

## The Existence of Hindus in Indonesia's Border Areas

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### Abstract

*Research on Hindus in border areas was carried out in four different areas, namely in Batam, Tarakan, Malinau and Atambua. It represents the North, West and East regions. The aim is to understand and map the situation of Hindus in Indonesia's border areas so that the problems they face can be identified. This research is a qualitative type with an ethnographic approach, namely an approach related to humanitarian principles in various ethnic groups and information obtained through detailed recording of a culture in the past and present. Data was taken through direct observation in the field and in-depth interviews. Based on field observations, it was found that the existence of Hindus in Indonesia's border areas, such as Batam, Tarakan, Malinau and Atambua, reflects the diversity of culture and religion in Indonesia. Even though the majority of Indonesia's population is Muslim, there are Hindu communities that are still active and play an important role in the culture and social life of these regions. In terms of numbers, their presence is not large, but their condition is very good, they have access to adequate information and transportation, they receive psychological support from both the local social environment and the government, and their presence plays a role as part of Indonesia's diversity and multicultural life.*

**Keywords:** *Existence, Hindus, Indonesian border areas.*

### 1. Introduction

Border areas, both land and sea, are strategic areas as well as areas that are vulnerable to building the country's defense and security, as cited slightly above. Border areas in the form of bays or capes are not too difficult to build a defensive base. However, if the border is in the form of a sea or ocean, land border areas that are hundreds of kilometers long are also not easy. Therefore, there must be a common view regarding the development of a national convergence mental attitude both at the government level and also at the community level. However, as the Bhagavad-gita verses III.21 and 26 state, "whatever great people, community figures, government officials do will be imitated by the community, therefore they must set a good example to the community" (Bhaskarananda, 2002).

In many border areas, abundant natural resources are found that have not been well managed either by the government or the community. Various strategic issues are still being faced in these border areas, such as security, defense, economy, law enforcement, infrastructure, regulations and social services (Kumparan.com: 31 May 2022). Indonesia has border areas with other countries both on land and at sea. Indonesia's land areas border directly with Malaysia in Kalimantan, border with Papua New Guinea in Papua,

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and border with Timor Leste in East Nusa Tenggara. Meanwhile, Indonesia's sea borders many countries, namely Malaysia, the Philippines, Singapore, Brunei, Vietnam, Thailand, Australia, Papua New Guinea, Timor Leste, India and the Republic of Palau. Kumparan.com (31 May 2022) wrote that there are several causes for the problems faced in Indonesia's border areas, as follows:

1. Indonesia is an archipelagic country
2. Facilities and infrastructure are inadequate
3. Lack of government attention in several border areas
4. Human resources are still weak
5. High poverty rate
6. The potential at the border has not been identified and explored to its full potential
7. Border locations that are difficult to reach
8. Unequal social and economic services.

Meanwhile Kompas.com (Issha Harruma, 06-06-2022) added that boundary disputes and community dependence on public facilities and economic activities in neighboring countries are also often faced in border areas. On this basis, efforts to overcome this problem are with several approaches such as welfare, cooperation, security and regional competitiveness approaches. The welfare approach is carried out by developing the economy in border areas so that prosperity and economic resilience can be realized. The Cooperation Approach is carried out by establishing cooperation with other countries such as Sub Regional Economic Cooperation (KESR) to create trade in border areas in order to improve their social economy. The security approach is carried out by building cross-border monitoring posts to monitor people or goods in border areas. Finally, the regional competitiveness approach is carried out by developing the potential of border regions so that they can compete with other regions in Indonesia (Harruma, 2022).

There are still many other problems that can actually be identified in the border areas in Indonesia. For example, problems in the field of religious counseling have yet to find a solution. Kustini, researcher at the Research and Development Center for Religious Guidance and Religious Services (in: kemenag.go.id, 05-09-2017) stated that there are at least four problems faced by instructors when carrying out their duties in border areas, such as (a) geographical conditions, (b) infrastructure, (c) transportation facilities, and (d) red zone. Kustini discovered these four problems when interviewing Nurlinda, an Islamic religious instructor who served at the border in Keerom Regency, Papua.

NU Online editor Mukafi Niam (nu.or.id, 2015) wrote that the condition of religious education in border areas is very worrying. This is known from the results of research conducted by Abdurrahman Mas'ud, Head of the Research and Development and Education and Training Agency when filling out the material "Seminar on Religious and Religious Education in State Border Areas" organized by the Research and Development Center for Religious and Education, Research and Development and Training of the Ministry of Religion on September 5 2015 in Jakarta. Mas'ud stated that the condition of religious education, Madrasah education and religious education in the eastern border region is still very worrying and requires special handling.

Fakhrudin & Ishom (2017) in the results of their research in the Entikong and Sekayam areas, two sub-districts in Sanggau, West Kalimantan which directly border Malaysia, stated that religious services in these two border areas are still far from expectations and do not reflect the principles of satisfactory community service. This is caused by several factors such as human resources providing public services which are still minimal and incompetent, geographical conditions with minimal infrastructure, the use of information and communication technology is not used, operational costs for religious services are

still very minimal and not commensurate with regional distribution, and the term of service of service providers public and the replacement process is not clear. From their research, Fakhruddin and Ishom found that people on the border of Entikong and Sekayam really need religious services. For example, Muslims need optimized KUA services and need religious education such as Islamic boarding schools. Meanwhile, Fakhruddin and Ishom found that Christians needed the number of religious instructors to increase with a ratio of 1 instructor for 1000 residents.

From several descriptions of the data, it was found that there are a number of problems that religious communities, especially Muslims in border areas who are still facing various problems. On this basis, research on Hindus in border areas is interesting to carry out. This research tries to trace the existence of Hindus in the border area. By direct observation in several Indonesian border areas, researchers are trying to determine whether this problem is also experienced by Hindus or not.

