



Development of the Sikh Community in Jakarta: History and Social Dynamics

Lusi Handayani^{*1}

¹ Edu Global Senior High School Bandung, Indonesia

* Author Email: lusihandayani@smaegsbdg.sch.id

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Abstract: This study explores the significant contributions of the Sikh community in Indonesia, particularly in Jakarta, which, despite being a minority group, has had a substantial impact on various social, economic, and cultural sectors. Using a descriptive qualitative approach, this research analyzes the social activities carried out by the Sikh community, such as distributing *takjil* (fast-breaking food) during Ramadan and providing *langar* (free food) at gurdwaras, as well as the contributions of prominent figures like Gurnam Singh in sports and H.S. Dillon in human rights. The findings show that although Sikhism is not officially recognized by the Indonesian government, the community remains actively involved in fostering interfaith harmony and contributing to social development with inclusivity and tolerance. They uphold values of equality and selfless service, which are reflected in activities that involve people from all walks of life, regardless of religion or ethnic background. Despite challenges related to religious recognition, the Sikh community continues to preserve its traditions and remains committed to making a positive impact in Indonesia. Overall, this research emphasizes that the Sikh community is not only part of Indonesia's diversity but also an agent of change, playing a vital role in building a more inclusive, just, and harmonious society.

Keywords: *communal diversity; Gurnam Singh; harmonious society; interfaith harmony; social contributions.*

1. Introduction

The Sikh nation is an ethnic and religious community that has a long history in various parts of the world, including Indonesia (Fazal, 2014). Their arrival to the archipelago in the 19th century was part of the dynamics of colonialism and global migration involving various groups of people from various backgrounds. Most of the Sikhs who migrated to Southeast Asia, including Indonesia, came from the Punjab region, which was under British rule (Vertovec, 1997). They were interested in the economic opportunities in this region, especially because of the need for workers in various sectors initiated by the Dutch colonial government. The characteristics of the Sikh nation, known for discipline, determination and physical skills, make them a group that is relied on in certain sectors such as security and trade (G. Singh & Tatla, 2006).

In Indonesia, the Sikh nation was initially concentrated in large cities such as Batavia (now Jakarta), Surabaya and Medan (Supriyanto, 2022). In the context of Jakarta, their presence reflects the dynamics of multiculturalism in the capital city, which is the political, economic and cultural center of the archipelago. The Sikh community in Jakarta not only functions as an economic group but also becomes an agent of cultural and religious preservation through the establishment of gurdwaras, which function as spiritual and social centers. In addition, this community has succeeded in building harmonious relationships with other ethnic groups, showing great potential in creating social cohesion in a multicultural society (Nazirman et al., 2024).

In the international context, the Sikh diaspora has played an important role in various sectors,

from economics to politics. In countries such as Canada, England, and the United States, the Sikh community is known as a group that is active in promoting education, business, and social activities (Gupta, 2021). Their success on the global stage provides insight into how religious and ethnic identity can be an important asset in building cross-cultural connectivity (Singh, 2021). However, in Indonesia, the contribution of the Sikh community has not received much academic attention, especially in the context of their history and role in the capital (Supriyanto, 2022). This raises questions about the extent of their influence in shaping social and economic dynamics in Jakarta and how this community maintains its identity amidst the current modernization.

The urgency of this research lies in the need to document and analyze the history and social dynamics of the Sikh nation in Jakarta. This research is not only relevant in the local context but also contributes to the study of the Sikh diaspora globally. In the era of globalization, understanding the dynamics of diasporic communities such as the Sikh nation is becoming increasingly important to building insight into how migration and cross-cultural interactions influence social and economic development in a region (Sinaga et al., 2024). Apart from that, this research also has practical value in supporting efforts to preserve the history of the Sikh community in Indonesia, which is an inseparable part of national cultural wealth.

The historical context of the presence of the Sikhs in Jakarta illustrates how they adapted to the new environment while maintaining their traditions and identity (Sinaga et al., 2024). For example, the construction of a gurdwara in Jakarta not only functions as a place of worship but also becomes a symbol of cultural and religious continuity amidst the dynamics of urbanization. In addition, the Sikhs are also active in the trade sector, which makes a significant contribution to the local economy. However, despite their important role, documentation regarding the contribution of this community is still very minimal, giving rise to gaps in the historical and social studies literature in Indonesia (Vertovec, 1997).

