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Internalization of Islamic Educational Values in Social Mediation Practices: A Case Study of Balinuraga Village, South Lampung

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Abstract:

The conflict resolution method employed by the Prophet Muhammad SAW in fostering peace remains effective to this day in addressing disputes between groups. As the primary actor, mediator, and participant in conflicts, the Prophet Muhammad SAW exemplified a solution-oriented and humanistic approach. His methodology emphasized problem-solving by ensuring justice and balancing the interests of all parties involved.

This study examines the extent to which the conflict resolution approach of the Prophet Muhammad SAW was implemented in promoting peace in Balinuraga Village, Way Panji District, South Lampung, following an inter-group conflict. A key reference during the Prophet's era was the Medina Charter, which enshrines foundational principles for coexistence, including justice, protection of human rights, interfaith tolerance, and equality before the law irrespective of ethnicity, religion, or social status.

Moreover, the spirit of pluralism introduced by the Prophet Muhammad SAW through the Medina Charter serves as a crucial basis for constructing a peaceful and inclusive society. In contemporary contexts, pluralism can only thrive when underpinned by principles of tolerance, anti-discrimination, legal fairness, and non-violence. Exclusive mindsets and attitudes often incite provocations that lead to communal and separatist conflicts, thus necessitating a counterbalance of solidarity and empathy, particularly towards vulnerable groups or victims of violence.

Introduction

About five years prior to the emergence of prophetic leadership in the Hijaz region, a significant flood severely damaged much of the Kaaba's structure in Mecca. In response, the Quraysh community collectively agreed to undertake a comprehensive renovation. The reconstruction was carried out collaboratively by various clans (*qabilah*), each assuming responsibility for one corner of the building. The work was overseen by a Roman chief mason named *Bakum*. This process proceeded smoothly until the critical stage of re-installing the Black Stone, a symbolic element of profound significance in the Kaaba's structure.

Conflict arose when each clan asserted its right to position the stone. This dispute nearly escalated into open violence, as each clan claimed superior symbolic and historical legitimacy. This incident reflects the social dynamics of the period, where horizontal conflicts frequently erupted over symbolic issues, group identity, or matters that were objectively relatively simple.

Amidst the escalating tension, an influential figure from the Quraysh clan, Abu Umayyah bin Mughirah, proposed a peaceful resolution by involving a neutral third party. It was agreed that the first person to enter the Grand Mosque the following day would be appointed as mediator. That individual was Muhammad bin Abdullah, who was widely recognized

at the time for his honesty and trusted by members across different clans.

Muhammad bin Abdullah presented a simple yet effective solution. He requested a large cloth, placed the Black Stone in its center, and then asked each clan's representatives to lift the cloth's edges collectively. Upon reaching the designated installation point, Muhammad personally positioned the stone. This approach was accepted by all parties as it underscored principles of justice and collective participation, avoiding favoritism or marginalization of any group. This resolution represents an early manifestation of the win-win solution principle within a multi-clan societal context. Surwandono (2020) highlighted those symbolic conflicts of this nature have the potential to escalate into structural crises if not addressed inclusively and promptly. The expedient and equitable remedy successfully prevented the entrenchment of deeper conflicts.¹

Another notable example of conflict resolution grounded in the principles of equality and compromise is the *Hudaibiyah* Agreement. This accord took place amid intergroup tensions primarily driven by territorial disputes and mobility issues. Despite the potential for physical confrontations, both parties prioritized negotiation, culminating in a peace treaty mutually accepted.

From a theoretical perspective, the *Hudaibiyah* Agreement can be analyzed through a mediation framework, which underscores the necessity of neutrality, mutual understanding, and balanced compromise characterized by give and take. This agreement constitutes a significant foundation for fostering

collective awareness that horizontal conflicts can indeed be resolved through negotiation and respect for established agreements.

Conflict phenomena within society, whether latent or overt, represent a dynamic social symptom. In the Indonesian context, various horizontal conflicts such as those occurring in Tegal and Cilacap in 2000 demonstrate how seemingly simple issues can escalate into large-scale confrontations. These conflicts are generally multifaceted and complex, often triggered by identity issues, territorial boundaries, or unequal resource distribution. Furthermore, the limited effectiveness of state institutions in social regulation and law enforcement has exacerbated such situations.²

The importance of a conflict resolution approach that prioritizes dialogue, mediation, and participation is particularly crucial, especially within the context of regional autonomy and the post-reform era of political liberalization. The implementation of direct regional head elections, as regulated by Law Number 32 of 2004, has opened space for democratization but simultaneously introduced the potential for new conflicts. These conflicts often arise due to the community's lack of preparedness and the nascent state of the legal framework governing the electoral process.³

From this perspective, conflict resolution grounded in deliberation, compromise, and the principle of equality as exemplified by the two historical cases discussed above, namely the renovation of the Kaaba and the Treaty of *Hudaibiyah* can serve as a normative reference for developing adaptive and sustainable conflict resolution governance.

