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# Jurnal **AD** **DABIYAH**

## **The Journal of Islamic Humanities**

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Andi Intan Cahyani, Muhammad Zakir Husain**

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## **The Portrait of Islamic Arab Descendant Community in Maintaining Identity and Diversity in Bali**

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### **Abstract**

The existence of a Muslim community of Arab descent in Bali has existed since Bali was still a kingdom. The existence of this community as an ethnic and religious minority does not exclude it from Balinese Hindu culture. It still exists with distinctive physical and cultural characteristics. The purpose of this research is to describe and analyze the existence, implementation of religious and cultural rituals, as well as the role of Arab descendants in maintaining inter-religious harmony in Bali. This research uses a qualitative approach. Data collection through: in-depth interviews, observation, and documentation. Data is processed and analyzed using interactive qualitative analysis techniques. Research findings: First, that the Muslim minority of Arab descent in Bali has an existence to this day, namely by its existence inhabiting areas called "Arab Villages". Apart from that, some families also dispersed to areas outside Arab Village as a form of survival. Its existence can also be seen from the ancestral culture that is still maintained, especially in religious celebrations. Second, as a minority community with identification as Muslims, they continue to maintain religious rituals as devout Muslims. They are also active in holding family recitations as gatherings between extended families. Apart from that, ancestral cultures such as Arabic dialect are still used in internal family conversations. Third, as a minority community, the Arab community in Bali actively tries to identify themselves as Balinese. The Arab community in Bali is an inclusive community. They actively blend into Balinese society which reflects it as a tolerant society. Those phenomena can be used as reference material in realizing a harmonious life in a pluralistic society and in responding to negative attitudes or views regarding Islam and Arab descendants today, due to differences in political views as well.

**Keywords:** Religious Moderation; Arab Descents; Identity; Diversity



### الملخص

كان وجود مجتمع مسلم من أصل عربي في بالي موجودًا منذ أن كانت بالي لا تزال مملكة. إن وجود هذا المجتمع كأقلية عرقية ودينية لا يستبعد هذا المجتمع من الثقافة الهندوسية البالية. ولا تزال موجودة بخصائص مادية وثقافية مميزة. الغرض من كتابة هذا المقال هو وصف وتحليل وجود وتنفيذ الطقوس الدينية والثقافية، فضلًا عن دور المنحدرين من العرب في الحفاظ على الانسجام بين الأديان في بالي. يستخدم هذا البحث نهجًا نوعيًا. جمع البيانات من خلال: المقابلات المتعمقة، والملاحظة، والتوثيق. تتم معالجة البيانات وتحليلها باستخدام تقنيات التحليل النوعي التفاعلية. نتائج البحث: أولاً، أن الأقلية المسلمة ذات الأصول العربية في بالي لها وجود حتى يومنا هذا، وذلك من خلال تواجدها في مناطق تسمى "القرى العربية". وبصرف النظر عن ذلك، تفرقت بعض العائلات أيضًا إلى مناطق خارج القرية العربية كشكل من أشكال البقاء. كما يمكن رؤية وجودهم من خلال ثقافة الأجداد التي لا تزال قائمة، خاصة في الاحتفالات الدينية. ثانيًا، كمجتمع أقلية معروف كمسلمين، فإنهم يستمرون في الحفاظ على طقوسهم الدينية كمسلمين متدينين. كما أنهم ينشطون في إقامة التلاوات العائلية كتجمعات بين العائلات الممتدة. وبصرف النظر عن ذلك، لا تزال ثقافات الأجداد مثل اللهجة العربية تستخدم في المحادثات العائلية الداخلية. ثالثًا، كأقلية، تحاول الجالية العربية في بالي جاهدة تعريف نفسها على أنها من مواطني بالي. الجالية العربية في بالي هي مجتمع شامل. إنهم يندمجون بنشاط في المجتمع البالي مما يعكسه كمجتمع متسامح. أن نتائج هذا البحث يمكن استخدامها كمواد مرجعية في تحقيق حياة متناغمة في مجتمع تعددي. كما يمكن أن تكون نتائج هذا البحث مرجعًا في الرد على المواقف أو وجهات النظر السلبية تجاه الإسلام وأحفاد العرب اليوم، بسبب اختلاف وجهات النظر السياسية.

الكلمات المفتاحية: الاعتدال الديني، الأصل العربي، الهوية، التنوع

### Abstrak

Keberadaan komunitas muslim keturunan Arab di Bali telah ada sejak Bali masih berbentuk kerajaan. Keberadaan komunitas tersebut sebagai etnis dan agama minoritas tidak membuat komunitas ini tersingkir dari budaya Hindu Bali. Mereka tetap ada dengan karakter khas secara fisik dan budaya. Tujuan penelitian ini untuk mendeskripsikan dan menganalisis bagaimana eksistensi, pelaksanaan ritual keagamaan dan budaya, serta peranan keturunan Arab dalam menjaga kerukunan antar umat beragama di Bali. Penelitian ini menggunakan pendekatan kualitatif. Pengumpulan data melalui wawancara mendalam, observasi, dan dokumentasi. Data diolah dan dianalisis dengan menggunakan teknik analisis kualitatif interaktif. Temuan penelitian: *Pertama*, bahwa Muslim minoritas keturunan Arab di Bali memiliki eksistensi sampai sekarang, yaitu dengan adanya keberadaan mereka mendiami daerah-daerah yang disebut “Kampung Arab”. Di samping itu, sebagian keluarga juga tersebar ke daerah-daerah di luar Kampung Arab sebagai bentuk mempertahankan keberlangsungan hidup. Eksistensi mereka juga terlihat dari budaya leluhur yang masih terjaga, khususnya dalam perayaan keagamaan. *Kedua*, sebagai sebuah komunitas minoritas dengan identifikasi sebagai muslim, mereka tetap menjaga ritual keagamaan sebagai muslim taat. Mereka juga aktif membuat pengajian-pengajian keluarga sebagai majelis silaturahmi antar keluarga besar. Disamping itu, budaya-budaya leluhur seperti dialek Arab masih dipakai dalam percakapan internal keluarga. *Ketiga*, sebagai komunitas minoritas, komunitas keturunan Arab di Bali secara aktif berusaha mengidentifikasi diri mereka menjadi orang Bali. Komunitas keturunan Arab di Bali menjadi komunitas yang inklusif. Mereka aktif membaaur menjadi masyarakat Bali yang mencerminkan sebagai masyarakat yang toleran. Hasil penelitian ini dapat menjadi bahan referensi dalam mewujudkan kehidupan yang harmonis dalam masyarakat yang plural dan dapat menjadi referensi dalam menyikapi sikap-sikap atau pandangan negatif mengenai Islam dan keturunan Arab dewasa ini, karena perbedaan pandangan politik..