From an international perspective, the Sikh diaspora is often used as an example of how minority communities can make significant contributions to their host countries. In Canada, for example, the Sikh nation has a strong role in politics, with many of its members occupying important positions in government (Vertovec, 1997). In the UK, the Sikh community has long been recognized as a pioneer in the business and education sectors (Gupta, 2021). These experiences can be a reference for research on the Sikh community in Jakarta, which has similar potential to make contributions in various fields. However, the different social and political contexts in Indonesia demand a more specific approach to understanding how these communities interact with local society (Sinaga et al., 2024).

This research is also important in the context of interreligious and ethnic relations in Indonesia. As a country with very high cultural and religious diversity, Indonesia needs a social integration model that can maintain harmony amidst differences (Sukenti & Hermawan, 2024). The Sikh community in Jakarta can be an example of how minority groups can contribute to building harmonious relations with other groups while maintaining their identity. This is relevant to the challenges currently facing Indonesia, such as increasing intolerance and social polarization (Shalahuddin et al., 2023).

Thus, this research is relevant not only for academics interested in history and diaspora studies but also for policymakers, community leaders, and the general public who wish to understand the dynamics of multiculturalism in Indonesia. Comprehensive documentation and analysis of the Sikh community in Jakarta could be an important contribution to efforts to enrich the historical literature and strengthen the understanding of pluralism in Indonesia (Mubarok & Rahman, 2021).

2. Method

This research used the literature study method to collect and analyze data, enabling a deeper understanding of the history and development of the Sikh community in Indonesia (Pakpahan et al., 2021). In collecting data, the researcher relied on various written sources, such as books, scientific journal articles, historical documents, and relevant official reports (Mustari & Rahman, 2012). In addition, secondary sources such as academic publications and government reports were also used to enrich the analysis. The source criticism process was carried out by assessing the validity, relevance

and reliability of information taken from trusted and authoritative sources (M. Rahman, 2020). To analyze the data, a descriptive-analytical approach was used to identify historical and social patterns in the development of the Sikh community in Indonesia (Sutedi, 2009). Based on the results of the analysis, the findings of this research were formulated to dig deeper into the social and cultural implications of the development of the Sikh community in Indonesia.

3. Results and Discussion

3.1. History of the Entry of the Sikh Religion in Indonesia

In the early 19th century, the Sikh religion entered Indonesia, along with a wave of migration of the Sikh community from Punjab, India (Fitriani et al., 2023). At that time, India was under British colonial rule, which affected the mobility of its population (Bhawuk, 2012). Many Sikhs migrated abroad looking for better opportunities, including the Dutch East Indies (now Indonesia), which offered jobs as soldiers, police and traders (Myutel, 2019). Their decision to come was not only due to economic factors but also because of the opportunities offered by the Dutch colonial government, which required workers with high discipline and physical endurance (Picard & Madinier, 2011). From a historical perspective, their arrival in Indonesia was not a coincidental event but rather part of a series of migrations that occurred under colonial domination that expanded the reach of Dutch colonial power and economy in Southeast Asia (Sinaga et al., 2024).

The Sikh community who first arrived in Indonesia in this period chose to settle in large cities such as Batavia (now Jakarta), Medan and Surabaya. These were important cities connected to Dutch colonial trade and administration routes, which made it easier for them to earn a living (Muary, 2018). Most of the Sikhs who came worked as soldiers and police under the Dutch colonial government, which took advantage of their steadfastness in carrying out tasks that required physical and mental endurance. Their reliability in various tasks made them a highly sought-after group by colonial authorities (Mani, 2008). Apart from that, some of them are also traders who open businesses in these big cities, trading goods such as textiles, spices and various other commodities. This trading profession also supports the economic growth and stability of the Sikh community in Indonesia (Picard & Madinier, 2011).

