

Buddhism in Indonesia: The Current Issues of Development of Buddhism and Modern Muslim

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Introduction:

This paper will elaborate and discuss the current development of Buddha as a formal religion in the ocean of multicultural and multi religion in Indonesia especially in relation to the development of modern Muslim existence. In fact, though Buddhism is a minority from total number of community but its significant contribution for national development and local government have been formally admitted. Thus, the presence of Buddhist in the middle of arising democratic and political life in Indonesia must be noted as a successfulness of particular religion entering the certain worldly aspect. Technically, the existing of Buddha as religion rise both sides from those who seeing it as national achievement, and other side who deem it as imminent threat on their majority power. One of well noted and obvious evidence that we can see is the impacts of Buddhism towards Muslim development in Indonesia. Since Indonesia is a big Muslim country with great number of followers and almost 90 percent from the data of anthropological statistic and Buddhist must be able to contribute taking its roles in every aspects of life. The impacts can be observed from political point of view, socio-economic, culture and of course spiritual and religious aspects. Furthermore, the process of blend acculturation both between Buddhism and modern moeslem and among other religion spreads from cities to rural areas in the land where Buddhist exists. Second fold synthesis of this paper will elaborate some issues related to the current development of Buddhism as formal national religion struggle for its rights and freedom in term of being legitimate and treated as well as other major religion. After all, this paper will also discuss some important points that describing spiritual behavior of Buddhist that becomes a measurement for other religious followers. How is the perspective of other religious followers about current Buddhist development in Indonesia? And later, what are the factors that influence the development of Buddhist in Indonesia? , what are factors that block development of Buddhist? And what are attempts that possibly pop out? These are some questions that will be answered in this paper. The writer hope that this essence will benefits to other country where Buddhist spreads in new lands and enrich our knowledge in term of Buddhist development in Southeast Asia especially Indonesia.

I. Background

In the history of living religions, massive wars and chaos are frequently mentioned as an inner part of the development of the religious community itself. Especially the war between Muslim community with yahudi and nasrani, several wars are still happening up to the present time although in different face. Nevertheless, those wars are not rooted by religion but political interests and individual agressions who led the war

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seemingly risen upon religions. According to Kasmuri², there are some factors caused the destructive harmony of modern religious society in this recent decades such as the rise of secularism, the rise of materialism, and morality crisis and rise of fanaticism.

The facts that modern world society has been influenced by such factors above shown by the new movements and lifestyles that are greatly formed the new way of performing their acts in every aspects of life. For instance, religion is not again revealing its follower as spiritual being instead of social status and formal identity. Much of the civil rights movement since half last this century had strongly opposed into their integrity even among their own mainstream or sects in a particular religion, and we can imagine how the fanaticism rises up as a brand new ideology for religious life. These newest bulks occur in almost all countries all over the world as zenith in the history of mankind and religion. These factors made religious life and inter-religious harmony between religion in one particular country is totally different to one country to another.

In Indonesia, an outstanding portion had been provided by Indonesian government on creating the harmonious life of religions communities. It was well-noted in the history of Buddhism development when the fourth President of Republic Indonesia K.H. Abdurahman Wahid (Gusdur) declared the freedom for Chinese people to perform their cultures in every occasion freely. Of course it then brings a great movement of Buddhism to simultaneously develop under a perfect blend of Chinese cultures and their religion. The presidency statements on this portion generate variety of judgments from political and religious leaders in Indonesia. As a majority religion with total 87.21% followers from population, Islam is the most critical and sensitive. Though, the life of religious and spiritual among communities is well maintained by the government but several frictions and chaos occurs under the name of particular religion.