**Kata Kunci:** Moderasi Beragama; Keturunan Arab; Identitas; Keberagaman

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### A. Introduction

Ethnic and religious-based conflicts are common things that we often encounter in society. This conflict arises due to many factors, for example: social,



economic, political, cultural and religious and ethnic disparities.<sup>1</sup> Belief and ethnicity are still the dominant factors in Indonesia.<sup>2</sup> Based on the author's observations, this conflict in the name of belief and ethnicity does not occur in Bali, where Hinduism and the Balinese tribe are the inherent identity of the region.

Several research results conducted by I Made Pageh show that harmonious living between Hindu-Balinese and Muslim-Balinese has been going on for centuries. They live side by side as Balinese people. This relationship was disrupted by the Bali Bombings 1 and 2. However, over time, awareness of community unity has become a rational choice in maintaining the climate of social life in Bali.

Hindu identity as the religion of the majority of Balinese people cannot be separated. However, the existence of other religions and ethnic groups is also well received in Bali. Islam as the majority religion adhered to in Indonesia has become the minority religion adhered to in Bali. However, the harmony of life between religious adherents is strong. Hindus live side by side with Muslims.<sup>3</sup>

Muslims in Bali as a minority in quantity continue to experience rapid growth. Data on the Muslim population is estimated to reach around 14% of the total population of Bali. These adherents of Islam are on average migrants from Java, Nusa Tenggara, Kalimantan and Sulawesi. However, there is something interesting about the population of fourteen percent of Muslims in Bali, namely two percent. Of the fourteen percent of Muslims in Bali, there are about two percent of Muslims of Arab descent.<sup>4</sup> They are also a large foreign ethnic group in Bali with about forty clan names.<sup>5</sup>

The existence of the Islamic religion and community groups of Arab descent in Bali with around 40 surnames is proof that the diversity of religions and ethnic groups in Bali can live in harmony.<sup>6</sup> In particular, the existence of community groups of Arab descent is unique in the midst of negative issues of Islam, especially the Arab

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<sup>1</sup> Zaenal Abidin Eko Putro, "Mengelola Konflik Keagamaan", *Jurnal Multikultural & Multireligius*, vol. 13, no. 3 (2014), p. 175.

<sup>2</sup> St. Aisyah BM, "Konflik Sosial Dalam Hubungan Antar Umat Beragama", *Jurnal Dakwah Tabligh*, vol. 15, no. 2 (2014), p. 191.

<sup>3</sup> I. Made Pageh, "Kearifan Sistem Religi Lokal dalam Mengintegrasikan Umat Hindu-Islam di Bali", *Jurnal Sejarah Citra Lekha*, vol. 3, no. 2 (Department of History, Faculty of Humanities, Diponegoro University, 2018), p. 242.

<sup>4</sup> Ira Rachmawati, "Menyusuri Kampung Arab di Denpasar Bali", *Kompas.com* (27 Feb 2017), <https://regional.kompas.com/read/2017/02/27/05294111/menyusuri.kampung.arab.di.denpasar.bali?page=all#>, accessed 1 Dec 2019.

<sup>5</sup> *Ibid.*

<sup>6</sup> Indriana Kartini, "Dinamika Kehidupan Minoritas Muslim Di Bali", *Masyarakat Indonesia*, vol. 37, no. 2 (Lembaga Ilmu Pengetahuan Indonesia, 2011), pp. 115–45.

community in Bali after the Bali Bombings I and II. This uniqueness is because they are seen as a source of conflict (as Middle Eastern ethnicities) who are identified with terrorists from Western and anti-Islamic perspectives. However, they internally identify themselves as Balinese people. This identification as Balinese is well received by their environment.

The existence of Arab society in Bali can generally be identified from the identity of facial characteristics from the Middle East. They are also easy to find in certain areas, namely the area referred to as "Kampung Arab" in Denpasar. Most of them work as cloth traders, Muslim worship equipment, gold, and others. Most of the people of Arab descent in Bali live in the capital city of Bali Province, Denpasar. Historically, the residence was a gift from the King of Pamecutan around 1945's.<sup>7</sup> This means that the existence of people of Arab descent has been recognized as one of the heterogeneous entities of the Balinese population. The existence of people of Arab descent in Bali shows a long historical bond of good relations with the Balinese.<sup>8</sup>

Long historical ties can be traced from the presence of Islamic propagators in Bali known as "Wali Pitu". Judging from the names of the Wali Pitu, it can be traced that these names indicate Arabic surnames. Arabic family names are Sheikh Habib Umar bin Maulana Yusuf Al-Maghribi in Bedugul, Habib Ali bin Umar Bafagih in Nagara Regency, Habib Ali bin Abu Bakar bin Umar Al-Khamid in Klungkung.<sup>9</sup>

As one of the ethnic groups which is part of the diversity of ethnic groups in Bali, their presence enriches the ethnic diversity of the Balinese population. They have historically lived from the time of the kingdom until now. This means that the emotional bond between people of Arab descent and the island of Bali has been established for a long time. The existence of the Arab ethnicity adds to the diversity of cultural and traditional tourism that can be introduced to the world.