¹ Surwardono and Sidig Ahmadi, *Resolusi Konflik Di Dunia Islam* (Yogyakarta: Graha Ilmu Yogyakarta, 2020).

² Nusa Putra, *Penelitian IPS*, First Print (Bandung: Remaja Rosda Karya, 2013).

³ Bunyamin Maftuh, *Pendidikan Resolusi Konflik (Membangun Generasi Muda Yang Mampu Menyelesaikan Konflik Secara Damai)*, First Print (Bandung: CV Yasindo Multi Aspek, 2008).

Method

This research employs a qualitative methodology, prioritizing the depth and quality of analysis over statistical data.⁴ The study aims to provide an in-depth description of the Implementation of Islamic Educational Values in the Mediation of the Prophet Muhammad SAW, using a case study approach located in Balinuraga Village, Way Panji District, South Lampung. Data collection in this qualitative field research was obtained from multiple sources and employed various techniques (triangulation), with the process continuing until data saturation was reached.⁵ Continuous observation yielded a high degree of data variation.⁶ Most of the data gathered are qualitative in nature, although quantitative data are not entirely excluded; hence, data processing techniques do not yet follow a rigid pattern.⁷ The data analysis was conducted using inductive logic starting from specific observations derived from the literature⁸ towards general findings, which were then analyzed within the theoretical framework guiding this study.⁹

Result and Discussions

1. The Social Mediation Practices of the Prophet Muhammad SAW

The conflict resolution method employed by the Prophet Muhammad SAW in fostering peace remains highly effective in resolving intergroup

conflicts.¹⁰ In this context, the Prophet Muhammad SAW, whether acting as a conflict resolver, a third-party mediator, or a member within the conflicting group, employed highly effective methods to foster peace and resolve disputes with external parties.¹¹

The conflict resolution method employed by the Prophet Muhammad is regarded as effective because his approach offers comprehensive problem-solving for both conflicting parties.¹² Based on the conflict resolution methods of the Prophet Muhammad SAW, as demonstrated through various approaches to peacebuilding, this study primarily focuses on examining whether these methods are applied in fostering peace in South Lampung following the Balinuraga conflict. The conflict resolution practices during the Prophet's time are encapsulated in the Medina Charter. This charter embodies a fundamental agreement among the Medina community, established under the leadership of the Prophet Muhammad SAW, to protect and guarantee the rights of all citizens irrespective of their background, ethnicity, or religion. The Medina Charter, or Mitsaqul Medina, proclaimed by the Prophet in 622 AD, serves as a foundational framework

⁴ Jerome Kirk and Mac L Miller, *Reliability and Validity Research*, Cited by Lexi J. Maleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 1989).

⁵ Nana Sujana and Ibrahim, *Penelitian Dan Penilaian Pendidikan* (Bandung: Sinar Baru Algensindo, 2001).

⁶ Nasution, *Metode Penelitian Naturalistik Kualitatif* (Bandung: Tarsito, 2003).

⁷ Sugiono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2012).

⁸ Deddy Mulyana, *Metodologi Penelitian Kualitatif (Paradigma Baru Ilmu Komunikasi Dan*

Ilmu Sosial Lainnya), Cetakan Ke (Bandung: Remaja Rosda Karya, 2010).

⁹ Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosda Karya, 2007).

¹⁰ Abu Pantan, *Resolusi Konflik Dalam Islam: Kajian Normatif Dan Historis Perspektif Ulama Dayah* (Aceh: ceh Institute Press, 2008).

¹¹ Edi Kusnadi, *Metodologi Penelitian* (Metro: Aneka Printing, 2008).