## 2. Method

This type of research is classified as qualitative, because the findings are not obtained through statistical procedures or other calculations. This research uses ethnological and phenomenological approaches to describe the problem of survival of Hindus in Indonesia's border areas. The type of data taken is qualitative data in the form of words and images. The primary data source for this research was obtained directly from the research subjects using measurement tools or data collection tools directly on the subjects as the source of the information sought. The data obtained in this research comes from in-depth interviews with people in Indonesia's border areas. Informants in this study were determined based on the snow ball sampling system (Suprayogo and Tobroni, 2001). This is done because we are looking for as deep data as possible.

Data collection from this research was obtained by observation and interviews, including using in-depth interviews. Data analysis in this research uses descriptive study techniques which are used to understand the object as it is and the development patterns that have been carried out so far. The data obtained from this in-depth interview was then analyzed using Interpretative Phenomenological Analysis (IPA). According to Smith, quoted by Bayir and Limas (2016), there are several stages in science, namely: (1) reading and re-reading, (2) initial noting, (3) developing emergent themes (developing emerging themes), (4) searching for connections across emergent themes (looking for connections across emergent themes), (5) moving the next cases (moving the next case), and (6) looking for patterns across cases (looking for patterns in various cases). The results of the data analysis described above are generally presented through informal means, namely qualitative data through narratives, descriptions and supported by an argument.

## 3. Discussion

### 3.1 Number of Hindus in Border Areas

Looking at the problems found from the research results above, especially the conditions of Muslims at the border, it is predicted that the conditions experienced by Hindus will also be at least the same. However, after conducting research using direct observation, the condition of Hindus was different. Those who are in the majority are still experiencing serious problems, the big question is what happens to Hindus whose numbers are disproportionate. Even though Hindus are small in number, they are also spread throughout Indonesia, including in border areas. Some data can be seen from the distribution of Hindus in areas that directly border other countries, such as West Kalimantan, East Kalimantan, Papua and East Nusa Tenggara. The distribution of Hindus in several areas is based on the regional profile as follows:

Table 1 Number of Hindu Population in West Kalimantan

| Data Kependudukan Provinsi Kalimantan Barat<br>Menurut Agama |                  |                  |                  |
|--|------------------|------------------|------------------|
| Tabel Jumlah Penduduk Menurut Agama Semester 2 Tahun 2019    |                  |                  |                  |
| AGAMA  | LAKI-LAKI        | PEREMPUAN        | JUMLAH           |
| Islam  | 1.669.219        | 1.594.439        | 3.263.658        |
| Kristen  | 325.510          | 301.553          | 627.063          |
| Katholik   | 626.607          | 579.978          | 1.206.585        |
| Hindu  | 1.574            | 1.359            | 2.933            |
| Budha  | 169.424          | 155.651          | 325.075          |
| Konghuchu  | 6.952            | 6.088            | 13.040           |
| Aliran Kepercayaan   | 903              | 773              | 1.676            |
| <b>JUMLAH</b>  | <b>2.800.189</b> | <b>2.639.841</b> | <b>5.440.030</b> |

Sumber: Dinas Kependudukan dan Catatan Sipil Prov Kalbar 2020

The majority of the population inhabiting West Kalimantan Province based on religion is Islam, followed by Catholicism, Protestantism, Buddhism, Confucianism, Hinduism and other religious beliefs. Of the 5,440,030 population of West Kalimantan, there are 3,263,658 people who are Muslim, which is around 60% of the population. Meanwhile, more than one million adhere to Catholic Christianity, around 20% more. The number of Hindus is only 2,933 people, below the Confucian community of 13,040 people. There are many Buddhists and Protestant Christians in West Kalimantan. Hindus as a small community inhabit several areas in the region directly bordering Malaysia. How they survive and receive services of course still really needs attention.

Table 2 Number of Hindu Population in East Kalimantan

|                     | Islam   | Protestan | Katolik | Hindu | Buddha | Kongcu | Lainnya | Jumlah  |
|---------------------|---------|-----------|---------|-------|--------|--------|---------|---------|
| Kabupaten/Kota      | 2021    | 2021      | 2021    | 2021  | 2021   | 2021   | 2021    | 2021    |
| Paser               | 268600  | 9575      | 9037    | 482   | 526    | 0      | 5       | 288225  |
| Kutai Barat         | 81354   | 53540     | 35692   | 148   | 37     | 0      | 100     | 170871  |
| Kutai Kartanegara   | 696139  | 40899     | 13967   | 2543  | 232    | 6      | 76      | 753862  |
| Kutai Timur         | 344912  | 41995     | 35174   | 2503  | 137    | 6      | 16      | 424743  |
| Berau               | 222648  | 24071     | 15523   | 223   | 656    | 21     | 8       | 263150  |
| Penajam Paser Utara | 177208  | 6941      | 2519    | 88    | 44     | 0      | 1       | 186801  |
| Mahakam Ulu         | 8189    | 5207      | 21805   | 67    | 3      | 0      | 3       | 35274   |
| Balikpapan          | 640949  | 49184     | 12785   | 1370  | 5964   | 28     | 13      | 710293  |
| Samarinda           | 759413  | 42013     | 20712   | 813   | 7910   | 284    | 75      | 831220  |
| Bontang             | 166310  | 15386     | 3243    | 315   | 139    | 0      | 0       | 185393  |
| Kalimantan Timur    | 3365722 | 288811    | 170457  | 8552  | 15648  | 345    | 297     | 3849832 |

Sumber: Dinas Kependudukan, Pemberdayaan Perempuan, dan Perlindungan Anak Provinsi Kaliman  
Source Url: <https://kaltim.bps.go.id/indicator/154/396/1/-jumlah-penduduk-menurut-agama-.html>  
Access Time: March 21, 2023, 2:11 pm

Based on 2021 data in East Kalimantan, the number of residents who embrace Hinduism is 8,552 people. This number is below the number of Buddhists of 15,648 people. Of the approximately 3,849,832 (three million eight hundred forty-nine thousand eight hundred and thirty-two residents of East Kalimantan, 90% of them are Muslim. Protestant and Catholic adherents rank second and third, in relation to Hindu adherents, from 8,552

(eight thousand five hundred and fifty two) residents are Hindus, they are spread across several districts. Most Hindus are in the areas of Kutai Kertanegara, East Kutai and Balikpapan. The rest, they are spread across several districts such as Bontang, Samarinda, Berau and Paser. Of all the districts, Mahakam Hulu and West Kutai have the smallest numbers.