The life of the Balinese people upholding harmony between nature and society in a diversity of ethnicities and religions is a clear evidence that Bali is a comfortable home to visit and live in. Issues that have multiple SARA (ethnic, racial, and intergroup religions) after the Bali Bombings I and II were unable to break up the harmony of the plural Balinese society.<sup>10</sup>

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<sup>7</sup> Rachmawati, "Menyusuri Kampung Arab di Denpasar Bali".

<sup>8</sup> Muhamad Nuramadani, "Karamah: Kampung Gelgel, Kampung Muslim Tertua di Bali", *liputan6.com* (2016), p. 8, <https://www.liputan6.com/islami/read/2531109/karamah-kampung-gelgel-kampung-muslim-tertua-di-bali>, accessed 4 Jan 2022.

<sup>9</sup> Laksana A. Bagus, "Perjumpaan Yang Tak Biasa: Tradisi Wali Pitu di Pulau Dewata", *Basis*, vol. 6, no. 11–12 (2012), p. 37.

<sup>10</sup> I. Made Pageh, "Analisis Faktor Intergratif Nyama Bali-Nyama Selam, Untuk Mmenyusun Buku Panduan Kerukunan Masyarakat Di Era Otonomi Daerah", *Jurnal Ilmu Sosial dan Humaniora*, vol. 2, no. 2 (2013), p. 243.

The contribution of the community of Arab descent in Bali in maintaining the harmony of people's lives in Bali is a proof that this community is part of the Balinese population that upholds the values of tolerance. It also proves that their existence is recognized, not only known from their profession as traders or Islamic religious leaders, but they are active as ambassadors for the harmony of society.

The portrait of people of Arab descent in Bali as a minority population does not diminish their existence, coloring the socio-economic and cultural life in Bali. They participate in caring for diversity and religious tolerance in a real way. Seeing this description, the author is interested in studying and explaining social phenomena to the Arab community in Bali. The research focuses on the process of assimilation to their contribution in maintaining religious harmony in Bali.

Research on Hindu-Islamic relations in Bali has been carried out by many scholars. These studies generally look for the early history of Hindu-Islamic relations in Bali from the era of the kingdoms to the present era. In order to strengthen the evidence found in this research, the author presented several similar or close studies related to Hindu-Islamic relations in Bali.

Pageh<sup>11</sup> “Kearifan Sistem Religi Lokal dalam Mengintegrasikan Umat Hindu-Islam di Bali”, this study concludes that the policies of Balinese kings based on local beliefs and wisdom were able to harmonize Hindu-Islamic relations in Bali. The policies taken are based on broader and larger interests, namely economic interests. Economic or trade relations are social activities carried out across ethnicities and beliefs. The subject of the perpetrator is that Balinese Hindus can carry out trade transactions with Islamic Arabs and vice versa.

The research results of Dewa Agung, et al., [1] show that the establishment of a harmonious bond between Hinduism and Islam has historically been established since the kingdom of Buleleng existed. At that time the king of Bali ordered the people to respect the existence of Islamic sites, namely the Raden Amangkuningrat and Ratu Ayu Agung Rai shrines as holy sites.

Jannah's research results present<sup>12</sup> that the identity of a Muslim community in Bali continues to exist. The values of tolerance in a plural Balinese society present a harmonious relationship between Islam and Hinduism, also relations with other religions. A Muslim is guaranteed safe in expressing the values of his beliefs.

Kartini's research<sup>13</sup> find that the relationship between Islam and Hinduism experienced its ups and downs. This relationship has more to do with economic

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<sup>11</sup> Pageh, “Kearifan Sistem Religi Lokal dalam Mengintegrasikan Umat Hindu-Islam di Bali”, p. 76.

<sup>12</sup> Siti Raudhatul Jannah, “Kegalauan Identitas: Dilema Hubungan Muslimin dan Hindu di Bali”, *Ulumuna*, vol. 16, no. 2 (2012), p. 51.

<sup>13</sup> Kartini, “Dinamika Kehidupan Minoritas Muslim Di Bali”, p. 60.

motives, namely the economic competition of immigrants who are predominantly Muslim with Hindu Balinese. This competition is manifested in the *Ajeg Bali* discourse, namely the imbalance in economic welfare between the challengers (Islam) versus the local community.

Examining some of the research studies above which generally discuss Hindu-Islamic relations carried out by ethnic Indonesian Muslims, the author believes that it is necessary to look at the perspective of the relationship between Muslims of Arab descent and Hindu Balinese. The studies above specifically examine Islamic relations represented by Javanese, Makassarese, Bugis, and Bima Muslims with Hindu Balinese. So, this paper will specifically describe the contribution of Muslims of Arab descent in Bali to the harmony of life in Bali.

## **B. Research Method**

### **1. Research Approach**

The research approach used in this research is qualitative, namely an approach that seeks to obtain complete information about how a problem is studied in depth. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior.<sup>14</sup> The problem studied is the description of the people of Arab descent in Bali in maintaining their ethnic identity, beliefs and culture, as well as their contribution in maintaining harmony in social, political, cultural and religious life in Bali.

### **2. Research Design**

This research design uses an ethnographic approach, namely an empirical and theoretical approach that aims to obtain an in-depth description and analysis of culture based on intensive field research.<sup>15</sup> In this research, the ethnographic study describes and interprets the culture, social groups or systems of people of Arab descent in Bali. The focus of the research is on the details of the local life of the people of Arab descent in Bali and connecting them with the social processes of the Balinese Hindu community in the cultural, social, political and religious systems.

### **3. Method of Collecting Data**

Ethnographic studies use in-depth interviews and observation as the main methods of data collection. Interviews were conducted directly by means of direct dialogue with main and supporting sources. Interviews were conducted to obtain various information related to the research topic.

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<sup>14</sup> Robert Bogdan and Steven J. Taylor, *Pengantar Metode Penelitian Kualitatif* (Surabaya: Usaha Nasional, 1992), p. 21.

<sup>15</sup> James P. Spradley, *Metode Etnografi* (Yogyakarta: Tiara Wacana, 2011), p. 45.