¹² M Rohman, "Islam Dan Mediasi Sosial Dalam Penyelesaian Konflik Horizontal," *Jurnal Dialog*, 2022, 112–25, <https://doi.org/10.20414/dialog.v45i2.3487>.

outlining the rules and principles governing the Medina community.¹³

There are two primary foundations for community life that are regulated within the Medina Charter, namely:

- a) All Muslims constitute a single nation despite their diverse ethnic backgrounds.
- b) The relationship between Muslim and non-Muslim communities is governed by the following principles:
 - 1) Engage in harmonious interactions with neighbors,
 - 2) Assist one another in confronting a common enemy,
 - 3) Defend those who are persecuted,
 - 4) Provide mutual counsel and advice, and
 - 5) Respect the freedom of religion.¹⁴

According to historians, the Medina Charter is an authentic manuscript whose genuineness is undisputed. From a sociological perspective, the charter serves as both an anticipation of and a response to the social realities of its time. Generally, as outlined in the manuscript, the Medina Charter regulates the social life of the diverse population of Medina. Despite their heterogeneity, all members held equal status, each possessing the freedom to practice their own religion as well as engage in social and economic activities freely¹⁵.

Every individual has the same obligation to defend Medina, their home. Thus, the Medina Charter became a tool of legitimacy for the Prophet Muhammad SAW. to become a leader not only for the Muslims (Muhajirin and Anshar), but for all the residents of Medina (articles 23-24)¹⁶.

Substantively, the Medina Charter aims to establish political harmony and to promote broad socio-religious and cultural tolerance. This charter is considered revolutionary because it challenged the prevailing tribal customs of the Arabs at that time. It abolished any privileges or advantages held by individual tribes, emphasizing instead the principle of equality. Grounded in this charter, Islam from its inception opposed tribalism by affirming that all humans are fundamentally equal, distinguished only by their piety to Allah SWT.¹⁷

2. The Mediation Practices of the Prophet Muhammad SAW in Resolving Inter-Group Conflicts in Balinuraga, South Lampung

Ethnic identities, which embody values of goodness and peace in human life, often experience erosion and fading due to social changes, as exemplified by the Balinese ethnic group. The complexity is heightened in the case of the Balinuraga community, a group of Balinese immigrants living outside the island of Bali¹⁸. This identity crisis has led to the

¹³Junaedi Dkk, *Pendidikan Kewarganegaraan* (Surabaya: LAPIS PGMI, 2009).

¹⁴ I Khoiriyah and R Graue, "Nilai Multikultural Dalam Budaya Masyarakat Lampung Pepadun Dan Relevansinya Terhadap Pendidikan Islam," *BUJIE: Jurnal Ilmu Pendidikan* 3, no. 1 (2024): 57–67.

¹⁵D Nabilla, "Internalization of Multicultural Education Values in Islamic Boarding Schools in Lampung," *Edusoshum: Jurnal Sosial Dan Humaniora*, 2024, 22–34, <https://edusoshum.org/index.php/EDU/article/view/158>.

¹⁶ M Zulkarnaen, "Islam Nusantara Dan Praktik Mediasi Sosial Dalam Komunitas Multikultural," *Al-Adyaan: Jurnal Studi Lintas Agama*, 2023, 15–28, <https://doi.org/10.24042/ajad.v5i1.4972>.

¹⁷ Ahmad S, Suwito M, and Rofiq A, "The Internalization of Islamic Education Values in a Minority Muslim Community in Jembrana," *ESIS Culture: Journal of Education, Social, and Islamic Culture*, 2024, 12–23, <https://doi.org/10.55876/esisculture>.

¹⁸ Suparman and Rusdin, "Internalization of Islamic Education Values in Remote Communities in Pasangkayu," *International Journal of Social Science*

attenuation and loosening of noble behaviors such as the concepts of *paras-paros sarpanaya* (unity), *salulung bayantaka* (deliberation to reach consensus), and the strong bonds symbolized by *menyama braya* (brotherhood) and *mulatsarira* (introspection). Similarly, there has been a decline in cultural-religious practices such as the *suryak siu* tradition, traditionally linked with *briuk sepanggul*, which carries the meaning of deliberation for consensus. Over time, this tradition has been distorted into a mechanism for legitimizing personal ideas driven by individual interests under the guise of public discourse. The *suryak siu* culture now predominantly privileges the voices of large groups rather than genuine consensus. These dynamics have fueled conflicts, including violent acts by Balinese individuals against other ethnic groups, such as the arson attacks on the homes of members of the Lampung ethnic group in Catur Marga, Gedung Dalem, and other areas in South Lampung.¹⁹

The recurrent attacks, particularly perpetrated by Balinuraga youth, have led to the emergence of a negative stigma portraying Balinuraga as having an "arrogant" identity. This stigma culminated dramatically in a large-scale communal conflict that erupted on Monday, October 29, 2012. On that day, approximately thirteen thousand people attacked Balinuraga Village, resulting in dozens of fatalities and the burning and damage of more than two hundred houses.²⁰

The residents of South Lampung Regency involved in the conflict and clashes in Balinuraga, Waypanji District, ultimately reached a peace agreement. The parties signed the peace accord at Keratun Hall within the Lampung Governor's Office in Bandar Lampung on a Sunday, following mediation by security forces and the local government. The agreement was publicly read by representatives of the Balinese and Lampung tribes who were in conflict, witnessed by Berlian Tihang, Regional Secretary of Lampung Province, and Ishak, Regional Secretary of South Lampung.

