

## Growing Up in Hinduism: The Unexpected Transformation of Hinduism in Tolerance and Justice

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<b>Kata Kunci:</b> <i>Hindu</i> <i>Transformasi</i> <i>Toleransi</i>	<b>Abstrak</b> <p>Artikel ini merupakan hasil kajian dari beberapa referensi yang menjelaskan transformasi Hindu dalam berbagai perspektif. Tulisan ini mencoba menunjukkan makna toleransi Hindu yang tidak bergeser sebagai nilai-nilai intrinsik sejati diri manusia. Dalam masyarakat majemuk dan heterogen, Hindu mentransformasikan nilai-nilai toleransi dalam sudut pandang kehidupan secara universal. Agama Hindu memberikan keragaman luar biasa melalui kepercayaan, budaya, seni dan adat istiadatnya. Mengklaim lebih dari 1,08 miliar penganut atau 15% dari penduduk dunia. Keragamannya menawarkan kebebasan yang memungkinkan individu untuk mengikuti banyak jalan berbeda dalam misi pencarian mereka untuk Tuhan. Hindu merupakan fenomena agama dan budaya yang melahirkan toleransi serta mengandung ajaran-ajaran penting tentang nilai-nilai bagi dunia modern. Hal ini termasuk keyakinan mengenai bumi yang sakral, keyakinan hubungan satu sama lain antara semua kehidupan, keyakinan hukum karma dan komitmen lain yang terdapat dalam kesederhanaan hidup serta manfaat spiritual yang lebih besar daripada kekayaan materi. Tentu saja, Hindu hingga sekarang ini masih menghadapi banyak tantangan yang disebabkan oleh nilai-nilai globalisme, materialisme, konsumerisme dan individualisme. Walau banyak terkena efek buruk globalisme, Hindu terus bertahan dengan teologinya. Makna penting dari Hindu pada dasarnya adalah agama yang filosofinya paling beragam dan berisi hampir setiap ide-ide filosofis yang menekankan konsep diri, dunia dan Tuhan itu sendiri. Ide dan gagasan ini membentuk latar belakang konseptual dari keunikan Hindu melalui perspektif toleransi.</p>
<b>Keyword:</b> <i>Hinduism</i> <i>Transform</i> <i>Tolerance</i>	<b>Abstract</b> <p>This article is the result of a study of several references that explain the transformation of Hinduism from various perspectives. This paper tries to show the meaning of Hindu tolerance that does not shift as true intrinsic values of the human self. In a pluralistic and heterogeneous society, Hinduism transforms the values of tolerance</p>

	<p>in a universal perspective of life. Hinduism offers extraordinary diversity through its beliefs, culture, arts, and customs. Claiming more than 1.08 billion adherents or 15% of the world's population. Its diversity offers a freedom that allows individuals to follow many different paths in their quest for God. Hinduism is a religious and cultural phenomenon that breeds tolerance and contains important teachings about values for the modern world. These include beliefs about the sacred earth, belief in the relationship with each other between all life, belief in the law of karma, and other commitments contained in the simplicity of life and spiritual benefits greater than material wealth. Of course, Hinduism still faces many challenges caused by the values of globalism, materialism, consumerism, and individualism. Although much affected by the adverse effects of globalism, Hinduism continues to survive with its theology. The important meaning of Hinduism is basically the most diverse philosophical religion and contains almost every philosophical idea that emphasizes the concepts of self, the world, and God itself. These ideas and ideas form the conceptual background of the uniqueness of Hinduism through the perspective of tolerance.</p>
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## Introduction

Sociologically, there are various religions embraced by the world community, including Hinduism, Muslims, Christians, and Buddhists. In addition to these religions, there are also thousands of beliefs that live and develop in the world community. Where this belief continues to be passed down for generations. Hinduism is one of the religions which up to now has held true to its universal spiritual values. Hinduism was born in conjunction with the divine value itself. Living in the midst of a pluralistic community of various religions inevitably makes Indonesian citizens implement tolerance and religious harmony both in the life of the nation and state and society.

In Indonesia, Hinduism is currently practiced by around 1.7% of Indonesia's population of 250 million people, while Hinduism in the world has more than 1.08 billion adherents or about 15% of the world's population. Although it is ranked below in the number of adherents, unconsciously the values and teachings of Hinduism soak into the ins and outs of the unthinkable. From time to time, Hindu values and teachings continue to undergo a gradual but definite transformation. Hindu existence is indisputable. The Vedas have been read by thousands of people outside of Hinduism. The essence of the Vedic essence has been used in various attributes, symbols, watchwords, and guidelines that we meet every day. Therefore, in this paper, the author tries to examine the values and teachings that are essential in Hinduism, a transformation that has unwittingly shown its face to the surface.

