

The Hindu-Muslim Interdependence: A Study of Balinese Local Wisdom

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Abstract

Muslim communities in the Hindu-majority area of Bali have existed since the 15th century. Since that period, the interdependence between the two religious communities has been something inevitable. This study aims to enrich the treasures of the interdependence discourse that exists between Muslims and Hindus in Bali. It tries to trace the history and early development of Islam in Bali, the relation pattern between Muslims and Hindus, and local wisdom influencing the interdependence in Bali. Data for this study were obtained through observations and interviews with key figures in Klungkung, Bali. After profound analysis, the writer concludes that the emergence of Islam in Bali occurred when Dalem Ketut Ngelesir (1380-1460) visited Majapahit during the vassal royal conference in early 1380 and brought 40 Muslim escorts. This period also marked the early Hindu-Muslim relationship in Bali with Klungkung as the first area with the Muslim community. Later, the relationship between Hindus and Muslims was maintained in the four consecutive periods: kingdom, colonization, post-independence, and the present. Among the local wisdom that has influenced the interdependence and integration between the two religious communities are *megibung*, *ngejot*, and religious activities such as the birth of Prophet Muhammad SAW., *Nyepi*, *odalan*, *takbiran*, and Eid al-Fitr.

Komunitas Muslim di kawasan mayoritas Hindu di Bali sudah ada sejak abad ke-15. Sejak periode itu, hubungan interdependensi antara

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dua komunitas agama menjadi sesuatu yang tak terelakkan. Penelitian ini bertujuan untuk memperkaya khazanah wacana interdependensi yang ada antara umat Islam dan Hindu di Bali. Penelitian mencoba menelusuri sejarah dan perkembangan awal Islam di Bali, pola relasi antara umat Islam dan Hindu, serta kearifan lokal yang mempengaruhi saling ketergantungan di Bali. Data penelitian ini diperoleh melalui observasi dan wawancara dengan tokoh kunci di Klungkung, Bali. Setelah melakukan analisis mendalam, penulis menyimpulkan bahwa munculnya Islam di Bali terjadi ketika Dalem Ketut Ngelesir (1380-1460) berkunjung ke Majapahit pada konferensi kerajaan bawahan pada awal 1380 dan membawa 40 pengawal Muslim. Periode ini juga menandai awal hubungan umat Hindu-Muslim di Bali dengan Klungkung sebagai daerah pertama dengan komunitas Muslim. Hubungan umat Hindu dan Muslim terbangun dalam kurun waktu yang dapat dibagi menjadi empat masa yakni kerajaan, penjajahan, pasca kemerdekaan, dan masa sekarang. Di antara kearifan lokal yang mempengaruhi hubungan interdependensi dan integrasi antara kedua komunitas agama tersebut adalah *megibung*, *ngejot*, dan aktivitas keagamaan seperti kelahiran Nabi Muhammad SAW., *Nyepi*, *odalan*, *takbiran*, dan *Idul Fitri*.

Keywords: Bali; interdependence; local wisdom; Hindu-Muslim.

Introduction

Bali is well-known as the pilot area for tolerance because relation harmonization among religious communities existed there for a long time. Based on history, plural society has occurred in Bali since the development of Bali. Bali maintains contact with various regions and accepts the arrival migration of residents outside Bali. One of them is the arrival of the Muslim population, although Bali is known as a Hindu enclave in South-east Asia (Ardhana et al., 2011). Although most Bali people are Hindus, there live various religious communities side by side until now.

Religion functionally contributes to providing orientation, guidance, and problem-solving. The most basic function of religion is as a social category or empirical action. Joachim Wach mentions three universal expressions of religion, namely theoretical disclosure in the form of a belief system, practical disclosure in the form of an offering system, and

social disclosure in the form of a social relations system (Jamaludin, 2015) It illustrates how religion is not only present in matters of the main theological rites in belief systems and worship mechanisms, but also play a role in social relations system. The social relations are not only referred to as inter-religious groups but also among religious adherents.

According to Edwar Norbeck, religion is a basic human need. It is in line with Bergson's opinion. He states that humans can live without science, art, and philosophy, but no one is without religion (Jamaludin, 2015). Religion has an urgent and vital role in human life. It is not subordinate in human life and self. According to Thomas F. Odea, the basic and urgent role is an adjustment mechanism for disappointing things in life such as uncertainty and powerlessness (Jamaludin, 2015).

Outwardly, religion shows itself to various kinds of realities. Starting from morality or moral teachings to movement ideology, from individual-specific spiritual expressions to acts of mass violence, from rituals of worship and soothing words of wisdom to agitation with offensive religious jargon (Wahab, 2014). Roland Robertson defines religion as a set of rules and regulations and regulations relating to humans and supernatural entities, among humans, and the natural environment (Jamaludin, 2015). Thus, religion talks about personal affairs and individuals' privacy and social relations among humans in sharing conditions of conflict and integration. There is no exception to the natural environment where they live.

