

LIVING IN HARMONY BETWEEN MUSLIM AND BUDDHIST:

Comparative Study: Indonesia and Southeast Asia

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Abstract

This article attempts to describe connection between Indonesia and Southeast Asia also India. First part, it describes Islam *Nusantara* as one of Islam Indonesian style. Islam Indonesia is very close with tradition, for example Islam Aboge, Islam Ammatoa and Islam Java/Islam *Kejawen*. Islam Indonesia have relationship with tradition that some scholars perceived it as indigenous religion. So, after that part it is followed by Buddhism *Nusantara* style because particularly Islam Java have strong encounter with Buddhist tradition. The study is descriptive and qualitative research. This research looks at how Muslim and Buddhist relation is preserved in Southeast Asia. This research was standing in Muslim-Buddhist relation framework. Simplicity speaking, this paper shows that Indonesia have connection peacefully with other countries such as India and Southeast Asia. Since Islam came to Indonesia in 12-15th century, Islam encounter with Hindu Buddhist tradition but Islam can develop and make one style of Islam Indonesia/Islam Nusantara such as Islam Ammatoa, Islam Aboge and Islam Java.

Keyword: Islam Nusantara, Buddhism Nusatara, *Kejawen*, Indigenous Religion.

Introduction

Some evidence that Muslim and Buddhist have good relation in Indonesia is that there is no destruction of Buddhist temple since presence of Islam in Indonesia. It means that Muslim and Buddhist can live together in Indonesia although there is some specific clash. Recently, In Sumatera, Tanjung Balai there are clash between Muslim and Buddhist which is crash of Buddhist statue. Muslim want Buddhist to put down Buddha statue. This circumstance is different with other country. For example, in Afghanistan, there are destruction of Bamiyan Buddha statues by Taliban. There are also persecution and expulsion of the native Rohingya Muslims in Buddhist Myanmar and victimization of the Sri Lankan Muslims by the Sinhalese-Buddhist nationalist in Sri Lanka¹.

The destruction of Bamiyan Buddha statue is in 2001 and there are bomb blasts at Bodh Gaya, the Mecca of Buddhists. It is influenced for the future live of Muslim-Buddhist relations in Asia and for the future of socio-cultural dimension of the ASEAN group of nations.² To monitor Muslim Buddhist relations, Sri Lanka made 969 movement in Myanmar and Bodu Bala Sena (BBS) movement.

Method

The study is descriptive and qualitative research. Type of this article is research paper. This article uses interactive model of analysis. The analysis consists of collection of data, reduction, display and conclusion and drawing. To get data, researcher look for data of Muslim *Nusantara* and Buddhism *Nusantara*, and select it then looking for scholars who wrote about it. furthermore, researcher analyze it with interactive model.

¹ Imtiyaz Yusuf, *Nalanda Pattani Muslim Buddhist Relations with Bibliography*, p. 157.

²*Ibid.*, 158.

Discussion

“Being Muslim in Animistic ways” as one style of Islam Nusantara

Before I describe Islam Nusantara, I want to examine Indigenous Religion in Indonesia. Term of indigenous religion (*agama leluhur*) appear in reformation era, 1998s. In Indonesia, examination of religion is quite strong. There are terms of *adat* (custom), *kepercayaan* (belief), and *agama* (religion). In old order regime (Soekarno’s era), the term of *kepercayaan* is known as *kebatinan*, in new order regime the term is known as *kepercayaan* and in reformation era until today that term is known as *agama leluhur* (indigenous religion). What I mean by indigenous religion in this paper is follower of religion who conduct tradition such visiting mountain, river, forest (ritual); giving offering; contemplation; cleaning village (*bersih desa/merit desa*) so on and so forth. Example of that indigenous religion are Hindu Kaharingan, Kristen Dayak, Islam Aboge, Islam Ammatoa, Islam Kejawen and others.³ Here, this writing is concerned particularly on Islam or Islam Nusantara. Islam Nusantara in this paper means Islam which is united with indigenous tradition.

Islam Nusantara is one of style of Islam in Indonesia. It relates with their culture and place. One of them is Islam Kejawen or it may be called as Islam *abangan* although the term of Islam *abangan* is no really compatible because today Islam *Priyayi* and Islam *Santri* sometimes conducts what Islam *abangan* do.⁴

In global area, the case of acceptance indigenous religions is still being made, but number of indigenous religion develop and

³ Samsul Maarif, *Pasang Surut Rekognisi Agama Leluher dalam Politik Agama di Indonesia* (Yogyakarta: Centre for Religious and Cross-cultural Studies, 2017), p. 1-9.