## **Discussion**

### **1.1 Hindu Teachings and Values**

Hindu teachings strongly emphasize the importance of building a harmonious life with God, between humans and human relations with the surrounding environment. Everyone knows what tolerance is and build a harmonious life. But the fact is that there are still many who have not implanted this principle in their lives, causing division, chaos, and discrimination. The doctrine of building a harmonious life is also related to the law of karma which is very well known in the Vedic scriptures. Whoever plants, he who will reap the results. When a person can establish a harmonious relationship with all living things, then that person will also get inner and inner peace within himself.

The conception of a harmonious life, besides being important and always emphasized in the teachings of Hinduism, is also maintained through religious rites. Found many religious terminologies, which means that "we are a family and" we are brothers "through the terminology Wasudewa Kutumbakam sourced from the Upanisad text. Fraternity between people must be based on the principle that "everyone should look after and make everyone happy". Therefore, everyone must look after and treat others as well as look after and treat themselves. The principle of teaching *tat twam asi* can not be implemented if in us there are still feelings of envy, jealousy, vengeful, angry, slander, and so on to other parties. Because these traits narrow or obstruct self-awareness which tends to give birth to self-character. Hindus oppose various humanitarian violence, because if it is done, then one day it will be transformed into a person full of sin, sickness, criminals, and short-lived. (Triguna, n.d., 2018).

Hinduism has a view of the harmony of life or tolerance between religious communities. This can be known from the goal of Hinduism, namely "Moksartham Jagathita Ya ca iti Dharma" which means to achieve the welfare of human life both physically and spiritually. From this basis, tolerance is a harmony of life between religious communities who have a foundation of harmonious life of mutual love and the feeling of nurture, compassion and foster care. Another basis is the statement of the slogan *Bhinneka Tunggal Ika* which became the jargon of the Indonesian people. The jargon, taken by Mpu Tantular from the concept of Hindu theology which reads "*Bhineka Tunggal Ika, tan Hana dharma mengrwa*". This means that they are still different, there are no double teachings. This meaning also means that the path to God can be different but only one is intended.

Basically, in these Hindu values, every person is required to understand and live the nature and reality of his life as creatures created by God Almighty. Science and consciousness

are one meaning in two forms; as a coin with two sides. Therefore, it can be said that science without consciousness can be analogous to a blind person, whereas awareness without knowledge can be likened to a paralyzed person (Sukadi, 2016; Suriasumantri, 1985). By understanding the meaning of both fundamentally according to Hinduism that is the true meaning of science. Science, according to Hinduism, is not just an awareness of the ratio of the world of sense objects as formulated by experts from the western world, the world of liberalism (Capra, 2000). Thus in the view of Hindu philosophy true awareness is religious awareness not just social consciousness, moral much less individual intellectual awareness. Pure awareness comes from God who creates the ability, mind, and senses.

Based on this explanation, the Hindu view is relevant to the adagium, which states that worldly science without spiritual awareness will make humans blind, while spiritual awareness without being followed by the development of worldly knowledge can make humans paralyzed (Basri, 1990; Suriasumantri, 1985). The Hindu view even believes that in the development of its nature, humans do not develop in one cycle (birth, life develops, and die), but can occur in several or many cycles to achieve the level of perfection of life. The implication of this awareness of nature and natural development like this normatively, Hindus recognize the dynamic motion of karmic law and the attainment of life goals to achieve moksa (eternal happiness), which causes humans to develop the ability to evaluate and self-reflect (Given, 2007). Sociologically and culturally, human beings and Hindu society, in addition to developing an awareness of the need for preservation, also respect the process of socio-cultural change, which is the basis for the process of community change towards a better socio-cultural life (Azra, 2004; Maliki, 2004). Humans from the Hindu point of view are also a unity of human nature as biological creatures, religious beings, individual beings, and social beings as well.

## **1.2 An Unexpected Transformation**

### **1.2.1 Tolerance in Pluralism**

Understanding plurality as a social fact has a commensurate understanding of singularity as a reality that cannot be ruled out. That is, how much "diversity" is there, does not necessarily exclude "equality" as another reality. Because plurality is only possible when there is a singularity. What is called different because there are certain parts of the same human silence. Similarities and differences in humans by looking at the social dimension. Interaction between humans in the social environment gave birth to a number of similarities and differences, which in turn formed groups ranging from small scale (family) to the largest

(Nation). The similarities identified in this group are now known as identity (Bagus & Mambal, 2016).

