

SYNERGY OF RELIGION AND CULTURE: HARMONIZATION OF RELIGION AND CUSTOMS OF THE PEGAYAMAN VILLAGE MUSLIM COMMUNITY, SUKASADA SUB-DISTRICT, BULELENG, BALI

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ABSTRAK

Agama merupakan isu sensitif yang mudah sekali digulirkan ditengah kondisi masyarakat Indonesia yang majemuk. Terlebih, bagi kelompok-kelompok minoritas yang terkadang merasa memiliki ruang gerak yang kurang leluasa ditengah berbagai benturan adat dan tradisi dari kalangan mayoritas. Dinamika antara agama dan adat harus disikapi dengan arif dan bijaksana oleh seluruh elemen masyarakat agar membentuk suatu harmoni kehidupan yang penuh kedamaian di tengah masyarakat majemuk. Hal ini menuntut kepekaan antar umat beragama untuk saling bertoleransi terhadap adat dan tradisi tanpa mengorbankan keyakinan sendiri. Sehingga akan terbentuk sinergitas yang sangat bagus antara agama dan adat. Ternyata, kondisi seperti itu dapat ditemukan pada masyarakat muslim desa pegayaman Bali yang posisinya sebagai minoritas namun mampu menyatu dengan adat daerah setempat yang sangat kental dengan ke khasan hindunya. kita akan dengan mudah menjumpai berbagai ragam adat Bali yang beriringan dengan aktivitas agama. Bentuk sinergitas agama dan adat pada masyarakat muslim di Bali ini sangat menarik untuk diteliti, sebagai percontohan bagi masyarakat majemuk sekaligus sebagai sarana memperkenalkan adat dan tradisi melalui publikasi ilmiah. Ternyata, kunci sinergitas antara agama dan adat yang terbentuk sangat bagus tersebut terletak pada kepekaan emosional untuk saling menghormati dan mengasihi sebagai sesama manusia serta mempertahankan tradisi dengan internalisasi nilai-nilai agama. Hal ini terlihat pada keunikan pemberian nama masyarakat muslim, dimana mereka membubuhi nama urutan keluarga sesuai tradisi Bali seperti Wayan, Putu, Gede didepan nama mereka yang bernuansa Islam. Untuk itu, peneelitian ini akan membahas tentang eksistensi muslim sebagai minoritas dalam kebebasan beragama serta bentuk sinergitas agama dan adat masyarakat muslim desa Pegayaman kecamatan Buleleng, Bali.

Kata Kunci: Agama, Adat, Masyarakat Muslim.

ABSTRACT

Religion is a sensitive issue that is quickly brought up amidst the diversity of Indonesian society. Moreover, minority groups are perceived to have less freedom of movement among the traditions and customs of the majority. The dynamics between religion and customs must be addressed wisely and judiciously by all elements of society to form a harmonious and peaceful life in a pluralistic society. In this case, sensitivity between religious communities to tolerate each other's customs and traditions without sacrificing their beliefs is required to form a synergy between religion and customs. These conditions are found in the Muslim community of Pegayaman village, Bali. Despite the fact that they are a minority, they can integrate with local customs, which have solid Hindu characteristics. Various Balinese customs that go hand in hand with religious activities could be found easily. The synergy between religion and customs in Bali Muslim society is intriguing to research as a model for a pluralistic society and a means of introducing customs and traditions through scientific publications. The key to the well-performed synergy between religion and customs lies in the emotional sensitivity of respecting and loving each other as fellow human beings and maintaining traditions by internalizing religious values. This can be seen in the unique naming of the Muslim community. They add family names according to Balinese traditions, such as Wayan, Putu, and Gede, as first names before putting Islamic names. For this reason, this research will discuss the existence of Muslims as a minority and forms of synergy between religion and customs of the Muslim community in Pegayaman village, Buleleng sub-district, Bali.

Keywords: Religion, Customs, Muslim Community.

INTRODUCTION

Indonesia is very rich in customs and traditions. However, discussions about these issues often convey conflict. Thus, Islam, as a religion that is *sholih likulli zaman wal makan*, should move dynamically and blend with the diverse customs in Indonesia. Islam should not be limited as an accepted religion by the Indonesians. It should color Indonesia's culture to realize its accommodative nature, which animates the characteristics of Indonesian Islam, which carries moderation and respects diversity (Milal, 2015, p. 242). However, the synergy of religion and customs does not offer societal agreement. As time passed, many groups that rejected the synergy between religion and custom arose. They view only one Islam, and it should be separate from local and regional customs.

