

Eid Al-Fitr Preserves The Relations of Muslim and Klungkung Royal Palace

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ABSTRACT

Eid al-Fitr is a joyous Muslim holiday celebrated after one month of Ramadan, and this celebration extends to the region of Klungkung, Bali. Puri Agung Klungkung, currently led by Ida Dalem Semaraputra (the King of Klungkung), welcomes visits from Muslims during the Halal bi-Halal moment of Eid al-Fitr. This article aims to elucidate the contemporary relationship between Muslims and Puri Agung Klungkung, along with its historical context dating back to the 14th century. The research methodology employed in this article includes field research, incorporating direct observations and in-depth interviews with religious leaders in Klungkung. Furthermore, this study scrutinized various documents and historical evidence concerning the relations between Muslims and the Klungkung Royal Palace. This paper concludes that the association between Puri Agung Klungkung began with the arrival of 40 bodyguards from Dalem Ketut Ngelesir (1380-1460) during their visit to Majapahit, and the subsequent grant of customary land to the east of Puri, which was in Gelgel at that time. Eid al-Fitr celebrations in Klungkung encompass a series of events, including Ramadan Safari, Takbir Keliling, Eid al-Fitr Prayer, Open House, and Halal bi Halal. These activities with Puri Agung Klungkung represent efforts to reinforce longstanding relationships.

KEYWORDS

Tolerance, Bali, Moderation, Hindu



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Introduction

The Balinese people are often regarded as exotic, attributed to their cultural facets and the natural beauty of their island. These factors have contributed to Bali's enduring status as a prominent tourist destination in Indonesia. Bali goes by several evocative names, including "Paradise Island," "Island of the Gods," and "Mystical Island" (Burhanuddin, 2012). Bali is notably an exotic, harmonious, and politically neutral region of Indonesia (Zuhro, 2009). This image of peace, security, and serenity promotes tourism. The economic benefits of tourism for the Balinese have, in turn, fostered a local ideology centered on the concept of harmony (Burhanuddin, 2012). The exotic and rich culture loses its significance when peace and harmony fail to establish a peaceful and stable order within Bali's society, where these values should be re-established, maintained, and promoted (Arif & Lessy, 2021).

Following the Bali bombings, the lives of the Balinese people underwent a profound sociocultural transformation. Consequently, this period was referred to as "Lost Bali" due to the significant challenges concerning societal order and religious relations. The 'Ajeg Bali' movement aims to preserve Balinese culture, both at the individual and socio-cultural levels. (Isnainingsih & Rohman, 2019) Despite the disruptions in religious relations between Muslims and Hindus in Bali, harmonious coexistence in Bali, particularly in Klungkung, continues to endure to this day. The research conducted by the author (Ramdhani et al., 2020), has uncovered various Muslim and Hindu relationships connected to local wisdom, such as "megibung," "ngejot," the Maulid Celebration of the Prophet Muhammad SAW, and others.

Muslims in Bali are not a new religious community in the modern era. The oldest Islamic community in Klungkung can be found in the village of Gelgel. Certain folklore narratives recount the process of Islamization in Bali, particularly in Klungkung. In the year 1500, the folklore narrates the arrival of Dalem Ketut Sri Kresna Kepakistan, who had three siblings. The first brother ascended to the throne in Pasuruhan, the second assumed kingship in Blambangan, and the third, Sukamia or I Dewa Muter, became the king in Sumbawa (Ardhana et al., 2011). Meanwhile, Dalem Ketut founded a kingdom in Klungkung (Ramdhani et al., 2020).

Muslims in Gelgel constitute the pioneer generation of Muslims in the broader Bali region. Another source asserts that the initial Muslim presence in the area was established by the Javanese, who arrived prior to the reign of Dalem Waturenggong (1460-1550) (Ramdhani et al., 2020). The enduring relationship that has spanned centuries, particularly between Muslims and Puri Agung Klungkung, continues to thrive and remains harmonious to this day. This phenomenon underscores the significance of understanding social connections rooted in culture, customs, and religion, which have been established over centuries. Furthermore, numerous studies concerning the relationship between Muslims and Hindus in Bali solely address the interaction between these two religious communities. There are not many studies that delve into the

relationship between Muslims and the earliest kingdom that provided a habitat for Muslims in Klungkung.

