



Harmonization in Multicultural Community Life

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ABSTRACT: This study aims to define the interaction and tolerance of Hindus and Muslims in the life of a multicultural society. A socio-cultural approach related to local wisdom is used in this study. The application of qualitative methods with observation and in-depth interviews was used as a means of collecting data and information. Theories about multiculturalism were used to analyze the data. Azra (2007) states that multiculturalism is an understanding of life that puts forward togetherness on the principle of difference, whether religious, political, or ethnic differences. This study found that community life in Serangan Village, South Denpasar District, which consists of six *banjars* (village community organization) namely Banjar Ponjok, Banjar Tengah, Banjar Kaja, Banjar Peken, Banjar Kawan, and Banjar Dukuh, and an environment called Kampung Bugis Environment goes hand in hand in harmonious situation and condition. This research is expected to strengthen the understanding of multiculturalism for Indonesians who comes from hundreds of ethnicities with multi-variety languages, cultures, customs, traditions, and beliefs. The results of the research are also expected to have contributed to increasing the sense and value of nationalism towards the nation and the Unitary State of the Republic of Indonesia.

KEYWORDS: Diversity, Harmony, Interaction, Multiculturalism, Tolerance.

INTRODUCTION

Multiculturalism is a socio-intellectual movement that promotes the values and principles of difference and emphasizes the importance of respect for each group that has a different culture. The orientation is the will to bring the community into an atmosphere of harmony, peace, egalitarian, tolerant, mutual respect, mutual respect, without conflict and violence, without having to eliminate the complexity of existing differences (Burhanuddin, 2003: 86). Multiculturalism is not just about identity and identity differences, but about everything that is embedded in culture, namely the structure of beliefs and social practices, where a group can understand who they are, the world, and can organize their lives, both individual lives. as well as social (Parekh, 2000: 3). The quotes show that multiculturalism is a doctrine that promotes inter-ethnic and inter-group socio-cultural diversity in a harmonious atmosphere due to a very high tolerance by respecting the inequalities that exist between these community groups so that each party can grow and develop their identity optimally, without ever being treated as an inferior group by others.

Multiculturalism as a sociological phenomenon is a fact that cannot be denied. This phenomenon is contrary to the conflicts that have occurred several times in a number of regions in the country, where one of these conflicts is caused or motivated by differences in beliefs or ethnic differences. However, people of two different ethnicities and beliefs in six banjars and one neighborhood, namely Bugis Village in Serangan Village, live in harmony and uphold tolerance in various aspects of life. A harmonious life like this is very much needed and can be used as a role model for other regions in Indonesia. Based on this reality, this research was carried out in Bugis Village, Serangan Village, South Denpasar District, Bali Province to study interaction and tolerance as well as factors that support the continuity of harmonious life between Hindus and Muslims in the frame of multiculturalism. Indonesia as a country is destined to consist of a number of large islands and thousands of small islands stretching along the equator so that it is also known as the emerald of the equator and at the same time making Indonesia the largest archipelagic country in the world. As an archipelagic country, Indonesia has a variety of cultures in which there are ethnicities, languages, customs, traditions, and religions within the framework of the Unitary State of the Republic of Indonesia (NKRI). Thus, the Unitary State of the Republic of Indonesia is a multicultural country based on hundreds of tribes, customs, traditions, and languages that it has and live side by side in harmony. This existence is in line with an understanding, namely multicultural understanding which does not recognize the existence of domination.



2. LITERATURE REVIEW

Lestawi (2012) with the research title "Patterns of Hindu-Islamic Community Interaction: A Case Study of Inter-religious Harmony in Batu Gambir Hamlet, Pakraman Julah Village, Tejakula District, Buleleng Regency". The results of his research show that the interaction pattern of the Hindu-Islamic community in Dusun Batu Gambir occurs in several forms, namely: in the religious field, as a form of respect for worship in each religion; social fields, such as proposing cooperation, mediation and tolerance in the treatment of each religion; in the field of culture, with an appreciation of cultural differences which in turn fosters a high value of tolerance as can be seen in ceremonial activities (death ceremonies, marriages, holy days) as well as the behavior of mutual cooperation and kinship that grows as a result of the marriage process. There were also collaborations in various aspects of life such as trade, agriculture, village land management, and kinship in the manners of daily life. The research conducted by Lestawi contributes to this research because the subject matter of the study is similar with different data sources and research locations.