These groups cannot be given an identity based on a particular approach, style, region, or custom, thus forming a unique identity such as Islam Nusantara (Indonesian archipelago Islam). Having Islam that is integrated with Indonesian local customs and traditions means departing from the standard path taught by the Prophet Muhammad SAW. Consequently, the uniqueness of Islam, which is integrated with custom, is viewed negatively and considered deviant. The uniqueness of Islam in Indonesia, which tends to be accommodating to local customs, is facing a terrible onslaught along with the religious radicalism phenomenon (Rahmat, 2003, p. xvi).

For instance, religion is seen as something that cannot go hand in hand with culture in the dissolution of sedekah laut tradition in Bantul in 2018 because it was considered a shirk. This is ironic because local customs are seen as forbidden and even considered musyrik or polytheist. As reported by detik.com, preparations for sedekah laut tradition on Baru Beach, Bantul, were disbanded by a group of people on Friday evening, October 12, 2018. While tearing up the location, they said that sedekah laut tradition is an act of shirk / associating partners with Allah, and it is disobedient to religion. In fact, sedekah laut is a tradition and culture that lives within Indonesian society. Apart from that, sedekah laut also contains Islamic values that relate to faith, worship, and morals (Rohman, 2021, p. 78).

Conflicts between tradition and religion are a decline in modern human perspectives who live in plurality. Wisdom in addressing relationships between religion and custom is needed. It is like the story of Walisongo, who chose to preach through cultural contact to appreciate local culture, such as Sunan Kudus's efforts to transmit Islamic culture by adopting cultural strategies. This can be seen in the Kudus Tower building, which is rich in cross-cultural buildings (Said, 2010, p. 7). On the other hand, the tradition of not eating beef in Kudus is still valid and does not cause conflict. It is because Islam, as the majority, supported this tradition. Therefore, what if this integration of customs and religion occurs among minorities? This is a problem that we must find examples of as role models for society. As the religious practice carried out by Muslims in Pegayaman village, Buleleng District, Bali, they can show the excellent synergy between religion and culture. It has been proven that Muslims in Pegayaman village have a balance of ritual and social piety.

Interestingly, the customs combined by the Muslims of Pegayaman village are typical Balinese customs with Hindu culture. This synergy can be developed in a very harmonious manner. The religious teachings remain within the straight corridors of

Islamic law and the teachings of Prophet Muhammad. The unity of religion and customs in Bali has been attracting tourists and researchers to find out more about the religious practices of Muslim communities in Pegayaman village, Buleleng subdistrict, Bali. For example, people always wear traditional Balinese clothes when reading burdah at the celebration of the Prophet's birthday. This is very positive because efforts to introduce Islam and unique Indonesian customs to the public through tourism are expected to have an impact on increasing Islamic culture, as well as fostering recognition and acceptance that Islamic culture in our country is entirely legitimate and not worthy to be seen as 'less Islamic' (Madjid, 2010, p. 39).

Regarding the problem above, this research will attempt to find a form of synergy between religion and customs in the Muslim community in Pagayaman village, Buleleng subdistrict, Bali, and reveal the existence of Pegayaman Muslims as a minority group. This study is based on the theory of acculturation patterns and strategies by John Widdup Berry. According to Berry (Berry, 1997, p. 689), acculturation is a cultural and psychological change that occurs due to contact between two or more cultural groups of each ethnic group. In this study, this cultural contact is between Balinese Hindus as the majority and Pegayaman Muslims as the minority.

METHODS

This research is qualitative field research with a case study approach that investigates a program, event, activity, or group of individuals (Creswell, 2018, p. 14). In this study, researchers will attempt to conduct research on the synergy between religion and custom in the Muslim minority in Pegayaman village, Buleleng sub-district, Bali, as well as uncovering the challenges of integrating Islam with Balinese customs, which are typical Hindu customs. Researchers will also describe the existence of the Muslim community in Pegayaman village as a minority group in Bali.

The following stages for the research were preparing research instruments and going to the field to collect data. The data was collected by a non-measurement technique, in which the researcher does not take measurements to collect data (Ali, 2011, p. 117). Meanwhile, the data collection instruments used several qualitative data collection methods, i.e., observation, interviews, and documentation (McMillan & Schumacher, 2010, p. 343).