Eid al-Fitr is one of the two religious holidays in the Islamic tradition, alongside Eid al-Adha. Occurring on the 1st day of Shawwal in the Hijri calendar, Eid al-Fitr signifies the conclusion of the month-long fasting observance by Muslims worldwide during Ramadan. Therefore, Eid al-Fitr is also referred to as the "iftar festival," symbolizing a celebration and reward for the Muslim community's success in adhering to the commandments and abstaining from the prohibitions of fasting (Fauzi, 2022).

Over time, in the socio-religious history of the Islamic world, the celebration of Eid al-Fitr has evolved in various manners. For instance, during the Abbasid Dynasty, Eid al-Fitr was commemorated with elaborate processions, opulent banquets, musical and poetic performances, and an array of culinary offerings. A similar phenomenon was observed during the Mamluk Dynasty era, where people welcomed the month of Ramadan and the 1st of Shawwal (Eid al-Fitr) with a plethora of distinctive traditions. The kings distributed gifts, clothing, and monetary gifts to the people during Eid al-Fitr. In Indonesia, for instance, Eid traditions encompass Halal Bi Halal, the consumption of ketupat, and takbiran. The traditions observed by Muslims in relation to Eid al-Fitr illustrate the typical manifestation of the cultural integration of religion, and vice versa, as a representation of the spread of Islam (Fauzi, 2022).

The Eid al-Fitr celebration procession in Klungkung is not solely associated with the Eid al-Fitr prayer procession on the 1st of Shawwal. Eid al-Fitr is celebrated in Klungkung, and it encompasses various activities that are intertwined with other religions, particularly Hinduism and the Klungkung Royal Palace. Following the Eid al-Fitr prayer, all Muslims who participate in the prayers at Dewa Agung Jambe Square patiently form a queue to offer their greetings to the King of Klungkung and the Penglingsir of Puri Agung Klungkung. The King and Penglingsir align themselves to extend greetings to Muslims and convey their best wishes for a joyous Hari Raya. The procession is laden with symbols and conveys profound meanings of harmony. The organization of Islamic holidays in Klungkung is overseen by the Klungkung Islamic Day Committee, which operates under the authority of a Regent's Decree.

The celebration of Eid al-Fitr in Klungkung commences during the last fifteen days of Ramadan. This period includes the Ramadan Safari, involving coordination and preparation of Ramadan-related activities, which are overseen by the Regent of Klungkung, Klungkung DPRD, Klungkung Sector Police Chief, and Klungkung Regional Command Commander. The majority of leaders are Hindus. Subsequently, the Klungkung takbiran procession engages nearly all religious sectors in Klungkung, encompassing the celebration of Eid al-Fitr prayers, the open house event at Puri Agung Klungkung attended by Islamic religious figures, and the Halal bi Halal gathering. Given this background, the study will address several key issues, including:

1. How did Puri Agung Klungkung establish and develop a relationship with Muslims from the outset of their arrival?
2. How is Eid al-Fitr celebrated in Klungkung?
3. How can the celebration of Eid al-Fitr serve as a means to preserve the relationship between Muslims and Puri Agung Klungkung?

In 2023, Amalia (Amalia, 2023) conducted research related to the discussion in this article. The research is titled *Ngaminang: Adaptation of Balinese Megibung Eating Culture to the Islamic Community in Kampung Gelgel, Klungkung Regency*. This study shares a similarity with the research in portraying the relationship between Muslims and Puri Agung Klungkung through the *Ngaminang* tradition. However, it should be noted that this study solely concentrates on *Ngaminang* during Ramadan (the events leading up to Eid al-Fitr) and does not delve into the Eid al-Fitr procession. Additionally, it's important to note that this study was confined to Kampung Gelgel and did not encompass the entirety of the Muslim community in Klungkung. Segara (2020) conducted a separate research study titled 'Dialectical Communication in Hindu and Islamic Relations in Bali'.

This study explores the means of fostering harmony between Muslims and Hindus in Bali through dialogue, communication, and interaction. Specifically, the research centers on three locations: Bukit Tabuan in Karangasem, Sindu Village in Gianyar, and Bugis Village in Denpasar (Saihu, 2021). I conducted research titled *Creating Community Based on Religion and Culture: Social Learning in Hindu and Muslim Relationships in Bali*. This research investigates faith-based harmony between Muslims and Hindus in Jembrana, Bali. However, this study examines the perspective of social learning within these two communities. Lastly, there is a study conducted by Sulistiono (2018) titled *Local Wisdom in Muslim Social Community in Bali Province: A Study of Tolerance*. This study examines how Muslims in Bali incorporate local cultures into their social and religious activities. Furthermore, the study also delves into the philosophical aspects of religion and culture in Bali, describing the overall relationship between Hindus and Muslims in Bali.