Karim (2016) in the Analytical Journal with the article title "Tolerance of Religious People in Loloan Village, Jembrana Bali". This study records the historical traces of religious harmony in Jembrana starting from the arrival of Islam, the local community's response to it, and the harmonious relationship between Islam and Hinduism in a cultural frame. There are three problems that are focused on in this research, namely the influence of Hindu and Muslim culture in realizing harmony; history of development and ups and downs of relationships; and the relationship between Hindu and Muslim cultures from a cultural perspective. In many ways, this paper focuses more on the historical perspective in looking at some of these things. The data were obtained from Hindu and Muslim religious figures and also served as administrators of religious organizations in Jembrana. Meanwhile, the data for this study were sourced from village officials from both ethnicities. Data collection is done by snowballing technique. The research conducted by Karim contributes to the research that has been carried out, especially on the two problems, namely tolerance and the factors that support the realization of such tolerance.

Kohdrata and Semarajaya (2021) in the Indonesian Landscape Journal wrote an article with the title 'Photographing Forms of Tolerance in Kusamba Village (Kampung Kusamba), Karangasem, Bali.' This research is an effort to search and retrace traces of the cultural landscape resulting from the interaction of local communities with their environment. The interaction of the community with the physical and non-physical environment has resulted in the cultural landscape of Kusamba Village with unique characteristics and high human value. This is in line with the opinion of Awalia et al. (2017) which says that the physical (tangible) and non-physical (intangible) components play a role in the process of forming the cultural landscape. In the midst of various intolerance that have emerged, Kusamba Village can be an example for the Indonesian people in particular and the world in general that tolerance in social life is real. The cultural landscape that has been implemented in the daily lives by the people of Kusamba Village needs to be documented and then disseminated to the public as a lesson. The heritage of this good cultural landscape needs to be known and understood, especially by the younger generation of Indonesia and Bali in particular. Human values that are universal and at the same time local wisdom of the archipelago that are imprinted in the cultural landscape of Kusamba Village should be preserved. The form of real pluralism on a micro scale is good as a lesson for the next generation of the nation with the character of Pancasila. Kohdrata and Semarajaya (2021) add that the architectural and landscape forms in Kusamba Village show that the community has been tolerant even since the past. The architectural formation reflected in the facade of the residence and also the Al-Mahdi mosque proves how the people of Kampung Kusamba have been in society for a long time. Likewise, Puri Klungkung also showed acceptance and tolerance by donating the village area to the residents of Kampung Kusamba. Research on forms of interaction and tolerance among Hindus and Muslims in Serangan Village is different from that conducted by Kohdrata and Semarajaya because it does not focus on the cultural landscape but rather looks at how they interact so as to create a harmonious life.

The literature review above shows that research on interaction and tolerance as well as factors supporting the harmony of a multicultural society in Serangan Village needs to be explored more deeply. It is because can be used as a model to be applied to multicultural community life in other areas in Indonesia. The aim is to increase and strengthen the values of tolerance and respect for differences in the life of nation and state.

3. RESEARCH METHODS

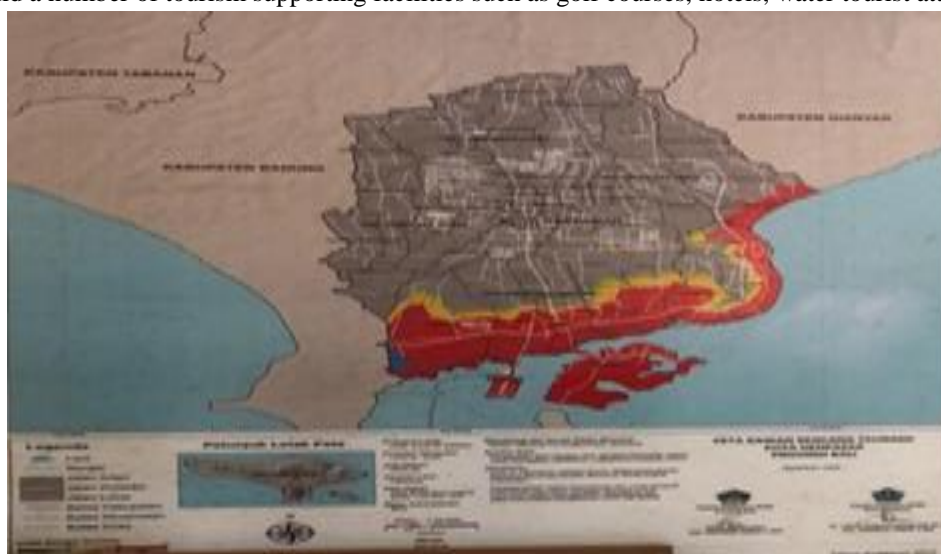
This study uses in-depth interviews and documentation methods to collect data through some steps such as determining the research location, determining informants, collecting and analyzing research data. The determination of Serangan Village as the research

