



DRIVING THE MINORITY AND MAJORITY INTERRELIGIOUS RELATIONS IN BALI

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Abstract

This study aims to determine the various factors that shape the harmonious relationship between Muslims and Hindus in Bali. The locus of this research is Jimbaran Village, South Kuta District, Badung Regency, Bali Province. This study uses a qualitative research methodology with a narrative descriptive analysis approach and is included in the type of literature study research. The results of this study indicate that the pattern of social relations between Muslims and Hindus in Bali is not only formed based on the understanding of their respective religious teachings, but it can also be shaped by customs in Balinese society and shaped by several factors that influence it. Five factors shape the harmonization of social relations between Muslims and Hindus in Bali, including the conflicts between Muslims and Hindus in Bali, the competition between Muslims and Hindus in Bali, and adjustments made by Muslims to Hindus in Bali, tolerance and cooperation among Muslims in Bali.

Keywords: *Harmonization, Social Relations, Multireligious, Bali.*



Introduction

The dynamics of social relations between religious communities is a topic that is still relevant to be discussed in certain studies, studies, and seminars, especially regarding the issue of social relations between people in a multi-cultural and multi-religious context in an area. Inter-religious relations in society are regulated based on a normative order that has been agreed upon by community members in certain areas and is usually referred to as a norm that guarantees the establishment of harmony, peace, and tranquility, as well as harmony within the community.¹

Problems related to social interaction between communities and within communities are often characterized by conflict. It can be an obstacle to the realization of a harmonious environment. Negative perceptions, differences in interests, and goals between communities usually cause these conflicts. In addition, inter-religious conflicts are also caused by intolerance and misunderstandings about religious values.

The province of Bali is one of the islands with a variety of popular objects that tourists, both domestic and foreign, most frequently visit. It is because of the natural wealth of the island of Bali, such

¹ Firman Muhammad Arif, *Maqashid as Living Law dalam Dinamika Kerukunan Umat Beragama di Tana Luwu* (Yogyakarta: Deepublish, 2018).

as beautiful beaches, customs, culture, traditional arts, and religiosity that are still visible today, as well as various other exciting things that make the island of Bali called paradise in this world. Although modernization has changed many systems of human life, it cannot affect local wisdom, customs, and culture in Bali. Thus, Bali inspires people to maintain, maintain and preserve local culture on an ongoing basis.²

With its abundance of natural, cultural, and local wisdom, Bali can attract tourists to the island of Bali with its diversity. Bali has been known as a multicultural island—religious nuances that can build a perspective that Balinese people are a homogeneous society. It is a slightly ambiguous opinion when faced with local culture and wisdom in the area. Although the majority of Bali's population are Hindus, there are adherents of other religions, such as Muslims, whose movements are still massive, Buddhists, Christians, and Catholics.³

The history of Bali's multi-ethnic and multi-religious society in the past directly impacted the emergence of ethnic diversity, cultural acculturation, and religion in Bali. Ethnic and religious

² Made Saihu, *Merawat Pluralisme Merawat Indonesia: Potret Pendidikan Pluralisme Agama di Jembrana-Bali* (Yogyakarta: Deepublish, 2019).

³ Rifki Rosyad et al., *Toleransi Beragama dan Harmonisasi Sosial* (Bandung: Lekkas, 2021).

diversity can be found in various regions of Bali, both in coastal, rural, and inland areas, as well as in urban areas. Usually, these various tribes and religions form separate groups to maintain religious identity and customs or traditions originating from their respective regions. It can be found in various areas in Bali, such as the Bugis community in Serangan Village, South Denpasar District, Denpasar City, the Pegayaman Village community, Sukasada District, Buleleng Regency, the East Loloan Village community, Jembrana Regency, the Sasak community in Sindu Village, Sidemen District, Karangasem Regency, and the Javanese community in Jimbaran Village, South Kuta District, Badung Regency. These people live in groups to maintain customs or traditions passed down from generation to generation and come from their area, and practice religious teachings in accordance with their respective religions.⁴

In particular, the identities of the various ethnic groups spread across Bali are determined by the geographical conditions of the settlement areas. The people who live in rural areas consist of ethnic Sasak, Bugis, Javanese, and Madurese, most of whom work as farmers. Meanwhile, the people who live

in coastal areas are ethnic Bajo, Bugis, and local ethnicities, most of whom work as fishermen. In their daily life, they still maintain and preserve their respective cultures. This is marked by the stilt house, which is the hallmark of the Bugis community building, and the typical Chinese house as the hallmark of the Chinese community building. Meanwhile, multi-ethnic people living in urban areas such as Denpasar City can clearly identify characteristics that show their identity. In general, many work in the informal sector, such as being traders and selling certain services.