Determining informants refers to the concept expressed by Spradley, namely that informants must understand the required culture.<sup>16</sup> The main informants chosen in this research were clan elders of the Arab community in Bali and traditional leaders. The elders and traditional leaders are representatives of each group/clan in the Arab and Balinese environment who can explain their position in social, cultural, political and religious life in Bali.

The second technique is observation, which is carried out using involved observation techniques.<sup>17</sup> The involved observation process was carried out, among other things, by being directly involved by living in the informant's house, as well as being directly involved in the community in society. In this observation, interactions between people of Arab descent and the Balinese Hindu community were also seen in their daily lives.

The third data collection technique is documentation study. In this research, we examine data in the form of documents of people of Arab descent in Bali in their social, political, cultural and religious life. These documents can be news, photos, clippings, and so on. Researchers also use recording devices, photo machines, videos to document the activities of people of Arab descent in Bali. This documentation is useful in reviewing and comparing data from interviews and observations.

#### 4. Data Analysis Technique

The data analysis technique in this research is interactive qualitative analysis. Operationally, data regarding the description of people of Arab descent in Bali among Balinese Hindu society in social life that has been obtained during data collection continues to be updated during reduction activities, data presentation, as well as drawing conclusions and verification. This is done to obtain valid data.<sup>18</sup>

Researchers also carry out triangulation, namely data triangulation and method triangulation. Data triangulation is carried out by collecting data from different times and people or sources. The data was compared to obtain the appropriateness of the data used in this research. Method triangulation is carried out by using different data collection methods in relation to the same unit of analysis or research focus. In this case, data from interviews is compared with data from observations and documentation, or vice versa. Thus, the data in this dissertation has a high level of reliability.<sup>19</sup>

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<sup>16</sup> *Ibid.*, p. 68.

<sup>17</sup> *Ibid.*

<sup>18</sup> Bogdan and Taylor, *Pengantar Metode Penelitian Kualitatif*, p. 21.

<sup>19</sup> Matthew B. Miles and Amichael Huberman, *Analisis Data Kualitatif Buku Sumber tentang Metode-Metode Baru*, trans. by Tjetjep Rohendi Rohidi (Jakarta: Universitas Indonesia, 2007), p. 16.

### C. Results and Discussion

#### 1. The Existence of a Minority Community of Arab Descendants in the Domination of the Balinese Hindu Community

The community of Arab descent in Bali, which accounts for 2% of the total Balinese population, is a minority group. Based on the study of the history of their existence, they have inhabited the island of Bali for centuries. However, like other minority groups as immigrants, as is the case with the Chinese minority, they still have an identity that differentiates them from the local community.

The identity that is still visible to the Arab community in Bali, most importantly, is their physique or face, which is still distinctly Arabic. Even though those who live in Bali are *peranakan*, their distinctive faces still show that they are people of Middle Eastern descent. Then they also still maintain the traditions of Arab society in religious ceremonies or religious celebrations.<sup>20</sup>

The people of Arab descent in Bali are a minority group. However, the the majority group places the Balinese Arab minority on an equal footing with other ethnic groups.<sup>21</sup> This means that the Arab minority does not get negative treatment as the definition of minority above. Furthermore, in more depth regarding the Arab minority in Bali, this can be studied through cultural, economic and political aspects.

The minority community of Arab descent in Bali can be viewed from some cultural aspects. In terms of culture, minority groups have different characters and cultures than the majority group.<sup>22</sup> As mentioned above, that the descendants of Arabs in Bali have traditions that are still being cared for and preserved. This tradition is more closely related to the implementation of ritual celebrations of religious (Islamic) traditions. Those within the scope of the community use a distinctive language, namely mixing Indonesian with Arabic, such as: "abah, umi, uhti, khaer, ahlan wasahlan", and so on.<sup>23</sup> The use of this vocabulary is common in Arab settlements in Nusantara.

The people of Arab descent in Bali still have a strong group identity. However, this identity does not prevent them from building partnerships with the Balinese Hindu community. This has been studied by some historians, that the Arab community in Bali lived in harmony and received respect since the time when the kingdom in Bali still existed. In its history, they have a place or area to develop

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<sup>20</sup> Said Bathaf, "Interview", (Denpasar, 22 Jul 2021).

<sup>21</sup> *Ibid.*

<sup>22</sup> Kartini, "Dinamika Kehidupan Minoritas Muslim Di Bali", p. 118.

<sup>23</sup> Fauzi bin Abdul Hamid, "Interview", (Denpasar, 24 Jul 2021).

community and *da'wah*.<sup>24</sup> This means that the social interaction of people of Arab descent in Bali has been well established with Balinese people from the royal era until modern times.

Minority seen from the economic aspect is a matter of economic domination or income. Economic access and trade are generally controlled by the majority. This economic aspect creates economic disparities (land control and means of production) which results in minority groups becoming economically weak.<sup>25</sup> However, in the case of Arabs in Bali as a minority, their economic life is well organized. They get the same rights as part of a plural Balinese society. This can also be seen during the royal period in Bali, that they inhabited certain areas and could carry out economic activities.<sup>26</sup>

Minority seen from the political aspect is how much the minority gets access to politics such as equality of government administration services, recruitment of government and military apparatus, participation in the election of DPR members or government officials and legal equality.<sup>27</sup> In this aspect the existence of people of Arab descent is the same as other societies. It's just that they are not involved in the activities of political organizations.<sup>28</sup>

The existence of a minority of Arab descent in Bali shows that the theses of discrimination a minority group does not exist. They are still able to preserve their Arab culture and traditions. They are individually and collectively able to build their own culture in the midst of cosmopolitan Balinese culture where Hindu values are present in every thick cultural ceremony. This means that although people of Arab descent in Bali become an ethnic minority, but receive equal respect in caring for their culture and traditions.

In order to preserve culture and traditions as a minority group, people of Arab descent in Bali actively interact socially. Social interaction is a relationship carried out individually or in groups that influence each other which results in a reciprocal

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<sup>24</sup> Pageh, "Analisis Faktor Intergratif Nyama Bali-Nyama Selam, Untuk Mmenyusun Buku Panduan Kerukunan Masyarakat Di Era Otonomi Daerah", p. 246.