Since 1967, that was an era of new order the government together with the elites and religious leaders have conducted many reconciliation. Central government with local authorities have committed to prevent more friction among religions that will lead civilian conflict. Nevertheless, such reconciliation is merely assembled from elites to elites instead of accommodating "the grass root". It effects the dynamicity of harmonic life occurs only in civic level not theological level. Although Indonesia is a strong in maintaining commitment of performing religious teachings in practice it is not unlikely that each religion might undergo lead conflicts. The *pseudo-harmonic* on religious life is frequently colored by instability competition among religions and religious leaders. These competition and rivalry rise disintegrated relationship among religions.

It is admitted that Buddhism in Indonesia has been growing fast and flourishing. It indicates by there are many "vihara" (name of Buddhist's place to pray) built in almost all provinces with the number of Buddhists raised day by day. In the societal level, practically Buddhist is free to perform their rituals without any meaningful disturbances from other majority religion. Unlike above, in political aspect the reality there still embedded by the numbers of discriminations and abusment. It is presumably that the majority think deep about some remarkable signs of improvement of buddhist in the land. The progress of buddhist in its quantity aspects was considered to attack the majority existence especially in winning out the attraction toward indigenous population. This rapid and reflective reaction must be anticipated by buddhist as a new paradigm to reform the strategy to strengthen the bargaining power in sense of being minority. It will be very beneficial that when existence of religion as formal and legitimated construction their popularity identified the imminent external threats that oncoming forward. I do

² Kasmuri. Pluralisme dalam perspektif Islam. Jurnal Pemikiran Islam. Vol. V. No. 1. Juli-Desember 2008. Al-Araf. IAIN Surakarta.

hope that the following discussion would meet the substantial of what am trying to elaborate in this paper.

II. Discussion

2.1. Buddhism in Indonesia; Developed or Failed?

I did for purpose to quote this idea in the beginning of my paper in order to guide readers understanding the most updated issues about Buddhism development in Indonesia?. The only purpose of putting the question above is related to some scholars' claims that Buddhism in Indonesia had successfully widespread while in contrast, to other Buddhist intellectuals it considerably failed!. Having this introduction I do hope that the readers can easily argue on the following discussions on this paper and also put your positioning based on the Buddhism development in your own land.

The successfulness of a particular religion in the context of its presence in a freedom country cannot be seen from the quantity of its followers but its quality in penetrating and affecting every aspects of life. In my opinion, those aspects are the prominent factors of humanity primary dimensions such as socio-economic, politic, culture, science/technology and education, security and prosperity. These factors are the elements to bring "a religion" as religion that can be simultaneously run for the sake of creating the true religious communities.

It is not to assess Buddhism successfulness or failures in Indonesia. But in fact the objective introspections are really important to get Buddhism more and more engaged to the recent world context. In Indonesia, Buddhism seems to be not "popular" to another religions comparing to Christian or Hindu. Therefore, it is difficult to judge that Buddhism has engaged in Indonesia. This situation is supported by the data of the number of Buddhist who conversed to other religions such as Islam or Christianity. Up to now, it is very hard to determine the causes of the conversions. Is this caused by the strong approaches missionary of Christianity? Who had became most dominant global religious structure, or the effects of the movement of new "Islamization" method or other outside power but it's simply drawn that even Buddhism is not popular among Buddhist, isn't it so ironic?.

In line with above, Heine & Prebish³ said on their book Buddhism in *The Modern World that Buddhism* is a religion and as a religion Buddhism must be able to play its major roles on the ongoing attempts to preserve traditional teaching and modes of practice to the needs of adaptation of changing social and cultural conditions. Of course it is not equal to compare the context of Buddhism in Buddhist countries like Thailand, Myanmar, Japan and other Asian countries who allocated Buddhism to be it identity of life. But, again I emphasized that even that vast majority of Islam today in Indonesia grew and developed "little by little" from its transformation and regeneration form "Prophet's teaching" to "religion that must be practiced and applied". Learn from this phenomenon, we should see the "light" to reflect and "modeling" of how the traditional Muslim remains more and more people in Indonesia. It is not "Mission Impossible" to return the golden era of *Majapahit* Kingdom and *Sriwijaya* Empire if we intend to because Indonesia "was" a Buddhist country No doubt!. Regardless on viewing of Indonesian religious civilian's right to perform their sermons and spiritual practices, some Indonesian also had doubted whether Buddhism was totally engaged or not? Even within the

