



From Village Islam to Balinese Islam: Traditional Values Role in Surviving of Islamic Society in Bali



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Abstract

This study discussed the role of traditional Balinese values in collaboration with values in its dynamics in Bali. The resilience of the Islamic community in Bali is its success in combining the values of local communities. Islam came to all corners of the archipelago bringing universal teachings, but local values were accommodated, including local Balinese values. The method used is a qualitative historical method by collecting library data and in-depth interviews. In data analysis, historical analysis is used and all collected data is processed descriptively, and qualitatively. The results of the study showed that the collaboration and cooperation between the Islamic community and the Balinese community have been going on for a long time and deeply. At the contemporary level, there are changes and transformations to efforts to find new values with actual reality. These new values, such as tourism, are the latest challenges of the Balinese Islamic community in building a multicultural society.

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1 Introduction

Cultural mixing is the strength of Balinese culture. Awareness of Bali's strength as the guardian of cultural plurality encourages the author to conduct a study on the noble local culture of Bali, which can communicate well with outside cultures. These strengths have also placed Bali as a pluralistic island for a long time, thus earning exotic nicknames. Western anthropologists found Bali as an island where culture and nature are closely intertwined. The relationship between Balinese people and their nature through the religious spirit in the framework of yadnya gives birth to the harmony of life.

The openness of Balinese society to newcomers has been going on for hundreds of years and has never caused problems. The presence of newcomers as an impact of the process of change has resulted in a plural society that must be truly understood. Therefore, it can produce a mode, a management method that is most appropriate to the situation of a plural and multicultural society. Therefore, a study of models of adaptation and acculturation of elements of external culture that are sustainable is needed. Including the presence of tourism, which must be seen not only as a challenge but also as an opportunity for the creative process of Balinese people to follow the changes. The interaction between Muslim immigrants and Balinese society is interesting to study because of the unique dynamics of Islam in life in Hindu society and the current portrait of Islam (Hölscher et al., 2018).

2 Early Islam Entering Bali

The entry of Islam into Bali was initially through the "high political" route, directly to the palace. This happened when Bali was still ruled by a single king, namely Gelgel, who centrally controlled Bali. When the power of the Gelgel king experienced disintegration, Islamic missionaries introduced Islam through trade routes. The second route, which played a role, was Bugis, Indian (Gurajat), Sasak, and Arab traders.

The first entry of Islam into Bali was in Gelgel, the center of the kingdom during the reign of Ketut Ngelesir who ruled in 1380-1460. As expressed by Wirawan and Putra Agung, Islamic envoys as escorts of the Ngelesir king who returned from Majapahit to attend the Majapahit "Vasal-vassal" meeting. At that time, the ruler was King Hayam Wuruk (1350-1389). Until now, the descendants of Islam still acknowledge that they come from "Java" (Wirawan, 1979/1980: 3-4, Putra Agung, 1979/1980: 3-4). Then, during the reign of the next Gelgel king, Dalem Waturenggong (1460-1550), an envoy came from "Mecca", who was probably from the Demak kingdom ruled by Raden Patah (Babad Dalem). As mentioned by C.C Berg in Kidung Pamuncangah as follows:

"Tonen ring nguni duk sira lagi wara, wenten petusan saking kang amawa gatra lan pamawasan, arsa nira anyelami dadisang nata, bangun panasing ati. Yang pamasaran ingrebaken denira, dalama kaning wetis, peped rainika tan pendah ginarinda, kang guntung ginuting, ring jrijining tangan, dadi paras kang gunting. (C.C Berg: 46)"

Translation:

When the king was still young, a messenger came from Mecca bringing scissors and a razor to convert the king to Islam. The king was very cheap. The razor was then shaved on the soles of the king's feet, and the razor was blunt as if it had been ground. The scissors were cut on the king's fingers, but the scissors were separated.

