

Local Wisdom in Muslim Social Community in Bali Province: A Study of Tolerance

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Abstract---Bali has a great tradition or culture in various aspects of life that make up the local wisdom of the local community. Local wisdom is the main factor of life tolerance of Balinese people. Although Bali is known as an island populated by Hindu majority, there are also Muslim communities who have inhabited Bali since the 15th century and live side by side. This was a qualitative research that aimed to describe and analyze local wisdom and religious tolerance in Bali. The data acquired in this research included primary and secondary data collected through library study technique and filed research covering focus group discussion and interview with key informants. The process of data analysis started by examining all the data obtained from various sources related with the themes and were viewed from the perspective local wisdom and tolerance. The study revealed Muslims in Bali had their own color to plural society life. They were not completely deprived of their culture, because they still adopted a local culture that was not against Islamic fundamental values. The harmonious life was the result of a long process of assimilation so that it gave a birth to a life order that run side by side. In the social order, the people of Bali are familiar with the concept of Brahma, which means the bond of brotherhood as a way to reach happiness and harmony. Local wisdom in Bali includes values, norms, ethics, beliefs, customary laws, and specific rules integrated into people's lives. Local wisdom formed a harmonious relationship between man and man, man with nature and man with knowledge. Therefore, local wisdom for both Muslim or non-Muslim community in Bali created a tolerant society life.

Keywords---Muslim, Bali, Local Wisdom, Tolerance

I. INTRODUCTION

Bali is the name of a province in Indonesia and also the name of the biggest island in the province. Denpasar, the capital city of the province is located in the southern part of Bali island. The areas of Bali province consist of smaller islands around its main island, such as Nusa Penida, Nusa Lembongan, Nusa Ceningan and Serangan. Although it is known that most inhabitant of Bali is Hindu, it turns out that there are also Muslim communities that have inhabited the island for a century and live side by side with the Hindu community.

This research aims to reconstruct the spread and existence of

Islam in the location of the research especially in the growth period of Islam, identify the dating system (if possible) of every toponym which are successfully mapped out thus the map of the flow of the spread of Islam in the locations of the research can be described, identify the local wisdom that can be mapped and contain artefactual data, and to know the variety of local wisdoms amidst the local communities in Bali up to the extent of how far the role of each component both government or society is towards its preservation can be described.

II. METHOD

This study is a qualitative research aiming to describe and analyze local wisdom and also religious tolerance in Bali. The data acquired in this research included primary and secondary data. The data was collected through library study technique and filed research covering focus group discussion and interviews with key informants related with the themes. The process of data analysis started by examining all the data obtained from various sources and were viewed from the perspective of local wisdom and religious tolerance. The last stage was to conduct data validity check. After this stage was completed, the data interpretation was carried out [1]. Lastly, triangulation technique was performed that was done through three stages of checking: a) triangulation of data source by comparing the data obtained with the data from the result of observation and survey; b) conducting peer review to know the opinions of researchers and other experts conducting similar researches; and c) theoretical triangulation by comparing empirical data with theoretical studies which have developed and whose validity has been acknowledged.

III. FINDINGS AND DISCUSSION

A. *The Beginning of Islam in Bali*

Through socio-economy approach, there were three phases of how Islam entered Bali. The first was an initial contact as a logical consequence of trade network of the archipelago starting from the Java-Bali classical relations following the path of Indianization. It was replaced by the path of Islamization in the early 16th century which was driven by Demak and subsequently after the rise Gowa dan Tallo as important ports in the northern

sea. Bali had entered into the Maritime chain of Makassar and Bugis in the beginning of the 17th century. The second phase was the growth of Buginese trader colonies in the North and South coasts of Bali followed by the opening of relationship among the Balinese Hindus and Buginese Muslims. The third phase was the development of societal organizations. Following the settlement pattern typical of South Sulawesi, social groups in the coastal area were formed under the institution of *Puak Matoa*, Buginese indigenous leaders, who led groups of traders who entered in waves. Nevertheless, Buginese colonies still kept its autonomy in the dimensions of religion, economic politics and culture, to be detached from the religious, traditions and politics administration, social organization systems of Bali. This was the cause of the absence of Islam in the form of kingdom or state like in other places [2].

Among all the Buginese Makassar who contributed to the spread of Islam in Bali in Jembrana to be exact, in the period of Anak Agung Ngurah Jembrana (I Gusti Agung Alit Takmung) were Daeng Marema and Daeng Si Kuda Empat. The two figures attracted Hindu population in the surroundings to learn and some of them eventually converted to Islam Besides that there were several *mubaligh* (preachers) who landed at the Air Kuning beach, namely Haji Shihabuddin, Haji Yasin, Tuan Lebai, and Datuk Guru Syekh. They arrived at the time of the construction of Puri Negara in 1789. At that time many people became ill and the *mubaligh* helped them. At the same time, a troop of eskadron from Pontianak led by Syarif Abdurrahman Al Qodery stayed in Jembrana with the permission of the king. Syarif Abdurrahman Al Qodery with his troops participated in the construction of the Jembrana. Since then on the relations with the king of Jembrana went harmoniously and overtime Muslim settlements were constructed. There were also many other Islamic figures who helped Syarif Abdurrahman Al Qodery, such as Mahbubah, dan Chotib Abdullah Hamid.