The peace signing was carried out by 20 representatives in total, with 10 from each tribe, including family members of the deceased victims, village heads, and community leaders. During this occasion, in relation to the events of October 27-29, 2012, which caused casualties, injuries, and property damage, the Balinuraga Village residents of Waypanji District publicly apologized to the Lampung tribe residing in the area. One Balinese community leader, Nyoman Sudarsono, expressed sincere apologies on behalf of the Balinese group: "From the bottom of our hearts, we, the Lampung people from the Balinese tribe, apologize profusely to the Lampung tribe living in South Lampung and elsewhere in Lampung."

The peace agreement contained 10 points, including mutual commitments to maintain security, order, harmony, unity, and peace between tribes in South Lampung. These points reflect a shared resolve to prevent further conflicts and

and *Human Research*, 2024, 3390–97, <https://doi.org/10.47191/ijsshr/v7-i4-57>.

¹⁹ I Fauzi and M Hidayat, "Mediasi Konflik Sosial Berbasis Nilai Islam: Studi Di Kalimantan Selatan," *Jurnal Al-Tamaddun*, 2023, 89–102.

²⁰ *Ibid.*,

build a cohesive future between the communities:

- 1) Both parties agree to uphold security, order, harmony, unity, and peace among the various ethnic groups residing in South Lampung.
- 2) Both parties commit to refraining from any anarchic or violent acts motivated by ethnicity, religion, or societal differences (SARA), which could incite unrest, fear, hatred, anxiety, or material losses affecting both involved parties and the broader community.
- 3) Any disputes, conflicts, or disagreements arising from personal, group, or class matters shall first be resolved directly through the mediation of parents, group leaders, and/or community heads.
- 4) Should the issues stated in point 3 remain unresolved, both parties agree that resolution must then be sought through deliberation, consensus, and familial approaches involving community leaders, traditional chiefs, religious authorities, youth leaders, and local village government officials.
- 5) If mediation efforts under points 3 and 4 fail, the involved community, traditional, religious, youth leaders, and local government officials will escalate the matter to the appropriate authorities to be handled in accordance with existing laws and regulations.
- 6) Both parties agree to provide guidance and correction to any community member found to have committed acts, statements, or efforts potentially inciting hostility or disorder. Should guidance fail, customary sanctions, including expulsion from the South Lampung area, will be imposed.

- 7) The obligation to impose sanctions as stipulated in point 6 extends equally to all residents of South Lampung, regardless of their ethnic background.
- 8) Regarding the incidents occurring from October 27-29, 2012, which resulted in casualties and injuries, both parties mutually agree not to pursue legal action, as evidenced by statements from victims' families and with the acknowledgement of law enforcement authorities.
- 9) The Balinese community, particularly those residing in Balinuraga Village, shall actively foster peaceful coexistence and social integration with all community groups in South Lampung, especially those residing in neighboring or adjacent areas.
- 10) Both parties undertake the responsibility to disseminate the contents of this peace agreement throughout their respective communities to ensure broad awareness and commitment to peace.²¹

The internalization of local wisdom values rooted in ethnic identity, particularly those emphasizing peace and social harmony, has significantly diminished amidst the dynamics of social change. This phenomenon is prominently observed within the Balinese ethnic community in Balinuraga Village, South Lampung, a transmigrant group residing outside the cultural context of their place of origin. The ensuing identity crisis has led to the erosion of esteemed values such as *paras-paros sarpanaya* (unity of purpose and word), *salulung bayantaka* (deliberation and consensus), *menyama braya* (brotherhood), and *mulatsarira* (self-reflection). Furthermore, traditional practices of deliberation, exemplified by

²¹ "Lampung VoA-Islam. 10 Kesepakatan Damai Ditandatangani Pihak Bertikai Di Lampung Selatan. Source: <http://www.Voa-Islam.Com/Read/Indonesiana/2012/11/06/21554/10->

Kesepakatan-Damai-Itandatangani-Pihak-Bertikai-Di-Lampung-Selatan/#sthash.BoDilUXN.Dpbs," n.d.