Observation was used to directly observe the condition of harmony between religion and custom in Pegayaman village, Buleleng sub-district, Bali, in the form of direct observations. It aimed to assess the existence of minority Muslims in Pegayaman village. On the other hand, interviews by verbal question-and-answer with the informant were also used to collect the data. In this case, researchers interviewed the village chief, religious and community leaders, cultural practitioners, and local communities. Meanwhile, the documentation method was also used to explore and strengthen the data through notes, activity reports, newspapers, and photos of activities. This method was used to obtain data about the condition of society within the framework of documentation and also evidence of activities that show the synergy of religion and custom.

To justify the data scientifically, researchers use data triangulation, method, and theory triangulation. The obtained and confirmed data then being analyzed using qualitative data analysis techniques, including data reduction, data display, inference, and verification.

RESULT DAN DISCUSSION

EXISTENCE OF MINORITY MUSLIMS IN PEGAYAMAN VILLAGE

Pegayaman village is located in Sukasada sub-district, Buleleng district, Bali, and is occupied by a heterogeneous community. The entire community is Muslim. Even though Islam is a religious minority in Bali, the Muslim community can live together with the Balinese Hindu community. Pegayaman Village is surrounded by five villages in which the majority of people are Hindu, i.e., Silangjana, Pengadungan, Gitgit, Wanagiri, and Pancasari Villages. Even though they are in the midst of Balinese society, which is predominantly Hindu, the Muslim community in Pegayaman Village can still exist and be sustainable in religious and social aspects.

The Muslim community in Pegayaman village has never felt like a foreigner among most Hindus in Bali. The terms natives and immigrants also do not apply to them. On top of that, the characteristics of Javanese, Bugis, and Balinese descendants in Pegayaman village are no longer visible. The Muslim community in Pegayaman village is a solid unit consisting of several tribes that have forgotten or left their tribal identity mentally (Punia, 2022, p. 349). They have merged into one and identified themselves as Balinese people. The entire community is fluent in daily communication using Balinese, like Balinese people. They do not even understand the



language of their ancestors, even though they know their ancestors came from outside Bali.

Even though the Muslim community in Pegayaman village has merged into Balinese society and adopted many traditional Balinese symbols, the atmosphere of an Islamic village is solid. There are no dogs, pork dishes, sesaji or offerings, statues, or the smell of incense. The houses are also not decorated with carved ornaments like traditional Balinese houses. In contrast, it is easy to find mosques, Islamic boarding schools, women who mostly wear hijabs, or men who wear sarongs and black caps when praying or performing religious rituals. When it comes to prayer time, the call to prayer can be heard loudly using speakers from 39 mushola and the Safinatus Salam Mosque, the only mosque in this village. For a minority, the number of mosques and mushola is extraordinary.

Moreover, all places of worship are actively operated for daily, weekly, monthly, and yearly worship activities. Religious rituals can also be carried out well and freely without obstacles. Even temporal activities such as commemorating the Prophet's birthday, takbiran of Eid al-Fitr, and Eid al-Adha are held with great fanfare.

The existence of Muslims in Pegayaman village as a minority group in Bali has the potential to be a tourist village. The uniqueness of Balinese culture wrapped in an inclusive Islamic nuance is a potent asset in developing tourism activities. The peaceful and calm geographical conditions of Pegayaman village also support this cultural capital. This tourism potential is also supported by accessibility, amenities, and ancillaries, which show positive symptoms (Gede, n.d., p. 9). Based on residents' accounts, the tourism potential in Pegayaman village has begun to attract many parties, as evidenced by the large number of visits to the village. Groups usually come from outside Bali using several buses. Apart from bringing tourism potential, the existence of Muslims in Pegayaman Bali has also attracted much attention from researchers both locally and abroad. The local community becomes very familiar with guests visiting for research purposes.

One of the main factors that determine the existence of the Muslim minority of Pegayaman in facing the challenges of diverse human life is the inclusiveness of their Islamic religious style. Inclusive Islam is generally interpreted as an open Islam that recognizes the value of other teachings for the benefit of the people (Widjan, 2007, p. 138). It does not mean considering all religions to be accurate and allowing Islamic beliefs to mix with others. However, it is an effort to carry out the mission of Islam as

a blessing for all nature. So, as devout Muslims, the people in Pegayaman village believe that Islam is the true religion. However, in solitude, they do not show high egoism by being self-righteous and winning. They consciously chose to adapt to the traditions that developed in Bali while remaining firm in upholding the principles of their religious teachings.