location is based on its multi-ethnic society that prioritizes the values of tolerance and solidarity. The collecting data and information must refer to the methods, procedures, and techniques proposed by experts in research methods and are adapted to the type of research being carried out. This research is a qualitative research in which data and information are collected through in-depth interviews and documentation methods. In-depth interview techniques are used to explore information about individual experiences which is usually referred to as the method of using individual life history data or human documents (Koentjaraningrat, 1989: 158). In this case, the researcher asked questions freely and without being tied to a detailed list of questions that had been prepared in advance. This strategy allows the interview to be more flexible and the direction can be more open in order to get the information. Data analysis was carried out using interpretative analysis techniques, emic and ethical, so that the possibility of problems with informants who had taken an action but was unable to inform its meaning could be avoided, Brian Vay (2004). The qualitative data were analyzed by following qualitative data analysis procedures, namely data reduction, presenting data, interpreting data, and drawing conclusions (Miles and Huberman:1992). The analyzed data based on the theory of multiculturalism by Parekh and Burhanuddin.

4. RESULTS and DISCUSSION

4.1 Serangan Village Profile

Serangan Village is one of the villages in the Denpasar City area, South Denpasar District, Bali Province. The Serangan Village consists of six banjars, namely Banjar Ponjok, Banjar Tengah, Banjar Kaja, Banjar Peken, Banjar Kawan, and Banjar Dukuh where each banjar is led by a kelihan and one village, namely Kampung Bugis which is chaired by a neighborhood head. The six banjars are inhabited by the majority of Hindus, while the Bugis Village is inhabited only by Bugis ethnic descent who adhere to Islam. Serangan Village is about 15 km to the south of Denpasar City. It has the following regional boundaries, in the north is Sesetan Village; in the south is Tanjung Bena Village; in the east is Sanur Village; and in the west is Pedungan Village. The determination of these boundaries is based on Regional Regulation No. 27 of 2011. Serangan village was previously located on a small island called Serangan Island which has a length of 2.9 km and a width of 1 km. Serangan Island is located in the southeastern part of the island of Bali. Serangan Island has another name, Turtle Island, because in the past many sea animals were found and there was also a turtle breeding habitation. In Serangan Island there is a place of worship for Hindus named Pura Dalem Sakenan Serangan. This temple is the Kahyangan Jagat temple, which means that Hindus from anywhere can pray in this temple. The existence of Serangan Island which is parted from mainland Bali requires its residents to use sea transportation such as canoes or small boats. The natural support where they live has made many of Serangan people work as fishermen. Finally in 1995 the decision of reclamation made Serangan Island to become one with the mainland Bali. After the reclamation, the existence of small boats has decreased, but fishing profession is still the main choice. The reclamation caused the land became wider. The purpose of the reclamation is to build a number of tourism supporting facilities such as golf courses, hotels, water tourist attractions, and so forth.





4.2 Population and Demographic Figure

Based on data collection and information on the Potential Profile (2019), Serangan Village is inhabited by Indonesian Citizens (WNI). The population of Serangan Village is 3879 people consisting of 996 families. The population density is 744.26 in every kilometer. The education of the residents of Serangan Village starting from the pre-school education level to the strata 3 (doctoral) level. This condition reflects that the people of Serangan Village understand the importance of education because they need progress which they believe can be achieved through education. The most prominent livelihood of the population is entrepreneurship followed by the profession as a fisherman. Serangan Village is inhabited by two ethnic groups, namely the Balinese and the Bugis with several religions or beliefs. Based on population data, it can be assumed that the ratio of the number of the two ethnic groups (Balinese and Bugis) is 1 to 8, which means that 1 ethnic Bugis is surrounded by 8 Balinese tribes. This situation is also reinforced by the existence of 6 banjars and 1 neighborhood where the members of the banjar are dominated by the Balinese ethnic group and 1 neighborhood as the area where the Bugis live.

