

Accommodating Hindu Religious Events for the Buddhist Community in Banyuasin Regency, Palembang

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Abstract

This research is motivated the phenomenon of Buddhist involvement in ritual and social practices derived from the Hindu religious tradition in Banyuasin Regency, which has not been studied in depth from a scientific perspective. The research focuses on how interfaith accommodation is interpreted and maintained within a multicultural society. The concept of “accommodation of Hindu religious events” refers to socio-religious adaptation, where Buddhists participate in Hindu-based activities without losing their religious identity. This research aims to analyze the causes, forms, and meanings of such accommodation practices. Using a qualitative approach with a religious anthropological perspective, data were collected through observation, in-depth interviews, and documentation involving religious leaders and local communities.. The results of the study show that accommodation practices are not solely driven by a single factor, but are social constructions formed through historical interactions, kinship closeness, geographical conditions, and internalization of the values of tolerance and harmony. In practice, this accommodation manifests itself in the form of active participation in marriage ceremonies, deaths, as well as religious and traditional celebrations. Analytically, this practice reflects a flexible negotiation of religious identity, in which Hindu religious symbols and events are reinterpreted as part of a shared social tradition, rather than merely as doctrinal expressions. Furthermore, the meaning of the accommodation does not only stop at the aspect of tolerance, but develops into an effective social integration mechanism in maintaining community cohesion. This practice also has implications for strengthening social relations, the stability of religious life, and the sustainability of local culture.

Keywords : accommodation, hindu religious events, buddhists, banyuasin palembang

INTRODUCTION

Indonesia is a multicultural and multireligious country that has a long history of interfaith and cultural interaction. In this context, the relationship between Hinduism and Buddhism occupies an important position because both religions are ancestral religions that have formed the spiritual and cultural foundations of the archipelago since the time of the Hindu-Buddhist kingdoms. The interaction between the two does not only occur at the theological level, but also in the social, cultural, and religious practices of the community.

One of the areas that shows this dynamic is Makarti Jaya Village, Banyuasin Regency, South Sumatra. This village is a transmigration area inhabited by multiethnic and multireligious communities, including Hindu and Buddhist communities from Bali. In daily life, Hindus and Buddhists coexist harmoniously and establish close social relationships. An interesting phenomenon is the continued running of various Hindu religious events by Buddhists, especially Balinese Buddhists who worship at the Holy Dhamma Temple.

The accommodation of Hindu religious events is seen in various practices, such as the use of canang sari in daily rituals, the implementation of yadnya sesa (ngejot), involvement in death and marriage ceremonies, and participation in the celebration of Hindu holidays such as Galungan, Kuningan, and Nyepi (Singh, 2022). These practices are not interpreted by Buddhists as the practice of Hindu theology, but as ancestral traditions and cultural customs that are inherited from generation to generation.

This phenomenon shows the existence of a form of active tolerance and interfaith accommodation that goes beyond passive coexistence (Parihat, 2024). The accommodation is

a means to maintain social harmony, strengthen cultural identity, and maintain local values in the midst of social change and modernization (Husna & Hamid, 2024; Parihat, 2024; Tohari, 2025). However, this practice also raises academic questions about the motivations, forms of accommodation, and its implications for the religious, social, cultural, and economic life of Buddhists. Based on this reality, this study considers it important to examine in depth the phenomenon of accommodation of Hindu religious events for Buddhists in Banyuasin Regency as part of the study of religious anthropology and the study of religious pluralism in Indonesia.

The literature review in this study traces various previous studies that discuss Hindu and Buddhist acculturation, tolerance between religions, and local customs and traditions practices. Previous studies have shown that Hindu Buddhist interaction in Indonesia has been going on since the Srivijaya and Majapahit periods, with a strong pattern of syncretism and cultural accommodation.

