Menyama Braya Image of Acculturation of Hinduism and Islam in Budakeling Village

I Dewa Gede Yoga[1], Aris Arif Mundayat[2], Yuyun Sunesti[3]

[1] Universitas Sebelas Maret, Indonesia

[2] Universitas Sebelas Maret, Indonesia

[3] Universitas sebelas Maret, Indonesia

Corresponding Author: dewayoga66@student.uns.ac.id

Abstract:

Bali is known for its Hinduism nuances, but actually their life is very multicultural. This multicultural condition encourages the importance of mutual respect between religious communities. The aim of this study is that to identify acculturation and tolerance between religious communities in Budakeling Village. This study used a qualitative method with a descriptive approach. The research result shows that the multicultural conditions of Balinese society gave birth to the concept of *menyama braya*. Furthermore, explicitly, the concept of *menyama braya* is built from the cultural value system and customs of the Balinese people in order to create a harmonious life. *Menyama braya* contains multicultural meaning, respecting differences and positioning other people as brothers. In addition, the concept of *Menyama braya* gives birth to forms of acculturation and tolerance between Hindus and Muslims; such as, adoption of a "Balinese" identity, *megibung, ngejot*, adoption of Subak traditions, use of language, performing arts and architectural arts.

Keyword: Menyama braya, Acculturation, Tolerance.
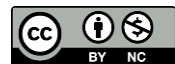
INTRODUCTION

Strategic geographical conditions on world trade routes seem to influence the diversity of Indonesian society. Through trade flows, it influences Indonesia's cultural treasures and it is enriched by the presence of cultural supporters from other nations. Furthermore, one of the great characteristics of this society is that it is a pluralistic society which reflects the variety of cultures spread across all large and small islands which live today. According to Warsito (2012), there are more than 300 different ethnic groups in Indonesia with their own cultural identities and more than 200 distinctive languages. Religious beliefs are also quite diverse. Almost all major religions in the world can be found in Indonesia. One of the islands in Indonesia whose society is multicultural is Bali Island.

Bali Island not only has a strong Hinduism nuance, but it has multicultural environment. The multicultural Bali community is characterized by various religions that have been recognized nationally and spread throughout the regencies. They live closely with the Hindu community. They are allowed to fulfil their religious responsibilities and develop their own culture. According to the Bali Province Central Bureau of Statistics, in 2023 the number of followers of Islam will reach 520,244 people from the total population and it is considered as the second largest religion after Hinduism. Their existence has become an integral part of Balinese life. Islam in Bali spread to all districts/cities, one of which is in Karangasem Regency with a total of 16,221 Muslims. The spread of Islam in Karangasem Regency can be found in Budakeling Village. Budakeling Village is geographically located to the north of the government center, approximately 14 kilometers away. Budakeling Village covers eight service villages. From the eight service villages, only the Kampung Saren Jawa has residents who embrace Islam (Mahayani, 2021). Referring to the monograph on Budakeling Village in 2022, the number of followers of Islam is 565 people from the total population.

The closeness of the Budakeling Hindu community to the small Muslim community in Kampung Saren Java is very close. Seen from its historical traces, the existence of Kampung Saren Java cannot be separated from the struggle of an Islamic figure named Raden Kyai Jalil from Java who was able to subdue a large cow that had been making a commotion in the Sare area. Because his services, he was awarded a piece of territory which is as called Kampung Saren Jawa today (Mashad, 2014). Their existence has been around for centuries so that it provides space for acculturation and tolerance in order to emerge with the Budakeling Hindu community. This pattern of good interaction and communication has a strong impact between people of different religions. Therefore, these two communities easily accept cultural acculturation without losing the original nature of their respective cultures.

