

# Local Wisdom and Harmonization of Community Life in Pegayaman Village, Bali

**Sabarudin**

*The Faculty of Tarbiyah and  
Teacher Sciences State Islamic  
University (UIN) Sunan Kalijaga,  
Yogyakarta, Indonesia  
sabarudin@uin-suka.ac.id*

**Abstract**—Diversity is the reality of Indonesian life, both ethnically, linguistically, culturally, or religiously. In that context, exploring the diversity of Balinese society is certainly very interesting considering that it is not just a "reality", but also a necessity and need. Thus, the pouch of community diversity is an important benchmark because it is like a place for seeding pluralism and an articulate medium of community experimentation in addressing differences.

Pegayaman village is a village that is predominantly Muslim in the midst of strong Hindu influences in Bali. This village can be a picture of the life of a pluralistic religious-cultural society.

The results of the study show that Pegayaman village has historical uniqueness and local wisdom that have succeeded in sticking cross-faith togetherness nodes in an effort to realize the harmonization of people's lives. Historically, from the very beginning of the founding figures the founders of Pegayaman village were family members who came from two adherents of different religions who later fused, acculturated, and gave rise to new cultures as manifestations of local wisdom both in aspects of religion, art, and customs, which were later made the social capital of the current generation to be able to exist in a region that is predominantly Hindu. The current of modernization and globalization, is more or less a concern for the leaders of Pegayaman village to be a factor in eroding the existing local culture and wisdom. Therefore, several curative and preventive measures to save local culture and wisdom have been and will be carried out by religious leaders and the community to maintain the harmony of the internal and external life of the residents of Pegayaman Village.

**Keywords:** local wisdom, diversity, community harmonization.

## I. INTRODUCTION

Diversity is a characteristic of the people in the archipelago, although in different proportions. Of the many regions in the archipelago, Bali is one of them that is interesting to observe.

Diversity has occurred in Bali around hundreds of years ago. One proof is the existence of an Islamic Community in Pegayaman Village, Sukasada District, Buleleng Regency. They have inhabited the Thousand Temple Island hundreds of years ago since the Kingdom of Buleleng stood with its famous king Ki Barak Panji Sakti.<sup>1</sup>

The area of the village with a majority Muslim population is surrounded by other villages which are predominantly Hindu. So it's natural for people to then call

and get to know Pegayaman Village as a city of santri on the island of Bali, especially because in Pegayaman village there is indeed a boarding school, namely Islamic boarding school.<sup>2</sup>

Another thing that attracts Pegayaman village to study is the tradition / culture that has been passed down for a long time, which proves the existence of local wisdom in Muslim communities in Pegayaman, namely giving names. Muslim names in Pegayaman Village reflect a combination of the mention of children's names in Balinese traditions with Islamic names. The names of Putu, Nengah, Gede, Wayan, and Ketut are usually combined with Islamic names, as are the names Nengah Surudin and Ni Wayan Fatimah.<sup>3</sup>

The use of Balinese cultural elements in the daily life of the Pegayaman community, both language, kinship system, Hindu ritual equipment, proves the long struggle of the Muslim community of Pegayaman to realize social harmony.

Traditions that have been practicing hundreds of years prove that Pegayaman has a very wise and able grip on local wisdom and is able to adapt to social and psychological situations and conditions, along with the times. Elizabeth K. Nottingham, an expert on Religious Sociology, said that the social and psychological functions played by religion proved to be fundamental.<sup>4</sup> Not surprisingly, then religion is considered as one of the factors that have a huge influence on people's lives<sup>6</sup>, including in the formation of cultural traditions.

Van Peursen in I Made Purna, quoting Immanuel Kant's statement, stated that, the characteristic of culture is in the ability of humans to teach themselves. Culture is a kind of school that accommodates people to be able to continually learn.<sup>5</sup> Culture must continue to be the basis of a strategy and plan that must be made to free humanity from prisons made by humans themselves through ethical creativity and infenting renewal.<sup>7</sup>

The dynamics of social life are always colored by harmony and conflict, contestation and cooperation. Thus the success of each social group to live side by side with other groups can be observed from its ability to minimize the potential for existing conflicts. In this connection, a shared willingness between social groups is needed to restore these success factors, and even develop them into a constructive local wisdom for plural harmony, cooperation, and community integration.