4.3 Community Life

The lives of Serangan people exist in various fields including education, plantations, forestry, animal husbandry, fisheries, trade, services, and others. Their lives are generally no different from the lives of people in other areas. As people who live in diversity, they maintain the values of tolerance and solidarity reflected in their daily lives. For example, they are able to create a harmonious life even though in the majority society (Bali-Hindu) there is a minority community (Bugis-Islam). This proves that in the life of a multicultural society (differences in ethnicity, belief, language, number) does not recognize the element of domination. The dominant economic activity is fishing, which is practiced by 348 families; small, medium, and large industries are carried out by 6 families; service and trade business by 358 families; There are 2 individual farms and 12 livestock business owners; 1075 private company employees; small industry and household crafts 12 people; and the service sector which is filled by the professions of doctors, teachers, shop owners, tourism business owners, civil servants, household assistants; and livelihoods are not fixed. The total number reached 422 people. Based on these figures, the occupations of the residents of Serangan Village, who were previously mostly fishermen, now have shifted and dominated by jobs in the service and trade business sectors. The shift is in accordance with the time because humans need everything in a fast time and this condition is utilized by workers engaged in the service sector.

As a tourist destination, Serangan Village actually has a uniqueness, namely the existence of an integrated community life that has several differences: ethnicity, tradition, customs, language, and beliefs. Places of worship stand side by side in harmony. Harmony over these differences has a very beautiful value because in the differences there is unity (Bhineka Tunggal Ika 'different but still one'). This uniqueness makes Serangan Village very worthy as a tourist destination because it does not only present beauty of nature but also has something more meaningful, namely a high spiritual atmosphere as a result of the diversity of places of worship to God Almighty. The community also takes part in providing culinary delights for tourists. As a coastal area the culinary provided is seafood. Culinary stalls are scattered along the road with menus of dishes caught by fishermen that are appetizing. The culinary sector is one of the promising business fields for the community economic development.

Information obtained from two profiles of Serangan Village, namely a developmental profile and a potential profile describes that there are four religions believed by the Serangan Village community, namely Hinduism, Islam, Christianity, and Catholicism. Hinduism is the religion with the largest number of followers, followed by the number of adherents of Islam as the second largest, the number of adherents of Christianity as the third, and Catholicism having the least number of followers. The four beliefs live side by side in harmony where the achievement of this condition is due to the people who have tolerance and solidarity that have been ingrained from generation to generation. For example, that each belief has certain places of worship that are used to perform prayers in terms of getting closer to the Creator. There are a number of places of worship for Hindus (Pura) which are carried by all Hindus in Serangan Village and one place of worship for Muslims (Masjid). The existence of places of worship that are not too far from one another. The number of places of worship for Hindus is more than places of worship for Muslims because in Hinduism, one of them is the status of places of worship, namely from places of worship to families, clans, villages, and others. Places of worship from two different faiths but have one goal to the Almighty God as a respect for each religion and its followers in a harmonious life.

In customs and traditions where both have complementary meanings, it is quite difficult to distinguish them because in customs there are traditions and vice versa. For example, the tooth-filling ceremony (*mesangih*) in Hinduism and circumcision in



Islam. These two ceremonies can be said to be a tradition held continuously and is an eternal code of conduct as an inheritance in the two beliefs. Furthermore, traditions which are also hereditary habits both in the family and in the community are still considered meaningful and relevant to the times. For example, the tradition of *ngejot* 'delivering something to each other.' Sending something to each other is a tradition in the culture of the archipelago which in the Balinese language is called *ngejot*. This term is also used by the people in Bugis Village. *Ngejot* tradition is generally carried out between those who have family relationships or also friendship as a form of friendship. Or *ngejot* tradition is also carried out by people who are celebrating a holy day in their belief, or have a celebration so they usually give some food to people who are not celebrating their holy day. For example, on Nyepi, which is a holy day celebrated by Hindus, *ngejot* and *ejotan* are usually traditional foods such as traditional snacks (*tape*), fruits, and others. On the other hand, if Muslims celebrate Eid al-Fitr, they will cheer for their Hindu brothers and sisters. For *ejotan* is usually *ketupat*, traditional cakes, and so forth. Through the diversity of beliefs, customs, and traditions in the culture of the community, it proves that it is able to knit brotherly ties which in turn foster a high value of tolerance as can be seen in ceremonial activities (death ceremonies, marriages, religious holy days) as well as the behavior of mutual cooperation and growing kinship because society is able to appreciate diversity which is a priceless gift.