⁴ Hyung-Jun Kim, *Reformist Muslims in Yogyakarta Village* (Australia: ANU Press, 2007), p. xiii-ix.

increasingly, it can be seen by us that they included in the curricula of religious studies departments.⁵

The naming of indigenous religion begin in responding to Arvind Sharma's (2006) book *A Primal Perspective on the Philosophy of Religion*. MacDonald argues that the ways of study local traditions or religions, either from a perennialist perspective or from a postmodern perspective, examine how scholars choose to name them. So far, there is balance between perennialism and postmodern as we listen to the wisdom and the worries of the some three hundred and seventy million people whom the United Nations identifies as belonging to indigenous communities. It also occurs in Indonesia as *Aliran Kepercayaan*.

Primal Religions Become Indigenous Religion

For indigenous religions, scholars conclude that they should have "reciprocal illumination" which recalls Max Muller dictum is relevant not only to the academic study but also to the interfaith dialogue and it is important. Sharma takes religious studies and philosophy of religious studies as a first step in adding "primal religion" perspectives to the study of religion. In the first step Sharma used anthropological method and the second he used phenomenological method although there is a challenge of comparative studies, translation translation means that scholars worry about inaccurate, unjust or insulting or respectful to indigenous community.⁶

Olupona writes book entitled *A Prolegomenon to the Study of the Philosophy of Indigenous Religion*. In the book, he asserts that primal religions have much to teach the world about many critical issues of

⁵ McDonald, "The Primitive, The Primal, and The Indigenous in the Study of Religion", in *Journal of the American Academy of Religion*, Vol, 79, No, 4, December 2011, p. 815-825.

⁶ *Ibid.*, p.817-819.

our time, such as religious tolerance and peaceful coexistence among people and nations. He writes in journal that point toward a new epistemology and an interdisciplinary approach to philosophy of religion. He also describes that Sharma focus on importance and role of scripture in religious studies. scripture is central to all world religious traditions and primary source of the philosophy of religion.⁷

There are also critical argumentation in indigenous studies from Sharma's book. As quoted by Olupona, Mary Churchill examines the paradoxes and ironies inherent in a study of the scope and ambition of Sharma's. Laura Grillo highlights Sharma's work: considering how the terms, concepts and conclusions of the discipline might be forced to change if the philosophy of religion were engage the insights of non-Western traditions.

Naming: Primitive, Primal and Indigenous

There are three ways of naming, the first is primitive employed by colonizers, the second is primal employed by scholars and third is indigenous employed by native peoples who suffered in the dislocations in the colonial era and are today reconstructing their identities by scholars. The term of indigenous religion is used about twenty-five years ago or so. Naming primal religion become indigenous religion is influenced by perennial perspective to recognize religion as a dimension of all human experience.⁸

Initially, according to Olupona's observation, term of indigenous religion is ignored and adherents of indigenous religions will be

⁷ Jacob K. Olupona, "Introduction to the Discussion of A Primal Perspective on the Philosophy of Religion", in *Journal of the American Academy of Religion*, Vol, 79, No, 4, December 2011, p.790-792.

⁸ McDonald, *op.cit.*, p. 19-21.

excluded from scholarly research and teaching in religious studies⁹. Talking about indigenous religion as a single story is problematic because it has to adapt into world religions¹⁰. Indigenous religion is transformed from “Primal Religions”.

Cox concluded in world religion paradigm. The world religion paradigm rests on “an imbalance of power between the Christian West and the religious traditions of the non-Western world and that it is based on theological notion that religion derives from a universal essence”.¹¹ Cox theory is indigenous religion is excluded in the past because of construction by colonialism but today indigenous religion is studied and become one of curricula in religious studies.

Term “indigenous” is very complex because it represents as apart from the colonial and imperial cultures in the modern period. Scholars argue that indigenous cannot be separated from other aspects of life. This term “indigenous religion” is more polite than primitive, primal, tribal, preliterate, non-literate and stone-age. Tomoko Masuzawa suggest that in academic study the terminology that is discredited have to replace. In religious studies, indigenous religions is part of world religions but this religion is based on geographical area and it is not as much as world religions’s adherent.

Nowdays primal religion is studied as indigeous religion. In short, many scholars use term of indigenous religion than primitive, primal, tribal, preliterate, non-literate and stone-age. Nowadays, indigenous religion become hot issues in religious studies.