1 the *suryak siu*, have been distorted into rhetorical tools driven by personal interests, thereby weakening their original intent and communal significance.²²

5 This condition significantly contributed to the escalation of social conflict, as exemplified by the communal violence incident in October 2012 involving the Balinese and Lampung communities. The violence resulted in substantial loss of life, physical destruction, and a profound social crisis. Conflict resolution efforts were undertaken through social mediation grounded in the principles of deliberation and familial consensus, facilitated by local government authorities and security forces. The peace agreement, formalized in a ten-point peace charter, was ratified by community leaders and victim representatives.

8 Within this framework, the peace charter embodies the internalization of socio-religious educational values such as deliberation, forgiveness, reconciliation, and collective responsibility as essential tools for conflict resolution. This approach aligns with social mediation principles that emphasize participatory and restorative methods, while underscoring the critical role of ethnic and spiritual values as foundations for rebuilding social harmony in a multicultural context.

11 Since the establishment of the Unitary State of the Republic of Indonesia, national diversity has been recognized as a vital asset that warrants acknowledgment, acceptance, and respect. Diversity is a valuable gift that requires preservation, nurturing, and development, epitomized by the national

motto "BHINNEKA TUNGGAL IKA" (Unity in Diversity). This motto serves as the cornerstone for national unity. The diverse composition of the Indonesian nation is a source of strength and a challenge for the present and future. Consequently, it is incumbent upon all citizens to appreciate, uphold, accept, and respect this diversity, actualizing the spirit embodied in "Bhinneka Tunggal Ika."²³

The activities conducted by the Balinuraga Pasraman are rooted in the concept of *Tri Hita Karana*, a form of indigenous local wisdom that embodies an ideological and systemic framework derived from the philosophy and core teachings of Hinduism. This concept serves as the foundation for fostering open social capital within the community. Fundamentally, *Tri Hita Karana* translates to the "three causes of happiness." It prescribes a holistic approach in which individuals are encouraged to cultivate harmonious relationships in three essential dimensions: with God (*parahyangan*), with fellow human beings (*pawongan*), and with the natural environment (*palemahan*).²⁴

The practical application of *Tri Hita Karana* teachings is distinctly observed in the learning model implemented by the five pasramans in Balinuraga. The primary program of the Balinuraga pasraman is *kirtanam*. *Kirtanam* is a form of devotional praise directed to the gods, representing a manifestation of *Ida Hyang Widi Wasa* through the chanting of sacred religious hymns, such as "Om Namah Syiwa Ya." This form of worship is currently being extensively promoted by the Parisada

17 ²² Novri Susan, *Pengantar Sosiologi Konflik Dan Isu-Isu Kontemporer* (Jakarta: Kencana, 2009).

18 ²³ A Sulaiman, "Piil Pesenggiri Sebagai Instrumen Resolusi Konflik Dan Penguatan Identitas Lokal Di Lampung Selatan," *Jurnal Sosiopolitika Islam Nusantara*, 2022, 77–90.

²⁴ Ayuni, "Internalisasi Nilai-Nilai Pendidikan Islam Melalui Kegiatan Keagamaan Di Ciasem Hilir Prosiding Seminar Nasional Pendidikan UIN Sunan Gunung Djati Bandung," 2024, <https://proceedings.uinsgd.ac.id/index.php/proceedings/article/view/3280>.

Hindu Dharma Indonesia (PHDI) among followers of the Hindu Dharma, reinforcing religious education and spiritual practice within the community.²⁵

Initially, the practice of *kirtanam* was unfamiliar in Balinuraga. Consequently, when the pasraman introduced *kirtanam* as part of their learning program, it was met with resistance from religious and traditional leaders in the community. The religious figures, notably the *mangku*, generally held conservative views. This conservative faction emphasized a strict adherence to ancestral Hindu Dharma traditions, insisting that all rituals and ceremonies both traditional and religious be performed as rigorously and consistently as they had been in Nusa Penida, Bali. They perceived any alteration or modernization in ceremonial procedures as a reduction in the sanctity or completeness of the rituals. Continuous negotiations regarding this religious concept were pursued by the pasraman, supported by the Parisada Hindu Dharma Indonesia (PHDI) and students from STAH Lampung who introduced *kirtanam*. Through persistent dialogue and efforts to engage traditional leaders particularly Mangku Gde Pande Wayan Gambar, a descendant of Sri Mpu Suci, the founder of Balinuraga Village the *kirtanam* practice was ultimately accepted and integrated into the community's spiritual activities.²⁶