This study intends to explain the concept of *menyama braya* awareness which was built as a foundation for acculturation and tolerance which occurs between the Hindu-Islamic community in Budakeling Village in order to maintain religious tolerance. *Menyama braya* literally comes from the words nyama and braya. *Nyama* means close relative while *braya* means distant relative. Furthermore, explicitly *menyama braya* contains a pluralistic meaning that is being able to respect differences and positioning other people as brothers; besides, positioning brotherhood with different religions, especially Muslims. In fact, the closeness from the Kingdom era until now has given rise to new terminology so that they are often called as *Nyama Selam* which means Muslim brothers. In other words, *menyama braya* is a social process in society in order to ensure that acculturation occurs between different religions. Some facts of acculturation which exist between the Hinduism and Islamic communities are the borrowing of the term "Balinese" by the Muslim community and the existence of acculturation within the scope of culture that are performing arts and building arts. Thus, with the acculturation relationship which has been built, it creates a society of tolerance, namely mutual respect for each other's differences.

Research on the concept of *menyama braya* from a multicultural perspective is still limited. There are two studies regarding *menyama braya* from a multicultural perspective. Brata (2019) stated that *menyama braya* is an actualization of the spirit of multiculturalism from immigrant groups, based on the ethic of "Vasudaiva

Kuthumbhakam", that we are "menyama" (brothers). The study focuses on Durkhiem's perspective on religion.

Meanwhile, research which had been conducted by Safi'i's (2022) stated that multiculturalism occurs due to the factors of traditions and shared traditions which gave birth to the concept of civil religion which was built on the basis of the results of a dialectic between local culture and the beliefs of each religion. This study focuses on the civil religion perspective of Robert N Bellah.

This study is different from previous research. This study focuses on how acculturation and tolerance are built based on borrowing "balinese" identities so that it leads to a harmonious life. The theory used in this study is also different from previous research. This study prefers to use Bikhu Parekh's theory in order to analyze more deeply regarding multiculturalism in *menyama braya*. According to Parekh, in order to achieve acculturation and tolerance, two communities with different religions should engage in dialogue with attitude of mutual respect.

RESEARCH METHOD

This article was written by using a qualitative research method with a descriptive approach and using Bikhu Parekh's multicultural theory. Qualitative research is research which is used to solve problems by using data collection methods directly in the field involving informants as research subjects using observation, interview and documentation techniques (Nazir, 2014). Researchers used non-participant observation methods in which researchers are only observers of phenomena that occur in the field without participating in an activity (Emzir, 2016: 40). In this study, researchers conducted non-participant observations in order to obtain data regarding the concept of *menyama braya* which causes the birth of acculturation between different people.

The data collection process in this study was conducted through in-depth interviews with informants. This interview was conducted openly and continuously until truly valid data was obtained (Siyoto *et al*, 2015). Interviews were conducted with Hinduism community leaders and Kampung Muslim Saren Jawa community figures. These figures were chosen since they understand more deeply about kinship, cooperation, acculturation and tolerance between Hinduism and Muslim communities in Budakeling Village.

Further data collection was conducted through documentary studies. This technique is usually conducted by looking for data in the form of photographs in the field in order to help validate the research. In addition, data collection was conducted by looking for similar and relevant references through journals, articles, theses, and the internet.

RESULT AND DICUSSION

A.   *Menyama braya* as a Concept of Acculturation and Inter-religious Tolerance

The historical perspective claims that *menyama braya* began with the king of Karangasem who had successfully conquered Lombok. The king of Karangasem tried to bring Hinduism and Islam together by acculturating the language. Therefore, the Lombok language, *Beraye*, was adopted, while the Balinese language was *menayame* at that time. Then, *menyama braya* is existed (Mashad, 2014). *Menyama braya* is a wealth needed for the peaceful life of the community. Not just people of the same ethnicity,

race, tribe or religion, but to anyone regardless of these things. This form of *menyama braya* in Bali is implemented in cooperation work activities, attending a funeral, attending a wedding, etc.