Hindu recognition of the plurality of life is comparable to its appreciation of plurality itself. Many verses show how Hinduism is fully aware, accepting, and appreciating pluralism as a consequence of life. Every creature, individual, group identity, religious identity has the right to good treatment and respect. The plurality of life in no way disturbs respect and is discriminatory. This awareness does not arise suddenly, but can not be separated from the Hindu understanding of life as human evolution to perfection. Therefore, every diversity born in Hinduism has never been seen in wonder, strange, strange, so it needs to be converted or even destroyed from the face of the earth.

Recognition of Hindu tolerance and respect for plurality, recognized by DR. Harun Nasution, former Chancellor of the IAIN Syarif Hidayatullah, Jakarta, stated: "If we look at Hinduism too, experts on religious history say that there is no evidence of religious intolerance in Hinduism. Religious conflicts are rarely encountered, and religious exchanges occur in a peaceful atmosphere and without causing tension in society. Hinduism is philosophical and can, therefore see and appreciate the truths that exist in other religions. Thus, this religion is tolerant. Some even argue that tolerance is too great so that it can accept religions that are magical (Nasution, 1995).

Hindus realize that every human has different potential from other humans. There are active people, workers; emotional people, lovers of beauty and tenderness; a man who analyzes himself, mystical aspirant; human beings who consider all things and use their intellect; thinker; serving and serving, and so on. Hinduism responds to the plurality of humans with all their potential by giving freedom in the context of internalizing and expressing the Almighty. Therefore, in the practice of yoga (self-approach to God), there will be found at least four paths, namely Karma Yoga for the active, Bhakti Yoga for the lover, Raja Yoga for the mystic and Jnana Yoga for the philosopher. Hinduism does not only provide one way, one true God, one holy book, one dogma for all people. The diversity of the paths provided causes the growth of a variety of forms of ritual or worship, according to the place, time, and atmosphere in which Hinduism develops. Worship or ritual must accommodate or embrace the local culture. Hinduism does not kill a culture to be replaced by a single culture from which religion originated. Instead, Hinduism preserves local culture. The imposition of a particular culture for all humans, in all other places, is cultural imperialism, which will deprive people of their cultural roots, alienate them in their own ancestral lands.

Hindus call for actions oriented towards the public interest, not individual or group identity. In the Bhagavadgita, it is stated two categories of people, namely the clever and the fool based on his actions. It is said that a fool is always bound by his actions for his own sake, whereas smart people are characterized that their actions are always for the common good and bring about prosperity and world order. Conceptually, the Hindu view of plurality and harmony is a situation that occurs over the synergy of various elements, good relations, and appreciation among the elements, even among the internal Hindus themselves. When this cannot be fulfilled, harmony is not difficult to realize. Hindu recognition and appreciation of diversity is not only theoretically-normatively stated, but can be seen clearly in the historical course of Hindu existence when it coexists with other religions. As we can see in Belgium, there is the Great Shanti Buana Temple in the middle of Belgium City. Even though only some of them embraced Hinduism, the sanctity fibration of Hindu values spread in every corner of the place.

Swami Vivekananda, in his speech at the World Parliament of Religions, held in Chicago, the USA on September 1893, stating how pluralist and tolerant Hinduism is in religious interactions, to the world Vivekananda conveyed: "I am proud to embrace a religion that teaches the world about tolerance and universalism. We believe not only universal tolerance, but also accept that all religions are true. I am proud to come from a nation that has protected refugees and refugees from all religions and nations in this world. I am proud to inform you that we have embraced the purest remnants of the Israelites, who came to Southern India and sought refuge in our place when their sacred temple was destroyed by tyrants from Rome. I am proud to embrace a religion that has protected and still preserves the remnants of the great Zoroastrians. Brothers and sisters, I will quote a few lines of a song from childhood that I still remember "like many rivers originating from many headwaters all unite their waters in the sea, the source of various tendencies, although they appear different, straight or bent, will lead to- Your." This meeting is one of the largest in the world, and in itself is a declaration to the world about the beautiful doctrine of the Gita "(Vivekananda, 2005).