The Islamic group that accompanied the king and the envoy of Raden Patah now passed down Islam to the present Gelgel Village. The Babad Buleleng version states that in 1597, after conquering Balambangan (East Java), King Panji Sakti brought the "Javanese" army to Buleleng, which was then placed in the village of Payangan (Pegatepan). This Islamic community is still known today as the Islamic village of Pegayaman (Ginarsa & Suparman, 1979).

The entry of Islam into Badung can initially be linked to the arrival of Raden Sosroningrat from Madura, an envoy of Prince Cakraningrat. Raden Sosroningrat is estimated to have come to Badung (Puri Pemecutan) in 1729, to persuade the king of Badung to go to war against Mengwi (Suwitha, 1983). This is because the Mengwi kingdom had defeated the Madurese army in the Bali Strait. Prince Sosroningrat then married the

daughter of the Pemecutan king I Gusti Ayu Rai and then built a village that is now known as the Islamic village of Kepaon.

Evidence of the Islamic community became clearer after the 17th century after Bugis sailors began to visit Bali, either as political refugees due to the fall of the Makassar kingdom to the VOC in 1669 or as inter-island traders (Suwitha, 1983). Babad Dalem also mentions several pirates stranded in the port of Tulamben (East Bali) called Wong Sunantra (foreigners). These pirates were likely Bugis. Lombok and Sumbawa were the escapees of the Bugis people after the Makassar war (Cense, 1972; Paulus (ed), 1917).

The entry of Islam in Jembrana is also connected to the Makassar war in 1667-1669. According to several local sources, four Bugis boats with 20 followers landed in the yellow water (West Bali) to escape from the VOC kingdom. This group of Bugis boats is estimated to have landed after the Makassar War in 1667.^c When connected with Dutch sources, the landing of the Bugis boat was around 1676, because in 1676 the Teluk Pampang port in Blambangan was destroyed by the VOC because it was considered a nest of sea pirates. With the destruction of the Teluk Pampang port, many Bugis people fled to Bali (Arifin, 1980; Brandes, 1894; Lekkerkerker, 1923).

In Buleleng, the Bugis people landed on Lingga Beach, at the mouth of the Banyumala River under the leadership of Aji Mampa. This Bugis group went east leaving Lingga Beach because they were considered pirates by the locals. In this regard, Van der Tuuk said:

*"Somige lingga-Zeevovers hadden zich Vroegers
Bij de monding v.d. Banjumala gevestigden
Leefden daar als burgers, waarover; de Pabejan
Lingga, Vestiging is thans Verlaten"* (Tuuk, 1901)

Translation:

The Lingga pirates who lived at the mouth of the Banyumala River under the leadership of Aji Mampa had long been considered pirates.

The Bugis boat that was stranded on Lingga beach is the remains of the Makassar kingdom's army. They then developed Islam while trading until now their descendants formed the Bugis Singaraja village. Other groups that played a role in the process of Islam entering Bali were the Arabs and also the Sasak. From historical records, it can be ascertained that in 1798, the first Arab to come to Bali was Syarif Abdullah Alqadri who came from Pontianak. Then they formed a village in Loloan together with Bugis Muslims.

Then came the Arabs from Hadramaut (present-day). These Arabs were purely traders and built the Arab village in Singaraja in 1883 and the Arab village in Denpasar in 1908 after the Puputan Badung (Badung war) in 1906. Furthermore, the Arab descendant community developed rapidly in Jembrana, Buleleng, and Denpasar (Slama, 2005).

The Sasak people entered Bali in the 18th century. The migration of the Sasak people is connected to the Karangasem kingdom that has controlled Lombok since the mid-18th century. Furthermore, the Sasak people were made soldiers by the king of Karangasem and placed around Puri Karangasem. The location of the Islamic villages in Karangasem is such that they surround the Puri (Palace). So it is true that the Muslims in Karangasem used to be the royal army trusted by the king to guard the kingdom from external enemy interference (Putra Agung, 1979).