Method

This research was conducted in Klungkung, one of the districts in Bali. This article employs a qualitative method to examine the harmonious community life during Eid al-Fitr in Klungkung, Bali. As a sociocultural study, this research operates on the assumption that (1) all social relations are influenced by specific factors that require elucidation within a particular context, and (2) all research derives from a theoretical foundation. Data were collected through interviews with informants, religious leaders of Muslims and Hindus in Klungkung, Muslim citizens as research subjects, observations as part of the commemoration of Islamic holidays Klungkung Committee, and documentation.

Results and Discussions

Muslims-Hindus (Klungkung Royal Palace) in Relation

Historical sources regarding the introduction of Islam to Bali by AA Bagus Wirawan indicate that Islam entered Gelgel in the 14th century. There was indeed an historical event that occurred during the reign of Dalem Ketut Ngelesir as the King of Gelgel (1380-1460). Specifically, it involved the King of Bali visiting the Majapahit Kingdom when King Hayam Wuruk convened a conference of vassal kingdoms from across the archipelago. Other sources mention that the Muslims in Gelgel, to this day, acknowledge their Javanese origin, with approximately 40 of them having accompanied Dalem and the Majapahit. This information is substantiated by the fact that Dalem Ketut Ngelesir's visit to Majapahit was a singular event during the Gelgel era. Subsequent rulers did not have the opportunity to visit Majapahit, as the Majapahit Kingdom had already collapsed. It should be noted that Dalem Ketut Ngelesir laid the foundation for the Gelgel Kingdom, which was still under the authority of Majapahit at that time.(Segara, 2018) The history of the introduction of Islam in Bali begins with Klungkung.

A somewhat contrasting viewpoint was presented by the research team, asserting that the introduction of Islam into Bali did not occur when Dalem Ketut Ngelesir visited Majapahit and brought courtiers, but rather, it happened precisely when Majapahit collapsed. Demak subsequently managed to extend its sphere of influence to Bali. This perspective is grounded in the written source "Babad Dalem," which indicates an Islamization effort by Meccan envoys (presumed to be from Demak) against the Kingdom of Bali during the Watu Renggong Kingdom in the 15th and 16th centuries. Foreign sources, specifically C.C. Berg, also affirmed the existence of an endeavor to propagate Islam within the Kingdom of Bali, although it ultimately proved unsuccessful and was conducted by the envoy Raden Patah from Demak (Segara, 2018).

Another noteworthy finding pertains to the evidence found in the *Kidung of Pamacangah*, which chronicles the history of a kingdom in Bali centered around Gelgel, Klungkung. Simultaneously, the decline of the Majapahit Kingdom and the establishment of the Demak Sultanate marked the dissemination of Islamic teachings not only within Java but also beyond its borders. As narrated in the Song of Pamacangah, the envoy from the Kingdom of Demak arrived in Gelgel with the aim of introducing Islam to King Ida Dalam Waturenggong, who was the ruler of the Kingdom at the time (Jannah, 2012).

Babad texts, authored during the reign of Dalem Waturenggong or subsequent periods, among other things, document the ethnic communities. In one Babad, for instance, it is noted that there was an incident of unrest at one of the ports caused by "outsiders." Meanwhile, other *Babad* texts, for instance, document the arrival of messengers from Mecca who aimed to invite Dalem Waturenggong to embrace Islam, although they were not successful in their efforts (Burhanuddin, 2012). It is reported

that during the reign of Ida Dalem Waturenggong, who was still reigning as the King of Bali before the arrival of Dang Hyang Nirartha, a Muslim envoy from the King of Demak, namely Ki Moder along with Ki Jalil and Dewi Fatimah, arrived. They approached Ida Dalem with the intention of persuading the King and the people of Bali to convert and embrace Islam, similar to what had occurred with his brother in Java. The majority of Javanese people had converted to Islam following the collapse of the Majapahit Kingdom, which was brought about by the campaign led by Raden Patah, a Duke of Demak and the son of the King of Majapahit, who had himself embraced Islam (T. R. Putra, 2015).