<sup>25</sup> Kartini, "Dinamika Kehidupan Minoritas Muslim Di Bali", p. 118.

<sup>26</sup> Dewa Agung G.a, Achmad Munjin Nasih, and I. Wayan Legawa, "Hindu – Islam Harmonization in Bali Case Study on the Graves of Raden Amangkuningrat and Ratu Ayu Agung Rai", *Research on Humanities and Social Sciences*, vol. 5, no. 24 (2015), p. 14.

<sup>27</sup> *Ibid.*

<sup>28</sup> Hamid, "Interview", (Denpasar, 24 Jul 2021).

relationship.<sup>29</sup> Communities of Arab descent in Bali continuously care for diversity in Bali. They are consciously feel as Balinese people.

According to Soekanto<sup>30</sup> social interaction is an absolute requirement in building social relations in society. There is no social life without social interaction. People of Arab descent in Bali consciously carry out social interactions with the diverse Balinese population. They have a good relationship with the Balinese people. They are neighbors with Balinese natives who are Hindus by prioritizing human values. They are aware as one of the ethnic groups that color Bali as their home.

As part of the diverse Balinese society, the Arab community in Bali interacts socially with Balinese people in general. In this social interaction, an effect will be created to influence each other, both positive and negative influences or even create new influences.<sup>31</sup> In the course of the process of social interaction experienced by the people of Arab descent in Bali, it resulted in two forms of interaction, namely associative and dissociative.

Associative social interaction is a positive interaction, namely interaction that produces harmony and intimacy relationships. Meanwhile, dissociative interactions are negative interactions, namely interactions that result in division. However, the people of Arab descent in Bali take the form of associative interaction. In theory, the form of social interaction in the form of associative process includes: (1) cooperation, (2) accommodation and (3) assimilation.<sup>32</sup>

## **2. Implementation of Religious and Cultural Rites in the Middle of Balinese Hindu Culture**

The group of Arab descents in Bali adhere to Islam. The area called “Kampung Arab” in Bali where they live is also influenced by Islamic culture. As a marker, in the Arab Village there is a mosque and prayer room which are used for religious rituals by the Muslim community. One of the mosques built and managed by Arab Muslims in Bali is the Ukhuwah mosque located in Kampung Arab, Jalan Kalimantan, Denpasar. This mosque is always busy with religious activities attended by Arab, Indian and Malay communities.<sup>33</sup>

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<sup>29</sup> Imam Sujarwanto, “Interaksi Sosial Antar Umat Beragama (Studi Kasus Pada Masyarakat Karangmalang Kedungbanteng Kabupaten Tegal)”, *JESS (Journal of Educational Social Studies)*, vol. 1, no. 2 (2012), p. 61.

<sup>30</sup> Soejono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Press, 2006), p. 67.

<sup>31</sup> Elly M. Setiadi, H. Kama Abdul Hakam, and Ridwan Effendi, *Ilmu Sosial dan Budaya Dasar* (Jakarta: Kencana Prenada Media Group, 2013), p. 95.

<sup>32</sup> *Ibid.*, p. 99.

<sup>33</sup> Hamid, “Interview”, (Denpasar, 24 Jul 2021).



Apart from congregational prayers and holding Friday prayers, mosques and prayer rooms are also used as places for teaching Islamic knowledge by opening a *Taman Pendidikan Alquran* (Informal Islamic School). At the mosque, the Balinese Arab descent community also hold religious studies by inviting preachers for public events.<sup>34</sup>

The community of Arab descent in Bali is a devout Muslim community. In their religious life they carry out religious ceremonies or rituals strictly.<sup>35</sup> Ceremonies or rituals are a series of religious activities or rites based on beliefs or customs in the form of giving food that has been purified or receiving blessings addressed to God as a form of gratitude for certain needs.<sup>36</sup> Rites in the traditions of Arab society that are preserved in Bali are weddings and the birth of children which are celebrated by eating together. Before eating together they read prayers asking for blessings together.

Suparlan<sup>37</sup> said that the implementation of religious rites aims to ask God for the people's needs, specifically the purpose according to the rites performed. In general, it aims to increase the faith and piety of the community. Then, the rites also contain religious symbols that are unique or different from the symbols of other cultural rituals.

Religious ceremonies performed by Arab descendants in Bali have similarities with ceremonies in Arab villages in other areas. Wedding ceremonies, child births, and the Prophet's birthday are traditions that continue to be preserved in ways passed down from generation to generation. *Rebana* (playing tambourine) activities become a routine activity that is usually carried out by young women. They in groups play musical instruments to accompany *selawat*.<sup>38</sup>

In general, there are three types of religious rituals held by the Balinese Arab community based on time. These rituals are weekly, monthly and yearly rituals. Weekly and monthly religious rituals in the form of regular teachings attended by people of Arab descent.<sup>39</sup> The activity or implementation of these rituals has become a

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<sup>34</sup> Ahmad, "Interview", (Denpasar, 25 Jul 2021).

<sup>35</sup> Sujarwanto, "Interaksi Sosial Antar Umat Beragama (Studi Kasus Pada Masyarakat Karangmalang Kedungbanteng Kabupaten Tegal)", p. 62.

<sup>36</sup> Agus Riyadi, "Tradisi Keagamaan dan Proses Sosial pada Kaum Muslim Pedesaan", *International Journal Ihya' 'Ulum al-Din*, vol. 20, no. 2 (Universitas Islam Negeri Walisongo Semarang, Indonesia, 2018), p. 198.

<sup>37</sup> Parsudi Suparlan, *Pengetahuan Budaya, Ilmu-Ilmu Sosial Dan Pengkajian Masalah-Masalah Agama* (Jakarta: Proyek Penelitian Keagamaan, Badan Litbang Agama, Depag RI, 1981), p. 88.

<sup>38</sup> Ahmad, "Interview", (Denpasar, 25 Jul 2021).