The creation of acculturation and tolerance is not only through the game of power and ideology from the top down, but it also can be created through the grassroots along with patterns of interaction between religions in the social structure. This sign can be seen from the linguistic pronunciations that are *Nyama Bali* and *Nyama Selam*. *Nyama Bali* means brothers come from Balinese ethnicity while *Nyama Selam* means brothers that have converted to Islam (Putra, 2021). Such linguistic pronunciation is an abstraction from the experience of Hinduism and Islam communities which are very closely related in social life, like people who have blood ties (*menyama*). Such pronunciation does not only aim to describe the social reality of the two religious communities, Hindu and Muslim, but it also to strengthen social ties on the basis of a recognition that we and they are the same or the Balinese call Muslims as *Nyama Selam*. Likewise, Muslims call Balinese people Nyama Bali (Atmadja, 2010). The words *Nyama Bali* and *Nyama Selam* are not only pronunciations, but also they contain social capital in order to create a harmonious life between Hindu and Muslims since both are brothers (*menyama*).

The pronunciation of the words *Nyama Bali* and *Nyama Selam* is in line with the social processes of society so that it gives birth to the concept of the relationship of *menyama braya*. The concept of *menyama braya* can literally be divided into two that are *nyama* and *braya*. *Nyama* represents relatives of the same ethnic group (Bali) while *braya* represents distant relatives (Adhi *et al*., 2019). The meaning of distant relatives is aimed at responding to people with different religions; especially, Islam. It can be seen that Hindu and Muslim communities try to maintain their social ties with each other through neighborly relations. The form of *menyama braya* neighbor-based relationship is represented by how Islamic society adopts the term Balinese so that it causes the emergence of acculturation which they maintain from generation to generation; such as, Hindu and Islamic customs to visit each other spontaneously when people experience grief as well as when these two communities hold a wedding ceremony, they invite each other. If they meet in a public space, they conduct a social ritual that is greeting each other. Even though this activity is spontaneous and grows from the grass roots along with the interaction patterns they carry out, it is very important in creating tolerance between religious communities in neighbors and villages.

B.   Forms of Acculturation and Tolerance of *Menyama braya*

Menyama braya as a basis for thinking and behave between Hindu and Islamic communities in order to maintain increasingly strong social ties. This concept is not only be interpreted simply by conveying it in words, but also it needs to be real implemented in people's lives. The researcher explains below about *menyama braya* as forms of acculturation and tolerance between Hindu and Muslim communities in Budakeling Village.

1.   Adoption of "Balinese" Name Identity

Bali is known for its naming traditions which are intended for his descendants. In Bali, naming is closely related to gender, birth order, or even the legitimacy of nobility

(caste). The implementation of this tradition is not absolute, considering the fact that not all Balinese people follow this naming system. Seen from historical traces, it is not yet known when this first name began. Based on the explanation above, Balinese people have known the term caste which they have inherited since ancestral times. In the past, it functioned as a legitimation for a person's special role in society. There are four castes in Bali, namely, first, Brahmin, for giving names to their descendants, Ida Bagus for men while Ida Ayu for women. The second, Ksatria, for giving names to their descendants; for example, Dewa for men while Dewa Ayu for women. The third, Waisya gives first names as for example Ngakan, Gusti and Sang. The fourth, Sudra for giving first names as for example Wayan, Kadek, Komang, and Ketut (Putri *et al.*, 2022).

Referring to the main discussion, the name identity which is intended for the Balinese people, which they received from the womb, can also be found in the people of Budakeling Village; especially, in the Kampung Muslim Saren Jawa. Furthermore, the kinship ties which they formed over centuries, was maintained until they gave birth to a concept called as *menyama braya*. Through this concept they live side by side, respecting differences, and live harmonious. Acculturation events arise as interactions take place in people's lives. This Islamic community has long adopted the name "Balinese" according to their respective birth orders; for example, Mr. Made Ahmad Yusuf as village elder, Mr. Komang Nazarrudin as customary officer, and Komang Januryanto as official officer. They adopted typical "Balinese" names according to their birth order without losing their original identity as followers of the Islamic religion. In addition, the basic reason they adopted this name is because of its inheritance from their ancestors so that they as the next generation can only conduct and preserve it. Acculturation is also created through the adoption of names as a concrete form of maintaining tolerance between religious communities.