The concept of accommodation in this study is interpreted as a process of adjustment, acceptance, and provision of space between religious communities to maintain a balance of social relations without eliminating their respective religious identities. According to Hindu religious behavior, it is not only manifested in ritual practices, but also in the ethical values that shape the social relations between individuals in society (Heim, 2022; Monius, 2022). These Hindu ethical values serve as a guideline in building a harmonious and tolerant social life in a pluralistic society. Meanwhile, Hindu religious events are understood as ritual and traditional practices that originate from Hindu traditions, but in the context of this research function as an ancestral cultural heritage. The theoretical foundations used include: 1) Phenomenological Theory (Arniati, 2018) (Alfred Schutz) to understand the subjective meaning of people's experiences. Phenomenology is used to explore the meaning of subjective experiences experienced by humans. In the context of interreligious relations, phenomenology examines "How the ummah feels, interprets, and lives the social and religious reality." Religious accommodation is not always purely influenced by structural theory or social function alone, but is strongly influenced by: the consciousness of the people, the perception of each other, the experience of coexistence, the meaning of rituals for non-believers, the sense of togetherness experienced on a daily basis. 2) The Theory of Religious Pluralism (John Hick) to explain the attitude of openness and respect for religious differences.

The theory of religious pluralism states that no single religion has a monopoly on spiritual truth. All religions have valid values and meanings for their adherents, and coexist with each other because of mutual understanding and tolerance. Religious pluralism is a view or theory that recognizes that different religions have values of truth and salvation, even though they differ in symbols, rituals, and teachings. This theory rejects the exclusive claim that only one religion is true, and instead emphasizes that all religions are legitimate paths to transcendental truth.

An English philosopher of religion and a pioneer of modern religious pluralism stated that all religions are different perceptions of one Ultimate Reality (The Real). Relevance in the context of research in Banyuasin, Buddhists continue to preserve Hindu religious events because of openness, tolerance, and respect for ancestral traditions which may be the result of cultural and historical acculturation in the past. 3) Structural Functional Theory (Talcott Parsons) along with the auxiliary theories of syncretism, collectivity, and cultural identity. Structural Functionalism views society as a system that is functionally integrated into a form of equilibrium. This structural functionalism approach arises through a perspective that equates society with biological organisms. This view is influenced by the views of Herbert Spencer and Auguste Comte who explained that there is an interdependence and interconnectedness between one organ of the body and another organ of our body, and this is considered to be the same as the condition of society. In the functional structural theory that has been put forward by Talcot Parson, there are four concepts that are familiar with the abbreviation AGIL that must

be possessed by a system or structure, namely Adaptation, Goal Attainment, Integration, and Latency (pattern maintenance) 4) Reception Theory, to explain how Hindu ritual practices are accepted and reinterpreted by Buddhists. In this study, reception theory, also known as the theory of audience acceptance or response, was used. Fundamentally, this theory studies the way audiences receive and appreciate works of art. Audience acceptance theory, on the other hand, discusses how people other than the creator give meaning to a work of art. This theory has been around since the 1960s, but adequate ideas were not discovered until the 1970s. Mukarovsky is known as the figure who originated this theory, but it was Hans Robert Jauss and Wolfgang Iser who developed the main concepts in the reception theory (Lighting, 2016, 2018).

Several previous studies have addressed related issues, although with different emphases. First, Arniati (2018) examined the behavior of the young Hindu generation in Denpasar and showed that religious behavior is closely linked to cultural identity and inherited traditions. This study is relevant because it highlights how religion and culture are intertwined in Balinese communities. Second, Asih and Yudha Triguna (2022) studied the Buddhist tradition of sending prayers in Wonogiri Regency and found that local ritual practices can be reinterpreted within Buddhist teachings without losing their social and cultural significance. Third, Triguna, Mayuni, and Sutrisno (2022) emphasized that Balinese socio-cultural capital functions as a foundation for holistic and sustainable development, indicating that local values and ritual practices remain central in maintaining social cohesion. These studies provide important insights into the intersection of religion, ritual, and culture, but they do not specifically explain how Buddhists accommodate Hindu religious events in a multireligious transmigrant setting such as Banyuasin.

Based on the review of previous studies, this research identifies several gaps. First, there is still limited research that specifically examines the accommodation of Hindu religious events by Buddhists as a form of socio-religious and cultural adaptation in local community life. Second, most previous studies tend to focus either on Hindu communities or Buddhist ritual practices separately, rather than on the interaction and accommodation between the two traditions in everyday social life. Third, few studies have explored this phenomenon in the context of Banyuasin Regency, especially in a transmigration village where religion, ethnicity, kinship, and local customs are closely intertwined. These gaps indicate the need for a more contextual and in-depth study that explains not only the forms of accommodation, but also the causes, meanings, and implications of such practices.