<sup>39</sup> Sujarwanto, "Interaksi Sosial Antar Umat Beragama (Studi Kasus Pada Masyarakat Karangmalang Kedungbanteng Kabupaten Tegal)", p. 70.

separate identity for the people of Arab descent in Bali amidst the massive domination of Hindu religious rituals which are always held in a large and solemn manner. However, it did not make the specialness and celebration of religious rituals of the Balinese Arab descent community sink. They still celebrate with great joy.

Annual religious rituals are rituals that are performed once a year. This ritual is in the form of celebrating Islamic holidays, for example Eid al-Fitr, Eid al-Adha, Maulid Nabi and so on. These Islamic holy days are a celebration not only for people of Arab descent, but are celebrated by all Muslim communities, especially in Nusantara. In the case of Bali, people of Arab descent celebrate this religious holiday by gathering with their extended family by having a big meal.<sup>40</sup>

Eid al-Fitr celebrations for communities of Arab descent in Bali are carried out within the nuclear family. They hold a join meal after participating in a series of Eid services at the mosque. They don't do house-to-house visit like Eid celebrations in Nusantara, especially in Java.

Eid al-Adha celebration is almost the same as Eid al-Fitr. They gather in the nuclear family after carrying out the Eid al-Adha prayers. Family gatherings are accompanied by meals with a menu of Middle Eastern dishes.

A religious tradition that is firmly rooted in people of Arab descent, especially in Bali, is the reading of the Mawlid Book. In their tradition the books that are often recited are *Diba'*, *Sharaful Anam*, *Barzanji* and *Simthud Durar*. *Simthud Durar* reading is a specialty of people of Arab descent in celebrating birthdays compared to Muslims in Indonesia who are closer to the culture of reading *Diba'* and *Barzanji*.<sup>41</sup>

The reading of the maulid book is carried out in homes or prayer rooms. The *maulidan* event will end with a big meal together. The menu served is typical Middle Eastern food in the form of kebuli rice and mutton.<sup>42</sup>

In addition to religious rituals that are carried out continuously, there are several rituals that are held at certain events such as marriages, circumcisions and so on. In the marriage ceremony, they are closer to the culture of marriage within the tribe and clan. It is rare to find them marrying someone outside their tribe or clan. This makes people of Arab descent look exclusive, but this is a culture that has been accepted by the people of Nusantara.

Exclusivity in the traditions of Arab society, especially the *Baalawi clan*, is in terms of arranged marriages. They adhere to the ideology of *kafaah*, namely equality of origin. In the community of Arab descent in Bali with the *Baalawi clan*, they match

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<sup>40</sup> Hamid, "Interview", (Denpasar, 24 Jul 2021).

<sup>41</sup> Nuramadani, "Karamah: Kampung Gelgel, Kampung Muslim Tertua di Bali", p. 3.

<sup>42</sup> *Ibid.*

their children with fellow Baalawi clan. Almost no one marries outside their clan. The non-Baawali clan is more open. They adhere to an open marriage system.<sup>43</sup>

In the tradition of wedding celebrations, Arab communities everywhere have their own uniqueness. Celebrations are carried out specifically for families and inviting the community. In celebrations within the family, they performed various dances with Middle Eastern music and song.

Then in the reception by inviting the public, they usually separate the male and female guests. However, in general, wedding celebrations for people of Arab descent in Bali are carried out openly. This means that there is no room insulation between men and women.<sup>44</sup>

In the banquet, they serve Middle Eastern specialties as the main menu, as well as serving halal Balinese food menus. The combination of the two foods is proof that they are still seen as having a distinctive identity, but are also able to accept the diversity of the Balinese people.<sup>45</sup>

The community of Arab descent women in Bali also have a hijab culture. The use of the hijab is an Arabic culture that is harmonized by Islamic law. They wear the hijab as a cultural and religious awareness that has the aim of maintaining the honor of women and of their families.<sup>46</sup> The use of the hijab itself in its development is not too strict. This means that in modern times girls of Arab descent in Bali do not wear them. It is more on the use of headscarves and robes.

The people of Arab descent in Bali carry out these religious and cultural rituals by respecting the social life of local residents. They carry out religious rituals by upholding the tolerance of Balinese Hindus.<sup>47</sup> During the recitation, they use speakers in the room, so they don't cause noise that can disturb the activities of the surrounding community. They also distribute special food to local residents. They introduced that Middle Eastern food can be adapted to the tongue of the Balinese people.

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<sup>43</sup> Bathaf, "Interview", interview (22 Jul 2021).

<sup>44</sup> Ahmad, "Interview", (Denpasar, 25 Jul 2021).

<sup>45</sup> *Ibid.*

<sup>46</sup> Anggi Puj Astuti, Wahyu Utamidewi, and Rastri Kusumaningrum, "Konstruksi Makna Hijab dalam Komunitas Hijab Style Community Jakarta", *Media Bina Ilmiah*, vol. 16, no. 9 (2022), p. 7457.

<sup>47</sup> Barton Meyers, "Minority Group: An Ideological Formulation", *Social Problems*, vol. 32, no. 1 ([Oxford University Press, Society for the Study of Social Problems], 1984), p. 45.

### 3. Involvement of Communities of Arab Descent in Maintaining Inter-Religious Harmony in Bali

After the first and second Bali bombings, the relationship between Muslim and Hindu communities in Bali experienced ups and downs. One of these relationships is the excessive suspicion of the Muslim community over this humanitarian incident. This suspicion is a form of disharmonic relationship that never existed before. This form of suspicion is also felt by the minority of Arab descent in Bali. They represent the face of Islam as ones of the people who must bear responsibility for this heartbreaking event.<sup>48</sup>

Fear and worry are experienced by some people of Arab descent in Bali. Many ordinary people relate these events on the basis of religious sentiments. It creates a sense of mutual distrust among religious believers in Bali.

The Bali bombing incident became a trauma for Balinese people of Arab descent. They indirectly become "defendants" in this gray event. Wild news makes the community of Arab descent in Bali become uneasy. It lasted quite a long time in their memory.

Gradually, on the basis of mutual trust and mutual respect as citizens of diverse Bali, this fear faded. They look to the future as tolerant Balinese citizens with optimism. They took part in campaigning for a peaceful and tolerant Islam.