In addition, the diversity in Bali is also supported by the presence of the Chinese community, which are predominantly Buddhist and have a minority of Christians, as well as by the presence of local communities who are Christians and Catholics. These communities are scattered in various areas, such as the Christian community in Nyuling Village, Piling Village, Mangesta Village, Tuka Village, Dalung Village, Abianbase Village, and the Catholic community in Palasari Village and Warnasari Village. As ethnic Balinese who adhere to Christianity, in certain respects, they combine traditional Balinese traditions and culture with Christian teachings.

The Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs (Kemendagri) recorded a population of 4.27 mil-

⁴ Gusti Ayu Armini, "Toleransi Masyarakat Multi Etnis dan Multiagama dalam Organisasi Subak di Bali," *Patanjala* 5, no. 1 (2017): 38–52, DOI: 10.30959/patanjala.v5i1.152.

lion in Bali on 30 June 2021. In detail, the majority or as many as 3.71 million people (86.8%) of the Island of the Gods, Hindus, and Islam are the second largest religions with 430.92 thousand adherents (10.08%). Then, as many as 69.03 thousand people (1.62%) of the Balinese adhere to Christianity, as many as 34.6 thousand people (0.81) of the Balinese are Catholics, as many as 29.04 thousand people (0.68%) are Buddhists, as many as 521 people (0.01%) adhere to Confucianism, and 99 people (0.0) follow a religious belief.⁵

Minority groups are groups whose composition of members has characteristics that tend to be almost the same so that differences can still be seen concerning the groups that dominate in certain areas.⁶ Although these characteristics are not visible, they can be identified through attitudes and behavior in everyday life. Hebdig (1979) states that minority groups are communities with different physical, attitudes, behavior, habits, economy, and social awareness. Therefore, its existence often gets social discrimination from people whose existence dominates in an area. On the other hand, the existence of a minority group in an area tends not to influence other

⁵ Viva Budy Kunandar, "Islam Agama Terbesar Kedua di Bali," *Katadata*, September 13, 2021, <https://databoks.katadata.co.id/datapublish/2021/09/13/islam-agama-terbesar-ke-dua-di-bali>.

⁶ Armini.

groups, has less opportunity to hold power than the dominant group, and is often mistreated.

Within the scope of life where the majority of the population are Hindus accompanied by very thick religious rituals and cultural traditions, it can be seen that there are several Islamic villages scattered in various areas of Bali which existed in ancient times, such as Kepaon Village in Denpasar, Islamic Kecicang Village in Karangasem, Gelgel Village in Klungkung, Loloan Village in Jembrana, and Pegayaman Village in Buleleng. The majority of the population in the area are immigrants, and a small portion is local people of Muslim descent.

The history of the arrival of Islam in Bali has at least two theories commonly used by Islamic historians. The first theory is that Islam came to Gelgel in the 14th century during the reign of Dalem. Ketut Ngelesir was the first King of Gelgel. At that time, 40 people were accompanying Raja Ketut. On their journey after visiting the Majapahit Kingdom, those 40 people were Muslims who later became servants in the palace of Gelgel, so they were given a place in Gelgel, where the mosque, cemetery, and village were located.⁷

⁷ Yudha Aditama et al., "Eksistensi Desa Muslim Kampung Kusamba Tahun 1990-2015," *Humanis: Journal of Arts and Humanities* 26, no. 1 (2022): 151, DOI: 10.24843/JH.2022.v26.i01.p15.

The second theory, Islam entered Bali at the time of the collapse of the Majapahit Kingdom in the 16th century. Ida Dalem Waturenggong ruled the Balinese Kingdom at that time. The arrival of Islam in the 16th century began with three envoys from the Kingdom of Demak to Gelgel, namely Ki Moder, Ki Jalil, and Dewi Fatimah. They went to Gelgel to convert Ida Dalem Waturenggong to Islam. However, Ida Dalem Waturenggong could not convert to Islam, so the three envoys returned to Java. However, on their way, Ki Moder and Dewi Fatimah died and were buried in Subak Makam Jarat, Klungkung Village. Ki Jalil, who was still alive, continued his journey to Java, but on his way, Ki Jalil helped seven people of Ida Dalem Waturenggong to clear the land. Ki Jalil helps the seven men catch a raging bull destroying their land. Ki Jalil managed to catch the bull, and for this dedication, Ki Jalil was given a place to live with the Dalem Waturenggong community. After that, Ki Jalil brought 15 Muslims from Java to live with Ki Jalil in the area that is currently known as Banjar Sarwan Jawa, Budakeling Village, Karangasem.