However, even though they work in various sectors, Sikhs still adhere to the teachings of their religion, which teach about the oneness of God, service to others and equality. These teachings, which originally originated in Punjab, continue to be practiced by the Sikh community even though they are far from their homeland (Singh, 2011). In Indonesia, the Sikh community established gurdwaras, places of worship that also function as centers for their social and cultural activities (Myutel, 2019). Gurdwara is a gathering place for Sikhs to worship, deepen their religious teachings, and maintain relationships between members of the community. In their daily lives, Sikh religious values, which emphasize equality, service and discipline, remain a guide in living life in an increasingly complex and diverse Indonesian society (Mani, 2008).

Over time, even though their numbers are not as large as other religious groups, the Sikh community in Indonesia still tries to maintain their religious identity and teachings. They teach the values of the Sikh religion to their younger generation in the hope of strengthening their cultural roots and spirituality in overseas lands (Sinaga et al., 2024). Most of the Sikhs who migrated to Indonesia not only came to work or trade but also to protect and preserve their spiritual heritage. Gurdwaras in various big cities such as Jakarta, Medan and Surabaya are silent witnesses of their commitment to the Sikh religion and culture, which continues to exist even though they are thousands of kilometers apart from Punjab, India (Abidin, 2015).

Although the Sikh religion does not have a large following in Indonesia, its influence on the social and cultural life of large cities in Indonesia is quite significant. Their existence enriches religious and cultural diversity in Indonesia, which is a country with many religions and ethnicities (Sinaga et al., 2024). The Sikhs who have settled in Indonesia, especially in Jakarta, have become an integral part of a busy and heterogeneous urban society. Their presence is not only limited to spiritual life but also to the social and economic contributions they make to the surrounding community. For example, they still maintain the tradition of "Langar", namely providing free food to anyone in need regardless of religious

or ethnic background (Abidin, 2015). This is a clear example of the Sikh teaching of selfless service to others.

Sikhism in Indonesia is also known for its universal basic principles, such as equality, discipline, and devotion to God and others. The concept of "*Ik Onkar*" (the unity of God) teaches that God is one, and everything that exists in this world is His creation (Nazirman et al., 2024). In this regard, there is no difference between people, regardless of their race, religion or social status. This principle is very relevant in Indonesia, which has a multicultural society where various ethnicities and religions live side by side (Singh, 1946). Sikh people in Indonesia practice this teaching by maintaining harmonious relations with other communities, as well as being active in various social activities that benefit the wider community.

As part of a community with strong spiritual roots, Sikhs in Indonesia also teach the importance of discipline in everyday life. One of the main symbols of the Sikh teachings is the "5K" (Kakars), which consists of *Kesh* (long hair), *Kara* (iron ring), *Kanga* (comb), *Kachera* (special underwear), and *Kirpan* (sword) (N.-G. K. Singh, 2011). These five symbols are a sign of the Sikhs' commitment to the teachings of their religion, which teaches loyalty, discipline and simplicity. Even though in Indonesia they live in a very heterogeneous society, Sikhs still maintain this tradition as a form of respect for their identity and beliefs (Sinaga et al., 2024).

The Sikh community who came to Indonesia also built a close social life among themselves. In big cities like Jakarta, they not only build gurdwaras as places of worship but also as centers of social and cultural activities (Abidin, 2015). Gurdwara is not only a place to pray, but also a place to gather, share information, and hold social activities. This makes the gurdwara a strong symbol of their existence in Indonesia, where the values of the Sikh religion are maintained and passed on to the next generation (Supriyanto, 2022). Activities such as providing free food (*langar*) at gurdwaras show that their commitment to social service is not only limited to their community but also to the wider community, without distinction of religion or ethnicity.

The Sikh community in Indonesia, although limited in number, still plays an important role in developing and enriching social, cultural and economic life in various large cities. They showed that Sikh religion and culture could survive and thrive despite being far from their homeland (Dusenbery, 1997). As part of a diverse Indonesian society, Sikhs in Indonesia not only introduce the teachings of their religion but also contribute to building better relations between religious communities, as well as providing concrete examples of the importance of tolerance, cooperation and service to others (Supriyanto, 2022).