Ida Dalem Waturenggong did not agree to the request but instead presented a condition. He proposed that if Ki Moder could shave his own legs, he and all Balinese people would then consider Ki Moder's request to embrace Islam. Ki Moder, equipped with a razor blade and scissors, attempted to shave his legs. However, as he made the attempt, the blade dulled and shrunk when it came into contact with Ida Dalem's feet. Subsequently, scissors were employed to trim the hair on Ida Dalem's hands and feet, but the scissors also broke. This unsuccessful attempt was considered a sign that Ida Dalem did not accede to the entreaties of Ki Moder, who sought to introduce Islam to Bali. Ida Dalem was often regarded as an embodiment of the four-armed Vishnu or the chess Buja; his words carried great weight, and what he contemplated tended to come to fruition. Subsequently, Ki Moder and the messengers were instructed to return to their homeland (T. R. Putra, 2015).

In the history of Muslims arriving in Bali, various motives have been identified, including (1) da'wah or missionary motives, (2) serving the king, (3) livelihood or trade-related motives, (4) transmigration motives, (5) official state duties motives, and (6) political motives (Atmadja, 1999). The arrival of Muslims triggered significant social interactions (Ardhana et al., 2011; Pageh, 2014).

The Kingdom of Klungkung underwent two transfers of power due to shifts in royal politics before evolving into the Klungkung Kingdom, as known in the 19th century. King Dalem Ketut Kresna Kepakistan ruled as the monarch of the Vassal Kingdom. After three decades, Dalem Ketut Ngelesir, the youngest son of Dalem Ketut Kresna Kepakistan, relocated the center of governance to Kampung Gelgel, which was subsequently renamed the Kingdom of Swecalinggarsapura (now situated within Klungkung Regency) in the latter half of the 14th century (Aditama et al., 2022). In 1651, the Kingdom of Swecapura shifted to the Klungkung Kingdom, which was under the leadership of Ida Dewa Agung Jambe, and the new center was established in Semarapura (T. R. Putra, 2015). As per Ramadan, this migration resulted in a partial relocation of Gelgel Muslims who remained loyal to Puri Agung Klungkung closer to the Kingdom. As a result, these Muslims were allocated a place to reside in the eastern part of the Kingdom, which eventually gave rise to another Muslim community known as Kampung Lebah. The shift of the Kingdom to Semarapura had broader implications beyond the relationship

between Kampung Gelgel and Kampung Lebah. This relationship also extended to Kampung Kusamba. Historically, the interplay between Muslims and Hindus in Kampung Kusamba originated with the rebellion led by Patih Maruti in the Kingdom of Gelgel. To quell this rebellion, the Kingdom of Gelgel sought assistance from Java in the form of troops. Following the defeat of Patih Maruti, the Muslim troops from Java were stationed along the coast of Kusamba. Their primary role was to serve as a defensive fortress in case of potential attacks from the east of Klungkung. Consequently, this deployment helped ensure the stability of the Kingdom of Gelgel as a reigning power in Bali.

Additionally, the political tension between I Dewa Agung Istri Kanya, the ruler of Puri Agung Klungkung, and the Dutch government, which sought to invade in the 19th century, culminated in the Kusamba War (Yudabakti, 2020). Klungkung boasts five ancient Islamic villages (Kampung) that have endured for centuries. The term "kampung" is employed in Klungkung to denote the Muslim communities within the region. In contrast, other communities employ the term 'Desa' (village), typically referring to the Hindu population. The four villages are situated on the Bali mainland, specifically Kampung Lebah, Kampung Jawa, and Kampung Gelgel in Klungkung District, and Kampung Kusamba in Dawan District. Another village is situated on Nusa Penida Island, within the Nusa Penida District, known as Kampung Toya Pakeh.

Klungkung, throughout its history, served as a crucial center of governance for all kingdoms in Bali. Following Waturenggong's demise, Gelgel's authority became precarious, primarily owing to internal conflicts within the royal court. For instance, Waturenggong's successor, Dalem Bekung or Pemayun (1550-1580), immediately found himself embroiled in a power struggle involving mahapatih I Gusti Batanjeruk and I Dewa Anggunan. As a consequence of these internal conflicts, vassal kingdoms like Buleleng, Mengwi, Karangasem, Badung, Tabanan, Gianyar, Bangli, Jembrana, and Payangan ultimately dissolved. They acknowledged Gelgel solely as a spiritual leader who traced their lineage back to the kings of Majapahit, whereas as a political entity, the Kingdom became defunct (Maulana et al., 2018).