Based on an interview with Made Yusuf as the village elder regarding the adoption of the name, he stated,

> *"Balinese names are given based on the birth order of the child. This adoption is not just for beauty, but there is a purpose and meaning contained in it, which is to make the same group without any barriers in the public space."*

The values of tolerance contained in the adoption of this name are how minority communities who live in the midst of majority society maintain kinship relations (*menyama braya*) so that they remain stable. Through adopting this name identity, they reflect themselves as something which is single (the same) as the majority community so that it gives rise to an attitude of non-domination between Hindu and Muslim communities. In addition, they need to maintain an attitude of not dominating each other in order to maintain unity so as not to give rise to conflict.

2.   Megibung Tradition

The *megibung* tradition is a form of implementation of the philosophy of life of the Balinese people in general, namely Tri Hita Karana which includes *Parahyangan, Pawongan, and Palemahan*. In particular, the *Pawongan* principle is closely related to harmony between humans and other humans or communities with other communities

(Atmadja, 2017). In Hindu society; especially, the Karangasem Hindu community, they have inherited the *megibung* tradition for centuries.

They conduct the megibung tradition during cremation ceremonies, *mepandes*/tooth cutting, weddings, and so on (Pageh, et.al, 2013). Furthermore, the *megibung* tradition is one of the community's media for fostering tolerance between different people which is found in Budakeling Village. The megibung tradition is conducted by the Muslim community in Kampung Saren Jawa; for example, during the celebration of breaking the fast, Eid al-Adha, and Eid Al-Fitr, they invite the local Hindu community to come and follow the *megibung* tradition.

Togetherness during *megibung* when they chat with each other, sit together without looking at each other's backgrounds. Apart from being called an adoption of a "Balinese" identity, the *megibung* tradition is full of the values of mutual cooperation which is proven by the spirit of mutually beneficial cooperation, preparation for conducting the *megibung* tradition by dividing cooking tasks and so on. The ethical values contained in the *megibung* tradition include the unwritten rules of *awig-awig*/rules from serving the dish until the meal is finished eating which apply to all Hindu and Muslim communities (Rafi'i, 2022, Masdarini & Marsiti, 2021).

The *megibung* tradition process is also full of *menyama braya* nuances. As in the picture above, it can be seen that when conducting the *megibung* they are sitting together enjoying the dishes which have been prepared. This concept of *menyama braya* reinforces a sense of belonging and that ties of brotherhood should remain eternal even though the clothes they wear are different. They are able to argue that these differences will not be able to unite in traditional events. They indeed need to preserve and maintain this *menyama braya* concept in order to maintain tolerance between different religions so that it remains stable forever. This kind of social process will shape people's attitudes so that no one feels superior or even inferior in social life, so they implement equality in social life well.

Seen from the types of dishes served by Muslims, it is the same as what is served by the local Hindu community; For example, *sate lilit*, *lawar* (bloodless), *komoh*, and so on which shows that there is adoption in the field of culinary arts. It is clear that these are various types of food owned by the Balinese Hindu community in general.

The traditional *megibung* event is full of the values of tolerance. They need to maintain activities in order to foster an attitude of mutual respect for each other; particularly, towards people of different religions especially Islam. They create tolerance through the food served when Hindu and Islamic communities hold traditional *megibung* events. They eat a meal together. The dishes they serve certainly have their own characteristics between Hindu and Islamic communities in terms of the processed staple ingredients (meat); For example, Hindu people in general are not allowed to consume beef so that they replace it with pork, chicken, duck and so on.

Meanwhile, Muslims are not allowed to consume pork so that they replace it with beef, goat, chicken and duck. The *megibung* events conducted by the Hindu community during religious ceremonies certainly invite Muslims, starting from the process of slaughtering the animal which should comply with Islamic religious requirements to joining in processing it. The dishes they prepare do not use pork and blood. Moreover, when Muslims celebrate holidays; such as, Eid al-Adha and Eid al-Fitr, they conduct *megibung* activities and invite the local Hindu community. The dishes they serve do not

use processed beef since Hindu People avoid consuming beef. Even though the tradition of eating pork and beef is contrary to the teachings of their respective religions, they create good interactions. This attitude of mutual respect for each other's prohibitions reflects the very strong tolerance between the two religions between Hinduism and Islam.

