

CONFORMITY INDEX RELIGIOUS PEOPLE IN BADUNG DISTRICT

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ABSTRACT

This research was conducted to measure the Religious Harmony Index (IKUB) in Badung Regency. This research is classified as a survey research type. Data was collected using a questionnaire and the data was analyzed using descriptive statistics, samples were taken randomly from the neighborhood/banjar. This research was carried out by conducting a survey in 50 villages/subdistricts (out of 62 villages/subdistricts) in 6 (six) sub-districts in Badung Regency. It is hoped that sampling by carrying out surveys at locations in 50 villages/subdistricts will represent the answers or attitudes of all religious communities in terms of their relationship with followers of other religions in Badung Regency. The time this research was carried out was from March-September 2024. The research results are as follows. The average Religious Harmony Index (IKUB) in each subdistrict in Badung Regency is very high, namely North Kuta Subdistrict occupies the highest position with an IKUB value reaching 99.63, followed by South Kuta Subdistrict 97.33, Abiansemal Subdistrict 97.25, Petang Subdistrict 96.85, Kuta 95.60 and Mengwi District 92.49. Meanwhile, the average Religious Harmony Index (IKUB) in Badung Regency in 2024 is 96.52, this result is higher than the IKUB in Badung Regency in 2023, namely 93.4, and also higher than the IKUB in Badung Regency in 2019, namely 80.24. Meanwhile, the map of variations in relations between religious communities in Badung Regency; shows that Variation of Tolerance, Variation of Equality and Variation of Cooperation are very good.

Keywords: Index, Harmony, Religious People, Badung Regency

I. Introduction

Harmony and peace in national and state life can certainly be realized if the Indonesian people properly implement the values of Pancasila as the philosophical foundation of the nation and state. A society that upholds divine values, upholds and implement human values, uphold and maintain the values of unity. It also presents the values of deliberation, consensus and democracy in every aspect of life, and finally creates an Indonesian society with social justice.

Likewise, it should be realized in Badung Regency, as one of the districts in the Bali Province region, which clearly cannot be separated from diversity with all its differences. Geographically, the existence of Badung Regency is very strategic and has economic magnetic power, considering its position as a world tourism center with the highest local revenue in Bali, even in the largest category at the national level. This

fact is an attraction for migrants to come and even settle in the Badung Regency area, complete with all social, cultural, customs, values/norms, including ethnic, ethnic and religious characteristics. This makes Badung Regency a mini park of diversity. All differences receive the same space without any distinction in treatment.

Geographically, Badung Regency, which is described as a keris, is located stretching from the center to the south of Bali Island, with an area of 418.52 km² which is divided into six sub-districts, in order from north to south, namely Petang, Abiansemal, Mengwi, Kuta Districts. North, Kuta and South Kuta. Meanwhile, demographically, Badung Regency is an extraordinary magnet for migrants to come and then some of them stay, temporarily or permanently. Making their mobility very dynamic, resulting in a significant increase in the migrant population. At the same time, the mosaic of diversity is increasingly thickening with all

the differences, especially in terms of ethnic and religious entities and identities, which are important substances in the context of measuring the harmony index. Especially in the South Badung area, namely North Kuta, Kuta and South Kuta as centers and regions affected by their position as global tourism centers.

The rapid development of the tourism industry has had the impact of cultural heterogeneity blending into one. This gives its own style to the culture of the Balinese people which is based on the spirit and values of the Hindu religion. As well as having a paradigm that has been attached to the Balinese people, that the Balinese people are people who are very open, tolerant and friendly towards the existence of other tribes, nations or religions. However, contact or interaction with immigrant communities will of course have an influence, both intentional and unintentional, on both parties interacting (Artatik, 2018)

It is this social reality of diversity that is very important to pay serious attention to for all parties, especially the government, to be able to manage it well and wisely. So that in issuing policies that intersect with the interests of a plural, multicultural society with primordial tendencies, all parties and groups or groups of entities with different identities, of course have an interest in receiving recognition and treatment that is the same, equal, equitable and of course respectful. In this way, a harmonious relationship will be established based on an attitude of tolerance and equality to always work together in harmony and peace.