In practicing religious teachings, every religious adherent has a worship ritual that he/she performs either individually or communally in worship places. The plurality of religious communities certainly has implications for carrying out worship rites, building worship places, and running personal and institutional social relationships. Bali and its plural society, especially in the relationship between the majority Hindus and other communities of other religions such as Islam, naturally experience various social interactions in carrying out religious activities.

This paper will examine the pattern of relations between Hindus and Muslims in Bali. Based on the long history of Bali, the Muslim community in Bali has existed since the 14th century. In 2010, the latest census data, according to Badan Pusat Statistik Provinsi Bali (BPSP or Bali Provincial Statistics Agency), the Balinese Hindu population was 3,247,283, then Islam was 520,244 inhabitants. Whereas the population of other religions such as Catholics is 64,454 inhabitants, Protestants were 31,397 inhabitants, Buddhists were 21,156 inhabitants, Confucians were 427, and others were 282 inhabitants (BPS Provinsi Bali, 2018).

The oldest Muslim community in Bali is in Gelgel Village, which is located in the Klungkung district. Klungkung has four sub-districts namely Klungkung, Banjarangkan, Dawan, and Nusa Penida. The presence of this oldest Muslim community there is inline with the existence of a Puri Gelgel Kingdom. The power spread to Bali, Lombok, and Sumbawa (Sarlan, 1997). The history of the entry of Islam in Bali is an important history to understand the interdependence of Muslim and Hindu Balinese relations today. Bali with its religious harmony for so long has a history and a pattern of relationships that are woven behind it.

One of the interesting things about Bali is many older Muslim communities have a different history of presence. It does not influence one another. Each region has an authentic history with a historical background from other regions in Indonesia that have previously experienced Islamization. The Islamization in Klungkung was originated from Java, Karangasem was from Lombok, and Jembrana was from Bugis. The process of the presence of the Islamic community in Bali is very unique.

Understanding the history of the entrance of Islam in Bali is an important instrument to understand how the relationship patterns that later occurred between Muslim and Hindu communities to the recent day. The authors analyze the history of the entry of Islam, the relationship between Hindu-Muslim communities, and local wisdom that influenced the interdependence of Hindu-Muslims in Bali. This study aims to enrich the interdependent discourse between Muslims and Hindus in Bali and to show the interdependence of both religious communities in Bali.

This research is qualitative. The authors obtained the data from various books, documents, and manuscripts covering the history of Islamization in Bali and the patterns of relations between Muslims and Hindus in Bali. They also interviewed a Klungkung Muslim figure named Ramadlan and direct observations as a Balinese Muslim. There is only fewer scholars have discussed the realm of interdependence between Muslims and Hindus in Bali.

The authors found several studies focused on two religions in Bali. Lestawi researched the Hindu-Islam community's interaction patterns in Batu Gambir, Buleleng (Lestawi, 2012). This research focus is as same as the authors' research in the pattern of Hindu-Islam relationship. But the research locus is different. The authors' research generally conducts the wider scope, Bali Province. It means that Batu Gambir Hamlet in Buleleng is part of the research conducted by the authors.

Pamungkas also conducted similar research in Buleleng, namely the relationship between the majority and minority of religions about religious tolerance. His research focuses on permits to establish worship places for minorities such as Islam and Christianity. Minorities face the difficulty of building worship places because the authorities want to preserve it. It also describes the conflicts found in minority and majority relations in Bali (Pamungkas, 2014).

Another study was Karim research in 2016. He conducted religious tolerance research in Loloan, Jembrana, Bali based on historical perspectives review. He said that the tolerance present in Jembarana has historical legitimacy to the development of society with cultural acculturation (Karim, 2016). The traditions are *male*, *ngejot*, and tambourine art. In addition to the above research, Adrian Vickers (1987) conducted individual research and Ardhana et al. (2011) conducted collective research that describes historically the Islamization of Bali in various regions and also Hindu relations with other religious communities.

History of the Entry of Islam in Bali

The history of Islam in Bali is unique because each region has different historical peculiarities and hardly influence each other. The authors will start it from Klungkung Bali as the oldest Islamic community.

In Klungkung exists the oldest Islamic community namely in Kampung Gelgel. There are some folklore/folklore tells how the Islamization in Bali specifically in Klungkung. In 1500, there was folklore told the arrival of Dalem Ketut Sri Kresna Kepakisan who had three siblings. The first brother became king in Pasuruhan, the second became king in Blambangan, the third, Sukamia or I Dewa Muter, became the king in Sumbawa (Ardhana et al., 2011). Meanwhile, Dalem Ketut established a kingdom in Klungkung (Sarlan, 1997).

The process of Islamization that occurred in Java was also the reason for Dalem Ketut to establish his kingdom in Klungkung. Based on the folklore, Dewi Fatimah, the lover of Dalem Ketut, came from Majapahit. Dewi Fatimah's arrival is a way of the Islamization process through marriage (Ardhana et al., 2011). There were at least three goals that Dewi Fatimah wanted to achieve regarding her arrival (Sarlan, 1997): 1) Encouraging Dalem Ketut to adhere Islam. 2) Willing to be Dalem Ketut's wife after he became a Muslim. 3) Establishing an Islamic kingdom in Bali together with Dalem Ketut.