Not only did the Javanese come to Bali to bring Islamic teachings, but the Makassar and Lombok people also came to Bali to bring Islamic teachings, so until now, Makassar and Lombok Islamic villages can be seen,

such as the Bugis (Makassar) people in Serangan Denpasar Village, and the Sasak (Lombok) people in Sindu Village, Karangasem Regency. Even though the Islamic community has long inhabited Bali, they live alongside the Hindu community. This shows the harmonization of social relations between Muslims and Hindus in Bali.

In Indonesia, conflicts between religious communities are only a tiny part of reality. Not all places where religious communities in Indonesia experience stagnation in managing inter-religious conflicts. Some have been able to use the repertoire of religious differences as glue in social relations, for example, between Muslims and Hindus in Bali.⁸

There has never been a conflict throughout the history of social relations between Muslims and Hindus in Bali. However, the 1st Bali bombing on October 12, 2002, damaged the good name of Muslims in the eyes of the Balinese, mostly Hindus and even foreigners. In this tragedy, a total of 202 people died, 164 foreigners and 38 Indonesians. As a result of the tragedy, stereotypes emerged about "fundamentalist" religious movements. People with a solid Islamic identity are suspected of being terrorists.⁹

⁸ Saihu, *Merawat Pluralisme Merawat Indonesia*.

⁹ Cahyo Pamungkas, "Toleransi Beragama dalam Praktik Sosial: Studi Kasus Hubungan Mayoritas dan Minoritas Agama di Kabupaten

Apart from that, this incident also impacted the religious activities of Muslims in Bali. In almost all areas of Bali, the local Banjar community prohibited Muslims from calling the call to prayer using loudspeakers. In addition, Bali television has blocked broadcasts of the call to prayer, both the Maghrib call to prayer, which is usually broadcast on all television channels in Bali and the dawn call to prayer. Another impact of this incident was the demonstrations carried out by the Bali Hindu Alliance consisting of Cakrawahyu, Satu Hati Ngres-titi Bali Foundation, Hindu Nusantara Foundation, and the Hindu Nusantara Coordination Center at several companies ahead of the Eid al-Fitr 1435 Hijriyah celebration. The demonstration prohibited the use of headscarves and black caps for all employees working in companies located in the Bali region.

On the other hand, the impact of the Bali bombing incident also had implications for social relations between Muslims and Hindus in Bali. Muslims face many obstacles, especially those related to freedom of worship, and tend to have difficulty obtaining permits to construct places of worship for Muslims in Bali, such as mosques and prayer rooms.¹⁰

Buleleng,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014): 285–316. DOI: 10.21274/epis.2014.9.2.285-316.

¹⁰ Kinanti Dewi Larasati, “Isu-Isu Psikososial Minoritas Muslim di Nusadua Pasca Ledakan

Although many people think badly of Muslims after the Bali bombings, in reality, many Islamic organizations, such as Muhammadiyah and Nahdlatul Ulama, condemn the terror bombings, which were carried out in the name of religion, thereby eroding the stereotypes that have developed and not causing relations between Muslims and Hindus to weaken, tenuous, but increasingly intimate and mutual understanding between religious adherents.¹¹

Based on this information, the authors found several problems, including the pattern of harmonization of social relations between Muslims and Hindus in Bali. Moreover, what factors shape harmonious social relations between Muslims and Hindus in Bali? These two issues form the basis for formulating the concept of harmonization of social relations between Muslims and Hindus in Bali.

The closeness between Muslims and Hindus in Bali is demonstrated by Hindus living on Pulau Seribu Pura, who uphold the value of social tolerance and respect and respect for minority groups around their area. The symbolic implementation of the value of tolerance which is upheld by the community, can

Bom Bali,” *Naskah Publikasi*, UII Yogyakarta (2019).

¹¹ Hamdi, AZ, M. Shofwan, & A. Muhammad, *Peran Organisasi Islam Moderat dalam Melawan Ekstremisme Kekerasan: Studi Kasus Nahdlatul Ulama dan Muhammadiyah* (2019).

be seen in the Puja Mandala area, with five places of worship in one area, such as places of worship for Muslims, Catholics, Buddhists, Christians, and Hindus. It is a form or manifestation of the tolerance value that is applied and must be used as an inspiration for other parties and regions so that they can respect each other and the diversity that exists around their territory.¹²

With its presence, Puja Mandala is not only a place of worship for religious people and as an adhesive for social relations between adherents of religions. However, it can also be used as one of the main attractions for tourists visiting Nusa Dua, Bali. Symbolically, it is located in a location that tends to be high so that it allows tourists to enjoy the panorama of Tanjung Bena and enjoy the beauty of Sanur Beach, Bali, which is in the south. In addition, this symbol can be interpreted as a symbol of diversity with two meanings. First, it shows the ability of the Province of Bali to create harmonious social relations between adherents of religions. Second, the commitment between religious communities to maintaining harmonious social relations between religious communities, especially between Muslims and Hindus in Bali.¹³

¹² Abdul Jamil Wahab, *Harmoni di Negeri Seribu Agama* (Jakarta: Elex Media Komputindo, 2015).