The Badung Regency Government itself has also periodically carried out IKUB survey activities, such as in 2018 with an IKUB result of 78.00, then in 2019 with an IKUB result of 80.24. In 2020-2022, Badung Regency did not conduct an IKUB survey considering that Indonesia was experiencing the Covid-19 pandemic. After that, after the 2023 pandemic, it again conducted a survey with the results increasing with an IKUB result of 94.3 in the very high category, assumed to be correlated with the recovery period due to multiple The effects of the Covid-19 outbreak have resulted in interactions between members of the community in various social activities, customs/traditions, arts and culture,

economics, and especially religious activities being relatively reduced and almost not moving (IKUB Badung Regency, 2023).

The conditions are different when we enter 2024, also known as the political year, where political events or democratic parties are held in the form of elections, both related to the Presidential and Vice Presidential Elections which were held on February 14 2024 and later the simultaneous regional elections will be held in November 2024. It is recognized or Not in this political year, of course there is an atmosphere of competition between contestants promoted by political parties. Remembering and observing the country's political configuration in 2024, of course the implementation of the IKUB survey this time will be able to provide a specific picture compared to the previous survey. In relation to efforts to get a picture of harmony in this political year, in collaboration with the Badung Regency Regional Research and Innovation Agency (BRIDA) and the Indonesian Hindu University Research and Community Service Institute again conducted a survey on the Religious Harmony Index (IKUB). The goal; 1) to determine the level of religious harmony in Badung Regency; 2) to obtain information on mapping variations in relations between religious communities that occur in Badung Regency society; and 3) to formulate recommendations for developing policies for fostering religious harmony in Badung Regency. The results of the Religious Harmony Index can provide an overview of the socio-religious conditions of the people of Badung Regency, which can later be used as a reference in formulating strategic policies related to improving and strengthening synergistic and harmonious relations between religious communities.

II. Research Method

This type of research is appropriate to the problem being studied in terms of sampling design, including survey research. Meanwhile, by its nature, this research design is descriptive. Descriptive research is research that attempts to obtain information relating to currently observed phenomena (Suharsimi, 2006). In this research, we attempt to describe data about the object of research, namely religious harmony in Banjar/Neighborhoods in villages/sub-

districts in each sub-district in Badung Regency, Bali Province. This research was carried out using a mix method, namely using quantitative research combined with qualitative research. Qualitative data collection research was carried out using interview techniques and document studies, techniques for determining informants purposively, with descriptive interpretive data analysis. Meanwhile, quantitative research is carried out by means of surveys. Data collection was carried out using a questionnaire and the data analysis was statistical in nature, by taking random samples in tiers in the Banjar/Neighborhood. The primary sampling unit is Banjar/Environment.

This research was carried out in 6 sub-districts, in 50 villages/sub-districts (out of 62 villages/sub-districts) in Badung Regency, with a total of 1,038 respondents using the program from the Jatform survey application.

After finding the number of samples surveyed, multistage sampling was carried out in sub-districts, then in villages/kelurahan, banjars/neighborhoods, then carried out simple random sampling of Family Cards (KK) to get surveyed respondents. The multistage stages carried out in this research are as follows.

The first stage at the sub-district level is to calculate proportional sampling based on the population in each sub-district. The second stage, at the selected village/subdistrict level, uses the JotForm program to calculate the number of villages/subdistricts selected as samples. Of the 50 villages/kelurahan determined as survey locations, the proportional sampling technique was calculated again in each village/kelurahan in each sub-district so that the selected villages/kelurahan were obtained, with the number of samples sought in each village/subdistrict. The third stage is determining the banjar/neighborhood that will be targeted in each village/kelurahan. At this stage, cluster sampling is used, where to determine the cluster criteria because they are related to religious harmony, the targets are both heterogeneous areas and homogeneous areas. religious followers, in the hope of obtaining information about religious harmony. At this stage, we collaborate with the Perbekel/Lurah, who then directs them to

the Banjar/Neighborhood area with the cluster conditions used as the boundaries. After obtaining permitted sample data in each village/subdistrict in Badung Regency, coordination is then carried out with sub-district parties to facilitate coordinating sampling in each village/subdistrict according to the predetermined number of samples. Then the Village/Kelurahan gave directions to coordinate with the Head of the Environment/Regional Head in accordance with the provisions of the respondents surveyed using a questionnaire. Respondents surveyed were individuals on the Family Card (KK) who were selected using a random technique simply using the Kish Grid method, with the criteria being an adult of 17 years or over or married, embracing a religion, and able to be interviewed.