In the social field, harmonious relations are still maintained. The interaction pattern of the Hindu-Islamic community occurs in various forms of activities such as religious ceremonies, village activities, national holidays, political activities such as village head elections, regional head elections, and presidential elections, mutual cooperation activities, and so on. On this occasion, every community always participates either actively or passively. Actively, for example, if there is a Hindu religious ceremony at a place of worship, the village community is involved in making *penjor*. Passively as an example of praying and supporting an activity so that it goes according to plan. Not only during big days they interact harmoniously but also during other holy days such as the full moon day where Hindus pray in temples. If there is a religious ceremony, it is certain that they (Hindus and Muslims) help each other. For example, helping to control the crowd to be more orderly when there is a religious holy day celebration.

Other patterns or examples of interaction and tolerance in terms of ownership and use of one of the traditional clothes that are attached to each community. In Hindu society they are required to have *udeng* (an item of traditional costume for men) and *kebaya* (an item of traditional costume for women). In Muslim society in general and especially those in Bugis Village, it is mandatory to have a cap for men and a headscarf for women. Muslim community of Bugis Village is required to have *udeng* and *kebaya* to be worn when they are invited to celebrate traditional or religious events of Hindus. And vice versa, the Hindu community of Serangan Village is also required to have a cap to wear when there is an invitation during traditional or Muslim religious events.

Other forms of interaction include proposing cooperation, mediation and tolerance in the treatment of each religion. Over time, many residents decided to change their religion. For example, the Balinese who were previously Hindus who lived in this village converted to Islam. And vice versa, the Bugis people changed their beliefs to become Hindus. This usually happens because of inter-faith marriages. With regard to the hereditary system adopted by most ethnic groups in Indonesia, the patriarchal system requires women to follow men. This means that if there is a marriage of different beliefs, so that the marriage can be legalized by the party or the bride is obliged to leave the beliefs she held when she was single to follow the beliefs of the groom (prospective husband). In addition to marriage due to differences in beliefs, there are also various other causes, including economic reasons and family reasons. Many Balinese are also married to Bugis people or vice versa which means their descendants have mixed blood between Balinese and Bugis.

In the economic field there are also cooperation in various aspects of life such as trade, agriculture, village land management, and kinship in the manners of daily life. For example, in the trade sector, which is more specifically business in the culinary field because it is closely related to the work of the people in the six traditional banjars and the local community of Kampung Bugis, Serangan Village, who have jobs as fishermen. The fishermen's catches are sold to those who have culinary businesses. As one of the tourist destinations in Denpasar City, a culinary business must exist to meet the needs of tourists visiting the area. Business in the culinary field is a promising business because culinary is a basic need of society. Therefore, the government of Bali Province supports and facilitates cooperation in various fields to develop the economy of the community.

4.4 Four pillars starting with the letter S (Kelurahan Serangan, Pura Dalem Sakenan, Pura Susunan Wadon, and Masjid As-Syuhada)

The results of the study indicate that there are four main things that can be determined as supporting factors when the Balinese and Bugis interact. The four main things are Serangan Village (as informed by the Head of the Bugis Village Environment)



are the four pillars or supports, all of which start with the letter S, so they are called the four S pillars to support the Serangan Village area so that it remains safe, peaceful, and prosperous. The four pillars all start with the letter S. The following is an explanation of the four pillars or supports starting with the letter S.

The first S relates to the name of the area, Serangan Village where this research is carried out. In an area for sure there are a number of factors that support as the carrying capacity of the region. For example, Serangan Village is supported by six traditional banjars with the majority of Hindus as members and one neighborhood where almost all of the members are Muslims. Serangan Village has an office consisting of several buildings located at Jalan Tukad Pekaseh No 11 Denpasar. Serangan Village is commanded by Lurah 'Village Head' who is assisted by a number of village officials to handle his duties as a leader in providing services to the community he leads. Serangan Village is surrounded by 3 other pillars as described below.

