

Refleksi

JURNAL KAJIAN AGAMA DAN FILSAFAT

**“Agama dan Perdamaian: Perspektif
Multikultural”**

PRAWACANA

Amsal Bakhtiar

**The Contribution of Master Chin Kung in
World Peace and Interfaith Dialogue**

WACANA

Gadis Arivia

Multikulturalisme: Re-imagining Agama

Ponijan Liaw

**Tragedi Manusia dan Kemanusiaan:
Merajut Perdamaian dalam Perspektif
Agama Buddha**

I Ketut N. Natih

**Agama dan Perdamaian: Perspektif
Multikultural Menurut Agama Hindu**

Albertus Patty

**Meretas Akar Konflik dan Kekerasan:
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BOOK REVIEW

A. Bakir Ihsan

Relasi antar Agama dalam Perspektif Fiqih

Refleksi

Jurnal Kajian Agama dan Filsafat

Refleksi
Jurnal Kajian Agama dan Filsafat
Vol. VII, No. 1, 2005

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AGAMA DAN PERDAMAIAN: PERSPEKTIF MULTIKULTURAL

Fenomena kekerasan atas nama kepentingan kelompok, ideologi, bahkan atas nama agama masih juga tak lekang. Kekerasan yang dioperasikan baik melalui negara maupun melalui komunitas tertentu telah menghapus misi mulia kemanusiaan yang disuarakan oleh agama-agama. Ironisme agama dijadikan tameng untuk mengeruhkan suasana konflik yang terjadi. Kalau demikian, masih adakah harapan perdamaian yang dapat dipertaruhkan dari agama?

Semua agama hadir menawarkan perdamaian atau paling tidak dapat menjadi alternatif bagi sistem yang dianggapnya merugikan kehidupan sosial. Ajaran agung yang diwartakan agama telah menyesaki setiap masjid, gereja, sinagog, pure, vihara, klenteng, dan tempat persembahyangan lainnya. Masing-masing kitab suci telah diterjemahkan ke dalam hampir semua bahasa manusia. Agama hanyalah sebuah norma, aturan main, dan tatalaksana yang membutuhkan media, baik lembaga maupun perorangan. Begitu pun pengejawantahan misi perdamaian dalam agama, membutuhkan “tubuh” untuk membumikan dan menggerakkannya.

Inilah yang dilakukan oleh Master Chin Kung untuk membumikan ajaran langit perdamaian bagi kepentingan manusia di bumi. Atas komitmen dan perjuangan menegakkan perdamaian dunia yang digagas dan dipraktikkannya, Chin Kung bukan lagi sekadar sebuah nama, tapi telah menjadi ikon perdamaian yang lahir dari semangat keagamaan untuk kepentingan semua umat manusia. Universalitas perdamaian ditunjukkan oleh Chin Kung dengan memberikan bantuan kepada berbagai pihak bagi pengembangan sumber daya intelektual yang diharapkan menjadi benih bagi pewarisan nilai-nilai perdamaian. Ajaran mulia agama dijadikan Spirit untuk membantu orang-orang yang menghasrati dan berkomitmen bagi perdamaian tanpa terjebak pada sekat-sekat agama atau ideologi lainnya. Inilah yang ditelaah oleh Amsal Bakhtiar dalam tulisannya berjudul, *The Contribution of Master Chin Kung in World Peace and Interfaith Dialogue*.

Atas semangat dan komitmen untuk menebarkan perdamaian, maka jurnal **Refleksi** kali ini menurunkan tema besar “Agama dan Perdamaian:

Perspektif Multikultural.” Langkah ini dilakukan sebagai upaya mewariskan sisi filosofis dan genealogis serta kemungkinan-kemungkinan perwujudan perdamaian di bumi manusia yang pluralistik baik dari segi budaya, suku, bahasa, dan agama. Lebih dari itu, jurnal ini mencoba melihat sejauh mana peran agama-agama, baik Islam, Kristen, Buddha, Hindu, maupun Konghucu, dalam proses penciptaan perdamaian di tengah realitas yang multikultural. Agama yang dalam dirinya terkandung kebenaran mutlak harus berhadapan dengan kebenaran-kebenaran yang lain yang memiliki hak yang sama untuk eksis dan berinteraksi demi kedamaian di bumi. Dalam konteks ini Gadis Arivia mencoba merekonstruksi agama dalam perspektif multikulturalisme dengan meletakkan agama sebagai bentukan budaya. Menurutnya untuk memahami agama sebagai pijakan multikulturalisme harus diawali “oleh kesepahaman bahwa agama merupakan suatu realitas yang hadir dari berbagai teks yang berupaya menciptakan makna-makna dan imajinasi baru. Dengan demikian, komunalisme, yang menjadi pijakan bagi rekognisi identitas, harus dilebur demi mencairnya multikulturalisme dalam masyarakat. Perlu adanya rekognisi pluralitas atau politik perbedaan untuk menciptakan sebuah tata kehidupan yang saling menghargai dan bermartabat.

Terjadinya tragedi kemanusiaan yang dipicu oleh beragam kepentingan, termasuk atas nama agama, lebih disebabkan oleh tidak adanya sinergi antara manusia dengan alam, manusia dengan manusia, dan manusia dengan dirinya sendiri. Ponijan Liaw melihat kunci persoalan yang harus diselesaikan demi tegaknya “damai di bumi” adalah dengan meretas aral yang mendistorsi ketiga pola hubungan tersebut. Dengan kata lain, krisis kemanusiaan yang lahir baik atas nama politik, kepentingan kelompok, maupun atas nama agama tidak akan pernah usai ketika manusia tidak mampu mencairkan pola hubungan yang harmonis antara dirinya dengan alam, manusia sekitar, dan pada dirinya sendiri, sehingga penghargaan agama terhadap nilai-nilai kemanusiaan tidak sekadar ajaran yang diagungkan, namun juga dirasakan.

Nilai-nilai perdamaian yang terkandung dalam agama dapat dilihat dari perincian ajaran yang ada di masing-masing agama. Dalam Hindu, menurut I Ketut N. Natih ada ajaran yang disebut dengan *universalisme*, *tattvam asi*, *ahimsa*, *svadhes*, *moksa artham jagat hita ya ca iti dharma* dan sebagainya. Ajaran ini sekaligus mengajarkan tentang pentingnya penghargaan yang sebesar-besarnya atas fenomena multikulturalisme dalam

masyarakat. Universalisme dalam Hindu, menurutnya, merefleksikan paham bahwa semua agama itu sama dan benar. Tidak ada satu pun agama yang paling baik dan paling benar. Semua agama sama, tidak ada satu pun yang lebih tinggi, lebih mulia dan lebih luhur.

Perdamaian tidak identik dengan kesamaan dan kesatuan, namun lebih pada adanya hak pada setiap orang untuk menikmati kebebasan, keadilan, kesetaraan, dan persaudaraan dengan sesama. Menurut Albertus Patty senjakala perdamaian yang sekaligus menjadi akar konflik di antara umat berbagai agama disebabkan oleh banyak faktor. Namun secara garis besar dipilah dalam dua kategori, yaitu persoalan teologis dan non-teologis. Dari kedua sumber tersebut, yang utama adalah ketidaksiapan umat beragama untuk hidup dalam masyarakat dan dunia yang multikultural. Menurutnya, ketika rasionalitas gagal mewujudkan visinya dalam membangun peradaban manusia yang penuh damai, agama kembali ditantang untuk membuktikan peran profetiknya untuk menciptakan perdamaian di dunia ini. Itulah sebabnya dialog menjadi penting untuk membangun perdamaian itu. Dialog tersebut harus diletakkan dalam kerangka soteriologi, yaitu keselamatan, keselamatan manusia yang berisi kebebasan, keadilan, kesetaraan, perdamaian, dan keselamatan bumi dan planet ini.