³ Steven Heine & Charles S. Prebish. Buddhism in The Modern World: Adaptations of an Ancient Tradition. Oxford University Press. Okford. UK

Buddhist itself. Willis⁴ in her paper stated that “are we socially engaged” means questioning us whether Buddhist is truly essential in social life. As the matter of fact, the mainstream Buddhist teaching need to work more intensively and collectively in order to be more fully socially engaged. In other words, Buddhism have not yet established collective and massive root to transform the society which will endure to sustain their life as a social human being. Buddhism in Indonesian political perspective still far from us called as responsive and participative.

2.2. The Issues on Religious Life in Indonesia

Transformation of moderate and conservative traditional Muslim community must be addressed as one important point to modify Buddhist’s strategy to stand as a religion with remarkable followers. The inclination of total behaviors within Muslim community had shifted to be more and more inclusive and tolerant toward another religion. It is people called as “modern Islamic community” that moves from awareness to meet the challenge of the futuristic and contemporary religion rather than just struggling on the concept of textual holy book. What can be inferred when the word “Islam” listens and “modern”? Or let’s say what the correlations between the two are? In fact, the radicalisms movement that represented by the movement of “Jihad” and other Islamic organizations had shown that the mainstream of Islam itself against modernization. The issues of modern world that primarily indicated by the existence of “west” and western countries are totally ruined the idea of basic Islam teaching. Their opposes and defenses to the westernization represent the inconsistency of the new face of today’s Muslim community itself. To the present time I am writing this paper there still many cases like suicide bombs, terrorist, separatism under the name of Islam. Practically, it then changes the way people seeing Islam as “red line” religion which is loaded by sadism, dangerous and apriority. Perhaps, it may be assumed that the community and the teaching would be somewhat different so we cannot directly judge that the radicals is not as same the basic Islam that forwarding peace and stability.

Gradually, the contestation of religious life among religions followers is established more and more for the last twenty years in Indonesia. In contrast, for some analysts on religion, they agreed that the religious dialogue, conferences and interfaith reconciliations must be established in order to prevent the horizontal conflicts and chaos under the name of religion. Indonesian has experience too much bed scratches on the story of religious conflicts such as in Ambon, Poso, Sampit and other cities. These conflicts killed many people and remains deep trauma for the left family. It is supported by the Chairman of Center of Asian Studies (CENAS)⁵ Zaenal Abidin Ekoputro’s⁶ statement who states that:

“...in Indonesia has actually been increased and as a result, many communal conflicts exist in some areas...Tough, some other observers reject the religion as the main root cause of the communal conflict...”

In other word, Indonesian has not completed yet learning to be multicultural country. Although, in the surface Indonesia perform as an archipelago land consists of

⁴ Willis Rengganiasih Endah Ekowati. Are we socially engaged?: A preliminary study on the modes of teachings and practices of the Theravadins in Indonesia. Conference Volume. ATBU Meetings. 2009 Myanmar. Burma.

⁵ Zaenal Abidin Ekoputro is an activist and chancellor of CENAS

⁶ CENAS is an abbreviation of Centre of Asian Studies it is an independent association that aims to deepen the understanding of multiculturalism and diversity in Asia. CENAS was established in October 2006 and invited to be a participant in the Buddhist-Muslim Dialogue held at Rajabhat University by International Network of Engage Buddhism (INEB) that has its head secretariat in Bangkok.

thousands of customs, languages, tribes, arts and so forth but the mainstream religion can be a potential flare that can explode anytime with no wonder.