The novelty of this study lies in its focus on the accommodation of Hindu religious events by the Buddhist community in Banyuasin as a form of ritual acculturation and socio-religious negotiation. Unlike previous studies that generally examine tolerance, ritual tradition, or cultural identity separately, this research integrates the concepts of social accommodation, religious pluralism, phenomenology, and reception theory to explain how Hindu ritual events are accepted, reinterpreted, and maintained by Buddhists without erasing their Buddhist religious identity. In addition, this study offers a unique empirical context by examining a Balinese transmigrant community in South Sumatra, which has not been widely discussed in the literature on interreligious relations in Indonesia.

This study aims to analyze the causes, forms, and meanings of the accommodation of Hindu religious events by the Buddhist community in Banyuasin Regency, Palembang. More specifically, it seeks to identify the historical, social, geographical, and cultural factors that encourage such accommodation; to describe the forms of accommodation found in marriage ceremonies, death rituals, religious celebrations, and daily customary practices; and to explain

the implications of this accommodation for the religious, social, cultural, and economic life of the Buddhist community.

The benefits of this research are both theoretical and practical. Theoretically, this study contributes to the development of religious anthropology, interfaith studies, and the study of pluralism in Indonesia by offering a contextual understanding of how religious accommodation is constructed and maintained in everyday life. It enriches academic discussions on the relationship between religion, ritual, and culture in multicultural societies, particularly in local Indonesian settings. Practically, the findings of this study are expected to provide insights for religious leaders, local communities, and policymakers in strengthening interfaith harmony, preserving local culture, and building inclusive social relations in plural societies. In addition, this research may serve as a reference for future studies on religious accommodation and cultural coexistence in other multicultural regions of Indonesia.

METHOD

This research used a religious anthropological approach with a phenomenological method that aims to gain a deep understanding of the meaning of an event and its relationship with individuals who experience the phenomenon. Qualitative research methods are used to describe, explore, and understand how a particular individual or group interprets a social or humanitarian problem. Phenomenology in this study is used as a philosophical approach that focuses on the exploration of human experience in depth and comprehensively. In phenomenology, a deep understanding of a phenomenon is not only based on empirical observation, but also through the analysis of the structure of the consciousness of the individual who experiences it. (Creswell & Plano, 2017).

This approach aims to understand the religious practices of Buddhists in Banyuasin Regency Palembang in a socio-cultural context, especially in terms of accommodation for Hindu religious events or rites. Religious anthropology highlights how humans interpret symbols, rituals, and belief systems in everyday life, as well as how interreligious interactions affect the social structure and cultural identity of communities. Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation studies. The data obtained were analyzed inductively and categorized based on sub-sub-focuses that reflect the indicators of Hindu religious event accommodation. Data analysis was carried out using Nvivo 12 Plus software to help organize and visualize the findings in a systematic and in-depth manner.

RESULTS AND DISCUSSION

The Reason Why Hindu Religious Events Are Accommodated to Buddhists in Makarti Jaya Village, Banyuasin Regency, Palembang Historical and Cultural Reasons

The accommodation of Hindu religious events by Buddhists in Banyuasin Regency is firmly rooted in the historical and cultural factors brought by the Balinese transmigrant community since the 1970s. The long history of Hindu-Buddhist closeness in the Balinese tradition creates a collective heritage that makes the two religions not understood as completely separate entities, but rather intersecting in social and customary practices. From a phenomenological perspective, the reality of Buddhist religion in Banyuasin is formed through the experience of daily life (Nindito, 2013) lifeworld) that is inherited from generation to generation. The involvement of Buddhists in traditional Hindu processions such as ngaben or metatah is not interpreted as a violation of doctrine, but as an expression of a common cultural identity. Phenomenology explains that the social actions of the people arise from subjective meanings that are constructed intersubjectively, so that customs are understood as collective

traditions, while theological elements are adjusted through Buddhist practices such as paritta and bestowal of services.

Meanwhile, in the framework of religious pluralism, this phenomenon shows the openness and recognition of good values in other traditions. Buddhists do not see Hindu events as a threat, but rather as part of an ancestral heritage that should be respected as long as they do not conflict with the principles of the Dhamma. This reflects active pluralism at the grassroots level, where tolerance is not only a passive attitude, but also participation in maintaining social harmony.

Thus, Buddhist accommodation for Hindu events in Banyuasin is an inclusive and adaptive religious practice. Phenomenology helps to understand how the meaning of accommodation is constructed in everyday cultural experience, while religious pluralism explains how openness between traditions breeds harmony without erasing differences of belief.