Entering the Serangan Village area a few kilometers to the east, visitors will see the existence of the main and first buffer of Serangan Village that is a temple of Hindu worship to God Almighty. The temple is Pura Dalem Sakenan Serangan which is the biggest temple in Serangan Village as a pillar with the second letter S. Pura Dalem Sakenan has the status as Pura Dang Kahyangan or Kahyangan Jagat. The *pujawali* ceremony at Dalem Sakenan Temple is held once every 210 days according to the calculations of Hindu calendar, namely at Wuku Kuningan which also coincides with Tumpek Kuningan which falls on Saniscara Kliwon. Dalem Sakenan Temple is a place of worship for Ida Sang Hyang Widhi Wasa in His manifestation as Sang Hyang Baruna which means leader of the ocean. The *pujawali* ceremony usually lasts for three days so that Hindus have sufficient time to pray alternately.

Before the 1990s the only access to reach Dalem Sakenan Temple was by sea. People from all over Bali who want to pray must take small boats provided by the fishing community of Serangan Village. If the sea is low tide people have to walk on muddy ground to reach the temple. However, since the sea reclamation that unites Serangan Island with mainland Bali, the access to Serangan Island has become very easy. This ease of access certainly has both positive and negative impacts. One of the positive impacts is the ease of access to the temple because it can be reached by motorized vehicle in a shorter time. While one of the negative impacts is that fishermen lose their jobs to take people to pray and also tourists who want to visit the temple because they no longer need any boat.

The third support for the Serangan Village with the letter S is the Susunan Wadon Temple. The location of this temple is not so far from Dalem Sakenan Temple, approximately one kilometer to the east, to be precise in the village of Banjar Dukuh. Judging from the etymology of the word wadon in Balinese, including *alus mider* which according to the Balinese Dictionary means woman. *Pujawali* at this temple is held every 210 days at *Redite Kliwon Kuningan*. Places of Hindu worship of Hindus usually have three area divisions based on their level of holiness which in Hinduism is known as the *Tri Mandala* concept. The division is the area or the innermost courtyard that has the highest level of holiness is called offal and serves as a place of prayer; the middle area is called the middle *jaba*, and the outermost area is called the *jabaan*. Hindus who come to pray during the *pujawali* at Dalem Sakenan Temple usually they pray first at Susunan Wadon Temple. The Temple of Susunan Wadon also applies the Tri Mandala concept. According to Mr. Haji Mahmududin (the informant) a place of worship for Muslims called a mosque in Bugis Village has existed since the XVII century and it is a historical relic. The mosque is named the As-Syuhada Mosque which is located next to the Bugis traditional house. The two historic buildings are buildings protected by Law No. 11 of 2010 where this is evidenced with the inscription signed by the Minister of Tourism and Creative Economy of the Republic of Indonesia in 2014 which at that time was held by Mrs. Maria Elka Pangestu. When viewed from the existence of the three places of worship, it is a series that cannot be separated to maintain the safety and harmony of an area and the survival of its people. Because the three temples symbolize *Purusa*, *Pradhana*, and *Linga*.

Pengamabrayaan 'brotherhood relations' between Hindus and non-Hindus especially Muslims in Bugis Village and the indigenous people of Serangan Village. Hinduism is the religion with the most adherents on the island of Bali. However, that does not mean that Hindus only exist in Bali. Hindus are scattered in almost all provinces in Indonesia. Its spread is through several things, for example, there are origins of Hindus, transmigration, and so on which are also determined by the community environment and the area where Hindu lives. For example, there are Balinese Hindus, Kaharingan Hindus, and Batak Hindus. The dominant teachings in Hinduism are believed by the Balinese to teach their people to respect each other and it is believed that similar teachings exist in five other religious teachings (Islam, Protestant Christianity, Catholic Christianity, Buddhism, and Confucianism) whose existence is recognized in the Unitary State of the Republic of Indonesia.



Hinduism has a concept called Tri Hita Karana. This concept is firmly held by Hindus and is implemented in social life. Tri means three and Hita Karana means the cause of happiness to achieve balance and harmony. In maintaining a tolerant relationship between Hindus and Muslims, in Hinduism there are cultural values called local wisdom such as *menyama beraya* which means we are all brothers; *Asah, Asih, Asuh* which means that as God's most noble creatures there is no difference between us and that means we are all the same. With no differences, then as human beings we must love each other, take care each other, which is implied in one value of *Tat Twam Asi* (I am you, you are me). This teaching is a guide for Hindus in interacting and in maintaining relationships with others, especially with non-Hindu followers. Likewise in the teachings of Islam, there is a term *hablum minallah wa hablum minannas*, means maintaining a relationship with Allah or the Creator and a harmonious relationship with fellow creatures of God's most noble creation (Surah Ali Imron, 112).