III. Results And Discussion

3.1 Tolerance

Based on the results of data analysis regarding the average tolerance index for religious harmony in Badung Regency, an index figure of 95.70 was obtained, this result can be described as very good or very high. When referring to the results of the Badung Regency IKUB survey in 2023 and linking it with the results of the 2024 IKUB Badung Regency index numbers, it turns out that in 2024 the tolerance index experienced an increase in the average score from 90.01 in 2023 (Badung Regency IKUB, 2023) to 95.70 in 2024. The average religious harmony tolerance index in each sub-district in Badung Regency is classified as very high or very good. The highest average index of tolerance for religious harmony in each sub-district in Badung Regency is North Kuta Sub-district with an index number of 98.89, next in sequence is South Kuta Sub-district with an index score of 97.81, Abianseml Sub-district with an index score of 97.74, Petang Sub-district with an index score of 97.74. index 95.74, Kuta District obtained an index figure of 93.18 and Mengwi District obtained an index figure of 90.82. These results state that all dimensions of tolerance indicators for religious harmony in Badung Regency are running very well so that synergistic and harmonious relationships between religious communities are established and maintained.

The dimension of the indicator of tolerance for religious harmony in Badung Regency can be seen that the dimension of tolerance that provides the highest contribution to the tolerance index value based on descriptive statistical analysis is the standard deviation "Followers of other religions build a place of worship or holy place in your residence after obtaining permission" with a value amounting to 5,911 which shows that the level of tolerance will be able to work well, is largely determined by how many adherents of other religions are allowed to build places of worship where they live.

In order to further confirm the results of the survey measuring the average tolerance index in Badung Regency based on quantitative data, it is indeed very high (95.70), the study team strengthened it with the results of interviews with several figures who were considered to represent the views of their group/group, especially in terms of ethnicity/race and religion. becomes an important variable in the context of religious harmony. Then the substance of the views of these figures is summarized by an organization or interfaith friendship forum called FKUB (Religious Harmony Forum). Based on the quantitative data presented above and then combined with field facts through observations and interviews, it can be concluded that the factors causing the high tolerance index figures in Badung Regency are as follows.

1. Badung Regency, including North Kuta District, areas affected by the progress of tourism in Kuta and South Kuta have a very strong magnetic force, because they are centers of growth and development of the tourism industry. It's like Badung has become a sugar producing factory which automatically invites search ants and connoisseurs of the sweet jingle of tourism dollars.
2. The majority of immigrants enter the Badung Regency area with the main aim of looking for work to earn a fortune (sometimes using various methods) to support their lives abroad, so that other things outside of that are not important to think or do.
3. The key word for smoothing the work process as a place of life for immigrants is the creation of conditions that are safe,

comfortable, harmonious and peaceful. This can only be realized if each group/group with different SARA backgrounds shows an attitude of tolerance in equality so that they can then work together with other parties within a pluralistic framework.

4. The tolerant attitude of the Balinese (Badung), including those in North Kuta District, tends to be indifferent to the presence of immigrants who are actually competitors.
5. Even though they are competitors, the presence of migrants is also felt by some local people to be beneficial and even profitable, including: a). helped move the wheels of the economy because immigrants were quick to take on any job from trading to manual labor, while the Balinese were still enveloped in a priyayi mentality, b). For those who have land or houses, they are selling well for rent/contracts and even purchases, including foreign migrants, until a Russian/Moscow village appears in Canggu which has caused a stir/viral in the virtual and real world.
6. The passive attitudes and behavior of local people who generally do not have a fanatical and militant character towards their Hindu-Hindu entities and identities, make them very familiar (close and familiar) with the immigrants.
7. This welcoming (permissive and tolerant) attitude makes the level of heterogeneity in Badung very high, especially in the southern part (South Kuta, Kuta and North Kuta). Even in terms of demographic data, the presence of the immigrant population is increasing. Even in some regions/regions, the quantity can match or exceed the local population. Until there is a position as Head of the Environment which has been held by a migrant resident. This means that it shows a level of equality that has exceeded the estimated limits and also signals the marginalization of local residents.