Reasons for Kinship and Social Relations

The reason for kinship and social relations is the main factor that explains the accommodation of Hindu religious events by Buddhists in Banyuasin Regency. Strong family ties between Balinese descendants, including intermarriage and close social relationships, create deep social solidarity. In this context, Buddhist involvement in Hindu events is seen as a social justification and a form of support for the family and community, not as a reduction to Buddhist beliefs. The tradition of mutual cooperation (*ngayah*) and togetherness in the implementation of major ceremonies such as Galungan, Nyepi, and Ngaben shows that religious activities also function as a means of strengthening social relations and maintaining community harmony. Buddhists are present to help with the preparation and series of customs, while the elements of prayer and belief are still adjusted to their respective teachings.

In the perspective of social phenomenology, according to kinship relations, it forms a (Zalewski, 2022) shared life world that allows the creation of intersubjective meanings. Buddhist participation in Hindu rituals is interpreted as a relational expression, appreciation for cultural roots, and social obligations as part of the family and the banjar community. Meanwhile, in the framework of religious pluralism, this phenomenon reflects pragmatic pluralism, which is openness that is realized through real cooperation in the social space without eliminating differences in beliefs. Religion in the life of the Banyuasin people functions as a bridge that strengthens social cohesion, not as a dividing boundary. Thus, the findings of the study confirm that social dimensions such as mutual cooperation, solidarity, harmony, and togetherness are important contributions in creating integration between religious practices and people's lives, so that accommodation between people can be established naturally and sustainably.

Geographical Reasons and Residential Environment

Geographical reasons and the living environment have an important contribution to the accommodation of Hindu religious events by Buddhists in Makarti Jaya Village, Banyuasin Regency. The spatial proximity between Hindu and Buddhist settlements that coexist without territorial separation creates a high intensity of social interaction in daily life. This condition facilitates the involvement of Buddhists in Hindu events due to close access and social connections that continue to be established naturally.

In addition, the culturally and livelihood-homogeneous village environment (the majority of whom are farmers) strengthens the bonds of togetherness. Every religious activity tends to be part of the collective life of the community, not just belonging to one particular

religious group. The ethnic uniformity of Balinese in the transmigration area also maintains the preservation of Balinese culture despite differences in beliefs.

From the perspective of social phenomenology, the proximity of living spaces forms a "shared lifeworld" where religion and culture are experienced collectively through daily encounters, visiting each other, helping each other, and witnessing each other's rituals. The reality of religion is not understood as a separate abstract system, but as a part of social life that continues to be present in the togetherness (Triguna et al., 2022)

Meanwhile, within the framework of religious pluralism, inclusive geographical conditions give birth to organic pluralism. In line with Diana Eck's idea, pluralism is not just the existence of different religions, but the active involvement between people in the same social space. The geographical proximity in Makarti Jaya makes diversity something natural and strengthens interfaith harmony. Thus, geographical factors and the environment in which they live create an inclusive religious habitus, where daily interactions encourage tolerance, solidarity, and accommodation between people in a natural and sustainable manner.

Reasons for Ancestral Traditions and Local Customs

The reason for ancestral traditions and local customs is an important factor that encourages the accommodation of Hindu religious events by Buddhists in Makarti Jaya Village, Banyuasin Regency. Balinese transmigrant communities still hold strong traditional heritage from their home areas, so that traditions become an inseparable part of their social and religious life. Many Balinese traditional practices are syncretic, so the boundaries between Hindu and Buddhist elements are often unclear. Traditions such as ngaben, metatah, canang sari, ngejot, and the use of offerings have been accepted as local customs that are inherited from generation to generation and carried out together as a collective cultural identity.

From the perspective of religious phenomenology, this ancestral tradition becomes a space of meaningful experience (existential arena) where people interpret rituals not only as a doctrinal obligation, but as a form of transcendental connection with ancestors, the past, and the community. Buddhist participation in Hindu events is understood as an expression of cultural identity and respect for the sacred heritage that lives on in people's daily lives. Meanwhile, within the framework of religious pluralism, respect for ancestral traditions shows that spirituality is not always exclusive. In line with John Hick's view, the experience of human religiosity is always influenced by the cultural context. Therefore, Buddhists in Banyuasin do not view the implementation of the Hindu-Balinese tradition as a theological threat, but rather as a cultural reverence that strengthens social harmony. Thus, ancestral traditions and local customs serve as social glues that transcend the boundaries of religious identity, allowing Hindus and Buddhists to coexist peacefully through a shared cultural heritage that continues to be preserved and preserved.