Dewi Fatimah was a devout Muslim and tried to Islamize Dalem Ketut. Then they lead an Islamic Kingdom together in Bali. But, their efforts did not come to fruition. It is stated that Dewi Fatimah went to Loloan, the first place she landed and committed suicide. Thus, her followers returned to Gelgel and stayed behind (Ardhana et al., 2011). In contrast, Based on Pamancangah song written by Gora Sirik, who originally came to Puri Gelgel and faced Sri Ratu Benggong was Fatahillah or Raden Fatah. In the year of *Candra Sengkala Sima Ilang Kertaningrat*, namely in the year Caka 1400 or in 1478 AD, Majapahit kingdom fell due to the attack of Girindra Wardhana from Kediri (Birsyada, 2016). Raden Fatah used this opportunity to expand Islam to other areas such as

Bali. Thus, he visited Bali which was controlled by Sri Dalem Watu Renggong (1460-1550).

At that time, the territory of Puri Gelgel covered not only Bali but also Sasak, Sumbawa, and Blambangan to Pugar. With the king's political approach, a group of Muslims came to visit (Sarlan, 1997).

... nguni duk sira (Dalem Watu Renggong) lagi alit hanaputusan saking Mekah amawa gunting lawan pamarasan arsa anyelami brahmana Dalem ikan pamarasan umareken ring telapakaning suku pepedkaya ginurinda ikang gunting ginuntingaken ring jarining tangan palas ikang gunting. Alawas puwa mangke denira tan hana nangkila (Sarlan, 1997).

When Dalem Waturenggong was young, there came a messenger from Mecca who brought scissors and razors with the intention of making him Muslim. He was very angry. Then the razor that was put on the sole of his foot became blunted as a grinder. The scissors were cut into his fingernails, but the scissors became separated (Sarlan, 1997).

Based on the song above, those who came to Puri Gelgel were representatives from Mecca. CC Berg stressed it in his dissertation "Islamic Propaganda". He concluded that the Mecca in this context was Demak. In the years before 1550, the preaching medium used was a knife for shaving (Sarlan, 1997). There was no exact year they came from Demak. Adrian Vickers also mentioned that the companion later lived in Kampung Jawa, in Lebah Klungkung, and Kampung Saren Jawa, in Karangasem (Vickers, 1987).

Sri Dalem Batu Renggong reigned in 1460-1550 AD or around 90 years. Based on Pamancangah song, the arrival of the Demak group was when Sri Dalem Batu Renggong was young. Presumably, at that time he had not done *diksa* (purification based on Hinduism customs). The person can do *diksa* when turning 25 years old. Thus, the estimation is in 1460 or when Raden Fatah led Demak Kingdom (Sarlan, 1997). Sri Dalem Batu Renggong, also known as Dalem Waturenggong, led the golden age in the history of Puri Gelgel. The failure of the Islamization of Dalem Waturenggong got the envoy being punished. Another opinion stated that they committed suicide. Their body was then buried in Satra Village which

is about 1.5 km from Gelgel. The community around the grave knew it as *Sema Jarat* or *Sema Pejaratan*.

As mentioned before, Muslims Gelgel in Klungkung is the oldest in existence in historical records. They are the pioneer generation of Muslims in the Bali region in general. Another source stated that the arrival of the earliest generations of Muslims was the Javanese who came before the reign of Dalem Waturenggong (1460-1550). It shows that Muslims in Bali have existed since the time of Dalem Ketut Ngelesir (1350-1389). Dalem Ketut Ngelesir had visited Majapahit when Prabu Hayam Wuruk held a royal conference (conquest) throughout the archipelago in early 1380. After returning from Majapahit to Gelgel, 40 Muslim companions accompanied Dalem Ketut Ngelesir (Maulana et al., 2018). In conclusion, Islam firstly entered Bali in the 14th century.

Based on an interview with Ramadlan, the famous Islamization in Klungkung refers to the arrival of Dalem Ketut Ngelesir after returning from Majapahit and accompanied by 40 companions. The closeness and good attitude of the accompanists led to Dalem Ketut Ngelesir's compassion. Arriving at Gelgel, he gave away land to live into the east of Puri Gelgel. Then, they lived and made social contact as well as marriages with local Balinese residents. It is the origin of Kampung Gelgel (Barzain, interview 2020).

Kampung Gelgel is one of the Muslim communities in Bali, especially in Klungkung. In addition to Gelgel village, there are other villages with Muslim populations, namely Kampung Islam Lebah, Kampung Jawa, Kampung Islam Kusamba, and Kampung Toya Pakeh. Those villages have their history in their presence and development. The Islamic Village of Lebah, for example, which is located in Klungkung sub-district, has a population descended from Kampung Gelgel who also moved along with the move from Puri Gelgel to Puri Semarapura (Barzain, interview 2020). Its displacement process is about in 1686 (Putra, 2019).