3.2. The Teachings of the Sikh Religion: An In-depth Guide to Life

Sikhism, as one of the world's great religions, which was born in the Punjab region, India, in the 15th century, offers a profound guide to life, covering spiritual and social aspects that are relevant not only for Sikhs but also for anyone who wants to develop their life better (Firmanullah, 2020). In the Sikh tradition, there are a number of teachings that form a fundamental basis, which, if implemented sincerely, can bring peace, harmony and prosperity to the lives of individuals and society (Adhitama, 2022). Below, we will discuss several basic principles in the teachings of Sikhism, which serve as life guidelines for its followers and can be used as a basis for living a life full of meaning and peace.

First, the most fundamental principle in Sikh teachings is the belief in the Oneness of God, or in the Sikh language called "*Ik Onkar*." This phrase contains the meaning that God is one, inseparable from His creation, and everything in this world is a manifestation of God Almighty (Mayaratu, 2011). This teaching invites Sikhs to see God as a force that exists in every aspect of life, not as a distant and separate entity. God, in the Sikh view, is not bound by the limitations of a particular religion, race, or belief; He is Waheguru, the Supreme God, who is in all His creations. Thus, the Oneness of God teaches Sikhs to establish a closer relationship with God through appreciating His creation around them (Mayaratu, 2010).

Related to the principle of the Oneness of God, the teaching of Equality is a very integral part of the life of the Sikh community. Sikhism teaches that all human beings are equal before God, regardless of race, gender, social status, or material wealth (Hermawan et al., 2024). All people are considered to have equal dignity, and every individual has the right to live with freedom and dignity. This view is very strong in Sikh teachings and teaches that discrimination and exclusion in any form is not in line

with God's teachings (Thari Mayaratu, 2011). Therefore, this principle of equality not only applies in the spiritual world, but is also applied in everyday social life.

In everyday life, this principle of equality is clearly reflected in the practice of living together in gurdwaras (Sikh places of worship). Here, there is no distinction between rich and poor, between leaders and followers, or between men and women. Everyone sits together to worship, share food, and help each other regardless of their background. This is a clear manifestation of the Sikh teaching of equality, where all people are seen as having the same right to live in peace and harmony (Gill, 2008). Furthermore, in Sikhism, this equality also leads to equal respect for women. Since the time of Guru Nanak, the founder of Sikhism, there has been a rejection of patriarchal culture that discriminates against women (Hermawan et al., 2024). Therefore, in Sikhism, women and men have equal rights and roles in religious and social life.

Apart from that, Sikh teachings also emphasize the importance of Seva, namely selfless service to others. The concept of Seva teaches that Sikhs must serve others sincerely without expecting reward or praise (Nippoldt, 2022). Seva is not only limited to large actions but also includes small actions that benefit others (Khanna, 2022). One concrete form of Seva is langar, the tradition of providing free food in gurdwaras to anyone in need, regardless of religious or ethnic background (Tatla, 2008). Langar is not only a physical provision of food but also a symbol of the principle of equality, where everyone sits together to share food with a sense of brotherhood (Nippoldt, 2022). In this tradition, we can see that Seva in Sikhism is about selfless giving and strengthening genuine human relationships between people.

Meanwhile, to achieve inner peace and closeness to God, Sikh teachings also encourage their followers to carry out Simran and Gurbani (Bhutani & Singh, 2023). Simran is a meditation practice carried out by chanting the name of God, namely Waheguru, repeatedly (Bhamra, 2015). This practice aims to calm the mind and cleanse the heart, as well as draw closer to God (Singh, 2022). In each meditation, Sikhs not only focus on uniting themselves with God but also try to develop an attitude of patience, humility and compassion toward others (Sandhu, 2023). Therefore, Simran is not only intended to achieve spiritual enlightenment but also as a means to improve character and strengthen bonds with others.

In addition to Simran, Sikhs are also required to read and appreciate Gurbani, which is the teachings contained in the Sikh holy book, Guru Granth Sahib (Hermawan et al., 2024). Gurbani contains teachings that contain moral values, justice, and love (Malhi et al., 2024). In everyday life, reading Gurbani becomes part of the practice of worship and is a way for Sikhs to gain deeper wisdom about life (Murphy, 2012). Thus, both Simran and Gurbani form the two main pillars of Sikh spiritual practice that lead to better personal development and stronger social harmony.