Initially, *kirtanam* was conducted only in Govinda Ashram and Kertiyasa Ashram, the two largest pasramans in Balinuraga. These pasramans symbolically represent the two predominant resident groups in Balinuraga, namely the Pande and Pasek communities. Over time, *kirtanam* gained significant popularity and evolved into a unifying activity that brought together different *banjars*

(traditional neighborhoods). In the early stages, the pasramans actively promoted *kirtanam* through a program called "Kirtanam Road to Banjar," which was held every Sunday afternoon to foster community participation. Presently, *kirtanam* has become a well-established institution among the youth and children of Balinuraga, regularly held on the full moon as a communal event connecting the various *banjars* and pasramans. Attendance at full moon *kirtanam* sessions typically ranges between 400 to 500 participants, from elementary school children to young adults (*prada*). Thus, *kirtanam* serves as a vital integrative activity that strengthens social cohesion across the pasramans in Balinuraga.²⁷

The singing and praises integral to the *kirtanam* concept possess a unique appeal that stimulates children's interest in participating in pasraman activities. The enthusiasm of children and youth in these pasramans is further reinforced by the support and encouragement from traditional leaders and community figures. Participation is taken seriously; those who miss pasraman activities multiple times are promptly admonished by the hamlet head or *banjar klian* (community leaders). Such reprimands are not only addressed to the students themselves but also extended to their parents, underscoring the collective responsibility in maintaining active engagement in religious and cultural education.²⁸

As interest in pasraman activities grew, the pasraman management, supported by the Parisada Hindu Dharma Indonesia (PHDI) and students from STAH Lampung, began to introduce instruction on reading sacred literature (*sloka*) contained in the Holy Book of *Wedha*. This literary learning primarily focused on reading the *Bhagavadgita* and

²⁵ Ibid., h. 3-4

²⁶ Ibid., h. 3-4

²⁷ Ibid., h. 3-4

²⁸ Ibid., h. 3-4

Sarassamutccaya. The introduction of Hindu literature studies was a new development for the Balinuraga community, which is part of the *jabawangsa*. Within Hindu religious tradition, the *Bhagavadgita* is considered the culmination of the *Catur Wedha* and is often regarded as the *Pancana Wedha* the fifth *Wedha* because it encapsulates the core teachings delivered by Shri Krishna during the *Dua Parayuga* era within the *Mahabharata* war, leading to the sacred *Sabdagita*. Consequently, the *Bhagavadgita* holds a revered position as a holy scripture in Hinduism and serves as a primary guide for humanity during the *Kaliyuga* era—the present final epoch. It provides essential guidance to uphold truth amid the decline of morality and ethics, ensuring that *dharma* persists through human existence and creation. Meanwhile, the *Sarassamutccaya* emphasizes ethical teachings. The study of these texts at the Balinuraga pasraman is particularly focused due to limited distribution and the fact that the pasraman has not yet been officially registered with the Hindu Community Guidance of the Indonesian Ministry of Religion.²⁹

The study of the two Hindu literary works—the *Bhagavadgita* and the *Sarassamutccaya*—at the Balinuraga pasraman represents a deliberate effort to introduce and deepen understanding of religious concepts concerning the relationship among humans, God, fellow human beings, and nature. In particular, the aspect of the relationship between humans and nature is encapsulated by the concept of *tat wam asi*, which emphasizes harmonious coexistence and interconnectedness between humans and all creatures. The term "creatures" here encompasses not only other human beings but also the natural world. An

excerpt from the *Bhagavadgita* articulates that all creatures are fundamentally equal, with *tat wam asi* meaning "you are me, and I am you." This principle is incarnated in Hindu teachings as a mutual love and respect for oneself, others, and the environment. Extending beyond individual relationships, this concept fosters respect and harmony among people of different religious beliefs, which is crucial for daily life in community, national, and state contexts (Bandem, Putu Dupa, 2012).³⁰

In addition to kirtanam and the study of Hindu literature, the pasraman activities at Balinuraga also include the teaching of yoga, with an emphasis on the foundational aspects of yoga appropriate for each level of the pasraman. A key component taught is *pranayama* (from *prana*: energy or strength within; *yama*: control), which involves the regulation of breath and energy in the human body. This practice functions to restrain and control the ego or desires. *Pranayama* consists of various movements centered on the techniques of inhaling, holding, and exhaling breath. Within Hindu philosophy, *pranayama* is believed to cultivate a calm soul, and this inner calmness contributes to the development of moral behavior. Alongside *pranayama*, *suryanamaskara* is also instructed, which refers to the worship of the solar deity Shiva in the form of Surya, as the sun is regarded as the greatest energy in the universe. *Suryanamaskara* comprises twelve ritual movements intended to dispel negative energy within the human body. Both *pranayama* and *suryanamaskara* are practiced at dawn during the *brahma muhurta* ritual, which occurs from 4:00 AM until sunrise. The *brahma muhurta* is part of the *tri sandya* prayers undertaken by adherents of Hindu Dharma, with the other segments being *sandya siwana*