¹³ Darma I Nyoman Putra, "Puja Mandala Nusa Dua: Monumen Bhinneka Tunggal Ika

Furthermore, if examined in more depth, this issue is interesting to study further, where Muslims are the minority population and Hindus are the majority population who dominate in the Province of Bali. Based on this information, the focus of this research is to explore the harmonization of social relations between Muslims and Hindus in Bali and explore the factors that shape this concept in depth.

The methodology used in this study is qualitative with a descriptive-narrative analysis approach. This type of research is classified as a literature study by collecting data from several literature books related to the research context. The highlighted interview study is the harmonization concept and the factors forming harmonious social relations between Muslims and Hindus in Bali. Meanwhile, the subjects of the interview were the Head of the Pararem Ngadegang Traditional Village, Kelihan Jimbaran, Wayan Muliawan, and the Head of the Jimbaran Traditional Village, I Made Budiarta, as well as Muslim community leaders in the Jimbaran Traditional Village: Syaifudin Zaini and M. Ridhla.

Bali untuk Indonesia," in *Prosiding Seminar Nasional Kajian Mutakhir Bahasa, Sastra, dan Budaya Daerah untuk Membangun Kebhinekatunggalikaan Negara Kesatuan Republik Indonesia* (Surakarta: Program Studi Sastra Daerah Fakultas Ilmu Budaya Universitas Sebelas Maret, 2017), 25–26.

This research was conducted in four main stages. The first stage provides background to identify problems in social relations between Muslims and Hindus in Bali, especially in Jimbaran Village, South Kuta District, Badung Regency. The second stage was carried out by formulating two research problems related to the pattern of harmonization of social relations between Muslims and Hindus in Bali and the factors that can form harmonious social relations between Muslims and Hindus in Bali. The third stage is presenting research results, which are confronted with relevant previous theories and studies as well as research findings. Based on the results of this presentation, the author then explains the concept of harmonization and the factors that shape harmonious social relations between Muslims and Hindus in Bali.

This research was conducted in Jimbaran Village, South Kuta District, Badung Regency, Bali Province. This locus was chosen as the research location because it is an area where the majority of the population is Hindu, which is known to uphold the values of tolerance. Relations between ethnic groups, cultures, and religions are closely and harmoniously intertwined. Moreover, in this case, there is a harmonious relationship between Muslims and Hindus that has existed since the days of the Hindu kingdoms in Bali until today.

Social Relations between Muslims and Hindus in Bali

In terminology, social relations between religious communities are built based on humanity.¹⁴ In the social realm, it is undeniable that every human being will always be in contact with specific individuals, groups, and groups in everyday life. Dharma (2018) explains that humans build relations or relationships that occur in the social realm in specific environments that are formed dialectically. In addition, he provides an alternative to determinism with the assumption that every individual in the social environment is formed by a social structure that has no role in forming that social structure. Furthermore, he refused unilaterally and wanted to show that humans can change the social structure with their efforts and even shape it within the social order itself.

In his research, Kaesler (2017) stated that religion, with all its teachings, is one of the factors that influence the formation of harmonization of social relations in society. Meanwhile, Emile Durkheim (1857-1917) stated that the pattern of social relations in society is the collectivity of consciousness by all individual consciousness as the basic foundation for forming an order of life

¹⁴ Jayadi, S., A. Demartoto & DT Kartono, "Interaksi Sosial Umat Hindu dan Muslim dalam Upacara Keagamaan dan Tradisi Perang Topat di Lombok," *Jurnal Analisa Sosiologi* 6, no. 2 (2017).

on a religious basis. Thus, from the two previous statements, religious factors and collective awareness factors of the community influence the pattern of harmonization of social relations between communities formed in society.

Furthermore, along with the times, the composition of the population of Balinese society is now increasingly plural, multicultural, and multi-religious. It is the essential capital in the framework of forming a pattern of diversity that will lead to a social pattern that leads to an increasingly dynamic social structure. It has happened in several villages in Bali, such as in Kapaon village and Jawa village in the Denpasar area, Bali, where the majority of the population comes from the Javanese, Madurese, Makassarese, and Bugis ethnic groups in the region. Even though people from various ethnic groups live among Balinese who are predominantly Hindu, they experience significant development. It is indicated by the harmonious process of social relations between Muslims and Hindus in Bali, and there is almost no dispute or conflict in these social relations.¹⁵

From the various explanations above, theoretically, the pattern of harmonization of social relations between communities is influenced by religious

and collective awareness factors of all local community awareness. Meanwhile, the pattern of harmonization of social relations between Muslims and Hindus in Bali that leads to harmony is not only formed through an understanding of religious teachings in each of the religions they adhere to but can also be formed through traditional traditions that exist in Bali and are traditionally influenced by various factors that can affect society form harmonious social relations between Muslims and Hindus in Bali. This assumption is the basis of this research to understand the harmonization of social relations between Muslims and Hindus in Bali.