Based on an interview with Budhi Brahmandya as a Hindu community leader related to the *megibung* tradition, he stated,

> *"The megibung tradition is strong with the feeling of solidarity. This traditional event is usually carried out during religious activities. For example, at weddings, we also invite people from the Muslim Village to share a meal."*

Next to the based on an interview with Komang Nazarrudin as the customary head, he stated,

> *"We as Muslims invite the Hindu community to carry out the megibung tradition during great days such as Eid al-Fitr and Eid al-Adha. When inviting the Hindu community to megibung, the food that we prepare certainly does not contain beef as the basic ingredient, because according to Hindu beliefs, cows are considered sacred."*

Figure 1. Megibung Hindu and Islamic Communities in Kampung Saren Jawa
(Source: Komang Januryanto, April 16th 2023)

3.   Ngejot Tradition

Another tradition which can be implemented in order to foster and strengthen integration between Hindu and Islamic communities is *ngejot*. It is implemented by giving food alms to closest relatives or neighbors in the form of rice, side dishes, snacks, and ao on (Atmadja, 2017). Furthermore, it is usually identically conducted by Hindu people

when they complete conducting major religious celebrations; such as, *Galungan, Kuningan, Nyepi*, and Eid al-Fitr and Eid al-Adha among Muslims. Food which is offered as ejotan even though its economic value is very minimal is socially very large, namely as social capital between relatives, families and friends who have different belief backgrounds (Hanip *et al.*, 2020). Based on an interview with Komang Januryanto as the head of the office related to the *ngejot* tradition, he stated,

> *"Ngejot is a form of food charity that occurs after every religious holiday. We have carried out the ngejot tradition since long ago and it still exists today. Usually, they carry out ngejot to distribute food in the form of snacks during Eid al-Fitr and meat during Eid al-Adha. Even though the quantity is low, it is considered as social capital."*

These phenomena are still found in Budakeling Village with the Muslim community of Kampung Saren Jawa, where the people of Budakeling, who are predominantly Hindu, when they have finished celebrating a religious ceremony, they will automatically conduct activities in order to encourage the residents of the Kampung Muslim Saren Jawa community and vice versa. Carrying out big celebrations such as Eid al-Adha and Eid al-Fitr, they will also carry out encouraging activities for the Hindu community in Budakeling Village. During the Eid al-Adha celebration, the Saren Jawa Muslim community definitely conducts slaughter of sacrificial animals in the form of cows, goats and chickens. At that time they also conducted *ngejot* activity of the meat they slaughtered except beef. They already understand that Hindus are prohibited to consume beef. This *ngejot* tradition certainly shows that Budakeling Village upholds a sense of tolerance in order to maintain the continuity of a peaceful and harmonious life.

4. Adoption of the Subak Tradition

Subak is a social organization which is part of Balinese culture in order to improve community welfare through its main activity that is regulating the irrigation system in the rice fields. The word subak comes from the Balinese language, which can be found in the Pandak Bandung inscription which has the year number 1072 AD (Atmadja, 2010: 308). Furthermore, subak is essentially based on the local ideology of Tri Hita Karana, 1945 Constitution and Pancasila. The local ideology of *Tri Hita Karana* is closely related to Hinduism so that Subak is called as a socio-religious organization (Suryawan *et al.*, 2023). This phenomenon is symbolized by the existence of Subak Temple as a place of worship for Dewi Sri (the Goddess of prosperity/well-being). Subak in Bali has been designated as a world heritage site which is related to the success of farmers in Bali in preserving their ancestral heritage. Even though subak is identified by the Balinese Hindu community, subak can have Muslim members. This phenomenon can be seen in the subak that was formed in Budakeling Village. This collaboration between two different communities is caused by an interest that is the successful management of the irrigation system in the rice fields.

Based on an interview with Komang Matra regarding the existence of *Subak Budakeling*, he stated,

"Subak Budakeling consists of two tempek/groups, tempek batur and tempek gredeg, which the number of members reached 90 people. The members of the subak are indeed 15 Muslims, who are members of Tempek Batur.