Ikatan umat beragama dengan ajaran agamanya sering dianggap sebagai bagian dari proses terjadinya sekat-sekat sosial yang sekaligus dianggap sebagai duri bagi multikulturalisme. Menurut Amsal Bakhtiar dalam beragama setidaknya ada variabel yang harus dipahami dan disikapi secara proporsional, yaitu 'fanatik' dan "ekstrem". Kedua istilah ini memiliki implikasi yang berbeda dalam sikap keberagamaan. Fanatik yang dimaksud adalah sikap beragama yang saleh dan taat dalam menjalankan ibadah, yang termanifestasi dalam kehidupan individu maupun sosial. Adapun ekstrem adalah sikap beragama yang lebih literal, cenderung ideologis, dan eksklusif. Sikap eksklusif ini pada akhirnya dapat menjurus pada semangat komunalisme agama dan ideologisasi agama, sehingga yang muncul ke permukaan bukan agama yang sebenarnya, tetapi agama yang sudah terbungkus oleh berbagai kepentingan distorsif, baik politik, ekonomi, maupun sosial budaya.

Konflik sesungguhnya bisa ditata menjadi energi yang positif bagi masyarakat yang multikultural. M. Amin Nurdin mengangkat kasus (negara) Australia dalam memanager konflik yang terjadi dalam masyarakatnya. Realitas sosial penduduk Australia yang beragam kultur, etnis, dan

agama sebagai implikasi terbukanya kebijakan imigrasi di tahun 1960-an telah mendorong pemerintah Australia untuk melakukan rekayasa sosial politik dengan menjadikan multikulturalisme sebagai ideologi negara. Kebijakan ini bertujuan untuk meredusir konflik nilai dan norma yang saling bertentangan antara masyarakat, kulit putih di satu pihak dan para pendatang di pihak lain. Implikasi multikulturalisme, tampak pada perkembangan komunitas muslim Australia -dan komunitas etnis dan agama lainnya—yang dilindungi warisan kultural mereka sehingga tetap *survive* hingga hari ini, meski tetap dicurigai memiliki potensi konflik.

Energi agama dalam merayakan multikulturalisme dapat dilihat pula dalam upacara slametan Gua Sam Poo Kong di Semarang yang dilakukan oleh orang-orang Cina atau Tionghoa yang menganut agama di luar Islam di Jawa. Menurut M. Ikhsan Tanggok upacara *slametan* dalam rangka membangun kembali gua Sam Poo Kong di klenteng Sam Poo Kong di Semarang, tidak sekadar upacara suci, tapi juga sebagai wadah menemukan dan mempersatukan dua kelompok suku bangsa yang berbeda secara kultur untuk mewujudkan keteraturan dalam masyarakat.

Mengharapkan peran agama dalam mewujudkan perdamaian mengharuskan adanya kesepahaman pemeluknya terhadap ajaran agamanya, dan kesepahaman antar umat beragama itu sendiri. Dalam *Book Review*, A. Bakir Ihsan melihat adanya korelasi antara pemahaman keagamaan seseorang dengan sikapnya terhadap agama lain. Pemahaman yang eksklusif terhadap agama telah memicu lahirnya egosentrisme keberagamaan yang menganggap agama lain sebagai yang salah. Sikap ini terutama dipicu oleh orientasi *fiqhyyah* yang cenderung hitam putih dan menafikan kebenaran yang lain. Orientasi *fiqhyyah* yang bias inilah yang perlu direkonstruksi sehingga pemahaman sepihak dan eksklusif terhadap agama bisa mencair yang pada akhirnya akan meretas kebekuan interaksi antar umat beragama yang selama ini sering menjadi benih tragedi kemanusiaan yang tidak perlu. Dan inilah tema besar yang hendak diusung oleh jurnal ini bagi kepentingan perdamaian di muka bumi yang kita pijak bersama. Semoga!