The Ministry of Religion is the government office who has its main function to maintain the harmonious life of religious communities in Indonesia. The primary roles of this department are to give religious civil services and to preserve the coexistence among religious communities all over Indonesia. One of the policies to absurd and to accommodate in the level of elite religious leaders' dialogue is by facilitating the equal right for every religion to establish their representative councils⁷. In the era of Minister Mr. Tarmizi Taher in 1997 the effort of making strong integrity had been made. This

2.3. The Radicalist Movements

One of the evidence on the perspective of sociological point of view dealing with Islam reaction to the increase of other religions is the appearance of Islamic Radicalism movements. It is hard to be admitted that even some radicalism movements raise their fundamental Islamic virtues as their argument, but it is simplicity of frame in which they feel uncomfortable towards other religions development in both qualitative and quantitative. Guerin⁸ on his reports in Southeast Asia Journal wrote that the extremists are not acting under the blessing of the NU⁹, the Muhamaddiyah or the government of Indonesia. With their actions they not only threaten the image of Islam but also pose a danger to the preservation of Indonesia as a secular state governed (more or less) in line with the all-inclusive and tolerant Pancasila ideology.

Though ex-president Megawati has been able since September 11, 2001, to juggle support for the US-led global "war" on terrorism and the sensitivities of the Muslim majority in Indonesia, this was largely due to senior officers in the Indonesian military (TNI) holding fast to their predominantly moderate and secular views so as to avoid alienating the wider Muslim community. But now the new military paradigm, and the consequent "hardline" stance on any protests or disturbances that threaten security or stability, may encourage once again the use of excessive force in controlling anti-US sentiment. If US President George W Bush goes ahead and bombs Iraq, the situation on the ground in Indonesia could deteriorate very quickly and Americans may have to be withdrawn to safety. Suharto, like his predecessor Sukarno, feared that fundamentalist Islamic elements, the "extreme" right, posed as much of a threat to the unity and security of the state as the communists, the "extreme" left. Unrestrained Islam was not something Suharto and the military would ever allow. Later, Abdurrahman Wahid tried hard to move toward separating religion from the state but found that Islam is too embedded in Indonesian culture to be taken out of politics. Mainstream Indonesian Muslims also fear a new secular Indonesia that would take away the right of their religion to be afforded state protection. Al-Habib and his radical Islamic FPI, on the other hand, which wishes to see Indonesia become an Islamic state and is most keen on taking the law into its own hands to protect Muslim "values", represent a clear and present danger to Indonesia. The agenda is clear. Two months after Megawati was sworn in as president last year, Al-Habib was interviewed by a local media consultancy firm and had this to say: "When a policy is issued to castrate the rights of FPI, or oppress Muslim people, we will fight. So, we warn

⁷ Religious councils for each religion in Indonesia are; (1) The council of Indonesia Ulama (MUI: Majelis Ulama Indonesia) delegating Muslim community, (2) The Churches Alliance in Indonesia (PGI) delegating protestant community, (3) The conference of Indonesia Bishops (KWI: Konferensi Wali Gereja Indonesia) delegating roman Catholics, (4) The council of Indonesian Hindu (PHDI: Parisadha Hindu Dharma Indonesia) delegating Hindu community, (5) The council of Buddhist Trusteeship (WALUBI: Perwalian Umat Buddha Indonesia)

⁸ Bill Guerin. (is a writer of the journal on Southeast Asia)

http://www.atimes.com/atimes/Southeast_Asia/DJ09Ae01.html

⁹ NU is an Islamic traditional organisation represent the very old teaching and conservative moselem in Indonesia.