It was not only the Javanese, the Buginese Makassar who came to Bali to spread Islam. There were also people from Lombok, one of whom was Pedanda Sakti Bau Rawuh who in Lombok was known as Prince Sangupati who spread Islam in Karangasem after the fall of Majapahit. There were also other names such as Sayid Hasan Al Idrus, Sayid Syech Almulakhela, both of whom do not have clear identities. Besides that, there were Abdullah Bin Salim Bagarib from Tarim Yaman, who was predicted to arrive in 1859, Fiddahussin Djiwakhandji from Udjein, Central India in 1916, and Djiwadjirasulji from Rajastan, North India who arrived in 1918, Ali Husein Rasul in 1920 and Fiddhusein Hasan Bay in 1930 [3].

B. *Local Wisdom and Tolerance of Balinese Muslim Society*

1) *Philosophy of Religion and Culture*

In the aspect of Balinese belief, Islam is the second most widely practiced religion with around 520.244 adherents in Bali spreading in Klungkung, Karangasem, Buleleng, Badung and other areas [4]. It is not something surprising as historically, Islam had entered Bali after the fall of Majapahit in the 15th century through Klungkung [3]. As a religion, Islam has a universal teaching. Muslims believe that God sent Muhammad Saw as a prophet with the task of conveying His teachings to mankind which is contained in the Qur'an and hadith. Believing

in the One and Only God created value system which is inspired by the awareness that this life originates and will return to God. Thus, God is sangkan *paran* (origin and purpose) of life (*hurip*), even to all beings [5].

The social system in Islam does not recognize the caste or egalitarian and prioritize justice among fellow humans for the sake of the creation of harmonious society. The harmony of life in Islam originates from the true faith, sincere surrender (*al-islam*), *ridha* and tawakkal to Allah and remember (*dzikir*) Him which will give birth to behavior consequence manifested in the frame of social life called *amal saleh* (good deeds). *Amal saleh* (good deeds) is every personal behavior which supports the efforts to realize a regulated social order and leads to the creations of civilization the pillars of which consist of individuals who are encouraged with full responsibility to Allah. Thus, between *habaluminallah* and *habluminannas* is a whole unit that cannot be separated [5].

Balinese Hinduism has three basic religious frameworks, namely *tattwa* (religious philosophy), *susila* (religious morality), and *upacara* (religious ceremonies). Ceremonies appear in high intensity in the lives of the Balinese society. The whole ceremonies can be classified into five kinds or what is called *Panca Yadnya*, namely [6]:

1. *Manusia Yadnya*, encompassing life cycle ceremonies from childhood to adult.
2. *Pitra Yadnya*, Ceremonies for ancestral spirits, including ceremonies for death to purification of ancestral spirits ceremonies.
3. *Dewa Yadnya*, ceremonies to the Pura or Pura keluarga, which is performed to the gods as the manifestation of Sang Hyang Widhi.
4. *Rsi Yadnya*, ceremonies related to holy people who are meritorious in the fostering Hinduism.
5. *Bhuta Yadnya*, ceremonies performed to *bhuta kala* which are the spirits around humans who tend to do bad things.

Dang Hyang Nirartha teaches and develops the concept of oneness of God (*Siwasidhanta*) which is called the *Tri Purusa conception*. *Tri Purusa* is a conception of worship to three aspects of the manifestation of Siwa, namely the worship of *Parama Ciwa*, *Sada Ciwa*, and *Ciwa*. *Parama Ciwa* is Nirguna Brahman in the conception of *Tri Pusara* which is identical with Sang Hyang Widhi, namely God Almighty [6]. There is something in the Balinese Hindu belief system in that they believe that they do not worship the statues as accused by many. They only believe in the spirituality behind the statues not to the statues. There are three levels of human philosophy that Balinese Hindu adherents believe namely *Bakti Marga*, *Karma Marga* and *Jenana Marga*. Someone reaching the stage of *Jenana Marga* no longer needs any intermediary when communicating to God. The person does not require incense or offerings, which is similar to the makrifat concept or hakikat or essence in Islam, where the level of *Bakti Marga* and *Karma Marga* is the level of the syariah.

Some aspects of worship between Hinduism and Islam have esoterica resemblance in which basically they both aim to realize harmonious life between the Creator and its creatures, especially

Balinese Hindu adherents who have been living for long time side by side with Muslims. The relationship between *Nyame Hindu* (saudara Hindu) with *Nyame Selam* (saudara Islam) occurred intensely which give cause them to accept the values among them and Bali is also an entity which has a huge culture inside it. Ida Bagus Mantra believes that Bali has a great tradition that creates social institutions such as subak, banjar, and pakraman villages and sekaa-sekaa that are functional and which are structurally, systematically foster and develop values of togetherness, deliberation and openness. This means that Balinese traditional social institution can be an agent of development and change in order to realize a peaceful, harmonious and prosperous Bali [7].