Table 3 Number of Hindu Population in North Kalimantan

| AGAMA              | LAKI-LAKI | PEREMPUAN | JUMLAH  |
|--------------------|-----------|-----------|---------|
|                    | 385.457   | 349.256   | 734.713 |
| Islam              | 282.035   | 257.065   | 539.100 |
| Kristen            | 75.234    | 67.852    | 143.086 |
| Katholik           | 25.882    | 22.032    | 47.914  |
| Hindu              | 175       | 160       | 335     |
| Budha              | 2.018     | 2.034     | 4.052   |
| Konghuchu          | 73        | 75        | 148     |
| Aliran Kepercayaan | 40        | 38        | 78      |

Source: North Kalimantan Dukcapil Office, in:

<https://disdukcapil.kaltaraprov.go.id/data/agama>

Meanwhile, in North Kalimantan, the area directly bordering Malaysia, the number of Hindus is also relatively small. The total is only 335 people. This number is very small when compared to Muslims. They are spread across several cities such as Tarakan, Nunukan, Bulungan and Malinau.

Table 4 Number of Hindu Population in Papua

|                | Jumlah Penduduk Menurut Kabupaten/Kota dan Agama yang D |           |         |       |       |         |
|----------------|---|-----------|---------|-------|-------|---------|
|                | Islam   | Protestan | Katolik | Hindu | Budha | Lainnya |
| Kabupaten      | 2020  | 2020      | 2020    | 2020  | 2020  | 2020    |
| Merauke        | 131162  | 45731     | 103135  | 459   | 223   | -       |
| Jayawijaya     | 9875  | 117703    | 113702  | 112   | -     | -       |
| Jayapura       | 34069   | 150327    | 293     | 233   | 196   | -       |
| Nabire         | 29699   | 60335     | 15033   | 477   | 259   | -       |
| Kepulauan      | 10973   | 113868    | 2045    | 47    | 22    | -       |
| Biak Numf      | 3004  | 118501    | 3546    | 150   | 301   | -       |
| Paniai         | 8827  | 16179     | 46343   | 38    | -     | -       |
| Puncak Jaya    | 2533  | 11879     | 21755   | 10    | -     | -       |
| Mimika         | 1568  | 71892     | 111844  | 439   | 204   | -       |
| Boven Digo     | 1016  | 208       | 462     | 160   | 70    | -       |
| Mappi          | 9915  | 21776     | 93366   | 50    | 27    | -       |
| Asmat          | 8999  | 28272     | 62542   | 23    | -     | -       |
| Yahukimo       | 5985  | 284775    | 986     | 48    | -     | -       |
| Pegunungan     | 347   | 59701     | 22772   | 1     | -     | -       |
| Tolikara       | 932   | 297212    | 209     | 2     | -     | -       |
| Sarmi          | 6706  | 29311     | 152     | 35    | -     | -       |
| Keerom         | 2705  | 22506     | 17661   | 366   | 15    | -       |
| Waropen        | 9722  | 34661     | 1777    | 20    | -     | -       |
| Supiori        | 486   | 18975     | 162     | 10    | -     | -       |
| Mamberai       | 2031  | 7035      | 135     | -     | 6     | -       |
| Nduga          | 288   | 106825    | 685     | -     | -     | -       |
| Lanny Jaya     | 379   | 167       | 2315    | -     | -     | -       |
| Mamberai       | 199   | 9314      | 719     | -     | -     | -       |
| Yalimo         | 641   | 116732    | 3331    | -     | -     | -       |
| Puncak         | 2533  | 172975    | 20832   | -     | -     | -       |
| Dogiyai        | 105   | 13337     | 68433   | -     | -     | -       |
| Intan Jaya     | 561   | 70262     | 27654   | 4     | -     | -       |
| Deiyai         | 302   | 9609      | 37766   | -     | -     | -       |
| Kota Jayapura  | 182619  | 130063    | 84478   | 741   | 1237  | -       |
| Provinsi Papua | 519562  | 2434467   | 949120  | 3425  | 2560  | -       |

Sumber: Kementerian Agama Provinsi Papua

Source Url: <https://papua.bps.go.id/indicator/12/577/1/jumlah-penduduk>

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The number of Hindus in Papua is estimated to be around 3,425 people based on data from the Papua Province Ministry of Religion in 2020. Most of them are in the cities of Jayapura, Merauke, Nabire, Mimika and Keerom. In addition, there are also Hindus in several other cities, but the number is no more than 150 people. There are also many district cities where there are no Hindu people. Most of them are in the Papua region because they are carrying out services such as the police, army, civil servants and also teachers. Some of them are also engaged in business.