²⁹ *Ibid.*, h. 3-4

³⁰ *Ibid.*, h. 3-4

(midday prayer) and *sandya kala* (afternoon prayer). Through yoga practice integrated in pasraman, participants are nurtured to develop moral character aligned with the principles of *Tri Kaya Parisudha* (the purification of thought, word, and deed).³¹

Another activity carried out by the Balinuraga Pasraman is learning about the means of upakara, namely banten (offerings) to perform a ceremony or ritual in Hinduism. In the Govinda Pasraman, this activity is very intensive. This is supported by resources, namely the existence of sarati banten, (people who are experts in making banten). Banjar Sidorahayu is indeed famous for making banten. This Pasraman has even begun to receive orders from the surrounding community to make canang sari, containers for banten, ceper, tamas made of woven janur. The means of upakara bring the Pasraman members closer to nature which in the *Tri Hita Karana* concept is in the form of palemahan. On the other hand, socio-economic aspects can also be established between the Pasraman and the surrounding community, especially with the residents of neighboring villages in Balinuraga. According to researchers, this aspect needs to be developed to create social space between ethnic groups, especially the indigenous Lampung people around Balinuraga Village. Because the Lampung ethnic group is famous as a producer of coconuts and janur which are very much needed by the Balinuraga community. If in Govinda Ashram with the characteristic of prominent upakara facilities, then in Kertiyasa Ashram in Pandearga took the initiative to revive seka-seka especially seka gong because the Balinuraga community in this hamlet is very famous for its percussion art. It's just that the obstacle so far is the lack of organization

of various natural talents. By encouraging seka gong, it is hoped that it can be used as a counter-culture against bad modern culture and often has bad consequences for the behavior of young people.³²

Religious knowledge serves as a significant construct in shaping or interpreting the identity of children and youth in accordance with contemporary challenges. Within the family and community environment, the younger generation experiences the formation of their identity as Balinese Hindus. This identity is further constructed and matured in the pasraman through various structured activities designed to instill inclusive values and Hindu harmony, establishing a robust religious and cultural identity. Through diverse religious learning methods such as *kirtanam*, *seloka*, and the reading of sacred texts alongside other activities, Hindu ethical values are deeply embedded, facilitating character transformation and the development of a friendly, open Hindu identity. This inward bonding, both individually and collectively, serves as a form of identity capital that facilitates outward bridging in interactions with multi-ethnic and multi-religious communities. Initially, the image of Balinuraga's youth was negatively perceived, but through internal improvements, there is hope to restore their good image, reminiscent of the early days when they first settled in South Lampung. A continuous and effective learning system within the pasraman positively influences religious engagement in Balinuraga, evident in the frequent temple attendance of children and youth during afternoon prayers, particularly at Pura Puseh in Sidorahayu. Notably, a fundamental change is observed in the behavior of the youth, they no longer gather to partake in

³¹ *Ibid.*, h. 3-4

³² *Ibid.*, h. 3-4

disruptive activities such as drinking, especially around Patok Market. A local resident commented that beyond physical rebuilding efforts, moral improvements have been observed among the youth, primarily attributed to pasraman teachings emphasizing good character. The youth demonstrate marked behavioral improvements, avoiding previous patterns of congregating at market intersections, engaging in drunkenness, disturbing the community, and reckless motorbike riding.³³

The learning system implemented by the Pasraman in Balinuraga demonstrates the formation of social capital that is not only inward-binding (bonding) but also outward-binding (bridging). At its core lies the philosophy and teachings of *Tri Hita Karana*, which construct their identity as Balinese individuals capable of fostering harmonious social relations with others. These harmonious relations with diverse societies enable the development of open social capital. Consequently, the bonding social system nurtures relationships not only within the community but also extends to others outside the Balinese Hindu community. Pluralism flourishes and enriches the cultural tapestry of the Indonesian nation when principles such as tolerance, equality before the law, non-discrimination, and non-violence are prioritized. Conversely, exclusive attitudes and ideologies in shared social spaces have historically led to numerous communal and separatist conflicts, resulting in loss and suffering, particularly among innocents. Such exclusivity easily provokes violence, undermining fair and just discourse, which should never be sustained by coercion or force. Therefore, fostering pluralism must be accompanied by a spirit of solidarity for others, regardless of their origin or identity,