The Muslim community in Bali is dispersed across numerous locations and is present in nearly all regencies/cities within Bali. However, each Muslim community possesses a distinct history of arrival and background (Ramdhani et al., 2020). The wisdom of the Balinese kings during that era facilitated this cultural exchange to transpire smoothly. Some of these kings even allocated residential land, known as "Catu land," to the immigrants in specific areas. Typically, the Catu land granted by the king was situated in particular locations, often on the outskirts of villages. (Segara, 2018) Subsequently, a multitude of ethnically, religiously, and culturally diverse communities have coexisted, engaging in mutual interaction. This interaction has extended to the extent of intermarriage within segregated plural settlements, characterized by

communal separation from the indigenous population, often driven by ethno-religious inclinations (Burhanuddin, 2012).

Eid al-Fitr in Klungkung: Worship, Sacredness, and Harmony

The celebration of the Muslim Feast Day in Klungkung is meticulously planned, organized, and coordinated by the Klungkung Islamic Day Committee, commonly abbreviated as PHBI. PHBI operates under the auspices of the Islamic Community Guidance Section within the Ministry of Religious Affairs of Klungkung Regency, ultimately falling under the jurisdiction of the Regent of Klungkung. The most recent management election for the period 2022-2027 is established by Regent Decree Number 161/26/HK/2022. The PHBI management comprises representatives from each Islamic Village in Klungkung. One of the primary agendas they oversee is related to the series of Eid al-Fitr prayers.

The observance of Eid al-Fitr prayers in Klungkung Regency has a longstanding tradition of being held at the Puputan Klungkung grounds (now referred to as Alun-alun Ida Dewa Agung Jambe) on the 1st of Shawwal. Alongside the Eid al-Fitr prayer ceremony, the preparations leading up to Eid al-Fitr encompass several series of activities:

1. 'Safari Ramadan'

During the final days of Ramadan, Safari Ramadan activities are conducted. This safari or excursion is organized with the purpose of collectively breaking the fast in every Muslim Village in Klungkung. It involves the participation of the Regent, the King of Klungkung, the Religious Harmony Forum (Forum Kerukunan Umat Beragama), Islamic Religious Leaders, and the local community in each visited Village.

The details of this activity's schedule are communicated to each Islamic village leader in advance. Typically, the Safari Ramadan activities commence at 16:00 WITA. The initial phase of the activity involves a ceremony and dialogue among prominent figures, leaders, and the local community. Subsequently, they come together to break their fast. Following the iftar, the Muslim community proceeds to perform the Maghrib Prayer. Invitations are extended to representatives of other religions, including the Regent and the King, who wait while the Muslims engage in their worship. Following the prayer, the event proceeds with a communal meal and the tradition of *ngaminang or megibung*. This tradition involves the cultural practice of communal dining, where individuals eat together using a *sagi*, which is a large circular tray utilized as a serving utensil and covered with a *saap*, a Balinese serving hood (Nisa, 2021). This practice is closely associated with the *ngaminang* tradition, essentially an adaptation of the *megibung* culture by the Muslim community of

Gelgel and other villages. It involves aligning local cultural practices with the norms and rules prescribed by Islam (Amalia, 2023).

2. Gema Takbir Klungkung Regency

The observance of takbiran during the holy month of Ramadan is typically done collectively, and in various regions of Indonesia, it is customary to perform takbiran in a mobile manner, often referred to as "travelling takbir" (takbir keliling) (Devi & Tejawati, 2019; Rusdianto, 2022). In Klungkung, takbiran is conducted in several locations. Four villages in Klungkung, situated on the mainland, perform Takbiran around Eid al-Fitr: Gelgel Village, Lebah Village, Java Village, and Kusamba Village. The takbiran ceremony commences at 19:45, following the Isha prayer on the 1st of Shawwal. The entire Muslim community gathers at the intersection near the Puputan Klungkung Monument (now the Ida Dewa Agung Jambe Monument) in preparation for the takbiran procession. Each village prepares floats and vehicles to transport the bedug. These decorative vehicles typically consist of miniature mosques positioned atop pickup trucks, adorned with lights and various other accessories.