Table 5 Number of Hindu residents in NTT

JUMLAH PENDUDUK PEMELUK AGAMA DI NTT  
TAHUN 2019

| No     | NAMA KABUPATEN/KOTA  | Jumlah Pemeluk Agama |         |           |       |        |
|--------|----------------------|----------------------|---------|-----------|-------|--------|
|        |                      | Islam                | Kristen | Katolik   | Hindu | Buddha |
| 1      | Sumba Barat          | 10,474               | 73,704  | 32,520    | 275   | 5      |
| 2      | Sumba Timur          | 19,289               | 221,075 | 26,709    | 589   | 27     |
| 3      | Kupang               | 8,554                | 335,626 | 50,123    | 470   |        |
| 4      | Timor Tengah Selatan | 13,248               | 448,479 | 60,708    | 489   | 5      |
| 5      | Timor Tengah Utara   | 5,133                | 18,173  | 244,491   | 314   |        |
| 6      | Belu                 | 9,564                | 15,390  | 195,517   | 186   | 152    |
| 7      | Alor                 | 6,688                | 138,863 | 6,688     | 346   |        |
| 8      | Lembata              | 37,278               | 1,805   | 98,587    | 139   | 15     |
| 9      | Flores Timur         | 60,146               | 4,085   | 229,892   | 94    |        |
| 10     | Sikka                | 37,742               | 4,549   | 291,599   | 424   | 170    |
| 11     | Ende                 | 65,299               | 5,954   | 247,502   | 227   | 10     |
| 12     | Ngada                | 10,366               | 3,763   | 140,222   | 139   |        |
| 13     | Manggarai            | 23,390               | 3,062   | 380,154   | 41    |        |
| 14     | Rote Ndao            | 8,237                | 142,116 | 2,651     | 32    | 3      |
| 15     | Manggarai Barat      | 57,984               | 2,162   | 210,809   | 159   | 5      |
| 16     | Sumba Tengah         | 4,719                | 63,042  | 14,780    | 95    |        |
| 17     | Sumba Barat Daya     | 7,068                | 180,266 | 159,574   | 158   | 11     |
| 18     | Nagekeo              | 14,891               | 1,018   | 138,921   | 51    |        |
| 19     | Manggarai Timur      | 21,147               | 795     | 256,201   | 95    |        |
| 20     | Sabu Rai Jua         | 663                  | 88,653  | 2,450     | 52    |        |
| 21     | Malaka               | 1,910                | 15,805  | 146,673   | 51    |        |
| 22     | Kota Kupang          | 43,025               | 431,586 | 89,321    | 6,621 | 215    |
| JUMLAH |                      | 466815               | 2199971 | 3,026,092 | 11047 | 618    |

Source: <https://ntt.kemenag.go.id/data/data/umat.php>

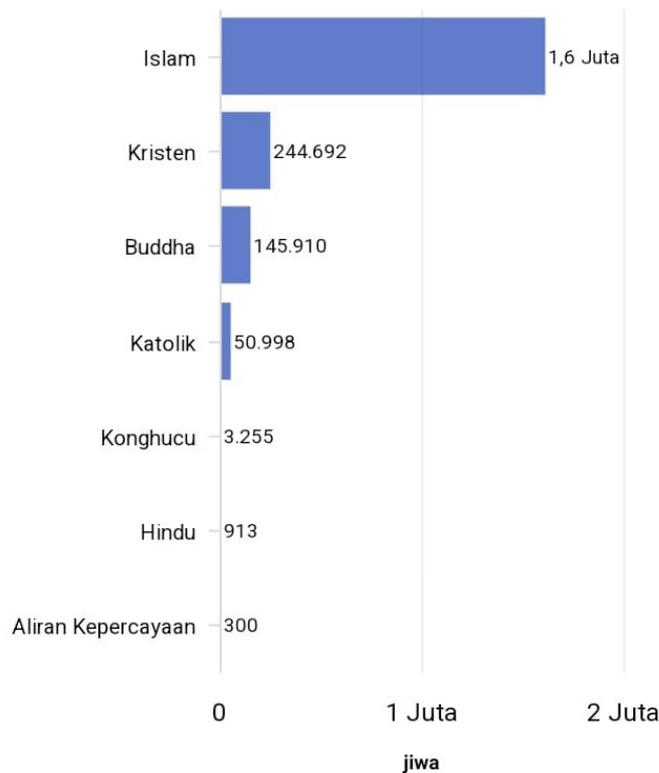
NTT Ministry of Religion data for 2019 shows that the number of residents who adhere to the Hindu religion is estimated to be around 11 thousand. They live mostly in Kupang, East Sumba, South Central East, North Central East, Sikka and Alor. Almost every district has Hindus, although the number is no more than 100 people. In Manggarai and Rote Ndao the number is no more than 40 people each. Their average number in each of the other districts is no more than 100 people.

From the four tables above, it can be seen that the Hindu population is in areas that directly border other countries. In the West Kalimantan region there are 2,933 Hindu people based on 2019 data. In East Kalimantan in 2021, the Hindu population spread throughout the district will be 8,552 people. In Papua Province there were 3,432 people in 2020. Meanwhile in East Nusa Tenggara the number of people of the Hindu variety in 2019 was 11,047 people. The presence of Hindus in these areas is caused by several factors such as transmigration, state service, working for certain companies and the native population being Hindu.

Based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, the number of residents in the Riau Islands province (Kepri) who embraced Islam was 1.61 million people in June 2021. This number

reached 78.3% of the total population 2, 06 million people in June 2021. Meanwhile, as many as 244.69 thousand people or 11.91% of the population of the Riau Islands are Christian. There are also 145.91 thousand people or 7.1% of the population in the province with the capital city of Tanjungpinang who are Buddhists. There are 50.99 thousand people or 2.48% of the population of the Riau Islands who are Catholic. There are also 3.26 thousand people or 0.16% of the population in the province who are Confucians. A total of 913 people or 0.04% of the population of the Riau Islands adhere to Hinduism. As many as 300 people or 0.01% of the population in the province adhere to religious beliefs.

Table 6 Number of Hindus in the Riau Islands



Source: Dukcapil Ministry of Home Affairs

Paying attention to the distribution of Hindu people in provinces that border directly with other countries, researchers conducted an investigation into their whereabouts, their current condition, the problems they face and how they can survive amidst the problems they face. As stated earlier, Muslims in border areas have quite a few problems. The problems experienced by people other than Muslims, including Hindus, are of course also varied and unique from one another.