In Bali, a portrait of tolerance from Muslims can be seen from the "Islamic village". The village is located in Gelgel, included in Klungkung Regency, which has a "Nurul Huda" mosque as a place for religious and social activities. Kampung Loloan in Jembrana Regency as the "Malay village". Here Muslims and Hindus live side by side in harmony. Pegayaman Village, in Buleleng Regency, is unique, namely the combination of Muslim and Balinese names. Kampung Kecicang Islam, Karangasem Regency, which has its own uniqueness, namely the "Rudat" dance which is an acculturation of Balinese culture with the Middle East.<sup>49</sup>

Muslim-based villages in Bali represent the genuine face of religious relations in Bali. In these villages the existence of a community of Arab descent also plays a role in creating religious tolerance. This can be seen and studied from the acculturation of Balinese and Middle Eastern culture in the form of the Rudat Dance.

The form of harmonious relations is also addressed through the celebration of Islamic religious holidays. The Muslim community in Gelgel, for example, calls

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<sup>48</sup> Bathaf, "Interview", interview (22 Jul 2021).

<sup>49</sup> Aryo Sumbogo, "4 Kampung Islam di Bali Ini jadi Bukti Umat Beragama di NKRI Menjunjung Tinggi Toleransi", *KOMPAS.tv*, <https://www.kompas.tv/cerita-ramadan/164774/4-kampung-islam-di-bali-ini-jadi-bukti-umat-beragama-di-nkri-menjunjung-tinggi-toleransi>, accessed 23 Mar 2022.

Islamic holidays according to the names of Hindu holidays. In Gelgel several Islamic religious traditions are also influenced by Hindu elements. Then there is a form of acculturation in the celebration of the Prophet Muhammad's Birthday in Pegayaman Village, Buleleng Regency, which has a Balinese Hindu continent, namely on the 12th of Rabiul Awal every year a *slametan event is held*, starting with making *sokok base* a dish of betel leaves, flowers and fruits.<sup>50</sup>

The *maulid* series on 13 Rabiul Awal is carried out by making *sokok taluh* to celebrate *muludan taluh* (egg birthday). Then there is *grodok maulud* which contains a series similar to *sokok base*. The difference is that the *grodok* is equipped with eggs and fruits arranged on a banana tree trunk. When finished, the *grodok* is paraded around the village followed by the Pegayaman community. The procession is accompanied by tambourine music and *pencak silat* attractions. The final process is bringing the *grodok* to the mosque for prayer and remembrance together.<sup>51</sup>

Looking back at the long history of the existence of the Arab community in Bali, they have built good and harmonious relations with the kingdoms in Bali as well as with the Balinese people. Seeing their long history in coloring the diversity of the island of Bali, it is inappropriate for them to become part of the "accused" in this humanitarian event.<sup>52</sup>

The role of the Arabs on the island of Bali in maintaining the diversity of religions, ethnicities and cultures has been seen since the first time they set foot on this Island of the Gods. They came to Bali to trade and preach. These two activities are inseparable for Arab descendants in Nusantara.<sup>53</sup>

In Bali, they carry out economic activities in an area called Kampung Arab in Denpasar City, as well as in the surrounding areas. The central area where Arab descendants gather is called "Kampung Arab". In general, they sell products for worship and Middle Eastern specialties, such as dates, chickpeas, and so on.

Shops managed by Arab descendants in Bali actively pay local taxes. They contribute to the development of Bali through their tax payments. They have full awareness that Bali is a place for them to grow and earn a living, so it is that they have an obligation to develop Bali through taxes.<sup>54</sup>

In the field of religion they build places of worship: langgar, mushala or mosques. The construction of places of worship is adjusted to the general form of

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<sup>50</sup>Muhyiddin, *Budaya Islam di Pulau Dewata*, <https://www.republika.id/posts/9761/budaya-islam-di-pulau-dewata>, accessed 24 Jan 2022.

<sup>51</sup> *Ibid.*

<sup>52</sup> Hamid, "Interview", (Denpasar, 24 Jul 2021).

<sup>53</sup> Jannah, "Kegalauan Identitas", p. 12.

<sup>54</sup> Hamid, "Interview", (Denpasar, 24 Jul 2021).

mosques in Indonesia. They didn't build a Middle Eastern style mosque.<sup>55</sup> This means that they blend into Balinese society as a whole.

The descendants of Arabs in Bali become members of an orderly society. They comply with legal agreements, both positive law and customs. So far they have no friction with the Balinese who have Hindu cultural roots as their cultural heart.<sup>56</sup>

Several Balinese Arab community leaders are actively involved in religious and cultural forums. They represent the people of Arab descent in Bali voicing the importance of order and peace in the land of Bali. Peace is the key in carrying out all activities, both religious and economic.<sup>57</sup>

The people of Arab descent in Bali are active in reducing religious conflicts. They took part in campaigning for friendly Islam. They also show the face of Arab Islam which is open to all cultures, not a scary Islam that is identified with the religion of terror.

The awareness of Balinese Arab descent in maintaining peace is a real form of spreading Islam as a religion of peace. Instead of the Arab faces that are synonymous with angry Islam, they campaign it as the friendly Arab faces of Islam.<sup>58</sup>

In order to realize the face of friendly Islam, they are involved in every cultural and religious celebration of the Balinese people. Their involvement is by donating funds in cultural celebrations that are collected to support the success of cultural events.<sup>59</sup>

They also helped secure the celebration of Balinese Hindu religious holidays. They also enliven their events as part of respecting the beliefs of their compatriots. In addition, Balinese Hindu religious events are also a way to introduce religious tourism as part of Bali tourism.

The key word in caring for diversity on the island of Bali is tolerance. Tolerance is an attitude to accept feelings, habits, opinions or beliefs that are different from one's own. More specifically, tolerance can be divided into two types, namely

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<sup>55</sup> Nuramadani, "Karamah: Kampung Gelgel, Kampung Muslim Tertua di Bali", p. 5.