The process of Islamization also occurred in Buleleng. The Babad Buleleng version states that Dalem Sagening ordered his son, I Gusti Ngurah Panji, to rule North Bali. He ruled from 1568 to 1647 AD. In

1584, when I Gusti Ngurah Panji wanted to strengthen regional defenses, there was an attack by the village heads. He formed the 'Truna Goak' troops in Panji Village. He formed this troop by the politicization of the crew game which well-known as magoak-goakan term in Balinese. The troop consists of 2000 troops (Sarlan, 1997)

In 1587, Truna Goak troops accompanied I Gusti Ngurah Panji and his sons to fight for Blambangan. Then, the son of Santa Guna ruled Blambangan as Senapati of Mataram. Santa Guna himself resigned from his position and then went on to undertake austerities. There was a battle between Truna Goak and the people of Blambangan. I Gusti Ngurah Panji won the battle after stabbing the king of Blambangan with his keris known as Ki Semang. Dalem Solo, the King of Mataram, heard his victory. To make a friendship with I Gusti Ngurah Panji, Dalem Solo also sent an elephant delivered by three Javanese. The three people are herders of the elephant (Sarlan, 1997)

I Gusti Ngurah Panji made a plot or cage to the north of the palace for the elephant sent by Dalem Solo as Airawana elephants. The place is known as Banjar Petak. The three elephant herders were divided into two. Two people live in the northern part of Banjar Petak which is known as Banjar Jawa. Meanwhile, another person lives in Lingga, close to the mouth of the Mala river which is known as Lingga because he came from 'Prabu Lingga' (Probolinggo) in Java. Between Banjar Jawa and Banjar Petak, there is Banjar Paguyangan. The name is derived from the place where the elephant is bathed in 'nguyang'. Increasingly, the people who live in Banjar Jawa are growing rapidly. Finally, the king ordered to open the forest in Pegatepan village which is now known as Pegayaman (Sarlan, 1997)

The inhabitants of Pegayaman Village are all Muslims. It is located in a highland area in Sukasada sub-district, Buleleng. The origin and history of the village of Pegayaman according to research conducted by Abadi are different from the Babad Buleleng version above (Abadi, 2012). One of the elders based on an oral source is that Pegayaman village has existed

since the days of the Buleleng kingdom. Tuan Guru Gus Bilad said that his great-grandfather was the sixth descendant of the first Pegayaman elders. He was a Blambangan person from the male lineage and the Balinese due to the female lineage. The pegayaman elders were the Blambangan Muslim soldiers who help the king of Buleleng, Panji Sakti, to fight against the Gelgel kingdom. As their loyalty and gratitude for the dedication of these Muslim soldiers, the king of Buleleng gave Pegayaman land. Even more, one of the soldiers was married to the daughter of the Buleleng kingdom (Abadi, 2012).

Another opinion also states that Muslims in Buleleng also came from Bugis. A famous legend among the Bugis tribe mentions the King of Johor losing his daughter who was allegedly kidnapped by a king from eastern Indonesia. So, the soldiers went to various regions in the hope of finding the daughter. They cannot return to Johor without the princess. Although there were hundreds of ships, they never found the daughter. Finally, they settled on the beaches which are known as 'Bajo', namely 'Johor Nation' (Sarlan, 1997).

The spread of Bajo people in Bali is known as 'Wong Bajo'. They are fond of robbing the beaches of North Bali. In the Jayaprana-Lanyosari story, Wong Bajo existed before 1642 AD. In the story, based on Candra Sangkala, Sri: 1, Puspa: 5, Jihwa: 6, Wama: 4. It means the year 1564 Saka or it coincides with 1642 AD (Sarlan, 1997).

Another version states that since the defeat of King Hasanudin against the Dutch in the war in 1666. Many Bugis and Mandar people then fled to the south, like Bali. It is based on the record in the words of Van der Tuuk, "*Sommige Li-angga-zeeroovers hadden zich vroegers bij de mondig vd Banjumala gevestigden leefdendaar als burgers, waarovers zeker Aji Mampa als hoofd was aanges teld; de pabejan lingga, die vestignig, is thans verlaten*" (Sarlan, 1997).

After previously discussing the entry of Islam in Klungkung and Singaraja, the author will also discuss Islamization in Karangasem. AAG Putra Agung, a historian who is also a figure from the Karangasem

Kingdom, is trying to discuss the entry and development of Islam in Karangasem (Segara, 2019). AAG Putra Agung revealed that the history of the existence of Islam in Karangasem including the motives behind it is inadequate. However, these deficiencies can be strengthened by the many historical remains such as old graves, ancient inscriptions, and mosques. In Karangasem, there are at least four sacred tombs used as entrances to acknowledge the arrival of Islam. The graves include Sayid Abdurachman's grave in Buitan, Manggis; Raden Kyai Jalil's grave in Saren Jawa Budakeling; Datu Mas Pakel's grave in Ujung; and Datu Seleparang's grave in Tanculung, Kecicang (Segara, 2019).