### 3.2 Condition of Hindus in Border Areas

Even though the number of Hindu adherents is smaller and spread more limitedly in various regions of Indonesia, their existence has made a significant contribution to the development of the value of religious and cultural diversity in Indonesia. The local government gives Hindus time to show their religious cultural identity as part of the archipelago's religious culture. Apart from several Hindu centers outside Bali as described above, there are also Hindus who apply local traditions as the basis of their religiosity, including Hindus in: (1) West Kalimantan, in this area there is a Hindu community known as Taman Ujung in Kalimantan West. They are descendants of Balinese people who moved to the area during the New Order. (2) Papua, in the Papua border region, there are

indigenous tribal groups who practice Hinduism or have Hindu elements in their culture. However, the number of Hindu communities in Papua is relatively small. (3) Java, if explored carefully, it is true that Javanese traditions and culture are actually rooted in Hinduism. In the Tengger area around Mount Bromo, East Java, there is a Hindu community that maintains their traditions. (4) North Sulawesi: Several ethnic groups in North Sulawesi, especially in the Minahasa area, have Hindu influences in their culture and traditional beliefs.

Hinduism is the oldest religion on earth with its open, flexible and tolerant character, so its presence wherever it is will always be accepted by the region or environment it enters, even the communities it visits feel interested in displaying Hindu religious culture at official events. A Catholic theologian of world caliber, namely Michael Keene (2006) in his work entitled *World Religions (World Religions)* states:

Hinduism developed thousands of years ago and is the oldest religion in the world that is still alive today. There are millions of gods and goddesses in Hinduism and all of them are reflections of Brahman, the highest spirit. The most popular gods are Shiva, the god of nature, and Vishnu, the god of nature. There are hundreds of temples dedicated to them. All Hindus have shrines in their homes, where they perform their daily prayers, and which together with other celebrations form their faith. The core of their faith is in a never-ending cycle of birth, life, death and rebirth, and each person experiences reincarnation to a degree determined by what they did in their previous life. Don't do things to people that you don't like, that is the main law while other laws can change (Keene, 2006: 9).

Keene does not exaggerate in praising Hinduism while stating that the Gods and Goddesses in Hinduism make Hinduism a Beautiful Religion (Keene, 2006): The Gods and Goddesses in Hinduism make this religion a religion full of beauty. These deities also adorn all aspects of the character or nature (guna) of Brahman. The Rigveda explains, "To one God people give many names, Agni, Yama, Matariswan, ..." and other scriptures also add, "to the enlightened soul, then God Indra, God Agni, God Aditya, Lord Candra, and all His names symbolize one basic unity of spiritual reality." In Hinduism God is neither male nor female, but because Brahman pervades all creatures, He can take on male, female, and even animal forms. Many gods are given the right to show their benefits. Brahma as the Creator god, for example, His manifestation is also called Saraswati, as the Goddess of Knowledge. So, among her worshipers, Goddess Saraswati is much more famous than Lord Brahma himself. Freedom of spiritual expression in the teachings of Hinduism makes Hindu religious culture beautiful (Keene, 2006: 15).

The Hindu character that uses aesthetic elements (Sundaram) in worship means that wherever Hindus are, they will need beautiful flowers, young coconut leaves or coconut leaves, and various leaves that can beautify their offerings (Honig, 2000). Apart from that, wherever Hindus live, traditional orchestral music will appear because it is needed to accompany prayers which are also accompanied by sacrificial dances. Before and after the prayer event, it is also accompanied by a festival or performance of various kinds of art with social and religious content which contains a mission of enlightenment. These arts performances or arts festivals often attract attention from other people and also attract the attention of the government. So Hindu cultural arts are often used in various important moments in an area. The local community's acceptance of Hindu cultures has become a bridge for harmonious communication as expected by the Indonesian Government and also by all levels of society.

Regarding the presence of Hindus in Indonesia's border areas, most of it is not due to transmigration, but rather due to official duties in various government professions, such as teachers, lecturers, ABRI, police, doctors, counselors, and some work in the private sector or companies. For example, Hindus in Batam, Riau Islands which directly borders Singapore; Tarakan, Malinau and Tanjung Selor in North

Kalimantan which directly borders Malaysia, and also Hindus in the East Nusa Tenggara region which directly borders East Leste. The majority of Hindu residents in Batam work in the private sector, while in the North Kalimantan region more of them are due to official duties, while in the East Nusa Tenggara region also due to official services and businesses in the tourism sector. The existence of Hindus in border areas can be understood through seeing and hearing when invited to dialogue (Ketut Sukariati, interview 7 October 2023).

There are several principles that they still adhere to idealistically, such as the principle of upholding the teachings that they believed in before they served in the border area, apart from that there is psychological support from an environment that respects their beliefs, as well as the strategy of inheriting noble teachings in the form of religious culture to provide space. survival of Hindus in border areas. Apart from that, the most important thing is the element of government support for Hindus in the border areas. Therefore, Hindus who live on the border should express their gratitude to the Indonesian Government which protects every citizen regardless of religion or belief. So even though Hindu congregations and/or Hindu organizations do not extend their guidance to national borders, Hindus still survive.

### 3.2.1 Basic Principles of Hindu Teachings (Ideology) on the Indonesian Borders

An ideology is believed and held firmly in its totality because the ideology is believed to be true by the people who adhere to that ideology. There are basic principles that form an ideology so that it is believed in totally and firmly, because the ideology is considered to be born from an incoming thought process. Therefore, it can be stated that the basic principles of a teaching refer to the fundamental concepts or core beliefs that form the basis of a particular ideology, philosophy, religion, or system of thought. These principles usually form the foundation of a worldview and provide direction for the understanding and actions of individuals or groups who adhere to those teachings. The basic principles of teaching (ideology) are the foundation that forms the identity and main characteristics of a teaching (Parsons, 1991). They can describe goals, ethics, values, and views about life, the universe, humans, as well as the relationships between them (van Dijk, 2006). These principles often serve as guidelines for believers in making decisions, behaving, and understanding the world around them.