The figure below shows the rice fields condition in Budakeling Village. It is widely along this village road. As explained above, land ownership is not only owned by Hindu communities, but it also owned by Muslims. Therefore, they also join the Subak organization. Meanwhile, seen from a sociological perspective, Subak contains the values of togetherness; especially, togetherness that is gathered in one organization which has members with different religious backgrounds. Subak activities involve the togetherness of members regardless of their religious status; such as, conducting irrigation repair activities, donations for public facilities related to Subak, meetings, and so on. Moreover, when preparing for the ceremony at Ulun Subak Temple (Pura Subak), Muslims participate in providing donations in the form of leaves, bananas and coconuts produced in the rice fields or moors as equipment for the ceremonies/offerings. In addition, in order to avoid social jealousy when conducting the ceremony at Subak Temple, Subak members from the Muslim community are given money as a substitute since the money used to conduct the ceremony comes from the subak cash (shared ownership).

Figure 2. Subak in Budakeling Village
(Source: google.com downloaded on January 15th 2024)

5.   The Use of Balinese

Language is a communication tool organized in the form of units; such as, words, clauses and sentences which are spoken both orally and in the form of written narratives. In accordance with the explanation above, in Indonesia there are more than 200 types of regional languages which are still used by the community as a medium of communication one of which is the Balinese that is still regularly used today by the Balinese people. It is in line with the main discussion that the Muslim community which

occupies the area in Budakeling Village uses Balinese as a means of communication in their daily life. In fact, they have been taught since elementary school how to write Balinese script and pronounce Balinese properly and correctly. It is not surprising that most of the them are already fluent in Balinese; especially, using refined Balinese (*Bali Alus*) in order to communicate with the local people. In addition, the Muslim community of Kampung Saren Jawa uses Balinese as a medium of communication for those who are not from the Balinese ethnic group. Based on an interview with Komang Nazzarudin as the customary head, he stated,

> "The use of Balinese language in Kampung Saren Jawa started a long time ago. Since I was a child, I have spoken the Balinese language and so also in school. At school, we as a Muslim community study the Balinese language."

Living with the majority of the population using Balinese as the main medium of communication encourages them to use Balinese as a means of communication; especially, the use of Refined Balinese (*Bali Alus*). They have had this kind of tolerance for centuries. The use of Balinese is not only in informal environments, but it is also used in the formal environment they receive at school. In terms of communication with other Muslim communities, they also use Balinese as a means of communication since Budakeling Village is famous for its massive use of refined Balinese (*Bali Alus*) in daily communication.

6.   Burcek Performing Arts

Performing arts as a medium of expression not only expresses joy, a form of gratitude, religiosity, and so on, but it is also used as a medium in order to actualize attitudes of acculturation and tolerance between different religions (Arimbawa, 2023). This collaboration in performing arts is reflected in the burcek art performance in Budakeling Village. The art of *burcek* is a collaborative dance between the art of *burdah* from Muslims and the art of *cekepung* from Hindus. This collaborative art performance is conducted by 16 men. Eight came from Hindus who wear *poleng* (black and white) clothes and eight from Muslims who wear *peci* with the typical Malay black bay belanga clothes. Furthermore, the *burcek* art performance on stage uses Balinese lyrics and it is accompanied by musical instruments; such as, the rebab, tambourine and traditional Balinese flute. This burcek art has been performed at major events; such as, religious moderation activities, visiting public officials, performing on large stages such as the PKB (Bali Arts Festival), and recently was invited to perfom at the G20 (Group of Twenty) which took place in Bali.

Based on an interview with Made Yusuf as a village elder related to *seka burcek*, he stated,

> "This collaborative art has existed for a long time and is still maintained today. We must keep the collaboration, it is an asset in the form of art. The performance is not only held during official events, but also at big events such as the PKB (Bali Arts Festival), and the G20. Muslims also take part in Burdah performances. They performed it in the procession of the ngaben

ceremony carried out by the Hindu community, especially in Griya Budakeling."