One of the traditions that is still very well preserved to this day is the *ngejot* tradition. It is undeniable that there are things that have changed in carrying out *ngejot* tradition, namely by using the mode of transportation. This change is certainly unavoidable because it is related to changing times. In the past, people walked around delivering their *ejotan*, while now they use motorbikes. This condition is inseparable from the busyness of the community so that they want to use their time more efficiently without having to leave a tradition that has been carried out from generation to generation. This *ngejot* tradition is carried out on religious holy days and when the two ethnics hold a celebration such as weddings, circumcision, and so on. For example, during the Galungan holy day, Hindus assemble to the residents of Bugis Village, and vice versa during Lebaran, Bugis Village residents shout to Hindu residents in Serangan Village. To whom is *ngejot* tradition addressed? What is given by *ejotan*, of course, has several criteria, for example, there are still family relationships, very close friendships where this happens because they have the same job that is done together, for example sailing which fosters close emotional bonds so that brotherly relationships continue to be passed down from generation to generation.

Another example of tradition in *penyamabrayaan* 'brotherhood relationship' is the involvement of the two ethnic groups in religious ceremonies. For example, on Kuningan Day, when Hindus hold *pujawali* ceremony at Dalem Sakenan Temple, the Moslems are definitely involved. The involvement of Moslems especially in the area of the mandala, the outer courtyard of a place of worship. Their involvement is in controlling crowds such as merchants, parking, and regulating vehicle traffic. Conditions like this are continuously maintained so that the younger generation realizes that they need each other. Even the relationship with Puri Pemecutan is still very good. For example, if there is a celebration in the castle, the residents of Bugis Village are asked to come without any invitation. This means that the relationship between the two is very close as well as a brotherly relationship. The women of Bugis Village are also given the trust to do work in the kitchen in preparing food. Even the podium where he spoke was given by the Puri Pemecutan and this was conveyed by the Puri himself. In terms of wearing traditional Hindu clothes when performing *Rodat* (one of Bugis Moslem arts), the *puri* is also required to make it possible for guests to witness a very harmonious acculturation of culture through tolerance so that the diversity that exists creates harmony and can coexist well.

The other example of circumcision is in performing arts owned by each ethnic group. Bugis ethnic who embraces Islam have arts including *Rodat* and *Tambourine*. Both types of art are usually staged during the Eid al-Fitr whose purpose is as a prostrate of gratitude to God Almighty that has been given the opportunity to welcome the coming of the holy day. *Rodat* which is also accompanied by *tambourine* is sometimes invited to be performed by Hindus if they have a ceremony, for example the *manusa yadnya* ceremony. The purpose of performing arts from the Bugis ethnic group is not only to enliven the event, the most important is to maintain friendship. Another purpose is to appear different and appreciate the art of other ethnic to participate in enlivening an event. Other art such as Tambourine, which is older than *Rodat*, also accepts the same treatment. Local wisdoms, such as arts and traditions in Serangan Village, synergize with each other (according to Mr. Haji Mul's narrative). Preservation of these traditions as evidence that has an important role in maintaining friendship in the community.

The previous occupation or profession that was mostly carried out by the people of Serangan Island was as a fisherman. This is very reasonable because the mainland of Serangan Island is not so wide which causes the distance from land to beach or sea is very close. This situation causes the community to become very familiar with the situation and conditions of life in coastal areas. One of the reasons for the resilience of Serangan Village community as fishermen is the nature in which they live side by side with the sea, thus giving them the opportunity to adapt. The opportunity to adapt is used appropriately by utilizing the wealth of the sea to be used as a source of life (a place to make a living as fishermen). Therefore, to get marine products that can be used as a source of life, they must have skills supported by the courage to sail the sea. Another reason that cannot be ignored is the fact that the Bugis



tribe has settled on Serangan Island since centuries ago and has played a very large role in the community of Serangan Village. The Bugis tribe originating from the island of Sulawesi, precisely in the southern part of Sulawesi, is very famous for the courage to sail the oceans which causes this tribe to spread across a number of islands in Indonesia such as the islands of Sumatra, Java, Kalimantan, Papua, the islands of Nusa Tenggara and the island of Bali. On the island of Bali, Bugis villages are scattered in a number of coastal areas, one of which is on the coast of Serangan Island. It is believed that in other islands in Indonesia the settlements of Bugis tribe are also in coastal areas. This condition is in accordance with the expertise it has as a formidable tribe in navigating the ocean (sailing). Living side by side with the sea and with the Bugis ethnic who are tough in navigating the ocean and expert in making the equipment (one of which is the boat) needed to catch fish while sailing, most of the people of Serangan village work as fishermen. The two ethnic groups work hand in hand to work as fishermen. Dozens of boats and small boats can be seen lined up neatly along the coast when the fishermen are resting from fishing. The catches of fishermen are usually sold directly to fish collectors or to restaurant entrepreneurs who provide a menu of fresh seafood dishes. The catch of Serangan fishermen is very famous because the taste of the fish is delicious and tasty.