the government not to try to oppress Muslims. As long as they do not, FPI will have no reasons to act. But if the government acts against Muslims, then we will take real action! So, we will watch the behavior of the government. You can say that FPI is practicing social control towards Megawati's government and the policies it makes. So we would like to warn the present government under Megawati: Don't mess with Muslim people or try to oppress them! We will be watching! This is a warning!" Though the FPI thugs have waged a relentless campaign of destruction of property owned by those they say are sinners, to the radicals the sin of the president is just that of being born a woman. Al-Habib has said FPI will not recognize a female president and, according to him, under shariah a woman cannot be president. The continued violence and unrest in the regions, economic turmoil and the scramble for political clout before the elections in 2004, as well as the general lawlessness, all creates a ripe battlefield for those who abuse the law and openly defy the authorities in the name of Islam. There is little of more fundamental importance to Indonesia than the attainment of religious harmony in these multiracial, secular states, whose people find their spiritual strength in various religions and live amid such a diverse cultural tradition. Religious sensitivities, more often than not, have created havoc in the community. Religious and sectarian killings in Ambon and the rest of the Spice Islands have claimed many hundreds of lives. Islam is a religion of love and peace, and those who resort to destruction and violence are blackening its image and discrediting its message. The FPI, however, portrays the religion as a violent and fierce creed, and demonstrations and violent behavior only tarnish the image of Islam. Confiscating beer and spirits, smashing nightclub signs, windows, and security posts, accosting people, shaving the heads of women, and other acts of intimidation have nothing in common with believers of any faith. The demonstrators say they are acting on behalf of Islam, so it is fair to ask how they interpret the Islamic religion, which teaches the virtues of wisdom, patience and mutual respect, by showing their disrespect for the law and for the authorities. They want to show their antipathy toward immoral activities, but they fail to convince that they are of high morals themselves, or that they have any respect for the law. Further adverse publicity and any perception of unrestrained Islamism of the sort Suharto so carefully caged will set Indonesia even farther back on the road to economic recovery. Continued weakness in law enforcement against Muslims who are committing such offenses threatens the growth of even more Islamic extremism and even a potential economic collapse that would destabilize the entire region.

2.4. Muslim Community in Indonesia; Their Reaction to Other Religions

This part of paper will elaborate the segment of socio-political change of modern Muslim community and their reactions to other religious communities. As such context, I believe that the modern Muslim appeared to have become the important element in order to having Buddhist community's position for the matter of freedom in Indonesian nationalism and Buddhist missionary itself.

The movement of modern Muslim community was pioneered by Muslim intellectuals and academicians. They attempt to reconcile the virtues of Islamic views with the needs of the modern world. These modern forces were raised up the issues of inducing the awakening Muslim community in Indonesia aware that their political right to uphold their religious supremacy and fight against backward nesses. Consequently, as being well-organized and well-doctrinized this modern movement rapidly become a force behind Islamic society.

The only one well-noted phenomena for the matter of modernist Islamic movement represent by the appearance of Muhamadiyah¹⁰ movement. This modernist Islamic organization established in November 1912 up to the end of the Dutch colonial rule in 1942. As an modernist forces, this organization aiming at purifying Islamic faith by removing superstitious practices and traditional admixtures. As I quoted in Alfian¹¹ thesis in term of reformist “Muhamadiyah has three interrelated roles, namely (1) as a religious reformist, (2) as an agent of social change, and (3) as political force”. These objectives indicate that the modern Muslim movement view the Islamic teaching as both contextual and philosophical. Or simply, they strongly believe that the interpretation of holy books (Al-Quran and Prophet’s sayings) must be codified to get the meaning that faith in such position could always meet the demands of the continual changing of world. I assume that the modern movement of engage Muslim movements all over the world originated from this belief and later for this purpose they create the new system by initiating social welfare, education and slowly eliminating Islamic miss-interpretation such as militancy and “Jihad” propagation.