3.2 Equality

Based on the results of data analysis regarding the average religious harmony equality index in Badung Regency, an index figure of 97.56 was obtained, this result can be described as very good. When referring to the results of the 2023 Badung Regency IKUB survey and linking it with the 2024 Badung Regency IKUB index figures, it

turns out that the equality index has increased in average score from 97.20 in 2023 (Badung Regency IKUB, 2023) to 97.56 in 2024. Average - The average religious harmony equality index in each sub-district in Badung Regency is classified as very high. The average index for equality of religious harmony in each sub-district in Badung Regency is the highest in North Kuta Sub-district with an index number of 100, next in sequence is Kuta Sub-district with an index score of 98.39, Abiansemal Sub-district with an index score of 98.30, Petang Sub-district with an index score of 98.39. 97.85, South Kuta District obtained an index number of 96.94 and Mengwi District obtained an index number of 93.86. These results state that all dimensions of indicators of equality of religious harmony in Badung Regency are running very well so that there is a relationship of equality in the social, religious, political and other fields.

It can be seen from the dimension of the indicator of equality of religious harmony in Badung Regency that the dimension that makes the highest contribution to the equality indicator based on the descriptive statistical analysis above is the standard deviation "Indonesian citizens, whatever their religion, have the right to become regional heads (governors, mayors, regents, heads of Village)" with a value of 5.932 which shows that the level of equality will be able to work well, which is largely determined by how many Indonesian citizens, regardless of religion, become regional heads (governors, mayors, regents, village heads). The high equality index in Badung Regency, if seen from the support of data and facts related to the equality index, can be conveyed, among other things, as follows:

- 1) Real practice regarding the element of equality relating to religious background and the political and governmental fields, including one of the regional/environmental heads in Tanjung Benoa Village, South Kuta District, specifically in the Panca Bhineka environment/Banjar whose head is a Muslim, this is an interesting thing if you look at the demographic composition of the population in terms of religion, Tanjung Benoa Village is predominantly Hindu;
- 2) In relation to every student having the right to receive religious education at school in accordance with the religion they

adhere to, the index value is high, this is one of the reasons because students in Badung Regency, even though they are not among the majority religion in Badung Regency, still receive Islamic Religious Education Lessons, This is proven in Badung Regency, there is an Islamic Religious Education Teacher Group (GPAI) at elementary, middle school and high school/K levels throughout Badung Regency;

- 3) In connection with the granting of equal rights to people of different religions to become President of the Republic of Indonesia, seen from the population of Badung Regency in the 2024 Election, there were 403,326 voters recorded on the Permanent Voter List, of which 360,985 voters were recorded as having used their voting rights in five elections namely President and Vice President, DPD RI, DPR RI, DPRD Bali Province, and DPRD Badung Regency. This figure represents 89.50%. This shows that even if the Presidential Candidate has a different religious background to the voter, it is not a problem, as evidenced by the high voter participation rate in the 2024 election in Badung Regency.

3.3 Cooperation

Based on the results of data analysis regarding the average index of religious harmony cooperation in Badung Regency, an index figure of 96.32 was obtained, this result can be described as very good. When referring to the results of the 2023 Badung Regency IKUB survey and linking it with the results of the 2024 Badung Regency IKUB index numbers, it turns out that in 2024 the cooperation index experienced an increase in the average score from 93.00 in 2023 (Badung Regency IKUB, 2023) to 96.32 in 2024. The average religious harmony cooperation index in each sub-district in Badung Regency is classified as very high. The average index for religious harmony cooperation in each sub-district in Badung Regency was the highest in North Kuta District, which obtained an index number of 100, next in sequence, South Kuta District obtained an index number of 97.23, Petang District obtained an index number of 96.92, and Abiansemal District obtained an index number. index 95.70, Kuta District obtained

an index figure of 95.24 and Mengwi District obtained an index figure of 92.79. These results state that all dimensions of cooperation indicators for religious harmony in Badung Regency are running very well so that synergistic and harmonious relationships between religious communities are established and maintained.