Apart from the decorative and bedug cars, some individuals also participate by joining in using pickup trucks, compact trucks, cars, and motorcycles. This is due to the takbiran route covering a considerable distance and encompassing Klungkung Regency, spanning two sub-districts: Klungkung and Dawan. The Takbir Keliling commenced with an opening ceremony, followed by speeches delivered by representatives from PHBI, who reported on matters pertaining to the Takbiran and Eid al-Fitr prayer celebrations. The speech was followed by remarks from the Regent of Klungkung, which coincided with the commencement of the Takbiran Parade. The initiation of the Takbiran Parade was led by the Regent and the King of Klungkung, with the participation of representatives from religious leaders and guests.

In attendance during the release were the King of Klungkung, Ida Dalem Semaraputra, and the *Penglingsir* Puri Agung Klungkung, along with the Regent of Klungkung, the Chairman of the Klungkung DPRD, the Chairman and representatives of the Religious Harmony Forum (Forum Kerukunan Umat Beragama), as well as religious leaders from all Islamic Villages. In addition to the Police and Army, customary security forces also participate, including the Security of the Islamic Village and Pecalang from Bendesa Adat Semarapura. The resonance of takbir on the 1st of Shawwal animated the night of the Eid al-Fitr prayer until 22:00 WITA. The takbiran procession commences at the Ida Dewa Agung Jambe Monument and proceeds to Java Village, then continues to Gelgel Village. It subsequently follows the Ida Bagus Mantra Bypass to Kusamba Village, retraces its route to Lebah Village, and culminates by returning to the Ida Dewa Agung Jambe Monument.

3. Eid Al-Fitr Prayer

Due to the Covid-19 pandemic spanning from 2020 to 2021, Eid al-Fitr prayers were conducted at individual residences and independently managed by each Islamic Village. However, starting from 2022 and continuing into 2023, the Eid al-Fitr prayer will be conducted collectively at Ida Dewa Agung Jambe Square, situated in front of Klungkung Royal Palace. Due to the Covid-19 pandemic, which spanned from 2020 to 2021, Eid al-Fitr prayers were performed at individual residences and managed independently by each Islamic Village. However, starting from 2022 and continuing into 2023, the Eid al-Fitr prayer will be conducted collectively at Ida Dewa Agung Jambe Square, located in front of Klungkung Royal Palace. After the worship is concluded, a speech will be delivered, offering congratulations on the day celebrated by Muslims.

4. Open House Puri Agung Klungkung

Since 2022, an exhilarating procession has been undertaken by Klungkung Muslims following the Eid al-Fitr prayer. Nearly all the people gather, forming neat lines, to converge at Klungkung Royal Palace. Puri Agung Klungkung is a kingdom situated in the heart of Semarapura.

The Kingdom of Klungkung was established during the mid-14th century, with its first king being Dewa Agung Jambe. The king's residence was named Smarapura or Smarajaya. In 1908, a Puputan war occurred in Klungkung against Dutch rule. In 1910, following the defeat in the war, Klungkung officially came under the Gubernemen. After the defeat, the center of the Klungkung government was situated within the castle and was named Puri Agung Klungkung. In addition to serving as the center of government, Klungkung Royal Palace also serves as the residence of the king and the king's family (Devi & Tejawati, 2019).

The Muslim community was warmly received by Ida Dalem Semarapura, the King of Klungkung, and the elders (Penglingsir) of Puri Agung Klungkung, who stood in line to greet the Muslims. After exchanging greetings, snacks and beverages were also offered, which the visiting Muslim community could freely partake in. Following the greeting procession, the activity proceeded with a dialogue between Puri Agung Klungkung and Islamic religious figures. This dialogue process takes place concurrently with the Ngejot procession. The tradition observed by Muslim-Hindus in Bali during Eid al-Fitr is known as Ngejot. Ngejot is a practice where something, especially food, is given to neighbors. Ngejot is a gesture of gratitude and happiness observed by Muslims during Eid al-Fitr, as they seek to share their joy with their neighbors, regardless of their religious differences. (Arifin, 2022) *Ngejot*, when carried out towards Puri, is presented by religious leaders as a means of expressing gratitude for Muslims observing Eid al-Fitr.

This tradition involves delivering food to relatives or neighbors in the community. The food may consist of rice, side dishes, or snacks used in religious ceremonies, such as Galungan/Kuningan in Hinduism or Eid al-Fitr in Islam. The tradition of ngejot focuses not on the quantity of what is given but on its significant meaning or symbolism. Ngejot holds great potential for fostering a sense of togetherness among relatives, neighbors, and friends of different religions (Pageh, 2014; Wasistha, 2022).