Having this successful transformation of frame of traditional Islamic to be more applicable one and next question is how are the reactions of more and more Buddhist and other religions development in Indonesia?. In my opinion, whatever the Islamic modernist understanding it be but the perspective in term of get more and more religious expansion is still there, regardless from their basic concept of tolerance and inclusivity. In facts, the hidden agenda of “Islamization” and tendency to put Islamic teaching (shariat Islam) as superior in nation is still exists. In the following era, this modern movement develops as a political motor to assemble power from root up to elites. The presence of PAN which is led by Mr. Amien Rais is one of the examples of successful revitalize the function of religion as a powerful element to winning the bargaining power. From this point, Islam claim that within Islam the spirit of utilizing the concept of faith must be contextualized with present necessities such as politic and social change. The modernist firmly declare that they do not split between the faith and politic. I was surprised (as a Buddhist) found the article written by Islam scholar named Natsir stated his argument on Snouck Hurgrojne’s thesis by saying:

Every command of Islam with regard to Ibadat (Ubudijah matters) is also related to and bound by earthly matters. Here lies the difference between Islam and other religions¹² .

2.5. Impacts of Buddhism in Modern Muslim Communities

In the sense of political issues and ideological areas Buddhism does not contribute too much instead of the power of majority “Islam”. Tough some Buddhist figures are voted to be parliament members in central legislative (DPR-RI) or local legislative (DPRD), minister in the leading cabinet (Kwik Kian Gie in the era of President Megawati) and other small local politic leaders but it cannot be said or directly assumed as Buddhistic successfulness in political. It is not because those figures depart from its individual affiliation on particular parties and politics leaders instead of saying it as

¹⁰ Muhamadiyah is an Islam sect These groups share a literal interpretation of Islam and claim that Muslims should practice only “pure” Islam as practiced by the Prophet Muhammad and his companions, or *Salaf*. They can thus be included among Salafi activist movements that attack discotheques and other “places of violence.” They also take a militant view of *jihad* as “holy war” against perceived enemies of Islam rather than the mainstream view of *jihad* as meaning “exerting oneself to the utmost” in Muslim activities, with war as a last resort.

¹¹ Alfian. Muhammadiyah The Political Behavior of a Muslim Modernist Organization Under Dutch Colonialism. Gadjah Mada University Press. 1989.

¹² Natsir, “oleh-oleh dari Algires” in his capita selecta. Vol. 1 Op cit, pp 164-65. This article first appeared in Pandji Islam, July 1939.

Buddhism political power. I mention this things because I want to describe the performance of Buddhism in Indonesia in sort of the context that Buddhism might be politically not engaged!

In line with introduction above, I rather interested to describe the emergence local contexts of Buddhist people who love in remote and rural areas in Indonesia in which this element perhaps explain the idea of how Buddhism had been affecting modern Muslim communities. The unique of Islamic penetration in Indonesia is the most successful one to somehow I can said it is as same as in the Middle East. Professor of state Islam university Azumardi Azra said that: “it is simplistic” to think that Indonesia Islam as the same as Islam in the Middle East”¹³. It can be observed from its peaceful penetration over regions and villages all over Indonesia by integrating and accommodating local beliefs and customs. The agreement of conventional “chemistry” among traditional Indonesian communities and the virtues of Islam generate Indonesia Islam to be more inclusive, tolerant and valid in the frame of democracy.

The most important and significant issues that are needed to be highlighted are not on seeing the position of Buddhism as a formal religion among other beliefs but in how would Buddhism is interpreted by other religious communities especially Muslim communities. The most challenging is the interpretation of others’ perspective on “our: movement as missionary religion. The issue of pluralism, multicultural, multi religion and another thing that related to variety of difference within the society is not the point. Civil society have been much educated and understood on their way of being democratized, they become more inclusive and appreciating any differences as “well-painted” art in the wall of united Republic of Indonesia. Therefore, I really want to strengthen that the battle within Indonesian Buddhist and Buddhist leaders are the things needed to be transformed and refined.

In this sense I do believe that due to the multi crisis such as morality crisis, trusty crisis, leadership crisis and other dimension crisis Buddhism can be a reflection and solution to overcome nation’s problems. Indeed, in this sense I also believe that the presence of Buddhist would have more and more place in the existence of religious life in Indonesia.