Furthermore, in Sikh teachings, a disciplined life is also strongly emphasized through the application of symbols known as 5K or Kakars (Singh, 2014). These five symbols are reminders for Sikhs to always live according to religious teachings and show their commitment to noble Sikh values. These symbols include Kesh (long hair), Kara (iron ring), Kanga (comb), Kachera (special underwear), and Kirpan (small sword) (Keegan, 2012). Each symbol has a deep meaning, which not only functions as an identification mark but also as a reminder to live life with high awareness and firm discipline (Bains, 2020). For example, Kesh, or long hair, symbolizes respect for God's creation, while Kirpan shows courage to fight for justice and protect the oppressed.

The application of these five symbols reminds Sikhs to maintain their integrity and dignity and not to fall into luxury or worldly pleasures. This disciplined life also teaches Sikhs to maintain a balance between spiritual and material life by always adhering to the basic principles of the Sikh religion (Bakhshi, 2009).

Thus, the teachings of the Sikh religion provide a very comprehensive and in-depth guide to life, covering spiritual, social and personal aspects. Principles such as Oneness of God, Equality, Seva, Simran and Gurbani, and Disciplined Life form a strong foundation for Sikhs to live in peace, compassion and harmony. More than just a religious teaching, Sikhism is a way of life that teaches how we can live in harmony with God, fellow humans, and ourselves (Singh, 2018). In a broader context,

these teachings can also be applied by anyone who wants to achieve a better and more meaningful life by upholding human values, justice and compassion.

3.3. Development of the Sikh Community in the Capital City of Jakarta

The hustle and bustle of Jakarta is a reflection of the busy lives of people who are involved in the economic sector. Economics is an activity that cannot be separated from everyday life (Royat, 2015). The hustle and bustle of metropolitan society is one of the activities that cannot be avoided. Metropolitan society's activities are oriented based on meeting needs.

Partially, people in big cities only rely on professional relationships when interacting with each other (Deegan, 2024). The heterogeneity of life in the city sometimes makes it difficult for social interactions to occur. In fact, sometimes the spiritual life of people in cities is affected by people's busy lives while working (Haase et al., 2021). However, something is interesting when looking further into the reality of urban society, when religious fervor is apparently not abandoned by its adherents.

The concept of "*hijrah*" which has been the spirit of Muslims in urban areas to become more familiar with the concept of Islam and strengthen ties of friendship, then there are many studies of a communal nature among Muslim communities have become indicators indicate that religious enthusiasm is directly proportional to with the complexity of society (Cecep Suryana et al., 2024; M. T. Rahman & Mufti, 2021). This means that religious enthusiasm is still very essential in a heterogeneous society.

It is interesting to see that amidst the high-rise concrete buildings; there is a life that is more meaningful than just activities to meet economic needs. The meaning that is more than just this is about trust. The unique thing about being in Jakarta is that there is a minority religion that apparently dominates the area in Pasar Baru, Central Jakarta. The Sikh religion is apparently adhered to by the majority of traders there. This religion has a very strong presence, and in this area, there is a place of worship that is full of many meanings (Singh, 2010).

Like other places of worship, the Sikh religious rituals that are still maintained today by the Indonesian people, especially in Jakarta, are rituals of worship. Their inadah is performed in a house of worship known as the Sikh Temple. The worship schedule is held every Sunday from 07.15 to 22.00. This temple is the second temple built. In Jakarta, the first temple built was located in Tanjung Priuk; this was the beginning of the arrival of the Sikhs to Jakarta around 1920 (Abidin, 2015).

The Sikh community in Jakarta is generally involved in the trade and business sectors. They are known as owners of wholesale shops, especially those selling textiles and household goods. Apart from that, several community members also work as professionals in various fields. They strictly guard their cultural and religious identity (Sinaga et al., 2024). Gurdwaras, or Sikh places of worship, became centers of social and spiritual activity (Gill, 2008). One of the famous gurdwaras in Jakarta is Gurdwara Sikh Gurdarshan Sahib in Pasar Baru. This place is not only used for worship but also as a center for religious education, celebration of Sikh holidays, and social activities (Abidin, 2015).

