and helping each other on religious holidays. The more dominant and stronger schema of relationship is bridging quotidian, the daily association of people of different religions. Through these variables, the

harmony of Muslim-Buddhist relations can be assured, furthermore they can live together in the theological differences.

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