Examples of basic teaching principles in several fields include: (1) Religion: Moral principles, ethics, beliefs about the universe, gods or spiritual powers, and the ultimate goal of life. (2) Politics: Principles regarding forms of government, human rights, social justice, and social or economic goals. (3) Philosophy: Principles regarding the nature of reality, knowledge, ethics, and the purpose of human life. (4) Social Movements: The principles underlying the movement's goals, such as gender equality, environmental protection, or minority rights. The basic principles of the teachings can be a powerful guide in shaping the worldview and actions of individuals and groups. However, their interpretation and application may vary depending on the cultural context, history, and individuals involved (Eaves & Eysenck, 1974).

The basic principles of teaching used in this research emphasize the field of religion. The basic principles of religious teachings refer to the fundamental concepts that form the basis of certain religious beliefs and practices (Tillich, 1957). These principles include views about the universe, God or spiritual power, human relationships with the transcendent, as well as ethics and ways of life directed by the teachings of the religion (Durkheim 1915). The basic principles of teachings in major religions such as Christianity, for example, lead to Faith in God (Belief in God as the creator of the universe and His presence in the world, Jesus Christ as Savior (Belief in Jesus Christ as the Son of God who was born, died and rose again to atone for human sins), Love of God and Love of Others (Teaching about compassion and love for God and fellow humans).

In Islam, for example, belief in Allah and the Prophet Muhammad (belief in Allah as the

only God and Muhammad as the last prophet), recognition of the five pillars of faith and the five pillars of Islam (including belief in God, His angels, His books, His apostles, and the hereafter), Five Pillars of Islam: Includes Shahada (profession of faith), Salat (prayer), Zakat (obligatory donations), Ramadan Fasting, and Hajj (journey to Mecca). In Buddhism: The Four Noble Truths: The truth about suffering, the causes of suffering, the cessation of suffering, and the path to the cessation of suffering (Noble Eightfold Path) is the ideological commitment in their lives. Meanwhile in Hinduism, the ideological and fundamental things are the teachings of Karmaphala and Punarbhava or Reincarnation (Sivan, 2005). This belief is ideological and fundamental, because even though this belief is religious, it can be explained with rational arguments. The belief that actions (karma) influence future life and that humans experience reincarnation until they reach enlightenment (Nirvana) (Moore, 2016).

In Judaism there are also ideological-fundamental beliefs such as Monotheism, namely belief in the only God who leads the universe; next is his belief in Torah and Law, namely the obligation to follow the laws and commandments in the Torah (Torah) as well as moral and ethical values. These basic principles are the core of religious teachings and form the basis for the beliefs, ethics, practices and daily lives of its adherents. However, it is important to remember that these principles can have variations in their interpretation and application by different sects or communities within the same religion (Vergote, 1996). As mentioned above, in Hinduism, Dharma or Swadharma are ethical principles and obligations that are in accordance with a person's position and role in a society; Karma and Punarbhava or Reincarnation are concepts that teach that actions in this life affect future lives and that the soul is reincarnated until it achieves liberation (Moksha); Belief in the diversity of Gods and Goddesses is a belief in gods and goddesses who represent aspects (guna) metaphysically and manifest as segments of the universe and life (Klostermaier, 2010).

Apart from the ideals described above, there are several other teachings that are used as principles that form the basis of Hindu views and practices, such as Yoga. The concept of yoga includes various practices that function to build and develop the body, mind and spirit, with the aim of achieving awareness and liberation (Endraswara, 2022). Various types of yoga, called Catur Marga Yoga, include Bhakti Yoga (an outward and mental-spiritual attitude of life in an effort to realize transcendental things through a form of total surrender to the transcendent); Karma Yoga (a path or way of realizing a relationship with the transcendent in the form of yoga of detached action or in other words selfless work); Jnana Yoga (namely a way to achieve a relationship with the transcendent through the yoga of knowledge or an attitude of totality by viewing the transcendent as an object of knowledge and a subject of knowledge) (Olson, 2007).

Thus, the activity of searching for and exploring knowledge is not only an encounter with the transcendent but also an offering to the transcendent. Next, the last one is Raja Yoga (meditation) or contemplation of the transcendent within oneself as an effort to achieve self-realization. Ahimsa: The principle of non-violence and compassion towards all beings. Apart from the four fundamental ideologies above, there are also fundamental ideological teachings which form a world view, namely Ahimsa, an ethical value that transcends any values existing in the world, which is very important in Hinduism (Donder & Wisarja, 2009). Apart from that, there is still a principle of belief which is an ideology and is very fundamental, namely Satya. Spiritually, Satya is the absolute truth that is only understood by God Himself, so many people claim that Satya is God Himself. However, in human life Satya is defined as the principle of truth and integrity which prioritizes honesty and harmony between thoughts, words and actions (Jones & Ryan, 2007). Therefore, people who have integrity are usually called loyal people (satya). Regarding the various factors as described above, Hindus can continue to exist even though they live in the border areas of Indonesia which are influenced by these various factors, and the same thing was also stated by Ketut Danaya (interview 11 July 2023) as follows:

I can continue to survive as an overseas Hindu like now who has almost daily contact with foreigners because apart from living on the border with another country, I also work for a foreign company. In my opinion, in order for a person to continue to exist as a Hindu anywhere, a person must have capital or a strong belief that has been carried since childhood as an ancestral inheritance. Some of them are respect for the legacy of ancestral traditions, belief in the law of karmaphala, punarbhava, inheritance of genes from generation to generation to carry out the same religious activities, making contact or relationships with special energies (gods and goddesses) as taught in Hinduism, in addition to These are also some of the teachings that become the basis for deciding something even in your mind.

In essence, every Hindu should feel comfortable with the teachings they adhere to and with this belief they still feel safe, calm, serene, peaceful, prosperous, never feeling deprived. This will make the body healthy physically and mentally and spiritually. Since graduating from high school, I have not been close to my parents, so practically I inherited the values of Hinduism, especially in the form of prayer, from my parents only until I graduated from high school, and the rest I found myself. As a Telecommunications Scholar who always communicates in English, I feel lucky enough to be able to study Hinduism via the internet. Even through the internet because there is so much information available, I can sort and choose Hinduism lessons that are in line with advances in science and technology. Through access to various Hindu religious sites, it will open up and enrich our knowledge.