The Sikh community in Indonesia, especially in Jakarta, often has very prominent characteristics. From a physical perspective, the appearance of Sikhs in Jakarta, especially in the Pasar Baru area, is to wear bracelets (Abidin, 2015). It is rare for Sikhs to wear head coverings these days due to stigma from society at large. Socially, Sikhs require their adherents in Indonesia to carry out the same rituals as other Sikhs. That is, they are required to be vegan, and they are prohibited from smoking, consuming meat and eggs (Sinaga et al., 2024).

The Sikhs in Jakarta maintain their traditions with pride. Sikh men generally wear turbans and grow beards as part of their religious identity (Abidin, 2015). They also carry out the principle of "*langar*", which is the tradition of providing free food to anyone regardless of religious or ethnic background. On celebrations such as Vaisakhi (Sikh New Year) and Guru Nanak Jayanti (the birthday of the founder of the Sikh religion), gurdwaras in Jakarta have become the center of lively celebrations. These events were attended not only by the Sikh community but also by the wider community, demonstrating their inclusiveness (Abidin, 2015).

In Indonesia, the Sikh religion has not received official recognition from the government. In anticipation of this, followers of the Sikh religion are recognized as Hindus on their Identification Cards in order to

simplify the administrative process (Supriyanto, 2022). This is actually a pro and con because the Sikh community in Jakarta itself does not want to be equated with Hinduism. From a historical perspective, it is different and the teachings they adhere to are far from the criteria of Hinduism. However, there is no other way but to accept this because there is no legal recognition of the religion they profess (Abidin, 2015).

Nevertheless, the incumbent city leaders of Jakarta made Sikhs part of their society. Sikhism is the cornerstone of religious diversity in Indonesia. It is noted that in Indonesia, approximately 10 thousand Indonesians are Sikhs (Abidin, 2015). They have the same obligations and rights as followers of other religions. According to various sources, the development of Sikhs in Indonesia, especially in Jakarta, shows that Sikhs have contributed a lot not only in the economic field but also in other fields. Like getting involved in humanitarian activities. They also have a high level of tolerance. One of the things that is done is that every month of Ramadan, the Sikh community often provides Takjil and Iftar for the community around East Jakarta (Abidin, 2015).

In the course of the role of Sikhs in Indonesia, many Sikhs have played an important role in contributing to the country's achievements. One of them was a Sikh figure who became the fastest runner at the 1962 ASEAN Games in Jakarta and succeeded in making the Indonesian song sing 3 times at that time (Sinaga et al., 2024).

Sikh followers who became Indonesian citizens not only dealt with trade matters but also contributed to Indonesia or shaped Indonesia, such as Gurnam Singh and Harbrinderjit Singh Dillon (H.S. Dillon). Gurnam is an Indonesian track athlete who competed in the 1962 Asian Games in Jakarta (Admin, 2019). In this Asian-level sports event, Gurnam succeeded in making the song Indonesia Raya by winning three gold medals in athletics.

The Sikh community also has a national figure named H.S. Dillon. Despite being born of Indian descent, Dillon's four decades of service show that his heart goes beyond the clothes he wears. Dillon's contribution to Indonesia is no joke; Dillon has devoted a lot of thought to the fields of human rights, development economics, anti-corruption and agriculture (Sinaga et al., 2024). Dillon is one of a handful of people who were given the Primary Service Star award by the President of the Republic of Indonesia. The Primary Service Star is given to those who have made great contributions to the state and nation in certain fields or matters (Abidin, 2015). Some of the important positions that Dillon has held are member of the National Economic Committee and Presidential Advisor for Poverty Alleviation during the Susilo Bambang Yudhoyono administration.