5. Halal bi Halal Klungkung Regency

In recent times, an official tradition during the festival of *Eid al-Fitr* is "*halal bi halal*." The Encyclopedia of Islam, 2000, provides limited information about it, mentioning that this tradition began as an official religious ceremony in the late 1940s and has since gained widespread popularity, especially after the 1950s. "*Halal bi halal*" means "permissible by permissible," which signifies the act of seeking forgiveness from one another. The primary practice of "*halal bi halal*" involves shaking hands with one another, seeking forgiveness from each other, and sharing a meal together. A fundamental purpose of this tradition is to transform what is forbidden (haram) into what is permissible (halal) (Hakam, 2015).

The Halal bi Halal event in Klungkung was held at the Cultural Hall of Ida Dewa Agung Istri Kanya during the month of Shawwal. The Halal bi-Halal procession was designed to be inclusive and open to Muslims from all across Klungkung Regency. In addition to the central concept of Halal bi Halal, which is the act of forgiving each other, various traditional activities symbolize the harmony between Muslims and other religious communities in Klungkung. In this activity, there were recitations of the Holy Qur'an, speeches from the King of Klungkung, speeches from the Regent, religious lectures, remarks from the Ministry of Religious Affairs, and Balinese Muslim art performances from all villages. In addition, a presentation related to the harmony among the people of Klungkung was also delivered by Tjokorda Raka Putra, who is not only one of the *Puri's Penglingsir* but also the author of the *Babad Dalem*. In particular, in 2020, Klungkung received the Harmony Award from the Ministry of Religious Affairs of the Republic of Indonesia.

Eid Al-Fitr Preserves the Relations of Muslim and Klungkung Royal Palace

The coexistence of two or more religions in a single area typically evolves gradually. Historical connections are regarded as influential factors that significantly contribute to the current societal patterns, including religious practices. The introduction and swift expansion of Hinduism in Bali, as well as the arrival of Islam during the reign of Dalem Ketut Ngelesir in the Kingdom of Gelgel (1380-1460), marked significant milestones at the outset of the interaction between Hinduism and Islam. The presence of Gelgel Village in Klungkung confirms the existence of Islam in Bali, as do

other Islamic villages in the Klungkung area, such as Kusamba Village (Suwindia et al., 2012), and others in Bali (Segara, 2020). Within historical records and other pertinent historical evidence, there exists no indication that interethnic, religious, and cultural frictions have ever transpired, specifically between the local populace and migrants, save for instances of resistance against the Dutch. During both the reign of the Old Order and the New Order, a multitude of ethnicities, religions, and cultures continued to coexist amidst their differences. An illustrative example of this coexistence can be discerned in the complex comprising five religious houses of worship in Bukit, Jimbaran, which was constructed during the New Order era (Burhanuddin, 2012).

The relationship between Puri Agung Klungkung and Muslims in Klungkung has never been marked by conflict; instead, it has consistently operated harmoniously. Historical ties from the past underpin each interaction between Muslims and Puri Agung Klungkung. Both relationships are interconnected with social, economic, religious, and cultural activities. Religion imparts teachings on the behavior expected from individuals and society. Social interaction is an inherent aspect of every society. The essence of people's lives, particularly in the context of human relations, resides in social interaction. Each social interaction is governed by specific rules or guidelines to ensure the smooth and orderly functioning of human relations within the community (Hakim et al., 2021).

Since Dutch rule, there has been a deterioration in social relations between Puri Agung Klungkung and its residents in Smarapura. Furthermore, in 2003, the prominence of the Klungkung king began to wane, as Klungkung was governed by a regent who did not originate from the puri (Devi & Tejawati, 2019). The decline in influence has led to a growing gap between Puri Agung Klungkung and the local community, owing to shifts in the power structure, educational aspects, economics, and other related factors. Nevertheless, notwithstanding these changes, the existence of Puri Agung Klungkung continues to be revered as a symbol of religious and traditional leadership within the community.