^c Wayan Reken estimated the entry of Muslims from Bugis after the Makassar war between 1669-1676. Lihan Wayan Reken. The Entry of Islam in Jembrana 1979. The results of the author's survey in July 2011, found the remains of a landing well on Loloan Beach. The community calls it "Sumur Bajo".

3 Cooperation and Cultural Collaboration

Although the Balinese Muslim community is relatively small in number (a minority), it has long played an important role, especially in coastal areas, especially in the economic sector. The presence of Islamic groups has historically never been a problem. This is because the political entity that is the patron is several palaces in Bali.^d Likewise, there is a culture of exchange between the Islamic community and other Balinese communities in various social, political, cultural, and economic activities. The presence of the Islamic community in Bali contributes to the economic system of the Balinese community and is involved in the socio-economic exchange structure that has been built for a long time. This relationship places social relations between ethnic groups more collaborative than competitive (Hogg, 2007).

The scarcity of human resources (HR) with certain competencies such as traders and maritime activities that have occurred in the Balinese economic and political system, makes the only choice available historically to these Muslims. Furthermore, cooperation and contracts occur through the traditional institutions of sekaa, subak, and banjar in Bali.^e Likewise, cultural contracts occur through "cultural broken" (cultural brokers) such as ulama, haji, palace figures, and other figures who make cultural contact with each other, giving and receiving elements of each other's culture. This then develops as a tool to get closer to a trans-ethnic, multicultural life together, towards the realization of a wider community, namely an independent Balinese society (civil society), becoming a national community (Miller et al., 2002).

Islam that is currently developing in Bali is predominantly from Java, which is the influence of Islamic Culture, experts often refer to Islam Walisongo, which developed during the Majapahit era in Java. According to Agus Sunyoto (Kompas, 6-12-2016), the term Walisongo takes quotes from the nine influences depicted in the symbol "Surya Majapahit". Indeed, in the world of Islamic development, it is very interesting to study because there are very broad geographical variations and its population is global and affects all races. The existence of Islam on the coast of Bali for a long time can be said to be a unique case, where the Islamic community was able to exist with the Balinese community, which has its own cultural identity. These cultural relationships and contacts are interesting variations. Variants of Islam that lead to syncretism to modern Islam that leads to orthodoxy. Balinese kings have long been very tolerant of the Islamic community and have protected Islam well. The king expects the Islamic community to carry out their obligations well as Muslims (Korn, 1932).

The character of Balinese Islam brought by Wali Songo as a harmonious, acculturative, adaptive, and tolerant Islam, in Bali is not just a discourse, but a practice in daily life. The emphasis on tolerance was also said by the French historian Lombard, who said that many elements of Majapahit were used by Islam. In addition to the Majapahit solar symbol, there is also the pesantren system which is a Hindu-Buddhist heritage (Lombard, 1999).^f

The bearers of Islam from Java prioritized a peaceful approach. Abdurachman Wahid in his book: *Menggerakkan Tradisi*, said that this approach touched the hearts of the people of the archipelago who were mixed with local Hindu-Javanese beliefs. In the long history of Balinese Islam since the 16th century, this Sufism-inspired Islam overlapped with the views of the local Balinese community. In the early days of Islam entering Bali, syncretism did indeed color interactions with the Balinese community. It would be better if the Balinese community also adopted many Islamic traditions. A fact can be seen that the mantras of Balinese shamans always mention Muhammad at the beginning of their treatment. Respect for the Islamic community can also be witnessed until now, there are several temples in which there is worship of Islam which is often called the "Queen of Mecca" such as in Bangli, Buleleng, Sanur, Ubung (Denpasar), and others.