Construction Aspects of Harmonious Social Relations between Muslims and Hindus in Bali

Historically, efforts to harmonize social relations carried out by Balinese Muslims were a tactic aimed at making the presence of Muslims acceptable to Hindus as the majority community in Bali. The tactic formed with this adaptive pattern was proven by the creation of kinship between the two tribes through marriage, so this became a factor that formed a positive view of Hindus towards Muslims and forms of acceptance of the two nations.¹⁶

¹⁵ Kunawi Basyir, "Pola Kerukunan Antarumat Islam dan Hindu di Denpasar Bali," *Islamica: Jurnal Studi Keislaman* 8, no. 1 (2013): 1–27.

¹⁶ A Muchaddam Fahham, "Dinamika Hubungan Antarumat Beragama: Pola Hubungan Muslim dan Hindu di Bali," *Jurnal Aspirasi* 9, no. 1 (2018): 65–84.

On the other hand, the pattern of harmonization of social relations is tolerantly influenced by the desire of Muslims and Hindus in Bali to unite. Where the two people put aside their respective identities and took more attitudes to respect each other, help each other, and give each other flexibility in practicing their respective religions between the two people. The efforts made in this context cannot be separated from the role of local religious and traditional leaders, as well as the role of the government, especially the Indonesian Ministry of Religion (Kemenag), in instilling a sense of nationality and brotherhood in the unitary state.¹⁷

Then, in addition to the three factors above (adaptive, cooperation, and tolerance), which influence the formation of patterns of harmonization of social relations between Muslims and Hindus in Bali, other factors influence them, namely conflict and competition between Muslims and Hindus in Bali. These five factors will be explained in the next section. It aims to dig deeper into the factors that shape harmonious social relations between Muslims and Hindus in Bali.

¹⁷ Fahham, "Dinamika Hubungan Antarumat Beragama."

Conflict between Muslims and Hindus in Bali

Social relations between Muslims and Hindus in Bali have a lengthy historical background. Although the relationship between the two communities tends to be harmonious, disputes, differences, and conflicts often occur, which have the potential to cause conflict, which then leads to acts of violence, chaos, and disorder in society. In addition, the diversity or plurality of religions in Bali is very prone to causing social conflicts, which lead to mass anarchism and riots, which lead to disharmony of social relations between Muslims and Hindus in Bali.¹⁸

The plurality of Indonesian society, which consists of several tribes and customs with different aspirations and thoughts, often creates conflicts because they consider the aspirations and thoughts of other parties to be wrong and tend to justify the truth from their point of view.¹⁹ It clearly impacts a sense of injustice, giving birth to sentiments between groups or groups. Moreover, the differences that occur due to differences in understanding or belief in religion will give birth to social tensions

¹⁸ Siti Raudhatul Jannah, "Kegalauan Identitas: Dilema Hubungan Muslimin dan Hindu di Bali," *Ulumuna* 16, no. 2 (2012): 443-64.

¹⁹ Suheri Harahap, "Konflik Etnis dan Agama di Indonesia," *Jurnal Ilmiah Sosiologi Agama (JISA)* 1, no. 2 (2018): 1-19.

that lead to disharmony of social relations in certain societies.

Conflicts or problems between Muslims and Hindus in Bali often occur, as happened in Pakraman village. This conflict was caused by Hindus who held tightly to their identity by assuming that Muslims in Pakraman village were guests in the area. Thus, the Muslims in the village are treated differently by the Hindus.²⁰

In addition, conflicts or problems between Muslims and Hindus in Bali also occur in Denpasar and Badung. It happens because of differences in understanding of worship; for Muslims, prayer can be performed anywhere following the terms and conditions in Islamic teachings. When the time for prayer arrives, Muslims will look for places of worship (mosques or prayer rooms) in the vicinity, such as those available in workplaces and shopping areas. However, Hindus living in the area consider this a strange phenomenon because Muslims can and should pray in their homes. It was used as a basis for Hindus to criticize Muslims in the area because Muslims from outside the area often visited the mashallah and mosques. In addition, Hindus in the area asked Muslims from outside Denpasar and Badung not to worship at mosques and

prayer rooms. In addition, Hindus consider places of worship as sacred places. Therefore, if the workplace or shopping area is used as a place of worship, it can reduce its sacred value. It is inversely proportional to Muslims who think they can carry out worship anywhere according to Islamic teachings' terms and conditions.²¹

Thus, conflicts or problems in social relations between Muslims and Hindus in Bali cannot be seen only based on the religious teachings contained therein but can also be seen from triggering factors such as social, economic, political, cultural, and power motives. It confirms that religion is very closely involved in various public issues and problems in countries that continue to develop in the state, social, economic, and political systems. Based on this information, a synthesis can be drawn that religion will become a problem when faced with the motives mentioned above so that it can become an obstacle to harmonizing social relations between communities, especially Muslims and Hindus in Bali.