The inclusive attitude of religious Muslims leads them towards accuracy. This phenomenon arises when people from different cultures experience continuous contact so that cultural changes occur in one or both cultural groups (Mulyana, 2001, p. 159). The acculturation of religion and tradition in Pegayaman is well established, giving rise to the typical tradition of Pegayaman village's Muslims. This further strengthens the existence of the Pegayaman minority Muslim community in a pluralistic life, together with support from a very organized mentoring system in Pegayaman. Many institutions accommodate religious and cultural activities in the Pegayaman Islamic community, such as sekaa burdah, sekaa pencak silat, sekaa hadrah, sekaa zikir maulud, sekaa wirid, sekaa diba'iyah, sekaa manakib, sekaa yasinan, penghulu institution, management institution mosques and nadzir waqf institutions (Arif, 2018, p. 37). From this, the legacy of the past cultural acculturation is still maintained and is supported by the assistance to the next generation through religious institutions.

The peaceful conditions as a face of Muslim life in Pegayaman village are not new but have existed since ancient times. They consider that as fellow human beings, all people are brothers regardless of religious background. This has become so deeply rooted in society that it has never changed amidst many issues of religious intolerance and radicalism. This attitude has been taught by their ancestors from generation to generation until now through the concept of Nyama Beraya, a concept of Balinese Hindu society that is accepted and implemented by Pegayaman Muslims. It contains the values of brotherhood between human beings by loving each other on the basis that everyone's beliefs must be respected and must not be equalized or even forced to be the same (Fauzi, 2019, p. 14). This stems from the Buleleng kingdom's policy to accept and consider Muslims as brothers. The solid and friendly relations between the Mataram and Buleleng communities have become the historical basis for a sense of brotherhood between Balinese Hindus and Pegayaman Muslims.

The concept of Nyama Braya is a guideline for the Muslim community in Pegayaman village in respecting diversity and freedom of expression that is polite and

does not violate the central teachings of their respective religions. From here, an active attitude of tolerance between religious communities emerged, i.e., an attitude to help followers of different religions perform their beliefs (Safei, 2020, p. 21). For example, we can see cooperation between religious communities in helping the success of other religion's holiday celebrations. Muslims flock to help their Hindu neighbors make and parade Ogoh-Ogoh. Likewise, on the Galungan holiday, Hindus give food to their Muslim neighbors, which is halal food. Nyama Braya in the dynamics and interactions between Pegayaman Islam and Balinese Hinduism is very useful in creating social integration amidst religious and cultural differences. Hence, universal human values grow to love each other as fellow human beings.

SYNERGY OF RELIGION AND CULTURE

The existence of the Muslim community in Pegayaman village Bali amidst the strong Balinese culture has gradually made this culture become integrated into the daily life of the Muslim community. Until now, the culture displayed by the Muslim community in Pegayaman village is very dominant with Balinese cultural symbols. It can be identified through seven universal cultural elements, i.e., language, knowledge systems, social organization, living equipment and technology systems, livelihood systems, arts, and religious systems (Koentjoroningrat, 2000, p. 204) that appear identical to the symbols of Balinese culture. It is just that the mixed cultural space does not merge at the essential boundaries of religion. Thus, a new culture was created, which is the culture of the Pegayaman Islamic community. In this context, the Pegayaman traditional leaders launched *moto adat berpangku syara*. It means that cultural integration is conducted if it does not conflict with the provisions of Islamic law.

There has been cultural acculturation in Pegayaman village, where the people adapt to the existing cultural situation, conditions, and atmosphere to create harmony with their environment both physically and non-physically. Religion and culture are two different things, but they are interrelated in human life. The relationship between religion and culture can be separated. Religion is a creation of God or revelation that functions as a guide in living life, while culture is a human creation that originates from human living habits. Religion and culture are in synergy. Religion influences culture and vice versa. The form of religious life is expressed through culture. Religion, in a certain sense, is part of culture. On the other hand, many cultural aspects can be found in religion. The values of Balinese customary law can be implemented in the life of the

multicultural community of Pegayaman village through an adaptive process. The people in Pegayaman village understand each other and understand differences to create a life that is tolerant and harmonious (Hadriani, 2022, p. 49). Religion has a significant influence on the social life and ideology of specific communities. Religion also becomes a fundamental law in the world, which then develops and becomes culture.