It seems that Abdurachman Wahid once said that the essence of Muslims is to provide peace for others. Not only beneficial for the religion they adhere to, but also for followers of other religions. Respecting different religious teachings and beliefs does not necessarily cut into someone's faith, but will even increase their spirituality (Rachmanto, Bali Post, 8-1-2018). Abdurachman Wahid's thoughts and ideas above are very

^d The Muslim community in Kapaon, Suwung, Serangan has a historical relationship with Puri Pemecutan in Badung. Likewise, other Muslim communities in Bali have a patron puri (palace) as a protector.

^e Sekaa, Subak, Banjar are voluntary social institutions or organizations in Balinese society that exist until now see I Gst Ngr Bagus, *Balinese culture in Koentjaraningrat, Humans and Culture in Indonesia*. Jakarta: Jambatan, 1975

^f In the Hindu-Buddhist concept, Surya Majapahit describes nine gods, namely: Vishnu (North), Iswara (Northeast), Sambu (East), Maheswara (Southeast), Brahma (South), Rudra (Southwest), Mahadewa (West), Sankara (Northwest), and Shiva as the center point. See Agus Sunyoto Kompas, 6-12-2016.

contextual to the current conditions in Bali. Abdurachman Wahid's opinion is still relevant if compared to the current reality in Bali, where Islam is friendly with the Balinese environment and culture. Here, the prominent cultural approach that touches the hearts of the people. From historical data as described above, since the beginning of the Islamic community entering Bali, they have shown a collaborative character, not a confrontational one. They make cultural contact, accept each other, and give elements of each other's culture. In the socio-economic field, they are both members and administrators of subak (Balinese community irrigation organizations). Clifford Geertz called this collaboration because they were both members of voluntary organizations (seka), members of kinship, and other farmer organizations (Geertz, 1959). To farmer organizations (subak), in Jembrana, Muslims have long been members and administrators, as found by Grader in Banyubiru. In his article entitled: The irrigation system in the region of Djembrana, Grader said among other things:

"Though there are no subaks in Djembrana consisting entirely of Muslims, there are associations there and there were their proportion is fairly high. The subaks of Yeh Anakan, in the vicinity of the Muslim settlement of Banyubiru, it's the largest proportion of Muslim members, sixty percent of the total. The board of the subaks contains the following, functions: kelian subak (Bali Islam). Association kelian (Bali Hindu, and these assistants (Bali Islam) (Grader, 1960)".

Some symbols of this collaboration can also be depicted in two manuscripts that are now stored in the Kirtya library in Singaraja, namely: "Pepalihan Gama Bali Ring Gama Selam", and another entitled: Ahmad Muhammad, in general these two manuscripts tell the story of two brothers, one Hindu, and the other Muslim. Both lived side by side peacefully.

The combination of Islamic elements with Hindu elements in the 18th century is also reflected in the complex of several temples, in which the interior has Islamic worship buildings in the form of langgar. What is honored in the Langgar temple (or what is worshipped). Are ancestors who are Muslim, but are also honored or worshipped by the Hindu people. Sometimes in the temple in Bali, there is also a part that worships or a place of worship for the "Queen of Mecca". The Meru Temple on Seseh Mengwi Beach, Badung Regency, and the "Taman Suci" Temple in the city of Denpasar is worshipped by Muslims in the surrounding area because they believe that the person who is "meru" or honored is a Muslim.

The use of Malay language, which is identical to Islam, is also used not only in social language or "lingua franca", but also in literature, is a very interesting cultural collaboration. There is an acculturation in Balinese-Malay (Islamic) literature in the form of geguritan. Geguritan is a type of literature (genre) that contains elements of Malay (Islamic). The uniqueness of this geguritan is written in Balinese letters/script using Malay which explains various Islamic teachings and also several aspects of Islam. For example, the story of the Prophet Muhammad SAW is sung with a special song called Tembang Umat. Geguritan Tamtam, tells the story of the figure Tantan who converted to Islam and studied Islam in the Palace of Prabu Eyang.