Sociologically, every society has a social system, a system of personality, and a cultural system. The social system is formed through patterns of interaction between citizens in a society that can cause tension or harmony. The personality system is composed of a number of dispositions of the needs of each individual who demands fulfillment, such as desires, preferences, and desires. Cultural systems are a set of values / symbols that allow citizens to communicate, coordinate, and cooperate. There are three areas of application of cultural systems: the domain of cognitive symbols, the domain of expressive symbols, and moral norms. Thus, the dynamics of society are determined by the socio-cultural basis that underlies citizens in articulating interests, establishing social interactions, and building consensus to realize common goals. The socio-cultural base that is recognized as positive, is considered to be shared property, and used to organize people's lives is actually a manifestation of local wisdom. In general, there are three strategic models applied by religions in facing pluralistic situations, namely: conquest, exile, and dialogue.<sup>8</sup> Every socio-religious group in choosing a strategy for articulating their understanding and movements in the public space is influenced by the values adopted, the surrounding socio-cultural context, and other contributing factors.

Wisdom is not only in the form of cultural norms and values, but also all elements of ideas. According to Ahimsa Putra in Marjanto, defining local wisdom as a tool of knowledge in a community, both from generation to generation before and from his experience in dealing with the environment and other communities, to solve well and correctly various problems and / or difficulties faced.<sup>9</sup>

In the midst of the dynamics of heterogeneous people's lives, local wisdom is needed as an identity marker, a cross-citizen adhesive element, inner awareness, togetherness color giving, changing mindset and interactive relationships on a common ground, driving the process of appreciation and participation, as well as reducing destructive elements social integration.<sup>10</sup>

This paper tries to answer the question: *first*, what culture and local wisdom do the pegayaman village community have ?; *second*, how is the role of culture and local wisdom in realizing the harmonization of the life of the Pegayaman village community ?; *third*, what challenges are faced by the Pegayaman village community in preserving local culture and wisdom that supports the harmonization of people's lives and the solutions they take?.

## II. RESEARCH METHOD

This study is the result of qualitative research through a phenomenological approach<sup>11</sup> in order to explore and uncover the meaning of a concept or phenomenon that is the life experience of the Pegayaman village community. Data collection was done by sampling purposive, with the subjects of community leaders, both government officials, religious leaders, traditional leaders, and community members who were expected to be able to provide information. Information gathering is done through in-depth interviews, at-a-glance observations, and documentation

studies, using source and technique triangulation techniques. Data analysis was conducted qualitatively through three processes, namely data reduction, data display, and conclusion drawing / verification.<sup>12</sup>

## III. RESULTS AND DISCUSSION

### A. Culture and Local Wisdom of the Pegayaman Community

Humans and culture can never be released. As Barnouw said in I Komang, that culture is a set of attitudes, values, beliefs and behaviors shared by a group of people, which are communicated from one generation to the next through language or some other means of communication.<sup>13</sup>

According to I Komang Arba Wirawan, some arts and culture in Pegayaman Village that reflect Balinese acculturation are seen in three aspects, namely: first, the arts: Sekeha Bordah, Hadrah Samrah (Qasidah), Pencak Silat typical of rattan-armed Pegayaman; second, customary fields: Balinese birth, marriage and culinary ceremonies, and Subak upakara in Islamic dressings; and third, the religious field: Muharram Month / Sura month, Safar Month, Rabiul Awal Month, Maulud Prophet Muhammad SAW, Sooking.<sup>14</sup> From these three aspects or fields, local wisdom has emerged that supports the creation of harmonization of the lives of internalized communities in Pegayaman village and between Pegayaman villagers and communities in the surrounding villages, even throughout the province of Bali. For example related to naming. Muslim families in Pegayaman Village are different from Muslim families outside the area in terms of naming children. There they still use four names in the order, namely Wayan, Nengah, Nyoman, and Ketut, which in Balinese custom is called citizen chess.<sup>15</sup> Giving names by combining names in the Balinese Hindu tradition and Islamic traditions is an acculturation of culture which ultimately makes the villagers of Pegayaman feel part of the Balinese community. Such a process is not easy, given the tendency that often arises in society in general is an attempt to dominate culture, especially when it comes to names that describe a symbol or marker.