<sup>56</sup> Kartini, "Dinamika Kehidupan Minoritas Muslim Di Bali", p. 7.

<sup>57</sup> Hamid, "Interview", (Denpasar, 24 Jul 2021).

<sup>58</sup> Dhuroruddin Mashad, *Muslim Bali: Mencari Kembali Harmoni Yang Hilang* (Jakarta: Pustaka Al-Kautsar, 2014), p. 79.

<sup>59</sup> G.a, Nasih, and Legawa, "Hindu – Islam Harmonization in Bali Case Study on the Graves of Raden Amangkuningrat and Ratu Ayu Agung Rai", p. 87.

negative tolerance (*negative interpretation of tolerance*) and positive tolerance (*positive interpretation of tolerance*).<sup>60</sup>

Negative tolerance requires only to let and not hurt other people/groups. Positive tolerance requires more than just allowing individuals or groups to freely express themselves, but also involvement in the form of cooperation with other groups.<sup>61</sup>

The form of tolerance that can be developed as the key to religious harmony is positive tolerance.<sup>62</sup> Inter-religious harmony is a strong asset in maintaining the conduciveness of a diverse society like in Bali.

Religious harmony in Bali after the Bali Bombing is a form of inter-religious relations based on tolerance, mutual understanding, and respect. Muslim-Hindu relations found their base as before, especially for this group of Arab descent in Bali. This harmonious relationship grows because of the influence of the practice of religious teachings and cooperation in social life that upholds the values of diversity.<sup>63</sup>

The existence of inter-religious harmony, as well as one between ethnic groups in Bali, is a concrete form of tolerance and awareness of the people in Bali who prioritize human values. The community of Arab descent in Bali also receives protection for their human rights.

The success of the Balinese people, especially those of Arab descent in creating a tolerant and harmonious Bali, is influenced by two factors. These factors are the attitudes and behavior of the religious community as well as local government policies in establishing and pursuing a conducive<sup>64</sup> Balinese atmosphere for religious harmony.

The value of tolerance is a teaching in all religions. This value has a function as an integrative factor or unity among religious communities. In this case, the values of tolerance and harmony among religious adherents in Bali have been closely intertwined. Bali, which is rich in Hindu cultural values, is not disturbed by the traditions brought and expressed by people of Arab descent in Bali. Vice versa,

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<sup>60</sup> Muhammad Amri, Risna Mosiba, and Saidna Zulfiqar Bin-Tahir, "Interreligious Tolerance in The Perception of Maluku Muslim Society", *Jurnal Adabiyah*, vol. 20 (2020), p. 178–95.

<sup>61</sup> Masykuri Abdillah, *Merawat Kerukunan Umat Beragama* (2016), <http://masykuriabdillah.lec.uinjkt.ac.id/home-1/merawatkerukunanumatberagama>, accessed 3 Mar 2022.

<sup>62</sup> Amri, Mosiba, and Bin-Tahir, "Interreligious Tolerance in The Perception of Maluku Muslim Society".

<sup>63</sup> Ahmad, "Interview", (Denpasar, 25 Jul 2021).

<sup>64</sup> Yaniah Wardani, Wiwi Siti Sajaroh, and Suprpto, "Developing Religious Moderation In State Islamic Religious College Indonesia: Text and Contextbased Understanding of Islam", *Jurnal Adabiyah*, vol. 22, no. 1 (2022), p. 1–18.

people of Arab descent in Bali can harmonize their culture with the Balinese Hindu culture.

The factor that encourages the establishment of harmony in Bali is the state policy, in this case the Balinese government. The Balinese government actively campaigns for Balinese values of tolerant, anti-discrimination and respect for diversity. The Bali government cooperates with every community in Bali to maintain unity and oneness as a family. Awareness of the importance of fraternity as Balinese citizens is a concrete effort to recognize the equality of Balinese communities.

#### ***D. Conclusion***

Ethnic Arab descendants in Bali have settled and lived side by side with the Balinese Hindu community since the time of the Balinese kingdom. They have blended into a pluralistic Balinese society. These two ethnic groups are able to establish harmonious relations without any religious or cultural barriers that get in the way. Ethnic Arab descendants in Bali consider Bali to be their ancestral land, so they believe that ethnic Arab descendants in Bali are part of Balinese society itself. They also have a responsibility to maintain the harmony of life in Bali.

Ethnic Arabs as part of Balinese society have a high awareness of their position. This position is as an ethnic and cultural minority, so they have an awareness of the importance of maintaining harmony in social life, as well as establishing constructive cooperation. This collaboration is realized in various fields, especially the economy by becoming a trader in Islamic religious equipment commodities. On the other hand, some of the younger generation also work in offices, and some work in the tourism sector.

The results of this research clearly illustrate that majority-minority relations must continue to be maintained. Conflict in any form will be a source of obstacles to progress and prosperity. Various research findings that examine majority-minority relations strengthen the findings in this research, namely that majority-minority relations based on ethnicity and belief are the key to creating public order.

The results of the research show that the Balinese Hindu community is able to become a role model in maintaining social and state harmony by being able to accept the existence of non-Indonesian ethnicities as equals. Hindu-Balinese society is able to position Arab Muslim ethnic descendants on an equal footing as part of Balinese Hindu society. The Balinese Arab Muslim ethnic group also shows respect and gratitude by maintaining harmony and respecting local Hindu-Balinese wisdom.

The presentation of research results and findings has several limitations that must be acknowledged. First, the sample size is very small, limiting the generalizability of the findings. Researchers only focused on the Denpasar area as the research location, and samples were taken from community figures, which of course



could not reflect the views of the younger generation who have different life experiences.

Second, research findings are the result of analysis, so discussion is needed in focus group discussions with experts, so that the depth of the findings can be found. Third, the research design is cross-sectional, thereby preventing the formation of causal relationships between variables.

Given these limitations, several suggestions for additional research can be provided. First, future research should aim to include larger and more diverse samples to increase external validity. Second, future research can include new variables in looking at majority-minority relationships with a multidimensional approach.

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<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

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Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

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##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

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##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

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11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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