9 J. L. Cox, *From Primitive to Indigenous: The Academic Study of Indigenous Religions* (England: Ashgate, 2007), p. 14.

10 *Ibid.*, p. 1.

11 *Ibid.*, p. 53.

Indigenous Religions in Indonesia

Many scholars have studied indigenous religion. Indigenous religion that they studied is very close with nature. It can be concluded that most of them have spiritual from nature. Most of them see nature as subject not an object. Indonesia also have indigenous religion that close and have concept of nature as their spiritual but not all them like that. Some indigenous religion have different concept, such as Subud. Indigenous religion that have Subud have own characteristic. As explained by Smith:

But in or traditional religions, participants experience the presence not only of the spirits of other living humans, but the spirits, for example, of certain species of plant, as among the Kpelle (not to mention the presence of the spirits of the ancestors). Suppose I am unable to share this belief. Must I then consign this belief to the category of mere superstition? I would like to suggest that even if spirit beliefs cannot be understood in terms of embodiment, they might still make sense in terms of expressiveness and life.

Indigenous religion which have religious idea and practices with nature be categorized by scholars as “religious ecology”¹². Quoted by Ma’arif, indigenous perception extends by personhood not only human but also to non-human beings such as animals, trees, mountains, stones, thunder, and so on. In this paper, I use argumentation of scholars that expert in indigenous religion particularly in concept of ‘personhood’.

Indonesian Style of Buddhism “Buddhism Nusantara”

Buddhism came to Malay Peninsula or around Indonesia in the fourth century, with a Buddhist state existing in the north in fifth century. Tradition of Buddhism which came early is Saivism and

¹² Samsul Maarif, “Ammatoan Indigenous Religion and Forest Conservation” in *Worldviews* (UK: Brill, 2015), p.144.

Mahayana Buddhism. Both of them are very influential in the Peninsula and on the Indonesian islands of Java and Sumatera. Tantric Buddhism was popular in eighth century around Indonesia.¹³

In around eighth century, the largest monument in the southern hemisphere was built by Syailendra Kingdom. From eleventh century, tradition of Buddhism in Indonesia changed. It is because the dominant religion of the region increasingly became a mix of the tantric forms of Buddhism and Saivism. It was called Siva-Buddhism. Siva-Buddhism still exists on the small island of Bali. ¹⁴

Based on argumentation above, in this paper, I want to examine 'Buddhism Nusantara' that briefly compare with Islam Nusantara, and I discuss Ashin Jinarakkhita as founder monk who awake or try to living Buddhism in Indonesia after demise in fifteenth century.

Indonesian Buddhism

In Vesak Day at Borobudur, we can see Buddhism Indonesian organization that is Tantrayana Zhenfo Zong Kasogatan Indonesia. It is one style of Buddhism that want to revive Buddhism in Majapahit Kingdom. *Kasogatan* developed in Indonesia approximately 1950s. *Kasogatan* want to revive in certain period of time. This is one tradition that is influenced by *Buddhayana* tradition. It established its own tradition that focus on Majapahit Kingdom.

Style of Buddhism in Indonesia is *Buddhayana* that develop and is crafted in Indonesia/ Nusantara. It is shaped by Bhikkhu Ashin Jinarakkhita. To understood it, I attempt to compare it with Islam Nusantara. Buddhism Nusantara is actually rather different with Islam Nusantara. Islam can develop in Indonesia because of

¹³ P. Harvey, *An Introduction to Buddhist Ethics: foundations, values and issues* (New York: Cambridge University Press, 2000), p. 200.

¹⁴ *Ibid*, p. 201.

walisongo's effort. The aim of Islam teaching is *rahamatan lil'alamin*. *Islam Nusantara* is different with *Buddhism Nusantara* because *Buddhism Nusantara* is influenced by political interest, meanwhile, *Islam Nusantara* is shaped by the method of teaching Islam that is conducted by *walisongo*. The comparative argumentation needs more investigation but the literature of Buddhayana and Kasogatan tradition in Indonesia is not many.

Buddhism was known in Indonesia because of Hinduization of Southeast Asia. Hinduism existed in Indonesia approximately particularly in Java and Sumatera in early first half of the 5th century. The first people who introduced Buddhism in island of Java is Gunavarman.¹⁵ He is one of the earliest Buddhist masters of the law to spread the dharma on the Java.