Jakarta, April 2005
Redaksi

THE CONTRIBUTION OF MASTER CHIN KUNG IN WORLD PEACE AND INTERFAITH DIALOGUE

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Abstract: *Master Chin Kung's contribution to advocating for peace and interfaith dialogue is significant. He is not only a religious leader for the Buddhist faith but also serves as a role model for followers of other religions due to his steadfastness in promoting the universal values of religion. He believes that the goal of all religions is the same, which is to realize peace and compassion among all believers. As a result, Master Chin Kung, who has been awarded an honorary doctorate from UIN Syarif Hidayatullah, tirelessly urges world leaders to prioritize peaceful approaches over war. His extensive travels across five continents further drive him to continue advancing peace and harmony among religious communities. He firmly believes that religious education is the gateway to instilling greater love for peace and compassion in individuals. Therefore, he has established various institutions and foundations aimed at disseminating the universal values of religion. Among the foundations he has established is the Multi Culture Society in Jakarta. This foundation is highly active in organizing interfaith dialogue activities and multi-faith education.*

Keywords: *Chin Kung, Buddhism, Interfaith Dialogue, Peace.*

Abstrak: *Kontribusi Master Chin Kung dalam memperjuangkan perdamaian dan dialog antar-iman amat besar. Dia tidak saja pemimpin agama untuk agama Budha, tetapi juga menjadi suri teladan bagi umat beragama lain karena kegigihannya memperjuangkan nilai-nilai universal dari agama. Dia berprinsip bahwa tujuan semua agama adalah sama, yakni mewujudkan perdamaian dan cinta kasih di semua penganut agama. Karena itu, Master Chin Kung yang sudah mendapat gelar Doktor honoris kausa dari UIN Syarif Hidayatullah, tanpa henti mengimbau para pemimpin dunia agar selalu melakukan pendekatan damai ketimbang pendekatan perang. Perjalanannya yang sangat panjang di lima benua semakin mendorong dia untuk terus maju memperjuangkan perdamaian dan keharmonisan di antara umat beragama. Dia yakin bahwa pendidikan agama merupakan pintu gerbang untuk mendidik seseorang bertambah cinta pada perdamaian dan cinta kasih. Untuk itu, dia mendirikan berbagai lembaga dan yayasan yang berfungsi untuk menyebarkan nilai-nilai universal dari agama. Di antara yayasan yang didirikan adalah Multi Culture Society di Jakarta. Yayasan ini sangat aktif dalam menyelenggarakan kegiatan dialog antar-iman dan pendidikan multi-iman.*

Kata Kunci: *Chin Kung, Budha, Dialog Agama, Perdamaian.*

As we know Master Chin Kung is one of world religious figure who fight for peace and interfaith dialogue among all different adherent of religions. Although he is a monk, he so respects to other religions and in some cases, he helps the other religions. What is the motivation of Master Chin Kung going so far in creating the world peace and harmony? This problem can be answered by knowing his vision of teachings. According to Master Chin Kung, life depends on the good *karma* (good deed), someone who doing bad to the other will face the bad result of his life. Therefore, war is the peak of the bad deed. As we know, the war between America and Iraq is contradictory with the peace and love because war will result calamity in this world. We as the representatives of world society who love peace have to overcome this problem. By the flammable spirit, we can disseminate love and peace among the human being because the essence of love to integrate not to separate.

Master Chin Kung said that the Source of peace originates in the Mind. Ever since our world has been in a state of instability. Conflicts have been increasing daily in number and intensity. Yet, people are hungry for peace. So where is the original source for peace? What is the root cause of all conflicts? If we observe closely, we will realize that the root cause lies not from outside but from within our hearts and minds.

Harmony is nature's highest order. Our universe was originally in harmony. Likewise, the human body was intended to work in health and harmony. Harmony is the virtue of our self-nature.¹ The first sentence uttered by Shakyamuni Buddha, the founder of Buddhism, upon enlightenment from deep meditation was, 'how marvelous! Just like a Buddha, all the living beings in the world have the same wisdom, luminosity, harmony, good fortune and virtue. But now these qualities cannot be manifested because they have been obscured by all kinds of afflictions caused by wondering minds, attachments and greedy desires.'