Meanwhile, based on an inscription in the form of piteket (advice), Putra Agung emphasized the history of the existence of Muslims who come from the Sasak tribe, Lombok. It informs the placement of the Sasak tribe in Karangasem. Historically, the Karangasem area stretches to Lombok. Especially during the time of King Anak Agung Anglurah Ketut Karangasem in the 16th century who ruled and defeated Selaparang and Pejanggi. However, according to Mashad, the history of the conquest and expansion of the territory had taken place before (Mashad, 2014). It was since the government in Gelgel which includes Bali, Lombok, Sumbawa, and even South Sulawesi, Dalem Segening has come to power (Segara, 2019).

The Relationship between Hindu and Muslim in Bali

The historical footprint of Muslim entrance in Bali is a historical fact that shows that the presence of Islam in Bali is not a new phenomenon. It is a hundred-year-old that almost as old as the Muslim community in other parts of Indonesia. It is stated in the inscriptions, architecture, and the Klungkung royal stamp on King Ida Bagus Jambe who uses Arabic letters (Wibawa, 2016).

Bali Hindu-Muslim relations highly uphold tolerance. The good relations between the two religious communities, as well as to other religious communities, are harmonious. Of course, the harmonious social

interaction pattern is not built in a short time. There is a record of a long journey that underlies it. Dhurorudin Mashad (Maulana et al., 2018) divides the phases of interaction between Muslims and Hindus in Bali into four phases, namely:

Hindu-Muslim Relationships during the History of the Kingdom

After the death of Dalem Watu Renggong Puri Gelgel strength weakened, mainly due to the internal conflict of Puri. His successor, Dalem Bekung or Pelayun (1550-1580), had to face a power struggle between Mahapatih I Gusti Batanjeruk and I Dewa Anggunan. This conflict caused the detachment of vassal kingdoms such as Buleleng, Mengwi, Karangasem, Badung, Tabanan, Gianyar, Bangli, Jembrana, Payangan. Puri Gelgel was a leader in theological activities because it was a descendant of Majapahit. As for the hierarchy of political power, Puri Gelgel is no longer functioning.

The presence of many kingdoms that broke away made each kingdom to openly accept the Muslim groups who came later. The intention is to support the existence of *Puri*. Thus, they accept Muslims that functioned as security forces, war troops, and border guards. The Muslim community at that time even had an important role in the security element of each *Puri*. This reality certainly builds a historical psychological relation. So that the closeness between the Muslim community and Puri is quite close, even until now.

The Muslim community as part of the security forces fostered relationships with Balinese Hindus through king or Puri links such as in Klungkung. Klungkung Muslims have a close and harmonious relationship with Puri Klungkung. It has been going on since the days of Puri Gelgel. Moreover, in Tabanan, not only through political and security relations but also marriage constructs the harmonious relationship between both. It is the marriage between the Puri family and Muslim leaders. A young Muslim figure named Aryo Nur Alam from the village of Temenggungan, Banyuwangi, East Java got married Nur Alam, a Puri interpreter who has the task of translating the texts and letters received

from Java to the King of Tabanan, Batara Ngeluhur. Because of his good behavior and loyalty, Nur Alam was married to one of the daughters and was now known as Kampung Jawa or Banjar Tunggal Sari. Other areas in Bali also have close harmony and ties between Muslim and Puri communities.

Hindu-Muslim Relationships during the Colonial Period

One of the reasons for the arrival of Muslims to Bali was the escape from the Dutch conquest. The Dutch had controlled some of the areas of origin of Muslim immigrants. Thus, they left the area and migrated to avoid the conquest. One of the destinations is Bali. Puri welcomed them. Of course, one of the reasons is increasing the force against the Dutch. When the Dutch controlled Blambangan, the Dutch also tried to conquer Bali.

The kings in the Bali region also joined forces to protect Bali from the threat of the Dutch. Muslims also took a part in it. The sense of belonging and the desire not to be controlled by the Dutch-led to the attachment of patriotic relations between Balinese people, regardless of race, culture, and even religion.

Post-Independence Hindu-Muslim Relationships

After independence day, the interesting thing about the development of Muslim-Hindu relations was that the Muslim community get customary land and they enable to build places of worship. Absolutely, it indicates how the relationship and trust occur between Hindus and Muslims.

Today's Hindu-Muslim Relationships

Dynamic and harmonious social relations between Hindu-Muslims in Bali are still established to this day. It increases through local wisdom that occurs in Bali such as *megibung*, *ngejot*, and even the involvement of people in their respective religious activities. Apart from cultural aspects,

other related activities are also present in the economic, social, and educational aspects.