We can see existence of Buddhism in Indonesia from monument and inscription. The literary sources of Indonesian Buddhism are not many. In that time, some school of Hinayana such as Mulasarvativada and Mahasanghika existed together with Mahayana. Later on, Mantrayana or Vajrayana of a particular Javanese form seems to have replaced all other forms of Buddhism in Indonesia. The most famous of the scriptures of Old Javanese Buddhism is *Sang Hyang Kamahayanikan*. As quoted by Bechert, Dr. Haryati Soebadio said that this scripture appeared approximately in same period with Sutasoma Kakavin. The texts consist of *Sang Hyang Kamahayanan Mantrayana* and *Sang Hyang Kamahayanikan*. Later on, there are suggestions from Dr Soebadio that as evaluating information, he claims that there existed a longstanding peacefully coexistence of Buddhism and Sivaism as two independent and equally respected systems.¹⁶

15 H. Bechert, "The Buddhayana of Indonesia: A Syncretistic", in K.R. Norman, M.A (ed), *Journal of the Pali Text Society*, Vol, IX, 1981, p. 367-431.

16 *Ibid*, p. 10.

Time to time there are development in Java and Bali. The development is syncretism between Sivaism and Buddhism. In 1967 there are only sixteen Buddha priests in Bali. In 1956 Buddhism was described as a religion in the contribution on *2500 Buddha Jayanti Souvenir*. Existence of Buddhism in Indonesia have three roots: Buddhism of Chinese origin, Buddhist missions from the Theravada countries, and the reconversion of Javanese and Balinese to Buddhism which like to have been influenced by the spread of the ideas of Theosophy and other systems of mysticism. The development of Buddhism in Indonesia also influenced by mysticism and related with Islam. It means that the acceptance of Buddhism is caused of international Theosophical movement in the population of Java.¹⁷

Bechert, in his article, 1981 page 11-12 argue that development of Buddhism in Indonesia can be found in several international Buddhist journals such as *World Buddhism*. More detailed account of modern Indonesian Buddhism was published in Bangkok in 1971 written by a Buddhist mission. The mission came to Indonesia in 1970. Buddhism in Indonesia influenced by political history in Soeharto's era. In that time, there are any Buddhist with knew very little of Dhamma and want to return to the old religion on their ancestors and most of them stayed in mountains).

As the result of the activities of Ven Jinarakkhita, description of Theravada in Indonesia emerged. Ashin Jinarakkhita from Indonesia received *upasampada* in Burma in April 1954. Ven Narada Mahathera of Vajrarama in Colombo, who had carried out Dhammaduta work in Indonesia as aerly as in 1934, revisited Java in 1958 and laid the foundation stone of the Buddhist Centre in Semarang. In 1955, there are several organization of Buddhism that is given name Perhimpunan Buddhis Indonesia (Perbuddhi). It is one of most

¹⁷ *Ibid*, p. 11.

important oriented group. Up to 1962 fourteen Buddhist Theravada presented in Sumatera, Java and Bali.¹⁸

Indonesian Buddhism become rather different because in Indonesia they should formulate concept of God which actually it is different with which what they have. This had to be done in accordance with the principle of *Pancasila* of May 29, 1945. Particularly Theravada Buddhism in Indonesia they have dilemma that one group reinterpreted *nibbana* as being *Maha Esa*. The organization of Agama Buddha Madzhab (school) Theravada in Indonesia is called Majelis Pandita Buddha Dhamma Indonesia (Mapanbudhi). Another Buddhism Indonesia is group that led by Bikkhu Ashin Jinarakhita. This group is organized as Majelis Upasaka Pandita Agama Buddha Indonesia (Muabi) or Majelis Agung Agama Buddha Indonesia. This group was also called as Buddhayana but the term of Buddhayana has fallen into disuse and replaced by Agama Buddha Indonesia. This form of Buddhism, the ancient traditions of Javanese Buddhism can be combines with the traditions of Theravada.¹⁹

There are three holy scriptures of Agama Buddha Indonesia: 1. The Tipitaka of the Theravadin in Pali, 2 the Sanskrit Pitaka and 3. The Kawi Pitaka. Particularly Kawi Pitaka is said to consist of the holy Buddhist scriptures in the Kawi or Old Javanese language such as *Sang Hyang Kamahayanikan*, *Sang Hyang Kamahayanan Mantrayana*, *Kunjarakarna* and *Sutasoma*. According to Bechert, *Sang Hyang Kamahayanikan* is the only Old Javanese Buddhist text which is in practical use with Javanese Buddhist today. One of Buddhism Indonesia is traditional syncretism of three Chinese religions, such as Buddhism, Taoism, and Confucianism. It is called Tridharmal *Sam Kaw Hwee* school. It is one clue of Indonesian

¹⁸ *Ibid*, p. 12.