Along with the development of the era and the reclamation of Serangan Island, it will also have an impact on the profession that the community of Serangan Village involved in. Serangan Island has become wider so that it is more possible to build buildings that support tourism activities. The number of boats is decreasing, one of the reasons is that tourists and especially Hindus who want to pray to the Dalem Sakenan Serangan Temple can access it through the road. Another reason is that there are several other activities that support the area as a tourist destination such as turtle breeding, para sailing and jetski attractions which are very popular with tourists who want to test their adrenaline. This condition causes people to have various opportunities and choices to work in other sectors.

Language is the most important communication tool in human life. As God's most noble creatures, humans express their thoughts, ideas, ideas, feelings, and emotions, etc. through language, both in spoken and written languages. The following is an explanation of the three languages used as a means of communication by the community in Serangan Village, especially the Bugis people in the Bugis Village Environment. Based on information from the three informant (Head of Serangan village, Head of the Bugis Village, and a community leader from the Bugis Village environment) that the Bugis people interact with three languages, namely Indonesian, Bugis, and Balinese. Indonesian is used as a communication tool in official activities such as at school, in government offices, at work, and when communicating with people they meet for the first time. Bugis language is used as a communication tool when there is a conversation between the Bugis people only. While Balinese is used as a means of daily communication if the speech involves the Bugis and Balinese, it is possible that other ethnics who have lived in the area for a long time also understand Balinese. When interacting with Balinese people, they use Balinese because they understand Balinese. This is because they have lived side by side very harmoniously since ancient times. From this it can also be seen that there is an emotional and cultural closeness because there is a sense of belonging to use another language in accordance with the area where they live. For example, when we conducted in-depth interviews with two informants from the Bugis ethnic (Head of the Environment and a community from Bugis Village) more than half of the information they provided was conveyed in Balinese. Their communication in Balinese went very smoothly because their Balinese language skills were very fluent. Our two-way communication, mostly in Balinese, did not encounter any problems. This proves that language is a very important means of communication in society because understanding and being able to use the language between speakers and listeners or those involved will make it easier to deliver information. Thus can be conveyed about language as one of the supporting factors in the harmonious life of the Bugis community with the Balinese and other ethnic communities in Serangan Village.

5. CONCLUSION

The results of the analysis show that there are three forms of interaction and tolerance in the two ethnic groups which are applied to three fields such as the cultural, social and economic fields. To be more specific in the field of culture, interaction and tolerance are implemented in the realm of religion, customs, and traditions. Religious harmony between the community in the Bugis Village environment and the people of the six traditional banjars in Serangan Village should be used as a model for harmony in diversity. In the social field, the people of the two ethnic groups provide mutual assistance if they carry out a celebration or other activity. In the economic field the most prominent occupation of the two ethnic groups is as a fisherman. They complement each other in sailing, boat-building, and even together across the ocean to catch fish. The five pillars of Serangan Village are the existence of places of



worship for Hindus and places of worship for Muslims which are relatively close. The existence of such places is to meet the most basic needs of mankind testifies to the behavior of its adherents who are humble and accepting of one another. The 'nyamabraya' factor which means the brotherhood of the two ethnic groups still maintains a tradition called 'ngejot'. This tradition is not only carried out between those who are related by blood but also between those who have friendship. The work factor where previously the two ethnic groups dominated work as fishermen. This is in accordance with the natural atmosphere they live in. Today the dominant job is no longer as a fisherman but has been filled by work in the service sector. The language factor also has an important role in the harmony of the multicultural society in Serangan Village. There are three languages that are actively used as a means of communication, namely Indonesian and two regional languages: Balinese and Bugis. Indonesian as the national language is used at official levels such as schools, offices, delivery of government information, and so on. The Balinese language is spoken between the Balinese and also between the Bugis and the Balinese. The Bugis language is communicated only among the Bugis.

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