2) Concept and Philosophy of Local Wisdom and Tolerance

The concept *menyama-braya* means bond of brotherhood as a way to reach happiness and harmonious life (*dharma santhi*), and consist of the terms *nyama*, *nyama Hindu*, *nyama Kristen* [8]. Based on the concept of *Tri Hita Karana* that goes “*belahan pane, belahan payuk celebingkah batan biu gumi linggah ajak liu ada kene ada keto*” (there are many differences but we have to accept them) [9]. This concept of *Tri Hita Karana* is implemented through Parahyangan encompassing various religious activities of the Balinese people in realizing their devotion to God ad these activities are implemented through (sacrificing sincerely).

Besides that there is also *pawongan*, that is to establish harmony with others in a social bond implemented through the concept of “*segilik seguluk selulung sebayantaka, paras paras sarpanaya*” (many hands make light work), or “*vasudaiva kutumbhakam*” (we are all one family). *Palemahan* means maintaining harmonious relations between humans and their environment with the belief of “*ulu*” (above), and “*teben*” (below) for nonritual activities ritual. With this concept, Balinese want to organize a harmonious society space [10].

In understanding *menyama braya* Balinese also compare it as a tree, tree roots as *tat twam asi* (I am you: humans are essentially one), the stem is *vasudewam khutumbhakam* (we are all family), *menyama braya* is the branch, and leaves, flowers and the fruits as harmony. The concept of *menyama braya* provides an explanation that if pluralistic Balinese society can implement mutual respect, mutual understanding, mutual love, and mutual help will surely develop and produce integration between communities [10]. Thus Balinese have social wisdom to accept and tolerate differences. They do not homogenize religion but are based on justification of differences [9].

3) Various Local Wisdoms (Custom Symbols, and Islam)

Muslim communities have taken roots since a long time ago in numerous regions of Bali such as Klungkung, Buleleng, Nusa Penida, Jembrana, Tabanan, Karangasem, Gianyar, Bangli, Badung-Denpasar and many other areas. They not only become exclusive communities but also interact and socialize with Hindu people around them [11]. This condition created activities in the form of traditional ceremonies.

The traditional ceremony of Muslim community of the Archipelago includes the whole cycle of human life since from the womb, birth, childhood, adolescence, adult, marriage to

death. Everything is arranged in such a way to be united with traditions and or customs that have been agreed upon since the time of ancestors of the local communities and passed on from generation to generation until now [12].

In carrying out traditional ceremonies, several things such as *Selamatan* are performed. The word *Selamatan* in terms of language is form Arabic which means safe. While the word *Selamatan* as a term means ritual ceremony of praying together beginning with the words of *Thoyyibah* or *Tahlil*. *Selamatan* is usually lead by a ulama (kyai, modin, ustadz, elder of the society) on certain events sometimes called *Kenduren/Genduri* [13].

Selamatan or *Genduri* is one of Hindu teachings ceremonies. It is contained in the kitab (book) of Sama Weda [14]. *Selamatan* performed as prayers and respect when a person dies also can be found in Hindu known as *Panca Sradha* (Five Beliefs). The five beliefs consist of believe in Sang Hyang Widhi, Ancestral spirits, Karma Pala, Samskara, and Moksa. In the belief of Hindu, ancestral spirits (dead person) should be given respect because this can become closest deity of men [15]. Beside that Samskara (menitis/reinkarnasi) is also recognized in Hinduism.

This *traditional* ceremony gives inspiration to the modern life in which loyalty as in loyalty to country and nation becomes a very valuable thing that it is still preserved and responded positively by the community at large. The existence of Muslim community in Bali living side by side with the majority Hindu people has been intertwined since the XIV century. They have succeeded in building a harmonious atmosphere of living albeit having different religion [16].

IV. CONCLUSION

A number of Muslim communities in Bali among others are spread in Banjar Saren Jawa in the region of Budakeling Village (Karangasem), Kepaon, Serangan (Denpasar), Pegayaman (Buleleng) and Loloan (Jembrana), Gelgel (Klungkung), Lebah (Klungkung), Kusamba (Klungkung), and there are many other villages with a majority of Muslim population. They do not only become exclusive communities but they also interact and socialize with the Hindu people around them. This condition gives rise to activities in the form of traditional ceremonies.

The traditional ceremonies of the Muslim communities of the Archipelago consist of all the cycle of life from the womb, birth, childhood, adolescence, adult, marriage to death. All of these are arranged in such a way to be united with tradition or custom that had been agreed upon since the time of the ancestors of the local society and passed on until now.

The condition is nothing but as manifestation of local wisdom which is preserved from one generation to another. The true manifestation of local wisdom continues to grow stronger. The existence of the Balinese who are already familiar with *menyama braya* which can be interpreted as close brotherhood where Balinese even consider non Balinese who are not Hindu as relatives appear terms such as *nyama Selam* (Islam brothers), *nyama Cina* (Chinese bothers), *nyama Kristen* (Christian brothers), and others. This local wisdom is a social capital and

strengthens solidarity and strengthens relations of communities of multi ethnic and multi religion thus conflicts that are vulnerable to plural society can be overcome.

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