Then the tradition of sharing food and fruits (boasting) on religious holidays. Muslim pegayaman performs a number of traditions similar to the Hindu tradition of welcoming Galungan, which is to carry out three processions of activities: slaughtering sacrificial animals, making snacks, and hospitality and joy. Muslims in Pegayaman village also carry out three stages of activities, namely Penapean (making tape), Penyajaan (making sticky rice snacks), and Penahanahan (cutting animals) cooked and distributed to you, both religious and different.<sup>16</sup> Ngejot, in Suwita's view, is proof of the exchange and absorption of culture in various life activities between different religious and ethnic communities.<sup>17</sup> Ngejot tradition is a symbol of harmony and intimacy among religious people, so it remains intimate and harmonious.<sup>18</sup> Besides that, the tradition is menyamabraya, which is how someone views other people as his own brother, not as someone else. Hindus call Muslims "Nyame Selam" (brothers who are Muslim); while Muslims refer to Hindus as "Nyame Bali" or brothers who are Hindu.<sup>19</sup>

The value of local wisdom Bringing Braya together means equality and brotherhood and social recognition that we are brothers. As a social unity, attitude and behavior in looking at others as brothers should be invited together in joy and sorrow.<sup>20</sup> If it is associated with the concepts and theories of social capital, then "Braya Braya" is the social capital of the Balinese community.<sup>21</sup> Social capital that grew and developed into a color of civilization and became a rope like "unwritten agreement and upheld" Islam and Hinduism in this area.

Management of agriculture with the subak system. The life of the local Pegayaman community is largely supported by agricultural, plantation, animal husbandry, laborers and builders, and a small portion of them are entrepreneurs. In the field of agriculture, Muslims apply the subak irrigation system, a pattern of water management as practiced by Hindu farmers, even though the method is grateful for when the harvest is different.<sup>22</sup>

According to Niswatin and Windia and Wiguna, subak has various values of local wisdom, including social values, which are a medium of reflection from togetherness and avoiding conflict.<sup>23</sup> Subak as a social institution in the field of agriculture provides a great opportunity for its members to maintain social contact through interaction that is full of togetherness and a feeling of shared interests, because it is based on a philosophy of harmony and togetherness.<sup>24</sup>

Then the use of Balinese Language in the daily life of the Pegayaman community also plays a role in facilitating communication with Balinese people. Their existence as a minority group in Bali makes them have to interact with Balinese people, for example when interacting in the market, because there is no market in Pegayaman, so they have to buy all the necessities of life in other village markets where the majority of traders are Balinese Hindus. So by mastering the Balinese language, communication is smooth and the relationship will be harmonious without distance, especially when buying and selling transactions.<sup>25</sup>

### **B. The Role of Culture and Local Wisdom in Realizing Harmonization**

According to Suharto, the character of the residents of Pegayaman is a cultural mold that mengadat from the pengelingsir kumpi bukit. These characters are formed and arranged neatly from a series of custom systems that have been lived from the past until now.<sup>26</sup>

The various local wisdoms described above provide a real picture, that local wisdom as a manifestation of the culture of the Pegayaman community is able to make people's lives harmonious. For example, from the tradition of naming Muslim children, the tradition of pushing, overlapping, worshipping, being recognized or not being able to make Muslims in Pegayaman always feel a part (in group) of indigenous people of Bali, although from a religious perspective. The success of Muslims in Bali is social capital, as a strategic component of the creation of harmonization and social integration.<sup>27</sup>

The Islamic and Hindu communities in Pegayaman village have a shared awareness that Choirul Mahfud is referred to as an integrating force that ties the ethnic diversity of the two communities. This phenomenon is local wisdom that has been proven to be able to make Muslims

and Hindus able to live side by side until now. This fact, according to Choirul Mahfud, is the true root of multiculturalism. Because, in multiculture there is a recognition of the dignity of humans who live in communities with their respective cultures.<sup>28</sup>

### **C. Challenges and Efforts to Preserve Local Wisdom**

Suharto acknowledged, that social change was so rapid due to modernization and globalization led to concern as well as challenges for the travelers and traditional observers. The younger generation of Muslims in Pegayaman village who are formally educated and familiar with IT, are very vulnerable to abandoning adat, apathy towards local wisdom, and tend to think pragmatically. Technological advancements along with the presence of devices with a variety of social media, often lead to "social tensions" or misunderstandings as a result of hoaxes or false news, and social waste in the form of blasphemy, criticism, racial intolerance and other negative behaviors.<sup>29</sup> The tool of human communication in the nature it does not only consist of written language, oral or sign language, but also visual language which is a sign of symbolic communication<sup>30</sup>