¹⁹ *Ibid*, p. 13-14.

Buddhism that it consists of a number vihara purely Chinese and they joined Perbuddhi or Muabi recently²⁰.

Buddhayana

Especially Buddhayana, it more relates with other Buddhism because it has principle to accept all of Theravada, Mahayana and Vajrayana. Buddhayana's principle is same with Indonesia's principle that is unity in diversity. Buddhayana acknowledge all of thoughts or practices all of sects and denominations of Buddhism. The term of Buddhayana has been officially used since 1979, when the association was named Majelis Buddhayana Indonesia (MBI).²¹ Buddhayana school existed in 16 provinces by 1979. ²²

Buddhism style of Buddhism Indonesia that is shaped by Bhikkhu Ashin Jinarakkhita is thoughts of original Buddhism based on the academic inquiry as a Theosophist. It is growing up in the circumstance of syncretistic Chinese Buddhism. Those kinds of Buddhism make Ashin Jinarakkhita to have idea that there is no 'pure' Buddhism. It is more important to be a disciple of Buddha. He also said that it is "Indonesian Buddhism". ²³

We can say that *Adibuddha* concept is modern Indonesian Buddhism concept. We can see several evidences of it in a small book entitled *Ketuhanan dalam Agama Buddha*, written by a follower of Bhikku Ashin Jinarakkhita, Dhammaviriya. This book published in 1965. Summary of its content are: 1. The One Supreme God is Adi

²⁰ *Ibid.*, p. 14.

²¹ Kimura, "Present Situation of Indonesian Buddhism: in memory of bhikkhu Ashin Jinarakkhita Mahasthavira: Nagoya studies in Indian Culture and Buddhism", *Sambhasa*, Vol. 23, 2003, p. 53-72.

²² I. Brown, "Contemporary Indonesia Buddhism and Monotheism", *Journal of Southeast Asian Studies*, Vol, 18, No, 1, Mar, 1987, p. 117.

²³ Kimura, *ibid.*, p. 59-60.

Buddha, 2. The Prophets are Buddha Gotama and the Bodhisattvas, 3. The Holy Books are: 1) *Tipitaka*, 2) *Dhammapada* (in fact a part of *Tipitaka*), 3) *Sang Hyang Kamahayanikan*.²⁴

We can see that there are genuinely Indonesian Buddhism/ Buddhism Nusantara because Buddhism in Indonesia should adapt with philosophical basis of Indonesia that is *Pancasila*. This way is Buddhism should be equal to be mentioned as religion in Indonesia. So, that is way Dhammaviriya put Buddhism precisely into the Islamic/ Christian context, fulfilling the main requirements the Government set for a belief system. In the book, God is defined as:

1. The God who is without feature or characteristic is Sang Adi Buddha.
2. The definable God who created the Universe is Avalokitesvara.
3. The God who is close to mankind is Padmapani.

Further explanation of it are:

1. Adi Buddha symbolized Dharmakaya, who caused the creation of the Universe.
2. Avalokitesvara symbolized Sambhogakaya, who created the Universe.
3. Padmapani symbolized Nirmanakaya, that is Avalokitesvara on earth.

Indonesian Buddhism is awakened by Bikkhu Ashin Jinarakkhita. One of action in awakening Buddhism in Indonesia is his idea to hold a national commemoration of the Vesak at the Borobudur temple. It is first time of commemoration after the demise of Buddhism in the fifteenth century became materialized in May, 1953. Later on, he went to Burma to learn *vipassana* meditation and

24 I. Brown, *ibid.*, 112-113.

receiving full ordination as a *bikkhu*. Later on, Bikkhu Ashin Jinarakkhita traveled both cities and villages, in Java and other provinces to awaken Buddhism. So, Buddhayana is Indonesian Buddhism that focus on Theravada, Mahayana and later on Vajrayana as singular Buddhist tradition with a variety of different colors.²⁵

Significance of Indonesian Buddhism and Buddhism in Indonesia is that Indonesia have big monument of Buddhist temple, named Borobudur. Borobudur is like “Mecca” for Buddhism. Bhikkhu Ashin Jinarakkhita have big significance specifically in living Buddhism in Indonesia. For example, every year Vesak Day become big moment to Buddhist Indonesia and Buddhist in the world. Relation with other faith in Indonesia is that Buddhism officially recognized by government. It is equal with another world religion that has been acknowledged by Indonesia such as Islam, Protestant, Catholic, Hinduism and Buddhism, later on Confucianism.