There are two main characteristics of normative integration: a) Harmony among norms relating to various behaviors in various situations; b) The high level of compliance (*congruence*) on the values or norms that apply in society for behavior (Jamaludin, 2015).

In line with the two main characteristics above, although theologically there are differences in beliefs between Hindus and Muslims, social integration between both communities has continued until now. In social relations, culture, and religious interaction rites between them show harmony and mutual respect attitudes. Besides, each of them should function well in society by needing and influencing each other. According to Nasikun, to integrate the social structure, there are two foundations (Jamaludin, 2015): a) Growing consensus (agreement among the majority of community members about fundamental societal values, b) Various members of society are members of various social unions (*cross-cutting affiliations*). Every conflict that occurs between social units will be neutralized by the dual loyalty of community members to various social units.

The consensus in Balinese Hindu and Muslim societies, although not defined by legal drafts on paper, the attitude and behavior of the natural community daily show how it consensus can grow up to now. Their social interactions are not always without problems. Humans as *homo conflictus* (Wahab, 2014) certainly will occur in their lives such as differences, conflicts, and competition. Based on the sociology of conflict, society is always in contradictory conditions, conflicts, and changes. Even there are problems and conflicts among religious adherents in Bali, it does not reduce the harmony, interaction, and interdependence among them. Regarding community integration, Regional Regulation no. 3 of 2012 concerning Pakraman Village in article 3 paragraph (7) stated *Parahayan* and holy places either for Hindus and other people in the Village Pakraman/Banjar Pakraman based on tolerance and harmony as well as

mutual respect to foster a sense of unity and unity Indonesian society (Sanjaya & Sugiarta, 2013).

Emile Durkheim stated that religion is not an illusion but a social fact that can be identified and has social importance. One of the social functions of religion is to support and preserve existing communities. Sociologically, religion can influence so that it can result in the unity/integrative factor as well as a cause of division/desintegrative factor (Jamaludin, 2015).

Religion in its function is to unite, bind, and maintain the existence of religious communities, it functions to divide society, and even eliminate the existence of community groups. Integration is a process of updating so that it becomes a complete unity. In the social context, social integration is the integration of community groups that were originally different into one large group with the same unity of identity. There are several stages to create social integration (Jamaludin, 2015). *First*, the process of interaction. The process of interaction is the earliest in building relationships which is characterized by positive tendencies that can lead to joint activities. The interaction process is based on mutual understanding and safeguarding the rights and obligations of the parties.

Second, the identification process. The identification process will happen if there is acceptance by each of the other parties in the interaction process. Identification is understanding each other's nature and existence. So, if the identification process goes well, each party can turn into a cooperative relationship. Because both have understood each other's nature and personality.

Third, the cooperation process. Cooperation exists because each party realizes that they have the same interests. At the same time, both have the knowledge and self-control to fulfill these interests through cooperation, awareness of the same interests, and gathered in the organization.

Fourth, The accommodation process. Accommodation is a way to resolve conflicts or differences between two parties. Conflict often appears

in social interactions in society. Therefore, accommodation is one of the important steps to prevent disintegration due to conflict.

Fifth, the assimilation process. Assimilation is a social process in an advanced stage characterized by efforts to erode and reduce the differences among individuals or groups of people. It includes efforts to unify actions, attitudes, and mental processes with attention to common interests and goals.

Sixth, the integration process. The adjustment process aims to form functional harmony between different elements of society. If two or more integrated parties can carry out their respective roles, it becomes social integration.

Hindus and Muslims in Bali have faced instant social integration. It requires many stages as an above explanation. Each party's long history and role gave rise to trust, appreciation, and unity that long last until hundreds of years passed. Although based on religious and even ethnic differences, the integration process that occurs in Bali can be closely intertwined and even integrated.

Local Wisdom and Interdependence of Hindu-Muslims in Klungkung Bali

Local wisdom is conceptually part of the culture. Haryati Subadio said that entirely local genius is as same as the cultural identity or cultural personality of a nation. Quaritch Wales said, “.. the sum of cultural characteristics which the vast majority of people have in common as a result of their experiences in early life” (Bagus, 2016).

Local wisdom is an expression of community attached to the community as its identity markers. Although Muslims in Bali were present in the early days came from Java, the Muslim community has done a lot of adaptation and cultural acculturation of Balinese Hinduism in its development until now. Even Balinese Muslims' presence presents local wisdom between two communities of Muslims and Hindus. In addition to the community's cultural expression, local wisdom also results in the

interdependence between religious people in Bali. Various interfaith activities socially, economically, politically, educationally, and religiously are interdependence there. Here are the local wisdom and interdependence of Hindu-Muslims in Bali:

Megibung

Megibung is derived from the word *gibung* that get prefix *me*. Its prefix marks that *megibung* is an activity. *Megibung* is a tradition of sharing by placing food in large containers and eaten together. The tradition began in 1614 Saka or in 1692 AD. At that time, the King of Karangasem, I Gusti Anglurah Ketut Karangasem in the war conquered the kingdom in Sasak. At mealtimes, the King makes the rules of eating together or *megibung* (Maulana et al., 2018).