Another influence related to Malay (Islam) is the practice of shamans who practice Islamic rituals which are often called "nyelam". The relationship between Islam and medicine is immortalized in one etymology of Loloan in Jembrana which comes from the word loloh, a Balinese vocabulary meaning "herb" or "medicine" given by Muslim shamans in Loloan (Jembrana) (Suwitha, 1983). In the practice of Balian (shamans) who dive, always mention Islamic figures, formulas, and names. Islam is a foreign exotic power that is different from the practice of Balinese shamans, and this difference is considered more respected. This is a key idea in the practice of Balinese medicine. The duality of foundational side-by-side can be used to achieve magical liberation or control over natural and supernatural elements. Thus Islam must remain different but at the same time familiar. So familiar that it is considered as an element of ancestral power in some groups (Adrian Vickers, 2009).

The practice of Islamic occultism and the figure of the Balian are most likely the source of many "Islamic" spells found in various usada (healing) manuscripts in Bali. Hooykaas as quoted by Adrian Vickers examined a number of manuscripts (lontar) that specifically devote actions to the activities of midwives about pregnancy and childbirth which always mention "the name of Allah" and "Muhammad" (Vickers, 2009).

In a deeper narrative, the use of various Islamic identities in the "Kanda Empat concept" in Bali is very interesting to observe. "Kanda Empat" is a mystical brotherhood that accompanies the ego of every Balinese person on their journey through life until death. The four siblings must be calmed and embraced

harmoniously through life rituals. The names of these four brothers are often mentioned in Islamic traditions such as: Jibrail, Mikail, Sarapil, and Israil, and so on, which have Islamic connotations.

Islamic texts in the Balian Islam practice that was common in Bali in the past, illustrate how awareness of Islam has become part of what Adrian Vickers calls popular religion in Bali. Given the small size of the island of Bali and its high population density since pre-colonial times, it is hardly surprising that Islamic characteristics are often found in healing rituals and other rituals in remote areas of Bali (Vickers, 2007). The influence of Islam in traditional Usada (medicine) was also found by researcher Wayan Jendra from Udayana University. In the manuscript (londer) of the manual effort, many words were found that mention the name of Allah. On the first page (I a) of this manuscript, a mantra is mentioned which reads as follows:

*"Ong tutup Tombol Buana Allah
Buana keeling, tutupan Gedong Allah wuwus pepet, sariname
Sianu teke pepet (Wayan Jendra, 1981 " 84)"*

The mantra above is a mantra intended for a prospective mother who is pregnant, so that her pregnancy is strong, and does not miscarry. If a mother or prospective mother often experiences miscarriage, to make a person's egg cells strong, a strengthening or locking mantra is made, so that the pregnancy does not miscarry again. So a longer mantra is made, which reads as follows:

*"Ong Mang Allah, ong Mang Tombol Allah
Kinancing dening Muhammad, ma Tombolkan
Kunci Allah, kinancingan dening Muhammadlah
Ilahi Muhammad Rasulullah (Wayan Jendra, 1981: 85)*

If a mother's pregnancy has successfully reached the time of her baby's birth, then before the baby is born another mantra is made. This mantra is an opening so that the baby is born smoothly. The opening mantra is as follows:

"Open my button Allah Rasullullah"

Then continued after the baby is born, smell the medicine in the form of water placed in a container, given to the mother to drink, the rest is used to wash the mother's genitals. The next mantra is as follows:

*"Allah, uung, mang, bungkah Tombol Allah
Kancing Muhammad, opan aku ngedeg duwa
Painungkah Tombol Muhammad (Jendra, 1981: 86)*

The use of the words Allah, Muhammad, Rasulullah indicates that the treatment (usada) in the labor process (manak) is influenced by Islam. These words have a meaning that is closely related to treatment and religious context. The influence of Islamic culture is one of the natural things in the dynamics of life between the Islamic community and the Balinese Hindu community. No culture is free from the influences of each other.