Contest between Muslims and Hindus in Bali

The presence of Muslims in Bali causes a contest between Muslims and Hindus in Bali. Although there are not too many Muslim residents as immigrants in Bali who work in the formal

²⁰ Pamungkas, "Toleransi Beragama dalam Praktik Sosial: Studi Kasus Hubungan Mayoritas dan Minoritas Agama di Kabupaten Buleleng."

²¹ Pamungkas.

sector, for example, civil servants, and more work in the informal sector, such as project workers, scavengers, rice sellers, street vendors, cracker traders, meatball traders, and other jobs that tend to be rough.²² However, Muslim immigrants in Bali can buy property such as houses, land, and motorized vehicles even though they earn it by living frugally. The increasing economic status of Muslims as migrants in Bali has created social jealousy among Hindus in Bali, which has led to ID card raids for newcomers to Bali.

The government's role in harmonizing social relations between Muslims and Hindus in Bali is carried out by the Indonesian Ministry of Religion by holding a traditional fashion show competition. Representatives from the Office of the Ministry of Religious Affairs in Bali attended this competition. In addition, this competition is divided into two categories: Muslims and Hindus in Bali.²³ This is a step or effort taken by the government, especially the Ministry of Religion of the Republic of Indonesia, to build inter-religious harmony in Bali through competition by adopting local customs and culture.

According to Mutmainah, competition between individuals or groups aims to show the superiority of each.²⁴ In this case, the competition in question is an attempt or effort made between Muslims and Hindus in Bali to demonstrate the abilities of each of these groups. In his research, Atiq explained that competition occurs when a person or group tries to achieve specific goals by beating other people or groups. On the other hand, he stated that competition is an attempt to fight or surpass other people or groups.²⁵

Thus, it can be understood that competition or competition between Muslims and Hindus in Bali is triggered by the arrival of Muslims in Bali, which can improve their economic status, causing social jealousy among Hindus in Bali. Furthermore, the role of the government, especially the Indonesian Ministry of Religion in the Bali region in the context of harmonizing social relations between Muslims and Hindus in Bali, is carried out to build inter-religious harmony in Bali through competition. By adopting local customs and culture. Based on this information, it can be concluded that competition between Muslims and Hindus in Bali is one of the

²² Interview, 2020.

²³ Bagian Tata Usaha, "Lomba Busana Adat Kerja, Wujud Nyata Bentuk Toleransi Beragama," 2020.

²⁴ Dian Mutmainah, "Kompetisi antar Kelompok Kepentingan dalam Kasus Elian Gonzales," Universitas Gadjah Mada, 2001.

²⁵ Muhammad Atiq, "Criticism of How to Praise Hafiz Indonesia's Competitors: Contextualization of Hadith about the Prohibition of Praising," *Alif Lam: Journal of Islamic Studies and Humanities* 3, no. 1 (2022): 245–54.

factors that can form harmonious social relations between Muslims and Hindus in the Bali region.

Adaptation of Muslims to Hindus in Bali

Adaptation is a process carried out by individuals or groups to balance meeting specific needs under environmental requirements. According to Mustafa Fahmi, adaptation or self-adjustment is a continuous process aiming to change behavior to obtain a balanced and harmonious relationship between individuals and their environment.²⁶ Kirle (2002) provides a broader understanding of adjustment by stating that adjustment is the ongoing interaction of a person or group with other people or groups. Meanwhile, Ali & Asrori (2004) explained that adjustment is a process that includes a behavioral response in the form of efforts from each individual or group to manage needs, emergencies, conflicts, or problems experienced by individuals with themselves and experienced by groups with their environment. It aims to obtain harmony, balance, and harmonious social relations between individuals and groups.

Based on the study results, it was shown that the adjustments made by

²⁶ Mustafa Fahmi, *Kesehatan Jiwa dan Keluarga Sekolah dan Masyarakat* (Jakarta: Bulan Bintang, 1997), 45.