In short, this part describe that Indonesian Buddhism is awakened by Bhikkhu Ashin Jinarakkhita. He proposed the concept of God although it is controversial. His contribution is clear, Buddhism in Indonesia awake because of his concept of *Sanghang Adibuddha*. It is one of technique that Buddhism survive in Indonesia. Buddhist should deal with Indonesian first principle of Pancasila that is *Ketuhanan Yang Maha Esa* or “Belief in One Supreme God/ Recognition of One Lordness (Jinarakkhita’s interpretation). This concept is not received by Thai monks. So, that is why in Indonesia there are many organization because *bhikkhus* established their own organization. Buddhayana is one tradition as effort to living Buddhism in Indonesia.

Living in Peace between Muslim and Buddhist in Indonesia

The two largest followers of religion in Southeast Asia are Muslims and Buddhists. From around 618 million of its total population, 42 per cent are Muslim and 40 per cent are Buddhist.

²⁵ Libin Nicole, “Buddhayaana: Living Buddhism by Anil Goonewardene”, *Journal for the Scientific Study of Religion*, Vol, 50, No, 3, September, 2011, p. 635-636.

Twenty-five percent of the world's 1.6 billion Muslims and 38 per cent of the world's 350 million Buddhists live in Southeast Asia. Thailand is the largest Buddhist country in Southeast Asia. Indonesia is the largest Muslim country in the world. ²⁶Yet Muslim-Buddhist interreligious dialogue between the two is rare today. Encounters between Islam and Hindu-Buddhist civilization in Indonesia, Malaysia and Thailand began in 12th -15th centuries. Encounters were a mystic orientation. The *pondoks* or *pesantrens* (Muslim religious schools of Southeast Asia), seem also to have been influenced by the Hindu and Buddhist temple schools of the region.²⁷

We can study history particularly Buddhism and Islam in Indonesia through Javanese scripture. There are two most specifically Islamic documents. They are "Book of Bonang" and a Javanese *Primbon* from the sixteenth century. From the reading, we can see that in Buddhism era particularly in Java, the most popular tradition in puppet. The important figure is Bhima not Arjuna, so there are Bhimasuci.

Then, another scholar, Bosch argued that Bhima is ksatriya in a cage portrayed in Borobudur legitimized as Buddha. If we pay attention on puppet in Java, there are some part that described identity of God and Man or it is called as Javanese *mysterium tremendum*. I think Johns' writing demonstrate that Dewaruci like most important writing in Buddhism era, but I think there also another scripture that have important role to describe Buddhism in that time. One of the scripture in Java that portrayed Buddhism in that time is Sang Hyang Kamahayanikan.

²⁶ John L. Esposito, *World Religions Today* (New York: Oxford University Press, 2017), p. 265.

²⁷<http://crccs.ugm.ac.id/news/11085/muslims-dont-study-buddhism-enough-an-interview-with-prof-imtiyaz-yusuf-part-1.html>, accessed 4 July 2017.

The tradition that come to Indonesia in that time are Mahayana and Vajrayana. I quoted from CRCS website:

The two Buddhist traditions that came to Java are Mahayana and Vajrayana. Theravada didn't come to Indonesia. The Mahayana tradition came to Indonesia directly from Nalanda in India. Our problem is that we have abandoned studying Buddhism. In the past, in Java, Muslims and Buddhist could talk together because of *tawhid* and *sunyata* (nothingness). In *tawhid*, Allah has no form. *Sunyata* also has no form. This is why Javanese could become Muslim, not because of jihad or anything; it is because of the compatibility between *tawhid* and *sunyata*. The Quran also talks about *ummatan wasatan* (the middle nation); our sharia is *wasatiyya* (being moderate). Buddhism also has *majjhima-pattipada* (the middle way).²⁸

We can see existence of Buddhism in Indonesia from monument and inscription. The literary sources of Indonesian Buddhism are not many. In that time, some school of Hinayana such as Mulasarvativada and Mahasanghika existed together with Mahayana. Later on, Mantrayana or Vajrayana of a particular Javanese form seems to have replaced all other forms of Buddhism in Indonesia. The most famous of the scriptures of Old Javanese Buddhism is *Sang Hyang Kamahayanikan*. As quoted by Bechert, Dr. Haryati Soebadio said that this scripture appeared approximately in same period with Sutasoma Kakavin. The texts consist of *Sang Hyang Kamahayanan Mantrayana* and *Sang Hyang Kamahayanikan*. Later on, there are suggestion from Dr Soebadio that as evaluating information, he claims that there existed a longstanding peacefully coexistence of Buddhism and Sivaism as two independent and equally respected systems.²⁹

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³³ H. Bechert, *ibid.*, p 637-431.