An interesting local tradition is the brotherhood between the Islamic community and the Balinese community called "menyama braya" which is widespread in South Bali. The "menyamabraya" bond has developed into a bond that binds the Balinese community with immigrants. Nyama are close biological relatives due to marriage relations. Braya are close relatives because of neighbors, because of work and other social ties. The South Bali region is geographically a natural harbor that has functioned as a traditional harbor for a long time. There has been a mixture of cultures in the coastal areas of Badung and Denpasar for a long time now. The mixture of Islam, Malay, Chinese, Arabic which gave birth to the Mestizo culture. The mestizo culture is a mixed culture that produces cultures and customs that are different from other Balinese blood. South Bali around Benoa Bay has long been a place of cross-cultural and civilizational contacts, borrowing the concept of Restu Gunawan (Kompas, January 15, 2016), this open sea is not just a sea of trade but also a sea of civilization. It is no exaggeration that the Bali Post edition of July 3, 2015 saved the sea around Benoa Bay as the "Home of the Island of the Gods".

4 Maintaining and Changing Identity

Historically, the Muslim population in Bali is divided into two large groups. The first group, the current population, are descendants of immigrants from the 17th-18th centuries, often called kampung people. Most of them come from South Sulawesi, West Kalimantan, Sumatra, Arabia, and Malay. This group inhabits Islamic villages such as Loloan (Jembrana), Pegayaman (Buleleng), Toyo Pakeh, Gelgel, Kusamba (Klungkung), Serangan, Kepaon, Suwung, Tanjung Benoa (Badung/Denpasar).

Researchers on Bali call this group Bali Islam (Kom, 1932; Grader: 1960; Lampkin & Barth, 1988) also called Bali Melayu (Bagus, 1978; Sumarsono, 1978). The term Bali Islam or Balinese Islam (Balinese Muslims) comes from the old terminology of ancient Muslims who have genealogical ties, kinship, and menyamabraya (close family) with the Balinese people. In essence, historically, and culturally, they are an integral part of Balinese society. Geographically, they have no origins outside Bali, so they call themselves Balinese. Usually followed by their area of origin in Bali, for example from Loloan, Kepaon, Serangan, and others. The second group of those who came to Bali in the late 19th century, and early 20th century, were driven by socio-economic reasons. They came from Sasak (Lombok), Madura, and other East Java. Their residences are now spread across coastal villages in Jembrana, Buleleng. This second group is added to those who came after the 1970s due to the rapid tourism development in Bali. This group is often called Muslims in Bali.

In the study of postmodernism, identity is not singular (multi-identity) and every culture is multicultural. Identity is indeed an essential need for every individual or group. In the Islamic community in Bali, the main identity markers are culture and language. Language is one of the most widespread tools for identifying characteristics. According to Kramsch (in Suastra, 2010: 4) language is a sign system to express, form, and symbolize cultural reality. In this case, the identity of the Islamic community in Bali is fluid, dynamic, and varied, identity is deliberately formed, not inherited (given), Bourdieu (2011), and Madan Sarup (1987) said that identity is never fixed, always changing, not intact, not one, but fabricated or constructed and continues to be refined by the process according to needs. Even Barth (1988) argues that identity and ethnicity are not only ascriptive but also a political struggle to compete for economic and political resources. Observing the concept above can be used as a reference to see the changes in the identity of the Islamic community in Bali. An interesting thing in this identity change is the use of Malay by the Islamic community, especially in Jembrana. Balinese Malay is often called the typical language "Loloan" by several researchers (Bagus, 1978, Sumarsono, 1978). This language is used as a "lingua franca" by immigrants who inhabit coastal villages in Jembrana. If investigated further, this language contains many elements of Bugis-Makassar and Malay. The group of Malay speakers (Loloan dialect) lives in a social unity that is not based on kinship ties, but ties of place of life (geography) and religion. In later developments, Malay speakers did not want to be called Balinese Islam. Their reasons are very practical because the term is too striking. They prefer to be called "nak kampung" which means village people. During the New Order era, the development situation at that time (1969-1998), apparently influenced the attitudes of the local community. There is an assumption that the name "nak kampung" does not follow the times. There is an assumption that orang kampung means village people. In general, they are no longer happy to be called orang desa, therefore it is starting to be popular with the name Melayu Bali. to Malay identity, as stated by Andaya and Andaya (in Ardhana, 2010: 13) that they are also defined as Muslims who are Malay in form as in Sabah, in Bali, it becomes Melayu Bali.