Muslims in Bali, especially in Jimbaran Village, South Kuta District, Badung Regency, were intended so that Hindus could well receive the existence of these people as the majority citizens in Bali. Based on the study's results, it was shown that by making adjustments through marital relations, Muslims could be well received by Hindus in Bali. In addition, this effort creates harmonious social relations between the two communities, where Hindus view Muslims in Bali positively.²⁷

In the study of Rahman et al., it was explained that with the construction of Balinese society, which is predominantly Hindu, Muslims as migrants in Bali need to adapt because of their position as minority citizens, especially in applying Islamic teachings in their daily lives.²⁸ Connection with what has been explained by Muslims must be able to suppress religion's doctrinal ego flexibly. Thus a Hindu thought or perspective will appear towards Muslims in Bali that the teachings and customs of Muslims can be used as an objective social example that others can apply. In the end, the flexibility of Muslims in Bali in implementing their teachings can look elegant and contribute to creating humane and peaceful social interactions.

²⁷ Interview, 2020.

²⁸ Rosyad, Rifki, M F Mubarak, M Taufiq Rahman, and Yeni Huriani. *Toleransi Beragama dan Harmonisasi Sosial* (Bandung: Lekkas, 2021).

However, Napsiah (2019) states that the adjustments made by Muslims in Bali are carried out through patterns of cultural adaptation, adopting architecture or forms of worship, and through worship rituals at a certain level. In other words, the Islamic religious system and culture in Bali can be accepted by the local community, especially Hindus in Bali, to create good social relations between Muslims and Hindus in Bali.

Thus, in the context of this study, the adaptation process carried out by Muslims towards Hindus in Bali is carried out in several ways, through marital relations, the flexible application of Islamic teachings in Bali, and through cultural acculturation, adoption, and architectural forms at the spiritual level. In other words, it can be concluded that the adjustment of Muslims to Hindus in Bali is one factor that constructs the harmonization of social relations between Muslims and Hindus in Bali.

Tolerance of Muslims and Hindus in Bali

Tolerance is a term that means giving freedom to other parties in building a system to guarantee the existence of oneself, property, wealth, and various minority elements contained in the social environment of society by respecting religion, morality, and other groups and being able to respect the opinions of others and any differences

in their environment without having to question their personal or group interests.

In religion, tolerance is an attitude based on a particular religion's religious experience. This attitude of tolerance, according to Casram (2016), is a response by humans in the religious realm to the absolute reality of life and is manifested through social interactions between religious adherents to prove that the absolute reality of life has an essential role for religious diversity in the context of social relations between religious communities.

On the other hand, religious tolerance means an attitude of acceptance to respect, appreciate, and give freedom to followers of other religions to carry out worship according to their respective religious beliefs and provisions without disturbing, blaming, and forbidding them.

Furthermore, in social relations between religious communities, Casram (2016) explains that tolerance is divided into two types: static tolerance and dynamic tolerance. Static tolerance is cold tolerance because it does not generate a cooperative effort and is only limited to theoretical tolerance. Meanwhile, dynamic tolerance is tolerance that lives and can create cooperation for common interests as a reflection of social relations between adherents of religions as one nation.

The study results show that the attitude of tolerance between Muslims and Hindus in Bali, especially in Jimbaran Village, South Kuta District, Badung Regency, is shown by the way Hindus respect the Eid prayer activities carried out by Muslim communities in Bali. They also respect various ceremonies and rituals Hindus perform in Bali, Ngaben ceremonies, and various other ceremonies. In addition, the attitude of tolerance between the two communities is shown by maintaining the security of Hindu heritage residences to carry out worship at temples and by respecting the series of events on Nyepi day held by Hindus in Bali.²⁹

In his study, Fahham showed that tolerance in social relations between Muslims and Hindus was triggered by the desire of Muslims and Hindus to unite as a humanistic society.³⁰ Both of them agreed to put aside their respective religious identities and prioritize mutual respect, work together for common interests, and provide freedom to carry out religious teachings following the teachings of their respective religions. In other words, the harmonization of relations between Muslims and Hindus in Bali is formed because of an attitude of awareness regarding tolerance and cooperation. It, of course, cannot be

²⁹ Interview, 2020.

³⁰ Fahham, "Dinamika Hubungan Antarumat Beragama."

separated from the role of community leaders, religious leaders, and the two communities' role in shaping the harmonization of social relations between Muslims and Hindus in Bali.

On the other hand, Suharyanto et al. (2017) in his research explained that tolerance between religious adherents will create an attitude of mutual understanding, mutual understanding, and mutual respect, as well as the emergence of an attitude of cooperation among religious adherents in certain areas. In addition, with an attitude of tolerance between adherents of religions, these people can live side by side to create harmonious social relations between people in certain areas.