The dimensions of cooperation indicators for religious harmony in Badung Regency can be seen that the dimension of cooperation that provides the highest contribution to the value of the cooperation index based on descriptive statistical analysis is the standard deviation, namely "Being a PKK or Arisan Management/Member", with a value of 33,349. What can be interpreted is that there is much better cooperation between religious communities in Badung Regency is in PKK or Arisan activities. Based on the description above, it shows that the dimension that has the highest contribution to the cooperation indicators in 2024 is being a PKK or Arisan administrator/member. What can be interpreted is that there is much better cooperation between religious communities in Badung Regency is in PKK or Arisan activities.

On the other hand, the Badung Regency Government has consistently paid attention to the community, including providing welfare benefits and religious financial assistance for all believers, which is a Badung Regency government program. Apart from that, the Badung Regency government also provides special financial assistance such as assistance in renovating Bale Banjar, Temple, Bale Subak, and Subak itself as well as providing assistance in building or renovating places of worship for followers of other religions. Apart from that, there is also a lot of other assistance provided by the Badung Regency government, such as to traditional institutions, social institutions, to the younger generation. This outpouring of aid makes people feel grateful and stay away from conflict. This education from the government has led to the mindset of the people, the majority of whom are Hindus, to better establish harmony with all religious communities.

3.4 Religious Harmony

Based on the results of data analysis regarding the average tolerance, equality and cooperation index, religious harmony in Badung Regency obtained an index of 96.52. The average of the tolerance, equality and cooperation index also reflects the number of the Religious Harmony Index (IKUB) in Badung Regency. The IKUB figure of 96.52 can be said to be very good. When referring to the results of the Badung Regency IKUB survey in 2023 and linking it with the 2024 Badung Regency IKUB figures, it turns out that in 2024 the IKUB numbers experienced an increase in the average score from 93.40 in 2023 (Badung Regency IKUB, 2023) to 96.52 in 2024 .

The average religious harmony index figures in each sub-district in Badung Regency are all classified as very high. The average index of religious harmony in each sub-district in Badung Regency with the highest is North Kuta Sub-district, namely 99.63, followed by South Kuta Sub-district 97.33, Abianseml Sub-district 97.25, Petang Sub-district 96.85, Kuta Sub-district 95.60, while Mengwi Sub-district 92.49 . The high number of IKUB in Badung Regency shows that there has been an increase in religious harmony in Badung Regency which is measured based on standard indicators from the institutions of the Ministry of Religion of the Republic of Indonesia which include indicators of Tolerance, Equality and Cooperation. The high IKUB figures for Badung Regency are closely supported by the high figures for the respective indicators of tolerance, equality and cooperation. The high numbers for these three indicators as explained in the previous sub-chapter are not only caused by heterogeneity factors which are considered very high in Badung district.

Apart from that, 2024 is indicated as a political year, in the context and interests of political contestation, including to increase electability, the government pays great attention to the community, especially providing social assistance, this is also enjoyed by some people in Badung Regency. The large amount of social assistance distributed in the political year made people's lives comfortable so they were far from conflict. So it can be said that if viewed from this point of view, religious harmony has increased compared to the previous year.

3.5 Variation Mapping

Mapping variations in relations between religious communities that occur in Badung Regency is as follows. Based on data analysis, it was obtained that the Tolerance Variation Value was Very Good, namely $26.27 < 34.9$, then the Equality Variation Value was Very Good, namely $26.38 < 35.18$, while the Cooperation Variation Value was Very Good, namely $834.135 < 1,112.16$, which means that Variations in Tolerance, Equality and Cooperation have made a very good contribution in creating religious harmony in Badung Regency. These results show a very good variation in relations between religious communities in Badung Regency. The variety of excellent relationships between religious communities can be realized because of the synergy between the Badung Regency Government, the Badung Regency Religious Harmony Forum, the Badung Regency Traditional Village Council and of course the active role of the young generation and women's organizations targeted by FKUB cadres, which have supported the program -program with the target of religious harmony. Apart from that, of course the willingness of the people of Badung Regency to support continuous education

carried out by the government. Based on the quantitative calculations carried out, as well as the various descriptions above regarding the Variation Map of Religious Harmony in Badung Regency, which shows that the variation values of Tolerance, Equality and Cooperation are very good, as well as the value of the Religious Harmony Index with these three indicators is very high, then This shows that the community in Badung Regency is heterogeneous.