The acculturation process between local traditions and religion in Pegayaman Bali is well-evolved. It was supported by the conditions of Muslims who had previously been accustomed to adapting voluntarily to the Hindu-Buddhist traditions in Java. Because historically, one of the Muslim communities in Pegayaman is Javanese. Because they were used to adapting to local traditions in Java, Pegayaman became more accessible and more accustomed to integrating with local traditions. Islam in Indonesia has developed by displaying Islamic values acculturated with local culture. However, only recently has this been echoed with the term Islam Nusantara.

The Muslim community of Pegayaman village historically comes from Javanese and Bugis. However, the mother tongue they use is Balinese. So, in everyday life, Muslim communities also use Balinese to communicate. Like Balinese people in general, they know Basa Bali alus, madya, and kesamen. However, the use of the Balinese language is not adjusted to caste levels because, in Islam, there are no provisions for classifying people based on ancestry, as is the case in Balinese society. So, the use of alus, madya, and kesamen language is limited to adapting to the person we are talking to. For example, the Balinese language alus is used when communicating with respected people, such as religious figures and village officials. Basa Bali madya is used in communicating with older people such as parents, uncles, or people who have just met. Meanwhile, the Basa Balinese kesamen is used daily with peers (Gede, n.d., p. 5).

The use of Balinese in Pegayaman village is very unique. It is not only used in everyday conversation but is the primary language in Friday prayer sermons. Meanwhile, Indonesian is only a supporting language, and Arabic is only used to talk about dalil. It shows that the Pegayaman community has a very moderate religious attitude. They are confident in the essence of the religious teachings they adhere to, which teach the principles of fairness and balance but share the truth as far as religious interpretation is concerned (Kementerian Agama, 2019, p. 14). The use of Balinese in this sermon is assumed to be easier to understand and accept by the local community.

Apart from that, in the Koran recitation rooms, there is a process of interpreting Arabic books using Balinese.

The Muslim community in Pegayaman village, Bali, has an outstanding ability to adapt to Balinese culture. This ability resulted in a unique culture, such as combining Balinese and Islamic elements in children's names. They use Wayan, Made, Nengah, Komang, Nyoman, and Ketut at the beginning of children's names. Moreover, its use also follows the child's birth, such as the first child will be named Wayan, the second child will be named Made, and so on (Bachtiar, 2022, p. 62), then followed by Islamic names, which are generally in Arabic. Symbolically, the combination of names makes the Pegayaman community more accepted in the two communities, which are Islam-Pegayaman and Hindu-Balinese. Interestingly, acculturation in a combination of names can only be found in the Muslim community of Pegayaman village, not in Balinese Muslim communities in other areas.

The sector of arts also experiences adjustments to Balinese culture, such as in Burdah's art. Generally, Burdah is performed by reciting praises for the Prophet Muhammad SAW in typical Islamic tones. People also usually wear a sarong and cap, as Muslims generally wear. However, the Muslim community in Pegayaman village presents Burdah art differently. The Arabic text of the Burdah is sung in a typical Balinese hymn tone, like the chanting of the verses in the Veda.

Furthermore, the costumes used are typical Balinese clothing, such as Benik clothes (lancingan) and headbands known as udeng. This is proof that the Muslim community in Pegayaman village has a very open mindset but still firmly adheres to the teachings of their religion. The Burdah tradition in Pegayaman shows their ability to separate the sacred and profane dimensions of religion because langgam, or style, is a religious phenomenon and is not included in the realm of Islamic law.

Various Muslim holiday celebrations in Pegayaman village are also carried out very lively and are identical to Balinese traditions. For example, in celebrating the birth of the Prophet Muhammad, known as muludan base tradition, community members made creations similar to the Pejagan used by Balinese Hindus called sokok base. The filling is also different, where the sokok base contains flowers, eggs, and betel. Then, the sokok base will be brought to the mosque in a procession like a parade. At the mosque, people prayed together and distributed the sokok base that had been dismantled to society. Based on explanations from the people around Pegayaman

village, this tradition has been preserved by the society for 400 years, inherited from their ancestors.