especially for vulnerable groups or victims of violence and discrimination. Shared social space imbued with this solidarity reinforces national unity and resilience against provocations by malicious actors. Regarding the state, the challenge of pluralism development entails urging the government to safeguard all citizens, curb abuses of power, promptly quell communal conflicts, and hold perpetrators accountable through legal mechanisms. The moral movement against the perception of Islam as a fearful force underscores the need for legal certainty, justice, and unity founded on the belief in the One Almighty God. The recent negative portrayal of Islam is attributed in part to failures in these areas. Hence, efforts must be made to present an image of Islam that is calm, peaceful, and protective, upholding the noble values of Islamic humanity to ensure inter-religious, inter-group, and inter-tribal harmony. In this way, Islam, as the majority religion in Indonesia, stands not as a threat to minorities but as their guarantor and protector of rights.

Government organizations, Non-Governmental Organizations (NGOs), and religious community organizations such as Muhammadiyah and Nahdlatul Ulama (NU), through their "moral movements," increasingly affirm that the vast majority of the Islamic community firmly rejects violence and destruction perpetrated in the name of religion. While Islam maintains strict opposition to all forms of crime and deviation, it is notably tolerant regarding pluralism and democratic values. Thus, framing Islam as antagonistic to democracy is not only counterproductive but also misleading. On the contrary, Islam aligns closely with the democratization agenda and can complement it effectively. This phenomenon is particularly relevant when

³³ *Ibid.*, h. 3-4

studying the internalization of Islamic educational values within the context of social mediation. Core Islamic values such as *rahmah* (compassion), *'adl* (justice), *ukhuwah* (brotherhood), and *tasamuh* (tolerance) share essential similarities with the principles of Hindu ethics observed in Balinuraga. In terms of social mediation, Islamic educational values can serve as a foundation for creating peaceful and dialogical communal spaces, especially in areas vulnerable to horizontal conflict, such as Balinuraga. The internalization of Islamic values directed toward fostering both internal bonding and external bridging can learn much from the dynamics within the Balinuraga pasraman. Here, social mediation plays a crucial role as a mechanism to transform conflict into reconciliation grounded in local wisdom and interfaith spiritual values. Holistic and inclusive Islamic education transcends mere theological knowledge transmission; it involves cultivating harmonious and adaptive social characters that embrace diversity. As such, religious education should function as a reflective medium to prevent exclusivist and intolerant attitudes while encouraging active community participation in sustaining social cohesion. Therefore, this study proposes that religious education models both Islamic and Hindu that integrate universal human values and cross-identity dialogue practices contribute significantly to social mediation and conflict prevention in multicultural societies. The Balinuraga case exemplifies how transformative religious education can reverse negative community images and foster a shared social space imbued with mutual understanding, cooperation, and peace.

Conclusion

The conflict resolution method employed by Prophet Muhammad SAW in establishing peace is widely regarded as

effective in resolving disputes among groups. In his role as a conflict mediator, whether acting as a neutral third party or as a member of the conflicting parties, the Prophet implemented approaches that facilitated problem-solving for all involved. This study focuses on examining the extent to which the Prophet's conflict resolution methods have been applied in fostering peace in South Lampung following the Balinuraga conflict.

Pluralism will flourish and richly color the tapestry of the Indonesian nation if foundational principles such as tolerance, equality before the law, non-discriminatory treatment, and non-violence are prioritized. The rise of exclusive thinking and attitudes within shared spaces has historically led to numerous communal and separatist conflicts, resulting in significant casualties and harm, especially to innocents. Such exclusivity tends to provoke animosity and violent actions, and differences in opinion should never be asserted or settled through coercion or violence. Hence, advancing pluralism must be accompanied by cultivating a spirit of solidarity towards others irrespective of their background or identity, particularly showing support to the weak or victims of violence and discrimination. Shared spaces imbued with this solidarity reinforce national unity and identity, making it difficult for opportunists to exploit societal tensions for personal gain.

Regarding state responsibility, the primary challenge in promoting pluralism in Indonesia lies in urging the government to safeguard its citizens, dismantle abuses of power, promptly halt communal or horizontal conflicts, and bring perpetrators of violence to justice. The concerted efforts of government bodies, Non-Governmental Organizations (NGOs), religious groups, and community organizations such as Muhammadiyah and Nahdlatul Ulama (NU), through their

moral movements, reaffirm that the majority of the Islamic community fundamentally opposes violence and destruction carried out in the name of religion.

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