IV. Conclusion

Based on the results of the analysis and discussion described above, several conclusions can be drawn as follows.

1. The Religious Harmony Index (IKUB) in each sub-district in Badung Regency is very high, with an average of above 90. This is shown by the data that North Kuta Sub-district occupies the highest position with an IKUB value reaching 99.63, followed by the sub-district South Kuta 97.33, Abiansemal District 97.25, Petang District 96.85, Kuta District

95.60 and Mengwi District 92.49. Meanwhile, the average Religious Harmony Index (IKUB) in Badung Regency in 2024 is 96.52. The Religious Harmony Index (IKUB) in Badung Regency in 2024 is higher than the IKUB in Badung Regency in 2023, namely 93.40, and also higher than the IKUB in 2019, namely 80.24.

2. Map of Variations in Religious Harmony in Badung Regency, shows that the Variation Values of Tolerance, Equality and Cooperation are Very Good, as well as the Religious Harmony Index with the three indicators (Tolerance, Equality and Cooperation) is also very high, so this shows that the community in Badung Regency is heterogeneous.
3. The formulation of good recommendations in the context of formulating policies for fostering religious harmony in Badung Regency is as follows.
 - a. The Badung Regency Government should create policies and strategies to further maintain diversity, an atmosphere of religious diversity and harmony in order to maintain safe, comfortable, harmonious and peaceful conditions, in an atmosphere of togetherness and unity in Badung Regency.
 - b. The Badung Regency Government, through related regional apparatus, in order to prevent socio-religious conflicts from occurring, should further increase institutional capacity and early warning systems with three strategies: (1) Conflict Prevention, (2) Conflict Termination, (3) Conflict Recovery.
 - c. The Badung Regency Government should create an integrated social networking system (websites, sites, social media applications, and the like) that can cover up-to-date population data (especially according to religion), including the existence of influential figures (traditional, religious, community leaders) down to the village level. /environment.
 - d. The Badung Regency Government through Regional Apparatus such as Kesbangpol, Ministry of Religion,

- and other related agencies together with Religious Organizations, FKUB, Village/Banjar Service/Traditional Prajuru, should maintain and further increase the intensity of going to the field up to the village and banjar level to carry out approaches while providing guidance, counseling and direction regarding the importance of maintaining diversity and realizing the principles of living in harmony.
- e. The Badung Regency Government should issue a policy, in the form of a Decree, while still referring to statutory regulations, regarding understanding/agreements between religious organizations and belief organizations regarding early detection efforts, prevention strategies for handling and resolving conflicts between tribes/ethnic groups and religious communities. The realization can be expressed in the form of an MoU or at least a kind of Integrity Pact.
 - f. The Badung Regency Government should make a Decree that gives a greater role to the existence of FKUB, together with religious/belief organizations, as well as Village/Banjar Dinas/Traditional apparatus), to be more proactive as the front guard in implementing the Tri Religious Harmony.

V. Suggestions

Based on the results of the analysis and discussion described above, several suggestions can be made as follows:

1. The Ministry of Religion and Regional Offices of the Ministry of Religion in the Regions to further improve education on religious harmony by forming interfaith student groups whose function is to socialize religious harmony in the school environment for elementary to upper secondary level education.
2. Kesbangpol further increases socialization related to the establishment of places of worship based on the Joint Regulations of the Minister of Religion and the Minister of Home Affairs (PBM) Number 9 and 8 of 2006, which must also be combined with local wisdom and

customary law that applies in the local area considering that Bali is home to Traditional Village, so that it does not give rise to perceptions of discrimination for minority communities.

3. Kesbangpol to further improve the identification, approach and strengthening of religious leaders, traditional leaders and community leaders in maintaining religious harmony.
4. BRIDA Badung Regency needs to review the Religious Harmony Index Survey instrument including the indicators used to suit the needs and conditions of Badung Regency which has regional diversity and population composition, both heterogeneous and homogeneous.
5. PHDI (Parisada Hindu Dharma Indonesia) to intensively provide religious education to the community, so that Hindus can play an active role in fostering religious harmony in their region.

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