The series of Eid al-Fitr activities in Klungkung encompasses not only the observance of religious rituals among Muslims but also carries significant traditional and cultural values resulting from the fusion of Balinese culture and Islam. Clifford Geertz observes the interdependence between religion and culture, as they mutually inform and enrich each other. Religion, in the absence of culture, cannot be fully realized, and similarly, culture without religion lacks profound significance. The process of Eid al-Fitr religious activities reflects Islamic values associated with rahmah (mercy) and tolerance. Furthermore, Islamic values and the concept of *menyama braya* (unity) coalesce within the framework of socio-cultural-religious interactions. Menyama braya, as a facet of Balinese local wisdom, is rooted in the recognition that individuals do not live in isolation but rather coexist within the community, society, and the natural environment that surrounds them. This awareness leads to the realization of interdependence among all aspects of life (R..{Formatting Citation})

Representing the relationship between the two through various best practices serves as a model for constructing a new civilization, referred to as an accommodating and transformative multicultural society. *Multicultural accommodation* refers to a pluralistic society with a dominant culture that makes specific adaptations to accommodate the cultural needs of minorities, granting them the freedom to preserve and cultivate their own cultural identities. As Jock Youn, as quoted by Piliang, has asserted, multiculturalism underscores the potential for open cultural exchange, the blending of norms and values, the dissolution of boundaries, and the manifestation of eclecticism in various forms of social, political, and cultural expression (Segara, 2020).

Theoretically, the relationship between religion and society can be understood in two dimensions: religion's impact on society, and society's influence on religion. In empirical reality, religion constitutes an indispensable factor in the human experience. Religion serves as both a guiding principle in life and a daily reality in people's lives. As a behavioral template, religion imparts teachings on what is deemed virtuous and correct, as well as what is considered unethical and wrong (Hakim et al., 2021). The Eid procession does not impede the interaction between Muslims and adherents of other religions in societal relations. There is a well-maintained understanding regarding the boundaries of religious permissibility and social interaction in Bali.

Self-control forms an essential foundation for the realization of religious harmony (Romdhoni, 2011). Figures from other religious backgrounds attended the iftar procession, although the Maghrib prayer was still observed. Muslims provided food during iftar, including side dishes that can be enjoyed by religious communities in general. One of the key aspects is how religion instructs its adherents to cultivate respect and tolerance within coexistence and society. The relations between Muslims and Puri Agung Klungkung can be categorized into several phases (Mashad, 2014; Maulana et al., 2018). In the history of the Kingdom, Muslim-Hindu relations were characterized by the acceptance of Muslims into various roles such as security forces, war troops, and border guard forces. Islamic communities of that era even assumed a central role as the main fortresses responsible for the security of each kingdom or castle. (2) During the colonial period, Muslim-Hindu relations witnessed the Muslim community uniting with the Balinese community to resist the Dutch colonizers. (3) Harmonious Muslim-Hindu relations have been upheld between Muslims and Hindus up to the present day.

Religion is one of the primary factors that influence people's lives (Arif & Lessy, 2021; Varacalli & McGuire, 1992). As described earlier, the series of Eid al-Fitr activities could not be conducted during the pandemic. Thus, the events in 2022 and beyond serve as a significant opportunity to reiterate the romanticism of the relationship between Muslims and Puri Agung Klungkung, specifically, and with other ummah members in general. Peter L. Berger elucidated that the construct of an objective society is grounded in the everyday reality confronted and experienced by each individual on a daily basis (Berger & Luckmann, 1990; Halim & Kesuma, 2019).

The Klungkung Muslim community does not engage with other religious communities, such as Hinduism, solely on specific occasions. Rather, this relationship is interwoven into the daily lives of Muslims. Thus, the actuality of harmonious, respectful, and considerate relationships is not necessarily confined to particular moments; instead, it evolves as a collective awareness resulting from the habitual experience of everyday reality. The series of Eid al-Fitr serves as a means to reinforce this awareness and remind us that this harmonious relationship has endured for a significant duration and should be perpetually preserved.

Conclusion

The relationship between Puri Agung Klungkung commenced with the arrival of 40 bodyguards from Dalem Ketut Ngelesir (1380-1460) during a visit to Majapahit, coupled with the granting of customary land to the east of Puri, which was situated in Gelgel at that time. Eid al-Fitr in Klungkung encompasses a series of events, including Ramadan Safari, Takbir Keliling, Eid Al-Fitr Prayer, Open House, and Halal bi Halal. These Eid al-Fitr activities involving Puri Agung Klungkung represent one of the endeavors aimed at reinforcing long-established relationships.

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