3.4. Contributions and Figures of Sikhs in Indonesia

The Sikh community in Indonesia, especially in Jakarta, has a significant role in various sectors of life, not only in the economic aspect but also in the humanitarian, social, and contribution to the country's development (Abidin, 2015). In the midst of busy, dynamic urban life, the Sikh community is not only known as a strong economic actor but also as an active agent of change in maintaining harmony between religious communities. Even though they are a minority community whose existence is not always visible to many people, they have had a big impact on various aspects of Indonesian life, making them an inseparable part of the mosaic of cultural and religious diversity in the country (Sinaga et al., 2024)

One important aspect that stands out from the contribution of the Sikh community in Indonesia is the social and humanitarian activities they carry out. One concrete example of this form of social care is the activity of giving *takjil* and breaking the fast to the community around East Jakarta every month of Ramadhan (Abidin, 2015). In this holy month full of blessings, Sikhs regularly hold these programs as a form of social solidarity, which is not only limited to fellow Sikhs but also to the wider community regardless of religious background, ethnicity or social status. This tradition is a manifestation of the teachings of Sikhism, which emphasize the importance of providing selfless service to others. This attitude, known as *sewa* in the Sikh language, is a main pillar in the social life of the Sikh community, which also reflects the spirit of sharing and helping each other amidst increasingly individualistic city life (Supriyanto, 2022).

However, even though the Sikh community in Indonesia has made a huge contribution to various sectors of life, the Sikh religion is still not officially recognized by the Indonesian government. In terms

of administration, Sikhs are often identified as Hindus on their Identity Cards (KTP), even though the teachings they adhere to are clearly different from Hinduism. This is a challenge for the Sikh community in Indonesia because they feel that their identity as Sikhs is not fully respected or recognized in the context of state law (Vertovec, 1997). However, Sikhs in Indonesia continue to live their lives with full faith, maintain the traditions and teachings of their religion, and play an active role in social and community life (Sinaga et al., 2024). They continue to struggle to gain proper recognition without abandoning the religious fervor that has become an inseparable part of their identity.

The contribution of Sikhs in Indonesia is not only visible in social activities, sports and public policies but also in community development and in creating space for cultural and religious diversity (Sinaga et al., 2024). In Jakarta, for example, you can see how the existence of gurdwaras and the religious activities held there have become the center of social activities involving not only Sikhs but also the general public (Abidin, 2015). Activities such as the celebration of Guru Nanak Day, which is the birthday of the founder of the Sikh religion, and Vaisakhi, which celebrates the formation of the Khalsa, are often important moments celebrated together by the Sikh community and Jakarta society in general. This celebration is not just a religious ritual but is also an opportunity to strengthen relations between religious communities and remind people of the importance of mutual respect and maintaining peace amidst existing diversity.

Apart from that, the presence of Sikhs in Indonesia also contributes to Indonesia's diversity and multiculturalism, which has become one of the main characteristics of this country (Supriyanto, 2022). The diversity of religions, ethnicities and cultures in Indonesia makes this country rich in complementary traditions and values. The Sikhs, with their teachings that prioritize equality, social justice, and service to others, have made an invaluable contribution to maintaining harmony in this very pluralistic society (Sinaga et al., 2024). They not only defend their religious teachings with full loyalty but also participate in enriching Indonesian social and cultural life with a spirit of togetherness and tolerance.

Thus, Sikhs in Indonesia, especially those in Jakarta, play an important role in building a more inclusive, just and civilized society. Even though the Sikh religion does not receive full recognition from the Indonesian government, their contribution to the economic, social, cultural and development fields of the country is enormous and deserves to be appreciated. Figures such as Gurnam Singh and H.S. Dillon have proven that the Sikh community in Indonesia does not only focus on personal interests but also plays an active role in advancing Indonesia through various fields (Abidin, 2015). With the spirit of diversity and tolerance, the Sikh community in Indonesia remains steadfast in practicing the teachings of their religion and continues to make positive contributions to this nation.

4. Conclusion

Based on the findings and discussions that have been presented, it can be concluded that the Sikh community in Indonesia, even though it is a minority group, has made a very significant contribution to various aspects of life, both in the social, economic, cultural and inter-religious harmony fields. This community, especially in Jakarta, has shown its dedication to maintaining the social spirit through humanitarian activities such as providing *takjil* (breaking the fast for people in need), as well as providing free food (*langar*) as a form of selfless service, which is the basic teaching of Sikhism. In this case, the Sikh community has shown that solidarity and concern for others are universal values that do not recognize religious or ethnic boundaries.

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