A little of this fact confirms that the Hindu attitude in plural life has been tested and is indisputable. Hinduism views religion as sadhana, namely the realization of the values of truth and religious glory in action. The highest virtue and spirituality in Hinduism is the disappearance of hatred, violence, hurt, and the spread of love in the heart. Loka-sangraham, it is the duty of every Hindu to realize harmony and harmony in his life. Regarding Hindu tolerance, Sri Swami Sivananda once stated: "There is no religion so flexible and tolerant as Hinduism. Hinduism is very strict and firm in looking at what is fundamental, but it is very

adaptable to readjust to things that are not basic. That is why he succeeded in life for centuries. The foundation of Hinduism has been laid on the bedrock of spiritual truth. The whole structure of Hindu life is built on eternal truth, the discovery of Hindu sages. That is why this structure has survived for centuries "(Siwananda, 2003).

### **1.2.2 Universal Glory**

From the problems above, it increasingly appears that religion is indeed needed in managing human behavior (ethics). This is important because the human experience gained from uncertainty, powerlessness, and scarcity which is indeed a fundamental characteristic of the human condition. In the teachings of Hinduism, moral doctrine becomes important as a guide in living to a better life in the midst of increasingly obscured moral and ethical norms in this modern era (Bagus et al., n.d.,2018).

In the era of religious revival today, the great challenges facing Hindus no longer revolve around efforts to excite the splendor of ritual activities which are indeed increasingly widespread, but rather are directed towards efforts to finally reach the peak of spiritual awareness (Widana, 2003). Because, Radhakrishnan, (2003: 55) states: "The essence of religion does not lie in dogmadogma and rites and drab ceremonies, but in the deepest wisdom of all times, sanatana dharma, which is the only guide, not merely the eye concerns the truth, but views or understanding of the truth that has been believed by humans ". According to advaita vedanta's view, humans must maintain brotherhood and treat others as if treating themselves. This is based on the idea that "humans are essentially the same, although phenomena are not the same." The essential similarity is based on the belief that all objects contain energy, which is nothing but heat or prana and that is the life force. Therefore, all actions that can cause suffering, imbalance, disharmony, even the destruction and death of others and the universe, are contrary to the basic principles of humanity in Hinduism (Triguna, n.d.,2018).

Hinduism implicitly emphasizes the importance of refraining from violence, which causes pain and suffering for sentient beings, namely humans and animals. Ahimsa is not merely a physical condition, but rather a loving mental attitude. Nonviolence as a mental state is different from non-resistance. Nonviolence has no grudges and hatred. In Sangsekerta language Himsa or violence is different from danda, or punishment. Himsa hurts innocent people; whereas danda is an act of legitimate control of the guilty person. Hindus oppose various humanitarian violence, because if it is done, then one day it will be transformed into a

person full of sin, sickness, criminals, and short-lived. In detail, the form of punishment about all acts that are not expected to be understood in Agastya Parwa (Sura, 2002).

The principle of teaching *tat twam asi* can not be implemented if in us, there are still feelings of envy, jealousy, vengeful, angry, slander, and so on to other parties. Because these traits narrow or obstruct self-awareness, which tends to give birth to ego (ego). Hinduism believes in five basic things called *panca sraddha*, namely 1) believe in God called *Ida Sang Hyang Widi Wasa*, 2) believe in *atman*, 3) believe in the law of causation or *karma phala*, 4) believe in reincarnation or *punarbhawa*; and 5) believe in *moksa*. These five beliefs form the basis of religious life for Hindus holistically. The belief in the existence of God along with Heaven and Hell gave birth to the assumption that the spirit, when going to nature after death, will experience verification of good and bad deeds that have been done during life called *karma phala*.

## **Conclusion**

Referring to the explanation above, it can be concluded related to the rise of Hinduism through the transformation of values and teachings. Based on history, Hinduism has shown an attitude of how to achieve harmonious life in its interactions with other religions. Hindu assertiveness in realizing harmony, not only textually-theoretically contained but synergy in praxis. Hindus vigorously voice religious tolerance to the world. Tolerance is so important in the context of religious plurality because only in that way can respect and respect be realized. Tolerance in the context of plurality means respecting and respecting other religious beliefs, and avoiding being condescending and defaming them.

Hindus realize how plurality is inevitable from life. Because it is realized that each creature carries the nature of its plurality. Therefore, humans are also referred to as individual creatures because each human has unique characteristics that no one else has at all. Existentially, the root of diversity is because humans have limitations in themselves, namely: 1) the limitations of the five senses; 2) limited intellect, and 3) language limitations. Religiously, religion is caused by 1) *guna* (knowledge, skills); and 2) *karma* (action, *karma* atmosphere). Starting from this phenomenon, Hinduism respects and respects plurality in the context of belief or religion, and this is a logical and human situation. Because of this attitude, Hinduism becomes a flexible and universal religion, anyone can access these values.



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