Reasons for Tolerance, Harmony, and Interfaith Interaction

The reason for tolerance, harmony, and interfaith interaction is an important factor that strengthens the accommodation of Hindu religious events by Buddhists in Makarti Jaya Village, Banyuasin Regency. The high level of mutual respect between Buddhists and Hindus makes religious activities such as piodalan, ngaben, and village traditional ceremonies as a common meeting space that strengthens social relations. The tolerance that is built is not formal or just a slogan, but is manifested in real life through active involvement, mutual cooperation, and social support between people.

From the perspective of religious phenomenology, this interfaith harmony shows that religion is understood as a reality of life experienced together in the living world, not as a rigid system of dogma. Buddhists interpret participation in the Hindu-Balinese tradition as a form of social solidarity, respect for ancestors, and collective cultural identity, not as a violation of

belief. Therefore, traditional processions can be accommodated, while doctrinal elements are still adapted to Buddhist practices such as paritta recitation and the bestowal of services. This phenomenon reflects the "adjustment of meaning" in people's religious experiences.

Meanwhile, in the framework of religious pluralism, the common life of Hindus and Buddhists in Makarti Jaya reflects praxis-dialogical pluralism as explained by Diana Eck, namely active involvement in differences without losing their respective identities. Pluralism in this village does not mean mixing teachings, but rather opening up a socio-cultural space to respect each other and work together, while maintaining theological boundaries.

The findings of this study also have a strong foundation in Buddhism, particularly the principle of Sārāṇīya Dhamma (Six Principles of Harmony) which emphasizes love in deeds, speech, and thoughts, as well as the practice of sharing and maintaining common morality. The values of mettā, dāna, and sāmaggī became ethical guidelines that encouraged Buddhists to establish peaceful relations in a multireligious society. Thus, the accommodation of Hindu events by Buddhists in Makarti Jaya Village is not a form of weakening religious identity, but a contextual and inclusive expression of religion. The harmony grew from the common Balinese culture, strengthened by intense social interaction, and matured by active tolerance that made diversity a strength in people's lives.

Forms of Accommodation for Hindu Religious Events Carried Out by Buddhists in Banyuasin Regency Palembang

The results of the study show that the form of accommodation for Hindu religious events carried out by Buddhists in Banyuasin is mainly seen at; Weddings, deaths, celebrations of religious and traditional holidays, daily ritual practices and Balinese customs.

2.1. Wedding Ceremony

From the perspective of structural functional theory, the accommodation of Hindu religious events in Buddhist marriage ceremonies in Makarti Jaya Village shows a form of social acceptance that functions to maintain the balance and order of society.



Figure 1. Buddhist Wedding Ceremonies That Are Synonymous With Hindu Events

Source: Documentation of the researcher, Makarti Jaya Village, Banyuasin Regency, 2025

The practice of marriage that still maintains Hindu-Balinese traditional elements such as traditional clothing, offerings (banten), and the stages of marriage, but accompanied by Buddhist Paritta prayers, shows that the social system works integratively. According to , society consists of religious, cultural, and customary subsystems that support each other to create stability, so that Balinese traditions act as an integration mechanism that allows

Buddhists to remain accepted in the social structure without having to lose their religious identity. Within the framework of the theory of syncretism (), this phenomenon also reflects cultural acceptance, as there is a mixture of Hindu and Buddhist elements that give birth to new forms of practice without erasing the old identity. Meanwhile, in the concept of collectivity the Durkheim, 2009 marriage ritual functions to strengthen social solidarity through mutual participation, so that this accommodation is not a rejection, but a collective acceptance that strengthens the cohesion of the Balinese transmigrant community. In addition, cultural identity is dynamic and formed through social practices and collective memory, so that marriage becomes a space for acceptance of Balinese-Buddhist identity that continues to develop. Thus, structural functional theory, syncretism, collective solidarity, and cultural identity as a whole emphasize that this accommodation practice is a form of adaptive acceptance, not rejection, because it serves to maintain social harmony, strengthen community integration, and maintain the sustainability of culture and beliefs at the same time. t (Stuart, 2020)