According to Ketut Danaya's explanation in the interview above, he as a Hindu who lives in Batam, Riau Islands, stated that he was in an overseas area, namely in Batam, which borders directly with Singapore and Malaysia, where his daily activities are directly in contact with foreigners who have different beliefs. However, Danaya is still full of confidence as a Hindu because he has teachings that serve as the basic principles of his life, namely the Panca Sraddha teachings which were emphasized by his parents and teachers from elementary school to high school. These teachings are quite embedded in his heart, apart from that since studying at Telkom High School (STKOM) Bandung he has also studied a lot of Hinduism on the internet, both in Indonesian and English. So, it can be said that Danaya remains a strong Hindu and feels full of confidence because he has strong knowledge of Hinduism.

This grip is what directly or indirectly makes him survive in international relations, living in Batam in the border area and working every day in Singapore. Danaya still feels safe and comfortable living as a Hindu, and does not feel ashamed of being a Hindu in the midst of interacting with people from the majority Muslim and Christian religions. The interesting thing that is the main point that is repeatedly stated by Danaya is the ancestral teachings, which are meant by religious teachings passed down from generation to generation as taught by her grandfather and grandmother, as well as her father and mother, as well as teachers from elementary to high school. These messages are strongly attached because the transmitter is accompanied by the words that everything belongs to the ancestors, therefore they must be sanctified and inherited so that life is full of grace and abundant love from the ancestors. According to Danaya, the belief in inheriting what has been passed down by the ancestors is a very strong foundation for both him and all Hindus in Batam.

### 3.2.2 Psychological Support for Hindus

Individual and communal psychological conditions play an important role in efforts to maintain ideological values. This is because a good psychological condition makes people and/or society feel comfortable in implementing the values they adhere to. Therefore, psychological support plays an important role in maintaining cultural and religious identity in borders or environments where there may be external pressure factors (Dahrendorf, 1968). Hindus wherever they are, especially in border areas, need

psychological support from the government and surrounding communities to understand and respect their cultural and religious identity. Because, sometimes psychological pressure from the surrounding environment can make individuals feel hesitant about showing their identity. Therefore, an environment that provides positive support for individual Hindus and "Hindu minority" groups can build the self-confidence of individual Hindus and Hindu minority groups in maintaining their values and traditions that have been inherited since before they lived in border areas.

Several forms of psychological support can be provided when a situation occurs that threatens their psychology. However, Hindus in border areas feel at home living there because psychologically they receive support from both the community and the government (Dhavamony, 1995). Things that can be observed regarding their psychological support include health, economic, socio-cultural issues, level of education, access to transportation and information, and security. At least these six are what support them psychologically so that they remain in the border area. Support from various parties for Hindus is not immediate, but because various parties consider that Hindus wherever they are will always help develop the areas where they live in accordance with the commitment of the Unitary State of the Republic of Indonesia and the values of Pancasila. Apart from that, Hindus are considered to not like creating conflicts with various parties as a form of Dharma Agama and Dharma Negara (Catrayasa, interview 11 July 2023).

### 3.2.3 Access to Transportation and Information

Access to transportation and information can be used as psychological support for the defense of Hindus in border areas because they have an important role in maintaining connection, connectedness and accessibility, which in turn can influence emotional well-being and maintaining cultural identity. Access to transportation allows individuals to maintain connections with their family, friends, and communities who may be located in other areas. This helps reduce feelings of isolation and maintain strong social bonds. Access to information allows individuals to stay connected to news, events and developments around the world. This helps reduce feelings of isolation and provides a sense of inclusion in the wider world (Ritzer, 2012). Both in Batam and North Kalimantan, Hindus on average have good access to transportation and information with the following figures.

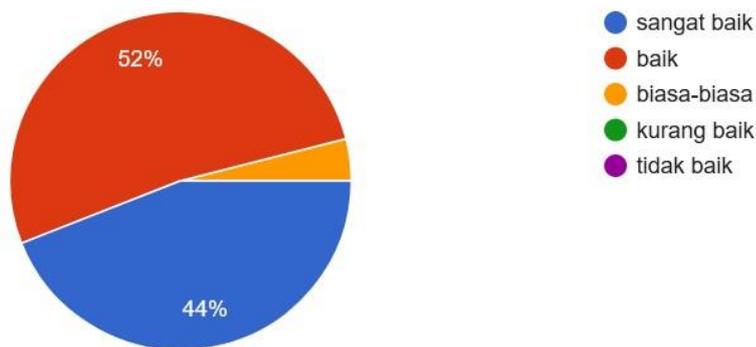


FIG. Percentage Condition of access to transportation and information in Batam

Based on the interview results, 44% of respondents answered that access to transportation and information in Batam was very good. There are no problems at all with this access. Meanwhile, 52% said access was good. The remaining 4% said it was mediocre. This indicates that access to transportation in Batan is very smooth, as well as access to information such as the internet is very good. It can be said that there are almost no problems regarding this access so that the Hindu community in Batam is psychologically supported. Meanwhile, North Kalimantan has more varied figures as follows.