The figure below is a collaborative burcek art between Hindu and Muslim communities which occurred in Budakeling Village. Apart from being performed in government activities, this artistic collaboration is performed during the cremation ceremony. This performing art is full of tolerance value since there is a collaboration between two different arts which become one on stage and when the funeral/cremation ceremony takes place, the art of *burdah* is invited to perform. The ceremony is not complete without the *budrah* performance.

Figure 3. Burcek and Cekepung Arts Performances
(Source: google.com downloaded on January 5th 2024)

7.   Architectural Arts

In addition to the performing arts described above, architectural arts can be found which have elements of acculturation between local communities. Looking back briefly, there used to be a mosque in Kampung Saren Jawa which was the oldest mosque, resembling a temple with seven overlapping *meru*, it was named Fathul Jalil but it is no longer in use (Pageh *et al*, 2013). For a long time, the Budakeling Islamic community has experienced acculturation within the scope of building art. Currently, acculturation of building arts still exists, including the architecture of mosques, gates and bale banjar. Apart from mosques which resemble temples, mosques that have acculturation art with Balinese culture are currently found. Inside the mosque, the pillars and corners of the building are found with Balinese ornaments; such as, *patra punggel, kakil-kakulan, patra cina, temesir¸* and so on (Dwijendra, 2008). Therefore, by making a mosque by adopting Balinese carvings, it certainly indicates that acculturation in the building arts of the Javanese Saren mosque is still maintained without abandoning its original function.

In addition to the acculturation in mosque architecture, there are other architectures. As in the figure below, it shows that the gate or portal found in the Javanese Saren Muslim Village resembles typical Balinese Hindu temple buildings. Furthermore, the bale banjar where its function is as a place for meetings held by community members

on a regular basis, in the architecture of the *bale banjar* in the Kampung Muslim Saren Jawa, acculturation can be found both in the name of the building (*bale banjar*), architectural form, and typical Balinese Hindu ornaments. Based on an interview with Komang Januryanto as the official, he stated,

"You can find public facilities that adopt Balinese architecture in here. Both are architectural art in mosque buildings, gates, and communal pavilions. For the mosque building, the process of making ornaments engraved on the columns of the building was specially made by Balinese nyama."

The values of tolerance are built through the adoption of building art; especially, Balinese ornaments. They do not only have an aesthetic meaning, but they also have aims and objectives that are to respect Balinese art and culture by making it actual through the construction of facilities; such as, mosques, *bale banjar*, and gates. In addition, direct respect through building art increasingly shows the value of tolerance between Hindu and Islamic communities.

Figure 4. Gate of Kampung Saren Jawa

Figure 5. Bale Banjar

(Source: Dewa Yoga, July 28th 2023)

Figure 6. Process of Making the Pillars of the Jami' Nurul Hayat Mosque Adopting Balinese Ornaments

Figure 7. Exterior view of the Jami' Nurul Hayat Mosque

(Source: Komang Januryanto, May 20th 2023)

CONCLUSION

The existence of the Muslim community in Bali has been going on for a long time; especially, the existence of Muslims in Budakeling Village, Karangasem, Bali. Their social life is very close and very strongly intertwined with Hindu society so that it forms them into a sense of unity. Therefore, Balinese people call Muslims *Nyama Selam* while Muslims call Hindus as *Nyama Bali*. The pronunciation of the words *Nyama Bali* and *Nyama Selam* goes hand in hand with the social processes of society so that it gives birth to the concept of the relationship of *menyama braya*.

The concept of *menyama braya* is implemented in society along with the interaction process so that it can give birth to acculturation and tolerance between different religions. The implementation of acculturation and tolerance is expressed in the borrowing of "balinese" identities in the forms of: borrowing name identities, *megibung, ngejot*, adopting the Subak tradition, and using the Balinese language as the main communication medium, burcek performing arts, and architectural arts. According to Bikhu Parekh, with inter-religious dialogue, mutual respect will form a multicultural society. In addition, the social processes conducted by the Hindu and Muslim communities in Budakeling Village create very close acculturation and tolerance.

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