Megibung is carried out by 5-7 people who form a circle by sitting cross-legged. Rice and side dishes are placed in the center of the circle. Some areas distinguish the location of side dishes on small trays, but some have mixed them in one container with rice. In *megibung*, if one has felt full, no one can go out of the circle until the other has finished eating. The tradition of *megibung* is the embodiment of *Tri Hita Karana* (*parahayangan*, *pawongan* and *palemahan*) (Maulana et al., 2018).

Tri Hita Karana is a cosmopolitan value of harmonization between human relationship with God (*sutata parahayangan*) or *hablu mina Allah*, human relationship with fellow human beings (*sutata pawongan*) or *hablu mina al-nas*, and human relationship with the nature of the environment (*sutata palemahan*) or *habl min al-ālam*. *Megibung* becomes a form of *pawongan* as a manifestation of integration and familiarity between fellow human beings especially in the relationship between Muslims and Hindus (Maulana et al., 2018).

Megibung has philosophical, sociological, and theological values related to moral and ethical education. According to Mustika, those Hinduism values are: a) Prioritizing and presenting in advance the face of Ida Sang Hyang Widhi Wasa as a devotional prostration and *astiti*, b)

Moral education includes ethics, discipline, manners, patience, a sense of togetherness, kinship, and mutual respect, c) Close social interactions are present due to the intense relationships and conversations of the *megibung*, d) Absence of classification in *megibung*. All sit in a position regardless of caste (Sukerti et al., 2017).

Although *megibung* was originally from customs or traditions among Hindus, its tradition grows and entrenches in many Muslim villages in Bali, especially in Klungkung. *Megibung* is a simple tradition of eating together. The values are finishing a meal, romanticizing familiarity, and bonding. Hopefully, after eating together, they can create familiarity with social relations in the community and interdependence awareness.

In social and diversity activities in the Muslim Village in Klungkung, *megibung* become one of the activities that complete the whole series of activities. For example, in Islam Lebah Village, *megibung* exists in every social activity such as gotong royong, even religious activities such as *Maulid Nabi*, *takbiran*, and *sahur* moment in Ramadan. Hindu community leaders also participate in the above actions on several occasions or at social activities in Banjar. In the village, *megibung* is a tradition carried out and preserved.

In the Kapaon community in Denpasar, the tradition of *megibung* is carried out until now. The society maintained it because it positively impacts Kapaon Islamic Village people either internally among the Kapaon community or in certain activities with the Muslim community outside Kapaon, especially during Ramadan. Together with Puri Pemecutan figures who are Hindus enable to jointly perform the tradition of *megibung* such as on the eve of Eid al-Fitr and or Eid al-Adha (Afifah et al., 2019).

Ngejot

Ngejot or *jotan* is a tradition in Bali in the form of offerings after cooking in the series of Ceremonies *Yadnya* to relatives or families and even neighbors to increase togetherness to realize the ceremony. *Jotan*, in the form of *segehan utawi banten saiban* as an expression of gratitude or

gratitude of the Hindu community to God (Maulana et al., 2018). Based on KBBI, *ngejot* means the tradition of giving food to neighbors as a gratitude to the Hindu and Muslim communities in Bali (KBBI online, n.d.).

They implement *ngejot* during the two big days of two religions such as Maulid Nabi Muhammad SAW., Isra' Mi'raj, Eid al-Fitr, and Eid al-Adha for Muslims, for Hindus are the Feast of Galungan, Kuningan, and Odalan. It aims to feed each other. Food processed by Balinese and ready to eat is called *sumite*. Furthermore, the food for Muslims is without prayers from the Hindu beliefs called *sukle*. The Muslim and Hindu communities deliver food to each other. However, the provision that the food is delivered is not contrary to each religion's food prohibition (Hanip et al., 2020).

Ngejot in Bali becomes a good tradition carried out by Hindus and neighboring Muslims. It is a form of gratitude for the implementation of religious activities or celebrated holidays. They show gratitude expression to neighbors despite having different religions. For example, on Galungan Day and Kuningan, Hindu neighbors give fruits to Muslim neighbors because they are happy for the celebrated feast. On the contrary, the Muslim community presents Eid al-Fitr or Eid al-Adha's food to neighbors as an expression of happiness.

It has full of value. *Ngejot* means that each person recognizes other parties' existence of different religions and different in celebrating the feast. Also, it means caring, love, and signs of brotherhood intertwined among religions.

The Birth of Prophet Muhammad SAW

The birth of Prophet Muhammad SAW or Maulid Nabi Muhammad SAW is a commemoration in celebrating the Prophet Muhammad's birthday on 12 Rabiul Awal. Maulid Prophet Muhammad SAW is not only celebrated in the majority Muslim areas, but also Bali. In Bali, Islamic villages celebrate the Prophet Maulid in a series of festive and anticipated

activities every year. Klungkung is no exception. Maulid Prophet Muhammad SAW is usually celebrated in village mosques.