In the kingdom era of the 18th-19th century, they were called wong suanantara / wong dura negara (foreigners outside Bali), such as Bugis, Mandar, Makassar, and Arab, according to their ethnicity. The use of identity markers does tend to change. Now the tendency is to choose their origin as an identity that is entangled with religion, such as Islam from Loloan, Islam from Kepaon, and so on. Several people who were interviewed claimed to be Muslims from Bali, as explained below:

*"I am Balinese who was born in Serangan (Denpasar)
I don't know where my ancestors came from. What is clear is that I was born in Serangan,
As a Balinese who happens to be Muslim,
Just like other Balinese who are Hindu
Or Christian"*

Interview with Haji Ahmad Sastra (70 years old). Islamic figure from Serangan Island. Another Islamic figure interviewed also called himself a Balinese Muslim, as he confessed below: "I was born in Kepaon (Denpasar), I don't know where I come from. But my mother is Balinese and Hindu. My father is said to be from Palembang and is Muslim. I was raised by my older brother who is Hindu. My everyday language is Balinese". Interview with Islamic figure H. Padani, 65 years old, address Kepaon (Denpasar).

The longing for a new identity amid the roar of the world without barriers called globalization, building a new identity as a defense of the globalization of tourism that hit Bali. Balinese identity, Islamic identity, Malay identity are played and exchanged alternately. Tourism, which was previously a negative world for the Islamic community, has now become part of the Islamic world in Bali, "Tourism Cake" is also starting to be of interest to the Islamic community (Adnan, 1997). When the Bali bomb exploded in 2002 and 2005, the situation quickly recovered because the Islamic community in Bali worked together to restore the situation through religious leaders (Haji Bambang, 2015, Wildaniyati, 2017). Along with the arrival of Islamic students and students from Islamic boarding schools in Java, they strengthened the identity of Balinese Islam, Islam that originated from Bali. When Lebaran (Eid al-Fitr), it was the Muslims who came from Bali who returned to Bali, to the Islamic villages spread across Bali. Now there is a new phenomenon, many Muslims occupy housing like "BTN" because Balinese land is increasingly limited, they call themselves Muslims "BTN".

5 Conclusion

The life of the Balinese people until now is still based on cultural values reflected in the order of life and cooperation. This cooperation and cooperation involves social institutions such as banjar, traditional villages, seka, subak, and other social organizations. This harmonious social relationship penetrates religious boundaries. Collaboration between the Islamic community and the Balinese community is mainstream, as stated by Lombard (1999), the Islamic community in Bali is outside Islam and cannot be explained by existing theories.

Since the end of the 19th century, the Islamic community in Bali has experienced a revival in the form of "Islamic Revivalism" or as Benhard Dahm called: The Second Islamic Wave with the emergence of a new spirit in religious life. This is due to the increasing number of those who go on the Hajj, the increasing number of religious teachers, and the increasing relations with the Middle East and Islamic centers in the archipelago.

From the facts above, especially how the dynamics of the identity of the Islamic community in the context of survival, can be seen from the transformative meaning. A tendency or trend, a renewal to the search for new ethics, to seek new values with actual reality. Roland Robertson calls this as "Ascetic Mystic". Tourism which in Islamic society is considered "taboo", has been largely accepted by the Islamic community in Bali. Islam and tourism are the latest confrontations of the Islamic community in Bali in building multiculturalism.

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