Our self-nature is pure and perfectly good, at peace and in harmony. Just as Confucians advocate the original self-nature of human beings was good. Then what makes it turn malevolent, clashing in confrontation with others? It has changed from good to malevolent because it has been influenced by our habitual bad behaviors. Our behaviors are formed by our opinions and acquired knowledge. By attaching ourselves and being firmly rooted in our opinions and knowledge, we have ruined the inner and outer peace, clashing with and confronting others.

In order for us to restore harmony and peace, we must first start by working from within our own hearts. We must first resolve the conflicts and oppositions between our original self-nature and our later acquired habits and behaviors. We must let go of any thoughts of controlling and possessing other people, matters and objects. We must let go of all our greedy desires and animosities as well as ideas and actions to reap profits at the expense of others. Only then can we resolve the root cause of all conflicts in the world and restore real peace. The foundation for peace lies in the mind. This belief is not only supported by theories and examples presented in Buddhist sutras, but also proved by scientific experiments.²

According to Master Chin Kung, we would do well to follow the Buddha's guidance and repent for our mistakes. This will help to decrease our negative karma. Our daily practice and our goals need to accord with the principles in the teachings our recitation of the Sutras is to remind us of the teachings and to accord with them to correct our erroneous ways. Failure to do so will increase our negative karma. Our goal is the mind of sincerity, purity, equality awakening and compassion. Only with this mind will we be able to solve all problems. They cannot be solved by physical force, by war. They are solved with loving kindness toward others. It is in our best interest to be rid of the desire to control, for it will only result in

our committing further transgressions, thus increasing our negative karma. No one can truly control another. History provides us with many examples of countries that tried to use force to control another: other country, Hitler's invasion of Europe, the Japanese invasion of China, the Russian invasion of Afghanistan and the United States' invasion of Iraq and Vietnam. All failed.³

On the other hand, Master Chin Kung in propagating Buddhism throughout the world, especially in China where we distribute freely tapes and books to teach people to practice good deeds has resulted in over two billion people listening to the teachings. We did not have to spend much to gain this kind of result. Instead of those countries spending huge sums of money warfare, they could have spent the money on caring for, loving and supporting people who were suffering hardships. In this way, they would have peacefully and easily won them over. Or they could have used the money to educate their own citizens, to help them be self-sufficient, to pay more attention to internal needs instead of constantly referring with external affairs.

This is the way to truly influence people with loving-kindness. Using physical force to try to solve problems will not only create enemies but also generate the cause to go to the hell realms. By practicing in accordance with the teachings we will achieve results. In this way we will transform our minds. Since everything is a reflection of our mind, everything can be transformed by our mind. When we accord with the teachings, our thoughts will change, our actions will be proper and correct.⁴

We would do well to let go of selfishness, to only have thoughts to benefit others. Instead, we are wrapped up in our own concerns, thinking only of protecting, our countries' interests, this way of thinking has led to conflicts among countries. It has led to massive damage on both sides, the tragic loss of lives, the disastrous destruction of land, the final destruction of friendships and peace and the grave consequences that will be incurred due to the law of cause and effect. Our complete lack of concern for the plants, living and nonliving creatures of our natural environment, result in the destruction of our natural environment. In truth, it is we ourselves who suffer for this negligence and lack of compassion. We are all one entity, one being, all interrelated closely with one another. Everything, including us, arises from the coming together of causes, so to harm others is to harm others is to harm ourselves.

Once we thoroughly comprehend this, we will have no more problems. Being overly concerned with our own interest and those of our country, is the root cause of all disasters and misfortunes. Taking care of this problem solves everything else. When we practice accordingly, with caring and correct conduct, we will see an increase in our good karma and a decrease in our bad karma. In turn, our suffering will be reduced or eliminated. In other words, we will experience a favorable change in our environment.⁵

When we give rise to one single bad thought of inequality, we turn a favorable situation into an unfavorable one. When we give rise to one single good thought of equality, the Buddha realm will appear in that moment. When we give rise to one single thought of the Six Paramitas, the Bodhisattvas realm will appear. Likewise, with one thought of greed, anger or ignorance, our daily lives will become unsettled and unmanageable. However, with one thought of purity, our lives will become harmonious and peaceful. Thus, the world in which we live will be like that of the western pure land.