In addition to inviting the Muslim Village community, it is common for Hindu community leaders to be present together in the commemoration activities of Maulid Nabi. They also invited Hindus such as the Village Head or Lurah, the Regent of Klungkung, the King, or the family of Puri Semarapura. Their presence certainly indicates how familiarity between Hindu and Muslim communities touches on the reality and breadth of people's lives.

In addition to the figures, it is common for Hindu communities around Muslim settlements to help maintain order by maintaining highways. Especially for Muslims who settle across the street mosque and want to cross or organize the road body used for parking vehicles.

Nyepi

Hindus celebrate *Nyepi* on the day of *tilem sasih Kesanga* in March as New Year's Day or *Nyepi* Day (Pendit, 2001). *Nyepi* Day is an initiation ceremony of the new year of Caka. The implementation of *Nyepi* as a series of rituals of *Nyepi* Day has the meaning to conduct self-control through the ritual of *catur brata penyepian* (Suwena, 2017). *Catur brata penyepian* is *amati geni* (observe the fire), *amati karya*, *amati lelungan*, and *amati lelanguan*. *Amati geni* in *Nyepi* is not allowed to light a fire. In *amati geni*, they cannot lit *sekala* dan *niskala*. *Sekala* means it is not permissible to light a fire for 24 hours during *Nyepi* Day. While *niskala* is to extinguish the fire of lust in the self such as anger, and so on. *Amati karya* means to stop the work activities, *amati lelungan* means to eliminate the activities of traveling, and *amati lelanguan* means abstaining from doing things in the form of pleasure (Arinita Sandria, 2018).

To present a quiet and solemn *Nyepi* procession, several security or *pecalang* helps secure *Nyepi* activities to keep it safe. *Pecalang* in some areas in Bali, especially in Muslim villages, is not only from Hindus but also from Muslim communities. Muslims help maintain order during the

Nyepi process, which lasts for 24 hours, from 6 am on *Nyepi* Day until 6 am the next day.

Odalan

Odalan is a ceremony of Dewa Yadnya addressed to Ida Sang Hyang Widi at the temple or holy place. Similar to the implementation of *Nyepi*, it is common for the Muslim community to help the process for the security and order of Hindus in carrying out *odalan* such as securing roads, helping with parking, and so on.

Takbiran and Eid al-Fitr

Takbiran is one of the traditions of proclaiming *takbīr* by Muslims in the night before Eid al-Fitr and Eid al-Adha. In Klungkung, on several occasions, every Islamic village gathered in the center of Semarapura to jointly proclaim *takbīr* on the road by a vehicle. Some decorate open-air cars in such a way as *bedug* to enliven the *takbiran* procession. Interestingly in Kampung Jawa Klungkung, in 2019, not only teenagers and youth of the mosque who enliven by the parade of *bedug* but also by Barong Sai Genta Suci Vihara Dharma Ratna Klungkung and Baleganjur STT Widya Pura Banjar Mergan. The combination of art adds beauty to the series of roving *takbiran* processions.

In the morning during Eid al-Fitr or Eid al-Adha, there will be a Hindu community who helps maintain security so that Eid prayer activities take place solemnly. The majority of Klungkung Muslims perform Eid Prayer in Puputan Klungkung Square. The dense surroundings of the field will be assisted by Hindus who help their order and the surrounding roads or in the car park.

Robert Redfield mentioned that in civilization, there are great traditions and small traditions. Great traditions are produced and developed from educational or religious institutions. While a small tradition occurs, develops, and circulates among the community. If a large tradition is inherited consciously and systematically, a small tradition is inherited, and no critical study of its sustainability (Abadi & Susanto,

2013; Arif, 2019; Redfield, 1956). Interdependence is the result of local wisdom in Balinese society between religious communities as a small tradition. It is traditions that take place in the community inherited by the next generation. The participation of Hindus in the above activities is only a few of the many activities that show the interdependence of Hindu-Muslims in Klungkung, Bali. But overall, the local wisdom above illustrates how Muslims and Hindus in Bali are not only social relations due to coexistence but also the interdependence between both religious communities.

Conclusion

The history of Islam in Bali has various versions. Uniquely, each region has a history of Islamization that is almost unrelated and affecting. Bali's earliest Islamization is in Klungkung, which is quite popular with the arrival of 40 escorts who joined Dalem Ketut Ngelesir (1350-1389) after the vassal royal conference in Majapahit. The relationship between Muslims and Hindus in Klungkung continues until now into several phases: kingdom period, colonial period, post-independence period, and present. Relationship patterns show a harmonious dynamic social in each phase of social, economic, and religious. Among the local wisdom that gives rise to interdependence are *megibung*, *ngejot*, religious activities such as the birth of Prophet Muhammad SAW., *Nyepi*, *odalan*, *takbiran*, and Eid al-Fitr.[w]

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