Death Events

From the perspective of structural functional theory, the accommodation of death ceremonies performed by Buddhists in Banyuasin shows a form of social acceptance that functions to maintain the balance and continuity of society. The implementation of ngaben, nyekah, and cremation rituals that still follow Hindu-Balinese customs, but accompanied by the recitation of Paritta and prayers for the bestowal of services (pattidāna), show that the tradition of death plays a role as a pattern maintenance mechanism. The preparation of the death ceremony is prepared in such a way that the community helps each other in preparing for the event regardless of ethnicity, religion, and belief. The community blends into one without barriers and obstacles of differences in beliefs.



Figure 2. Death ceremony (ngaben/cremation) using Hindu rites

Source: Documentation of the researcher, Makarti Jaya Village, Banyuasin Regency, 2025

According to , social rites such as death ceremonies function to maintain cultural values and social integration, so that this practice is not a form of rejection of customs, but a functional acceptance in order to maintain communal solidarity and order of the Balinese transmigrant community. Within the framework of the theory of syncretism according to this phenomenon also reflects cultural acceptance, because there is a fusion of Hindu rituals as an expression of ancestor reverence with Buddhist teachings in the form of prayer and paritta, resulting in new adaptive practices without erasing old identities.



Figure 3. Gotong Royong (ngayah) of Hindus and Buddhists in making Banten for a death ceremony in one of the houses of Buddhists

Source: Documentation of the researcher, Makarti Jaya Village, Banyuasin Regency, 2025

Meanwhile, through the theory of collectivity, the death ceremony is a means of strengthening collective consciousness, because the involvement of the community in the joint ritual strengthens the value of togetherness, devotion, and respect for ancestors. In addition, from the perspective of cultural identity, the implementation of ngaben in a Buddhist frame shows a dynamic acceptance of identity, where Buddhists maintain the roots of Balinese culture while affirming their religious beliefs, so that a distinctive Balinese Buddhist identity is formed in Banyuasin. The term delegating services is often interpreted as sending prayers. The sending of the prayer is expected that the living can help the deceased ancestors to achieve a happy life in the next realm (Asih & Yudha Triguna, 2022).



Figure 4. The ceremony of conferring services was led by the monk

Source: Documentation of the researcher, Makarti Jaya Village, Banyuasin Regency, 2025

Thus, structural functional theory, syncretism, collective solidarity, and cultural identity as a whole emphasize that the practice of accommodating death ceremonies is a form of adaptive acceptance, not rejection, as it serves to maintain social harmony, strengthen community integration, and preserve traditions and beliefs at the same time.

2.3. Celebration of Religious and Customary Holidays

From the perspective of structural functional theory, the participation of Buddhists in Makarti Jaya Village in the celebration of Hindu holidays such as Galungan, Kuningan, and Nyepi shows a form of social acceptance that serves to strengthen community integration.

According to , religious celebrations have an important function as a normative integration mechanism, because through joint involvement in rituals and customs, the community maintains social order and strengthens community solidarity.



Figure 5. Performing puja bakti during Galungan Holiday even though it is simpler

Source: Documentation of the researcher, Makarti Jaya Village, Banyuasin Regency, 2025

The practice of Buddhists attending or celebrating in a simpler way shows that this accommodation is not a rejection of the Hindu-Balinese tradition, but a functional acceptance in order to maintain harmony and togetherness in the social life of the village. Within the framework of syncretism theory, this phenomenon also reflects cultural acceptance, because Hindu traditional elements and ritual symbols are accommodated as ancestral heritage without having to fuse Buddhist beliefs, so that cultural assimilation occurs without doctrinal assimilation. Meanwhile, the theory of collectivity emphasizes that collective celebration gives birth to a collective sense of community that strengthens group consciousness and a sense of belonging to the community, so that the involvement of Buddhists in Hindu holidays becomes a form of collective acceptance that strengthens social cohesion. In addition, from the perspective of Stucultural identity, this participation shows the acceptance of a dynamic and hybrid identity, namely the identity of Balinese Buddhism formed from the meeting of two symbolic systems of religion and customs that coexist harmoniously. Thus, structural functional theory, syncretism, collective solidarity, and cultural identity as a whole emphasize that the practice of accommodating Hindu holiday celebrations by Buddhists is a form of adaptive acceptance, not rejection, because it serves to maintain social stability, preserve cultural traditions, and strengthen harmony in the multireligious society in Banyuasin.