³⁴ *Ibid*, p. 11.

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We can see that there are genuinely Indonesian Buddhism/ Buddhism Nusantara because Buddhism in Indonesia should adapt with philosophical basis of Indonesia that is *Pancasila*. This way is Buddhism should be equal to be mentioned as religion in Indonesia. So, that is way Dhammaviriya put Buddhism precisely into the

³⁵ *Ibid*, p. 12.

³⁶ I. Brown, *ibid.*, p. 112-113.

Islamic/ Christian context, fulfilling the main requirements the Government set for a belief system. Recently, we can see that Buddhism in Indonesia is influenced by Islamic tradition because Indonesia have regulation and Pancasila basic state that Pancasila is also influenced by Islamic principle, *tauhid* /one deity.

Later, after Islam came, Bhimasuci written in a different form. It is derived from Poerbatjaraka's text, written by Yasadipura, a Muslim ruler in the mid-eighteenth century. Yasadipura version there are *Suluk She Malaja*. After Islam came, the story of Bhima is replaced by Sunan Kalijaga and it is aimed to attracted Javanese people's attention and Dewaruci is interpreted as prophet Khidr.

In short, particularly in Java, the most popular of Islamic movement is the theosophy of Sufism. According to Johns' (1966, 50), the basic themes of the Javanese tradition is the *sufi* concept of the Perfect Man and his ontological function. Therefore, Islam in Javanese presented a new approach to associate modified concepts with a different terminology through scholars from Indonesia that learn in Mecca such Sunan Kalijaga. One of scripture in Java that illustrated Islam in Java is *Suluk She Malaja*.

Professor Imtiyaz Yusuf, professor of Muslim-Buddhist relations, said:

Our problem is that we have abandoned studying Buddhism. In the past, in Java, Muslims and Buddhist could talk together because of *tawhid* and *sunyata* (nothingness). In *tawhid*, Allah has no form. *Sunyata* also has no form. This is why Javanese could become Muslim, not because of jihad or anything; it is because of the compatibility between *tawhid* and *sunyata*. The Quran also talks about *ummattan wasatan* (the middle nation); our sharia is *wasatiyya* (being moderate). Buddhism also has *majjhima-pattipada* (the middle way).

Islamization in Southeast Asia occurs because there are many contacts from middle East country. Earlier theory mention that Islam that came to Southeast Asia broadly and Indonesia is brought by Arab, Gujarat, and Persia merchant. If we talk Indonesia, Indonesia has the largest Muslim population in the world. Type of Islam in Indonesia is sufism, particularly monistic theosophy. This is influenced by Ibn 'Arabi tradition.

Based on Johns' writing, we can see evidence of Islamization especially in Indonesia from scripture entitled *Hikajat Ajteh* a fragment of a panegyric of Iskandar Muda. In Java Ibn Arabi tradition is only one way of participation in the mystical life of Islam in the late sixteenth century. Javanese are interested in sufi. Sufi tradition is also influenced by al-Ghazali's thinking. The more important people that can develop sufi and filsafat in Indonesia is also Ibrahim al-Kurani (1615-1690). For example, Ibrahim look for deep meaning in Hadist and Al-Qur'an.

Scholars from Indonesia studied with Ibrahim. Ibrahim's students developed Islam in Sumatra land. First contact of Islam in Sumatera is Aceh. So that is why Aceh is called as and "Serambi Mekkah". Johns' in his article mentioned that the Muslims of Southeast Asia is more legalistic, more mystical, or more prone to "syncretism" than other peoples of the Muslim world. With this evidence, we can see that Muslim Indonesia is the largest population of Islam adherent in the world. It is because merchant and *Walisongo's* struggle.