The Chairwoman of Indonesian Buddhist Representative (abbreviated: WALUBI) S. Hartati Murdaya¹⁴ on her speech in the forum of Trusty Dialogue, Reality of Citizenship and Drefting The Agenda of Religion Fellowship stated that the recent condition of Indonesian on whatsoever sadness or backwardness need religious communities that live in the country must stick together and peacefully talk on each religious values and virtues finding the solution through reconciliation among religion along with its leaders. She also added that even Buddhist in the minority it does not mean that we would participate minimally but Buddhist will give their best contribution for the sake of lifting this country to be more prosperous and stood up as a freedom land to the world.

2.6. The Plurasim Perspective in Islamic View

The frame of thinking to the concept of multicultural in Indonesia have not found its “blueprint”. It causes several miss-understanding and miss-conception among civic levels about the application and implementation of the concept “multi” in the huge ocean of “culture”. The scope of multi culture in indonesia still purely related to the culture only instead of teological and spiritual equality. The spirit of inclusivity, moderate and

¹³ Azumardi Azra is a professor of UIN Syarif Hidayatullah Jakarta

¹⁴ S. Hartati Murdaya is a Chairwomen of WALUBI

multicultural depart from ideas of ethnical identity but when it delas with theological and doctrinal that multi concept is gradually decreased.

Moreover, political learning was not sufficient to create a better society to clarify its differences are belong to the single unity in the boundary of nation. Later on, this incomplete ideology derive someone to be more exclsusive, individualistic and radical. The radical exstreme, subjective fundamental and literalistic are factors that enhance “blind-fanatism”. For some people who had completely distracted by this mandset they tend to neglect the value of communal exclusivity and inclusivity, otherwise the core of absolutism of all religion teaching is being ignored.

It is necessary to clarify the view of Islam in term of the acceptance about pluralism particularly its view on the co-existence of other religion in indonesia. Conceptually, Islam is fully aware that within society there are some different groups to its part such as economy, ideology, ethnical background and faith. It is noted in the holy Al-Quran that it has been becoming a “*sunnatullah*” (it is a must) people differ to one another, including their religions. The significance of Islamic looks on pluralism is supported by living wisdom that lives among grass root Muslim who says that “*ukhuwah insaniyyah basyariah*” which is literally means finding the truth is a part of appreciating the differences and spirit of harmony entire religions. According to Kasmuri¹⁵ the reluctance on pluralism means non-acceptence of “*sunnatullah*”. He also added that Allah (Almighty God) had its particular goal in creating a harmonic life of mankind. Certainly, if mu’min (Islamic people) who understand this consistently it will help them to live more happily and peacefully and little by little decrease their fanaticism that was blinfolded by incomplete ideology since all religion teach the same virtue that tehy called “*fitrah*”.

III. Conclusion

The contribution of buddhism the believer had been remarkable noted by the government of indonesia. The fact that buddhism along with its follower and religious leader had been successfully shown thier role to be formal and legitime religion. The context of multi culture and multi religion in the ocean of diversity make such development raise various perspective especially for the majority religion. Their reaction is politically and socially influenced the position of buddhism who have just begun to clarify its function to be more engaged in every aspects of life. The reaction also coming from the modern Muslim community who procalim that the Islam basic teching must be carried out in the term of worldly matter rather than just purely textuuals. It generates the portion that buddhist must see this as new fresh air to reform the strategy, approaches and method in order to be accpetable in a new land and meanwhile eliminate ay destrcutive friction among religious community all over the world.

¹⁵ Kasmuri. Al-Araf Jurnal Pemikiran Islam dan Filsafat. Vol. V. No. 1 Juli-Desember. 2008. Pluralisme dalam perspektif Islam. STAIN Surakarta. Solo. Jawa tengah P. 8-9

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