Based on the information described above, it can be concluded that the harmonization of social relations between Muslims and Hindus in Bali is influenced by the attitude of tolerance between the two communities and the desire for unity between the two communities. It, in turn, can be interpreted that Islamic and Hindu teachings are not only used as a massive discourse. However, most Muslims and Hindus in Bali can live and apply their respective teachings.

Cooperation between Muslims and Hindus in Bali

Collaboration is a process carried out by individuals with groups of others

where everyone supports each other and carries out their duties according to their respective functions to achieve pre-determined goals.³¹ In addition, inter-religious cooperation is inter-religious relations based on tolerance, mutual understanding, mutual respect, and mutual respect between certain religious adherents in the context of equality in the implementation of their teachings and inter-religious cooperation in communities in certain areas.

A study by IROTH et al. (2020) stated that cooperation between religious communities is marked by tolerance, mutual respect, mutual respect between adherents of religions, and freedom in doing things. They practice following their respective religions' teachings and mutual support when other religions carry out activities.

The research results show that cooperation between Muslims and Hindus in Bali, especially in Jimbaran Village, South Kuta District, Badung Regency, is characterized by mutual support between the two parties. When Muslims carry out the Tarawih prayer, Hindus represented by Pecalang in the local area control the lanes of vehicles and vehicles for Muslims who carry out these activities. Vice versa, Muslims represented by Banser secured the

Odalan ceremony activities carried out by Hindus at temples.³²

It is in line with Kartini's research (2017) that social relations between Muslims and Hindus in Badung Regency are excellent; even the local government supports religious programs by Muslims in their area. It means that every activity carried out by Muslim regional governments always involves adherents of different religions, especially Hindus living in the area. In other words, the harmonization of social relations between Muslims and Hindus in the Badung Regency area is well-formed, accompanied by government involvement in the region. It is part of the standard rules of every religion whose existence cannot be contested by any party.

On the other hand, Basyir's research results show that cooperation between Muslims and Hindus in Bali is shown when Hindus carry out the Odalan ceremony in Tuban Regency, where Hindus coordinate with Muslims regarding guarding parking lots and maintaining security so that this activity can run smoothly and without any disturbance.³³ It is done to maintain harmonious social relations between the two nations and to avoid misunderstandings that may occur between

³¹ Sri Wiranti Setiyanti, "Membangun Kerja Sama Tim (Kelompok)," *Jurnal Stie Semarang* 4, no. 3 (2012): 59–65.

³² Interview, 2020.

³³ Basyir, "Pola Kerukunan Antarumat Islam dan Hindu di Denpasar Bali."

the two nations. Therefore, good cooperation between Muslims and Hindus in Bali must be maintained and grown to strengthen the harmonious social relations between the two communities.

Thus, cooperation between Muslims and Hindus in Bali is characterized by mutually supporting one another, coordinating with each other when there are activities in their respective religions, as well as the involvement of both people when carrying out activities by their respective religions. In other words, cooperation between Muslims and Hindus in Bali is one factor that influences the formation of the harmonization of social relations between the two communities.

Conclusion

Based on the research results and descriptions described in the previous section, the authors can draw conclusions that, theoretically, the pattern of harmonization of social relations between communities is influenced by two factors, namely the religious and the collective awareness factor in the community. Meanwhile, the pattern of harmonization of social relations between Muslims and Hindus in Bali is not only formed based on an understanding of each religion's teachings. However, it can also be shaped by the customs of Balinese society and by several influencing factors.

Furthermore, five factors influence the formation of harmonization of social relations between Muslims and Hindus in Bali, such as conflicts between Muslims and Hindus in Bali, competitions carried out by Muslims and Balinese Hindus, and adjustments made by Muslims to Hindus in Bali. Bali, tolerance, and cooperation among Muslims in Bali.

Conflicts in social relations between Muslims and Hindus in Bali are caused by their respective religious identities and by social, economic, political, cultural, and power motives. In other words, religion will become a complex problem when confronted with these various motives. Meanwhile, competition between Muslims and Hindus in Bali was triggered by the arrival of Muslims in Bali, which could improve their economic status, causing social jealousy among Hindus in Bali. Therefore, the government, especially the Indonesian Ministry of Religion in the Bali Region, is trying to harmonize social relations between Muslims and Hindus in Bali, which aims to build inter-religious harmony in Bali through competition by adopting local customs and culture. Furthermore, the adjustment of Muslims to Hindus in Bali is carried out through marital relations, flexible application of Islamic teachings in Bali, cultural acculturation, adoption of architecture and forms of worship, and religious rituals at

a certain level. Meanwhile, the harmonization of social relations between Muslims and Hindus in Bali is influenced by an attitude of tolerance based on the desire to unite, which ultimately leads to cooperation between Muslims and Hindus in Bali which is shown through mutual support, coordination and involvement during the implementation of religious activities from both parties.

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