Muslims in Pegayaman village also carry out ngejot to enliven the Eid al-Fitr and Eid al-Adha celebrations. Ngejot can be interpreted as a bond of brotherhood. In the Galungan ceremony, for example, people give food to the neighbors or surrounding communities as a form of kinship. There are several similarities between ngejot in the Balinese Hindu community tradition and the Pegayaman Islamic community. Both parties performed this tradition at certain times, which is considered unique, and both use it to share food with people in the surrounding environment. Moreover, both parties maintain the primary activities in the series of ngejot traditions, i.e., penapean, singing, and penampahan. Further, they used this tradition as a means of strengthening brotherly relations (Arif, 2018, p. 143).

The ngejot tradition of Pagayaman Muslim community basically adopts the ngejot tradition of Hindus in Bali, then to be adjusted to Islamic teachings. Therefore, it is different in several ways. For instance, the food ingredients used by Muslims are halal. It also provides sticky rice tape and uli snacks. Meanwhile, according to Balinese Hindu traditions, foods are usually made from pork and blood.

On the other hand, the objectives of the implementation are different. For Hindus, this tradition aims to make offerings. Meanwhile, for Muslims, it is to strengthen ties of friendship. Hence, apart from being a form of brotherhood, the urgency of the ngejot tradition is also a form of social harmony that was built long ago and is still well maintained today.

Acculturation between religion and culture in Pegayaman village occurs holistically, including in the community livelihood system. The Pegayaman Muslim community does the same thing as the Hindu-Balinese community, whose livelihood system adapts to geographical conditions and natural potential in the local environment (Arif, 2018, p. 39). Of course, various efforts are made by farmers to achieve a satisfactory harvest, not only in the physical path but also in the inner path. There is a tradition of mapang toya, which is one of the rituals of the Balinese agricultural community to ask for abundant water for plant fertility. The Muslim community in Pegayaman village also has a similar tradition, and it is carried out side by side with followers of the Hindu-Balinese religion every year. If the Hindu community uses offerings during ceremonies, the Muslim community replaces them with prayers in Islamic teachings (Punia, 2022, p. 353). This tradition is fascinating

because it is carried out jointly between Pegayaman Muslims and Balinese Hindus. The livelihood collaboration they build is, of course, professional without considering religious background. So, the physical and mental efforts must be done together, even in different ways.

The explanation above shows a picture of integrating religion and culture in the Muslim community of Buleleng village, Bali, in a harmonious social interaction so that both can mutually support social cohesion while improving the quality of associative interactions. The stronger the intensity of associative interactions, the stronger the social cohesion. Thus, that harmony and peace can be created (Kartanegara, 2005, p. 220). The Islamic religion absorbed the Balinese culture around it and gave new meaning to the life of the Muslims in Pegayaman village. Therefore, religion always retains its relevance because it is integrated into society's culture.

CONCLUSION

Pegayaman Village Bali is a village whose entire population is Muslim, putting them as a minority amidst the majority of Balinese Hindu people. This condition leads to synergy between religion and culture, resulting in a novelty, i.e., the Pegayaman Islamic tradition. The Muslim community in Pegayaman adapts to the existing conditions and situations of Balinese culture to create harmony with their environment, both physically and non-physically. Of course, the synergy process between religion and culture is adapted to Islamic teachings. From here, Islam in Pegayaman shows the face of a religion of peace and as a blessing for all nature.

This Islamic tradition, due to unique acculturation, can only be found in Pegayaman. For example, the combination of Balinese and Islamic Arabic names for children and burdah chants sung with Balinese hymns complete with traditional Balinese clothing.

The values of Balinese Customary Law can be implemented in the life of the Muslim community in Pegayaman Village due to several factors: history, socio-cultural, and religious moderation. Historically, the solid fellowship between the Mataram and Buleleng Kingdom has become a historical basis for the sense of brotherhood between Balinese Hindus and Pegayaman Muslims. Socially, Pegayaman Muslims feel that they are Balinese citizens and part of Bali, not immigrants. So that they own and love Balinese traditions, resulting in a combination of Islamic and Balinese traditions. The acculturation process is ideal because it is based on the moderate religious beliefs of

Pegayaman Muslims. This condition has been maintained from ancient times until now from generation to generation and supported systematically through institutions that accommodate religious and cultural activities in the Pagayaman Islamic community.

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