This then awakens the leaders to make anticipatory steps and solutions as the answer. Some of the efforts carried out include: first, still include Balinese names (wayan, nengah, nyoman, ketut) in front of the names of Pegayaman Muslim children. Secondly, it cooperates with a neighboring village that is predominantly Hindu, by putting forward examples of cultural wisdom. Third, cadre regeneration by delegating to younger ones. Fourth, hold discussions, seminars, and expose activities on social media. Fifth, study and create cultural observer groups. Sixth, fine language training, rearrangement of forgotten customs; put forward customs in every official event; forming customary management; strengthening traditional networks; social media compression; making Pegayaman custom as a syar'i cultural tourism program; and entered into the large indigenous organization AMAN (Nusantara Indigenous Peoples Alliance).<sup>31</sup>

## **IV. CONCLUSION**

From the above description, we can draw conclusions, first: the culture and local wisdom in Pegayaman Village have emerged since the beginning of Pegayaman Village. Culture and local wisdom emerged as an implication of the marriage of Muslim Javanese immigrants to Balinese Hindus who were later also Bugis Muslims, which in certain aspects gave rise to acculturation of culture, both in form or form of customs, arts, and religious activities. Second, the culture and local wisdom in Pegayaman Village has a very big role in realizing the harmonization of people's lives. This role can be seen in the character values that inspire social relations between the residents of Pegayaman Village who both embrace Islam and Hinduism. Third, along with the emergence of the current of modernization and globalization, acknowledged or not the people of Pegayaman Village also face various problems, especially related to the preservation of culture and local wisdom. However, Muslim community leaders, have and will continue to make various efforts to preserve local culture and wisdom that have been proven to

have a contribution in realizing the harmonization of people's lives through various activities they have designed.