Particularly, in Java, there are so many syncretism of Islam. So that is why Cak Nun/Emha Ainun Najib called Java as "Serambi Madinah". As quoted by Herniti, basically, Javanese society is known as religious society. Daily behavior Javanese society is more influenced by spiritual thinking. In their life, they have special relation with nature. That relation caused some tradition or ritual that related with relation toward nature in their life. Islam in Indonesia particularly in Java has different ways in practicing Islam. Indigenous

Javanese people have experience in understanding Islam with different perspective with world religions perspective. In this paper, I choose Islam because Indonesia has the largest Muslim population in the world.³⁷

Usually Muslim people in Java have different assumption in seeing environment around them or nature. Javanese have many ritual and offering. In the offering the thing have each meaning. According to Mark Woodward, From East Java to West Java they have different tradition of ritual and they are not same. After Java, I want to discuss Islam in other country. Islam in Southeast Asia today have challenge because there are so many tradition or Islam path. One to another is assumed that they are apostate or takfiri.

About Muslim Hindu relation with Islam, nowadays we as Indonesian, particularly as Javanese do not study Buddhism. Here I quoted from CRCS's crew interview with Dr. Imtiyaz Yusuf

“Since colonial times, Muslims have gotten into the problem of power struggle. Muslims who ruled, including here in Southeast Asia, suddenly lost power to the Dutch, to the British, to the French, etc. That tradition of learning the other could not develop because the space was lost, occupied by outsiders who disrupted Muslims' culture and educational institutions. Muslims then abandon studying Asian religion of Buddhism, of Shivaism, of Confucianism, of Taoism, because we don't have time; we have lost power. The Buddhists also lost their power. The last *dhammaraja* in Myanmar, which was an important Buddhist kingdom, was exiled by the British to India. Other *dhammarajas* of Buddhist kingdoms were also either removed or exiled. The only *dhammaraja* who remained was in Thailand; it was not colonized and still has a tradition of

³⁷ John L. Esposito, *ibid*, p. 265.

a Buddhist king. Thailand is the largest Buddhist country in Southeast Asia.”³⁸

I think this is slap to us as Indonesian particularly Javanese. We have to study more about our historical cultural background, which is Hindu-Buddhist. As Javanese Muslim, we should build bridge between Muslim and Buddhist in Indonesia. It is because Southeast Asia mostly are Muslims-Buddhist. It can be started in CRCS as center for religious and cross-cultural studies to develop local knowledges, and do not develop Western theories. We have to dig our local wisdom of Javanese culture to build harmony between Islam and Asian religions and cultures.

As Muslims, we should appreciate *walisanga*'s effort to keep Hindu-Buddhist culture that Muslims, particularly who live in village still continue *tahlilan* and many rituals called as *selametan*. In *selametan* there are many things that each good have many meaning. Geertz identifies the *slametan* as: (1) the “core ritual” of Javanese culture; (2) an animistic rite the purpose of which to reinforce social solidarity and (3) as being primarily a village ritual.³⁹

In short, we can see that Indonesia have close relation with Hindu-Buddist religion. Particularly in Java there are so many influential things that come from Hinduism-Buddhism. As Indonesian, we should realize it and attempt to keep this tradition and build bridge to know more Buddhism. In Java, there are many rituals from Java and Javanese Muslim usually cannot be separated with *selametan* that it came from Hindu-Buddhist tradition. In Indonesia, particularly central Java, Buddhist temple, which is Borobudur can exist until today. As Prof. Imtiyaz Yusuf said, restoration of Buddhist

³⁸<http://crs.ugm.ac.id/news/11085/muslims-dont-study-buddhism-enough-an-interview-with-prof-imtiyaz-yusuf-part-1.html>

³⁹ Mark Woodward, *Java, Indonesia, and Islam* (New York: Springer, 2011), p. 113.

temple is also conducted by Muslim. So, we, Indonesian nation have close relationship with Buddhism.

CONCLUSION

Simplicity speaking, this paper shows that Indonesia have connection peacefully with other countries such as Southeast Asia and India. We can see that Borobudur is one of evidence which it is influenced by India. Since Islam came to Indonesia in 12-15th century, Islam encounter with Hindu Buddhist tradition but Islam can develop and make one style of Islam Indonesia/Islam Nusantara such as Islam Ammatoa, Islam Aboge and Islam Java. Islam Java have more complex of encounter with Buddhist tradition. Nowadays we abandoned to study Buddhism even we have some tradition that is from Buddhist tradition such as *puasa* that is derived from *upavasa*. So, we should study more about Buddhism, particularly as Javanese people.

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