Implications of Hindu Religious Event Accommodation on Buddhists in Religious, Social, Cultural and Economic Life in Makarti Jaya Village, Banyuasin Regency Palembang

Implications in Religious Life

In the context of reception theory, the phenomenon of accommodation for Hindu religious events by Buddhists in Makarti Jaya Village can be understood as a form of acceptance that is selective and contextual, not rejection. Reception theory essentially emphasizes that a teaching, tradition, or practice is not passively accepted, but rather is processed, interpreted, and adapted by the receiving society according to their cultural horizon and social experience. In this case, Buddhists do not simply imitate or merge into Hindu practices, but carry out the process of receiving Hindu-Balinese culture and rituals as ancestral

heritage that is reinterpreted within the framework of Buddhism. Traditions such as ngaben, Galungan, Nyepi, canang sari, ngejot, and small mecaru are accepted as expressions of Balinese customs and cultural identity, while doctrinal elements are maintained through the reading of paritta, the implementation of silams, puja bakti in temples, and Buddhist symbols such as altars and stupas.

From the perspective of reception, this acceptance shows a process of reinterpretation of meaning, where Hindu rituals are not understood as a theological threat or a form of conversion, but as a means of maintaining social togetherness and cultural continuity. This can be seen from the statement of the religious leaders that Balinese customs are difficult to separate from Buddhist life, so religion and culture interact adaptively. Thus, reception theory accepts this phenomenon of accommodation as a form of social creativity and contextual religiosity strategy: Buddhists are able to absorb elements of local culture without losing their spiritual identity.

Overall, reception theory asserts that the practice of accommodation in Makarti Jaya is not a rejection of Buddhism or a total acceptance of Hindu doctrine, but rather a selective acceptance of cultural traditions that are received, negotiated, and integrated for the sake of social harmony and the sustainability of a distinctive Buddhist-Balinese identity.

Social Implications

From the perspective of reception theory, the social implications of the accommodation of Hindu religious events by Buddhists in Makarti Jaya Village show a form of acceptance that is active, selective, and contextual, not rejection. Reception theory emphasizes that a tradition or practice is not passively accepted, but rather understood, reinterpreted, and integrated according to the social needs and cultural horizons of the recipient society. In the context of Makarti Jaya, Buddhists welcome Hindu events such as ngaben, marriage, and holiday celebrations not as rituals of "other religions" that threaten faith, but as part of Balinese's cultural heritage and social mechanisms to maintain harmony. Therefore, the involvement of Buddhists is understood as a strategy of mutual cooperation, solidarity, and social obligation in the Balinese transmigrant community.

Reception theory accepts this phenomenon as a form of social adaptation that strengthens community cohesion. The practice of mutual cooperation in major ceremonies, Hindu-Buddhist relations interpreted as brotherhood, and the formation of the image of Makarti Jaya as a "village of tolerance", show that interfaith values have been accepted and internalized as a collective social identity. In other words, Buddhists do not reject the Hindu-Balinese tradition, but welcome it as a symbol of togetherness that strengthens the social capital of the village. This reception produces a lively and grounded pluralism, where religion is not a dividing boundary, but a meeting space that strengthens the relationship between people.

Thus, reception theory asserts that the social implications of this accommodation are active cultural and social acceptance: Buddhists cultivate Hindu traditions as part of common life, build solidarity, strengthen harmony, and create stable interfaith harmony without losing their Buddhist identity (Triguna et al., 2025)

Cultural Implications

From the perspective of reception theory, the cultural implications of the accommodation of Hindu religious events by Buddhists in Makarti Jaya Village show an active, selective, and contextual form of acceptance, not rejection. Reception theory emphasizes that a tradition, symbol, or cultural practice is not passively accepted, but rather processed, reinterpreted, and adjusted to the experience horizon of the recipient society. In the context of Makarti Jaya, Balinese culture is perceived by Buddhists as a common identity that transcends religious boundaries, so that customs and traditions such as ngejot, canang sari, ngaben, and

Hindu holiday celebrations are not seen as exclusive Hindu rituals, but as ancestral heritage inherent in the Balinese community collectively.