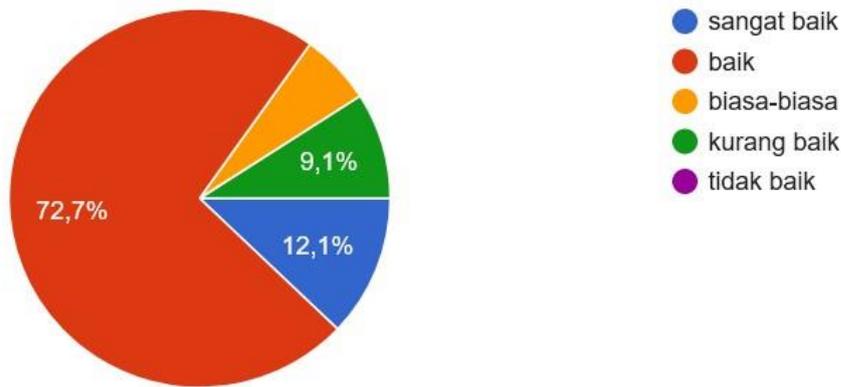


FIG. Percentage of access to transportation and information for Hindus in North Kalimantan

There were 12.1% who stated that access to transportation and information in North Kalimantan was very good. Meanwhile, 72.7% said it was good. A total of 9.1 said it was not good and the rest said it was mediocre. In the Batam area, access to transportation and information is on average good and there are no obstacles at all. However, in North Kalimantan there are those who say it is not good. This may happen because some of them work in remote areas so that road access is very minimal and there is also very little internet connection. Only those who live in cities get good internet service. However, despite this, the average in North Kalimantan is considered good (Nyoman Wigunaya, interview 13 July 2023).

Access to information allows Hindus on the border to maintain access to knowledge, religious teachings, and cultural practices. This helps in maintaining the identity and traditions of Hindus. Access to transportation can help individuals attend religious celebrations and festivals which often have special significance in maintaining identity and culture. The presence of this access can provide a sense of satisfaction and connectedness. Access to transportation also allows Hindus at the border to visit places of worship that may be in distant locations. For example, in the NTT region which directly borders Timor Leste, transportation access is very vital. Fortunately, most of the temples built in border areas such as Atambua have good road access so they are easy to access. This is important for the practice of religion overseas like this (Made Balik, interview, 7 October 2023).

Access to transportation and information can open up wider educational opportunities. This allows individuals to access knowledge, skills and opportunities that may not be available in border areas. Access to transportation can enable individuals to seek economic opportunities beyond border areas. This can provide a sense of empowerment and improve economic well-being. Likewise, access to transportation and information can be important in emergency situations, such as natural disasters or threatening circumstances. Having the ability to access information and transportation in these situations can provide a sense of security and comfort.

Access to transportation and information helps reduce feelings of isolation in border areas. By having access to the outside world, individuals do not feel disconnected from global and national developments. Access to information via social media and the internet can help individuals feel more involved in broader social discussions and interactions, even if they are in remote areas. By ensuring adequate access to transportation and information, they can provide psychological support for Hindus in border areas to stay connected, informed, and feel involved in the wider world. This can contribute to the maintenance of their cultural and religious identity and provide better emotional well-being.

### 3.3 The Government's Favor towards Hindus in Border Areas

The existence of Hindus in border areas can be reflected in the various alignments carried out by the government. This alignment reflects efforts to support, protect and improve the welfare of the Hindu community in various aspects of life. The government's siding with Hindus in Indonesia's border regions is important to ensure that all citizens, regardless of religion, receive fair treatment, respected rights, and equal opportunities (Daya, 2004). This is also important in maintaining diversity and harmony in a country based on Pancasila, where religious pluralism is valued. The government has so far shown siding with Hindus in border areas such as Batam, and of course in other border areas as well, by ensuring that the basic rights of Hindus, such as freedom of religion, education, and participation in social, cultural and economic activities guaranteed without discrimination (Catrayasa, interview 11 July 2023).

The government can provide support for Hindu religious education in border areas. This may include the provision of textbooks, teacher training, and the construction of appropriate educational facilities. If there are Hindu holy sites or places of worship in border areas, the government ensures adequate protection, maintenance and access for Hindus to worship and celebrate religious ceremonies. The government can design development and welfare programs that take into account the special needs of Hindus in border areas (Muhtar, 2015). This could include social assistance programs, access to health services, and economic opportunities (Nyoman Wigunaya, interview, 13 July 2023).

Ensuring Hindu representation in government institutions and local leadership can help ensure their voices are heard and their aspirations are represented. The government can support and encourage interfaith dialogue and collaboration between Hindus and other religious communities in border areas. This will strengthen harmony and positive relations between religions (Embon and Suputra, 2018). If border areas have unique Hindu cultural aspects, the government can promote cultural tourism to generate additional economic income for the Hindu community and support cultural preservation (Nyoman Wigunaya, interview 13 July 2023).

The government could recognize and grant leave on Hindu religious holidays in border areas, allowing Hindus to celebrate them properly. The government can include education about cultural and religious diversity, including Hinduism, in the school curriculum in border areas. This will increase interfaith understanding and tolerance (Sabri, 1999). In some cases, the government can provide special assistance or funds for projects that support the continuity of Hindu culture and religion in border areas, such as in Tarakan and in several Hindu communities in Kalimantan. The government's siding with Hindus in border areas is an important step in maintaining their existence and ensuring justice and equality for all Indonesian citizens (Soerjono, 2021). This is in line with the values of democracy, tolerance and pluralism which are highly upheld in Indonesia (Jro Mangku Nyoman Simpen, interview 12 July 2023).

## 4. Conclusion

The existence of Hindus in Indonesia's border regions, such as Batam, Malinau, Tarakan and Atambua, is clear evidence of cultural and religious resilience in an environment that is often heterogeneous in terms of religion and culture. Although not traditional areas for Hinduism, Hindu communities in these areas have managed to maintain and develop their identity. The existence of Hindus in this border region shows the importance of religious plurality and inter-religious harmony in Indonesia. Conservation efforts, such as building places of worship, religious education, and preserving religious traditions and ceremonies, have become a strong foundation for the survival of Hinduism in these regions.

In addition, Hindus on the border play an active role in promoting tolerance, harmony and cooperation between religious communities, which are important values in Indonesian

society. They also contribute to the social and economic development of these regions. The existence of Hindus in Indonesia's border regions reflects their success in maintaining their cultural and religious heritage while integrating into the nation's diversity. This emphasizes that diversity is strength, and harmony between religious communities can be realized throughout Indonesia, creating an inclusive and harmonious society.

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