Our life is short. However, we are unbelievably fortunate to have been born as humans, able to listen to the Buddha's teaching, able to understand a little of its profound and incomparable truth. The Law of Cause and unchangeable, is permanent. We reap what we sow. By planting good cause, we bear good consequences: planting bad causes we bear bad consequences. Even Buddhas and Bodhisattvas cannot alter this reality.

However, with the cause that we have already planted, we can learn how to alter our catalyst condition before it comes into effect. Furthermore, we need to refrain from committing any more bad deeds, to distance ourselves from adverse conditions. In some cases, it reduces or eliminates the bad effect. In this way can control our own consequence, transforming our environment and changing the direction in which we are currently headed.

We are learning of more and more prophecies that speak of upcoming disasters, of the end of the world. These prophecies also tell us that the great disasters could either be reduced or delayed if we replaced our incorrect ways with those that were good, with those that benefited others and not our selves. But if we do not turn back then it will be very hard to avoid these disasters. It is crucial that people understand that using physical force cannot solve problems, for even if we totally destroy a country, even if we detonate enough bombs to wipe out the face of the earth, it still will not

solve problems. We cannot waste this opportunity but need to cultivate in a sincere and diligent manner, to apply the principles with unselfish thought and behavior. To be good, to be warm, to put all our efforts into helping others. It his way all that is good will come our way.⁶

Master Chin Kung born in Lu Jiang, a Hui Province in 1927 Imlek has dedicated almost of his life for teaching of the essence of religion such as love, peace, and education for all without discrimination. Especially in education he doesn't help the adherents of Budha but also Islamic community like the students of Sate Islamic: University Syarif Hidayatullah Jakarta. He donates scholarship every year as long as five years. This contribution is very significant for the students of this university, especially the students come from poor family. The purpose of Master Chin Kung in helping other community to prove the education is very strategic way for saving world from the destruction. As He said, "In the world disorder and every one want to overcome the disaster and conflict in order all human being conducting good deeds, good speech, and good guy, the only way to reach it is education."⁷

Based on those teachings, we can look how so deep the concern of Master Chin Kung in making the world harmony and peace among the people. If the people cannot control their ego and selfishness, the world will face the calamity. Therefore, the only way to live together is mutual respect and conducting dialogue between all communities in different ethnics, religions, and races without discrimination. This is the foundation harmony in all aspect of life.

For struggling this ideal format of human being, Master Chin Kung visits some countries and faces influenced figure of religion, ethnic, as well as politic to make them believe that love and interfaith dialogue among people are very important to avoid the big conflict and war either between adherent of religions or people of countries.⁸

Besides that, he propagates the education to increase the awareness of people about the love and peace. He delivers his speech in Asian cooperation Networks for long life education in Japan. He said the education is very important in 21 centuries. We see the world is so unsecured. According to Li Ji old book of Tiongkok the development of a state begins from education" in this book the essence of the education is moral and ethical. If the society ignore the ethic they will destroy and lost their identity as a nation or community.

The development of science and technology in the west ignore the education of religion. They tend to be materialistic and hedonistic. Therefore, education of religion is very important for all human kind because it teach the wisdom, moral, and how to love each other. Master Chin Kung said that there are five principles in ethic, first the wisdom of parent and devotion of children to their parent. Second, is good relation between ruler and people, based on trust and humanity. Third, is mutual understanding between husband and wife. Fourth, is the harmony among the children and other family. Fifth, is mutual trust in friendship. Master Chin Kung excerpts the saying of Kong Hu Cu, that he said originally human being is pious and good but later may be fall in bad deed because of internal factors and external factor. Therefore, education is only way how to reach the ideal life can be actualized. Education can transform bad to good and change the perception of enemy into friend, reverence into peace, and dirty into pure.⁹

Master Chin Kung's activities for peace and inter-faith dialogue are 50 many. Some of them are distributing of his speech in VCD, books, and cassettes freely. He also builds the worldwide cable television that can be accessed by parabola. He invites the leaders of religions to visit some countries to prove that harmony among the leaders of religions must be followed by their adherents. I was one of his groups going to Beijing on December 16-24, 2004, very impressed by his agenda such as dialogue with several religious leaders as well as politicians in three cities, like Beijing, Yan Tai, and Shanghai. Although the adherent of religions in Chine is s0 limited, the government concern in protecting them. Every place, he always mentions and speak that the goal of religions is same, for creating the peace and love. Therefore, no reason religious education will be eliminated in this era.