#### REFERENCES

- [1] The history of Pegayaman Village, Sukasada Sub-district, Buleleng Regency, Bali Province, was issued by the government of Pegayaman Village, January 2018. See, Ketut Ginarsa dan Suparman Hs, "Masuknya Agama Islam ke Buleleng", dalam M. Sarlan (Penyunting), *Islam di Bali: Sejarah Masuknya Agama Islam ke Bali*, Depag Propinsi Bali: Program Peningkatan Pelayanan Kehidupan Beragama, 2009, Hlm. 31-32.
- [2] Observations and interviews with H.M. Nengah Sururudin, Caregiver of Al Iman Ponpes, Pegayaman, Sukasada, Buleleng, Bali, January 2018.
- [3] Uniquely Balinese Dough and Islam in Pegayaman Muslim Village  
<https://www.liputan6.com/regional/read/2548055/uniknya-adonan-bali-dan-islam-di-desa-muslim-pegayaman>, downloaded October 2018
- [4] Elizabeth K. Nottingham, 1997. *Agama dan Masyarakat*, terjemahan Abdul Muis N., Jakarta: Rajawali Press.hlm.x
- [5] Meredith B. McGuire, 1992. *Religion: The Social Context*, California: Wadsworth Publishing. hlm. 3
- [6] I Made Purna, Kearifan Lokal Masyarakat Desa Mbawa Dalam Mewujudkan Toleransi Beragama dalam *Jurnal Pendidikan dan Kebudayaan*, Vol. 1, Nomor 2, Agustus 2016
- [7] *Ibid.*
- [8] Mujiburrahman, 2008. *Mengindonesiakan Islam*, Yogyakarta: Pustaka Pelajar. Hlm. 71-73
- [9] Marjanto, D, K. 2015. Local Wisdom of Ruwatan Gembel Hair Ceremony and Its Relationship with Preservation of Environment in Dieng Region. *Journal of Traditional History and Value Research*, 22(2) 279-304.
- [10] Suprpto, 2010. *Semerbak Dupa di Pulau Seribu Masjid*, Jakarta: Kencana. Hlm. 60-61
- [11] James A. Holstein and Jaber F. Gubrium, "Phenomenology, Ethnomethodology, and Interpretive Practice" dalam Norman K. Denzin and Yvonna s. Lincoln, 1994, *Handbook of Qualitative Research*, London: Sage Publications. Hlm. 262-264
- [12] A. Michael Huberman and Matthew B. Miles, "Data Management and Analysis Methods" dalam Norman K. Denzin and Yvonna s. Lincoln, 1994, *Handbook of Qualitative Research*, London: Sage Publications. Hlm. 428-429
- [13] I Komang Arba Wirawan, *Nyame (Kindsip) Karya Film Dokumenter*, Bali: Jurusan Televisi dan Film Fakultas Seni Rupa dan Desain Institut Seni Indonesia Denpasar.
- [14] *Ibid.* See, Muhammad Sariman, Nengah Bawa Atmadja, I Ketut Margi, Tradisi Mengarak *Sokok* di Desa Pegayaman, Sukasada, Buleleng, Bali (Potensinya Sebagai Media Pendidikan Karakter Melalui Pembelajaran Sejarah di Madrasah Aliyah Miftahul Ulum Pegayaman), dalam  
<https://ejournal.undiksha.ac.id/index.php/JJPS/article/view/5380/4029>
- [15] Uniquely Balinese Dough and Islam in Pegayaman Muslim Village  
<https://www.liputan6.com/regional/read/2548055/uniknya-adonan-bali-dan-islam-di-desa-muslim-pegayaman>, downloaded October 2018
- [16] <https://www.merdeka.com/peristiwa/sambut-lebaran-umat-islam-di-buleleng-memadukan-tradisi-leluhur.html>, diunduh Desember 2018.
- [17] Suwitha, I, G, P. 2015. Actualization of Values Together with Braya in Building Multicultural Communities in Rural Bali. *Jnana Budaya Journal*. 20(2) 163-179.
- [18] Hasil wawancara dengan Suharto, oktober 2018. Lihat pula  
<https://www.antaraneews.com/berita/389934/akulturasi-hindu-islam-dalam-idul-fitri-di-bali>
- [19] I Gede Suwindia, Machasin, dan I Gede Parimatha, *Relasi Islam Dan Hindu Perspektif Masyarakat Bali dalam Jurnal Al- Ulum, Volume. 12, Nomor 1, Juni 2012, Hal. 53-76*
- [20] I Kadek Dwi Gede Surya Widarta, Anantawikrama Tungga Atmadja, Made Arie Wahyuni, *Memaknai Kearifan Lokal Menyama Braya Sebagai Landasan Sistem Pengendalian Manajemen Pada Starlight Restaurant & Bungalows*, *ejournal S1 AK Universitas Pendidikan Ganesha*, Volume 7 Nomor 1 tahun 2017
- [21] Lyda Judson Hanifan, in her writing, is tunel 'The Rural School Community Centre', said social capital is not capital in the usual sense such as wealth or money, but rather has figurative meaning, but is an asset or real capital that is important in living in a society. According to Hanifan, social capital includes goodwill, a sense of friendship, mutual sympathy, and social relations and close cooperation between individuals and families that form a social group. See, Rusydi Syahra, *Social Capital: Concepts and Applications*, *Jurnal Masyarakat dan Budaya*, Volume 5 Number 1 of 2003.
- [22] Interview with Suharto, community leader in Pegayaman Village, October 2018.
- [23] Niswatin, Mahdalena, Nilai Kearifan Lokal "Subak" Sebagai Modal Sosial Transmigran Etnis Bali, *Jurnal Akuntansi Multiparadigma JAMAL*, Volume 7 Nomor 2 Agustus 2016, Halaman 156-323
- [24] Riana, I.G. 2011. "Impact of Tri Hita Karana's Local Culture Application on Entrepreneurship Orientation and Market Orientation". *Jurnal Teknik Industri*, Vol. 13, No. 1, hlm. 37-44
- [25] I Komang Arba Wirawan, *Nyame (Kindsip) Karya Film Dokumenter*, Bali: Television and Film Department of the Faculty of Art and Design, Indonesian Art Institute, Denpasar
- [26] *Ibid.*
- [27] See, I Made Pageh, Wayan Sugiarta, Ketut Sedana Artha, Integrative Factor Analysis Nyama Bali-Nyama Selam, To Compile a Book on Community Harmony in the Era of Regional Autonomy, *Journal of Social Sciences and Humanities*, Vol. 2, No. 2, October 2013, Universitas Pendidikan Ganesha, Singaraja, Indonesia.

- [29] Choirul Mahfud, *Pendidikan Multikultur*. (Yogyakarta: Pustaka Pelajar Yogyakarta, 2006). Hal 75-78
- [30] Kertamukti, Rama. 2013. Komunikasi Simbol dan Pancasila. *Profetik Jurnal Komunikasi*. Volume 6 Nomor 1 April 2013, Halaman 53-66
- [30] Nyama Selam, Sisi Harmoni Bali, Bali Tempo Doeloe #22, dalam <http://www.bentarabudaya.com/detail-acara/nyama-selam-sisi-harmoni-bali>, downloaded Desember 2018
- [31] The results of the interview with Suharto, a prominent figure in the Pegayaman village community, October 2018. See also Suharto, "The Role of Culture and Local Wisdom in Realizing the Harmonization of the Life of the Pegayaman Village", the paper, did not appear.