This reception process can be seen in the way Buddhists accept Balinese customs as a cultural framework for religious life, while the Buddhist spiritual element is maintained through paritta, monasteries, precepts, and Buddhist symbols. Thus, cultural accommodation does not mean loss of identity, but rather selective acceptance that results in a distinctive form of Buddhist-Balinese religiosity. The ngaben tradition, for example, is still carried out as a symbol of shared culture, but it is reinterpreted with a Buddhist prayer of bestowal. This confirms that reception works through the adjustment of meaning: traditional processions are accepted as cultural expressions, while doctrinal aspects are retained as religious identities.

Reception theory also accepts the existence of a dual dynamic in this cultural implication. On the one hand, the acceptance of Balinese customs strengthens social harmony and the preservation of ethnic identity; but on the other hand, the dominance of customs can be a challenge for the understanding of the Dhamma of the younger generation, so the monastery institution acts as an advanced reception room to balance culture and Buddhism through contextual education. (Arniati & Tantra, 2025)

Thus, the reception theory emphasizes that all cultural practices accommodated by Buddhists in Banyuasin are not a form of rejection or compromise of beliefs, but a form of creative acceptance of ancestral traditions that are constantly being negotiated in order to maintain harmony, sustainability of Balinese culture, and Buddhist identity at the same time.

Economic Implications

From the perspective of reception theory, the economic implications of the accommodation of Hindu religious events by Buddhists in Makarti Jaya Village show an active and contextual form of acceptance, not rejection. Reception theory emphasizes that a socio-cultural practice is not passively accepted, but rather understood, processed, and integrated according to the needs and experience horizons of the recipient community. In the economic context of Makarti Jaya, Buddhists accept Hindu-Balinese ritual traditions such as marriage, ngaben, and holiday celebrations not only as spiritual activities, but also as part of the cycle of social life that has real economic consequences. The need for ceremonial facilities, consumption, traditional equipment, and collective labor creates local economic activities that move naturally through tradition.

Through this cultural reception, Buddhists accept that Balinese customs are inseparable from their lives, so the use of ritual equipment is maintained even though the prayers and spiritual meaning are adjusted to Buddhist teachings. The reception gave birth to an economy based on religious culture, where rituals became the driving force for local production such as janur, banten, traditional clothing, and ceremonial support services. In addition, gotong royong (ngayah) is perceived as a communal economic system that reduces the burden of individual costs and strengthens the social capital of the community. With interfaith involvement in the preparation of the ceremony, social solidarity becomes at the same time economic solidarity that maintains community resilience.

The reception theory also accepts the existence of economic adaptations in Buddhist practice, such as the implementation of rituals that are simpler than those of Hindus as a form of adjustment to the challenges of cost and modernization. This shows that the reception is not only in the form of accepting traditions, but also the process of negotiation and transformation to remain in accordance with the economic conditions of the community.

Thus, the reception theory emphasizes that the economic implications of this accommodation are not a rejection of customs or a compromise of beliefs, but a creative acceptance of ancestral traditions that function to strengthen socio-economic networks, communal stability, and the welfare of the multireligious community in Makarti Jaya Village.

CONCLUSION

The research on the accommodation of Hindu religious events among Buddhists in Makarti Jaya Village, Banyuasin Regency, Palembang, shows that such practices are shaped by intertwined historical-cultural ties rooted in transmigration, strong kinship and social relations including mixed marriages, geographical proximity, efforts to preserve ancestral Balinese traditions, and a shared commitment to tolerance and harmony, all of which enable cultural respect without blending religious doctrines. These accommodations are manifested in hybrid practices such as marriage ceremonies combining Balinese customs with Buddhist prayers, funeral rites like ngaben adapted with paritta recitations and merit transfer, mutual participation in religious and customary festivals, and everyday traditions such as ngejot and the use of canang sari, all of which sustain both social cohesion and cultural identity. The implications extend across religious life through adaptive contextual religiosity, social life through strengthened solidarity and cooperation, cultural life through the preservation of Balinese heritage alongside doctrinal awareness, and economic life through tradition-based communal activities. It is therefore recommended that interfaith dialogue and education be strengthened to prevent misinterpretation among younger generations, local governments support inclusive cultural and harmony-based programs, and educational and religious institutions provide contextual learning that balances tradition and doctrine; future research should broaden comparative studies across different regions and employ longitudinal approaches to examine how such interfaith accommodation evolves and endures over time.

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