Master Chin Kung is the founder of some foundation in the world. He established the Foundation of Dharma Hua Zang, Cetya Hua Zang Jing, Hua Zang Building, and Multi Culture Society in Jakarta. Today more than one hundred Buddhist educational institutions respectfully engage Professor Chin Kung as their permanent teacher and adviser, Multi culture society in Jakarta is very active in making relation with religions, especially Islam. In Theology and Philosophy faculty of State Islamic University Sya-rif Hidayatullah Jakarta, he established and opened Chin Kung corner as center for learning the Budha and Master Chin Kung teachings. He hopes

this corner will have a new building and become one of the centers of eastern wisdom study in Southeast Asia.

He believes through religious education; the universal value of religion can be implemented. Thus, he recommends to establish a university for saints and sages as an example in carrying ethic and virtues. Students can be nurtured to have a pure, clean and virtuous morality from a very young age as well as educated to acquire a wide range of knowledge. To keep them from being unduly influenced by external environments, even their amusements should be monitored. Only positive activities would be able to cultivate themselves as their basic foundation. They would consider serving all people of the world to be their mission and obligation. Master Chin Kung believes there will be many far-sighted parents who would like to send their children to this university for education. He also believes this international university will be able to foster true spiritual and moral leaders for the world.¹⁰

Since Master Chin Kung always use multimedia for support his teachings, his influence is so large. We can see his teachings from satellite television or website. His activities focus on distributing books and visiting religious figure to plan the strategic way about the multi religion and ethnic education. Every city that he visits always give new ideas for strengthening the harmony between religions. When he was in Surabaya in September 2004, he wants to build university based on religions. In this university will meet all intellectual from various religions and melting pot of students who want to see other religion peacefully and lovely. They will solve the nation problem, either in communication between the adherents of religions or between adherents of religions and government. Beside that he also conducts contest of writing about peace and harmony between junior and senior high school students. This event is conducted in term of celebration of Indonesian Young Oath Day (Hari Sumpah Pemuda).¹¹

Last but not the least, based on that data and events, Master Chin Kung is one of the worlds religious figures who permanently fight for world peace and harmony. He is not only the active and very mobile figure, but also the thinker who give creative solutions for all human being. Therefore, we can say that master Chin Kung has given so many contributions for world peace and harmony. We hope this figure will exist in long term and we wait concrete solution for elimination the war and conflict. []

Endnotes

1. Master Chin Kung, "Multi-Faith Education for Harmony and Peace" Paper presented UIN Jakarta.
2. *Ibid.*
3. Silent Voices, *The Collected Works of Venerable Master Chin Kung*, Taiwan: Budha Educational Foundation, p. 211.
4. Silent Voices, p. 213.
5. Master Chin Kung, *Di Zi Gui*, Toowoomba: Pure Learning College, 2003, 43.
6. Silent Voices, p. 214.
7. Master Chin Kung, *Kutipan Ceramah Master Chin Kung*, Pure Land Learning College, 5.
8. Chin Kung, "Reflections on the Issues of Peace and Religious Education," *Paper* at International seminar in Jakarta February 1-3, 2005. p. 5.
9. Chin Kung, 11.
10. Master Chin Kung, "Reflections...", p. 15.
11. Sinar Dharma, "Kunjungan Master Chin Kung dan Master Hai Thao", edisi 07, 2004, 8.

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ISSN 0215-6253 (print)



9 770215 625008

ISSN 2714-6103 (online)



9 772714 610004