

The Practice of Islamic Traditions among the Bugis in Bali

Mustolehudin,* Nur Laili Noviani,** Siti Muawanah,*** Joko Tri Haryanto,****
Zakiah***** & Umi Muzayanah*****

Abstract

This study aims to explore the practice of the grave pilgrimage tradition in the Suwung Village, Denpasar, using qualitative methods. Interviews, observations, and document studies were conducted to gather data directly from the Bugis community during the grave pilgrimage. The results of the study show that the majority Hindu Balinese community can accept the Bugis migrants, who are Muslims, to express Islamic traditions in Bali. This expression of Islamic religious tradition is marked by the existence of ancient Islamic manuscripts in Muslim villages, one of which is the Bugis Suwung Village in Denpasar. Specifically, the traditions that are unique in this village are the tradition of Ngeruwah (praying for the spirits of ancestors before the arrival of the month of Ramadan), the tradition of Pagelicing Qur'an (parading the Qur'an), and the tradition of grave pilgrimage. However, the tradition of parading the Qur'an has not been practised since the 1970s. This was done because the tradition was feared to be cultised by the Muslim community in the region.

Keywords: Islamic tradition, grave pilgrimage, Bugis ethnicity, Bali

Introduction

Bali is a popular tourist destination that attracts visitors from all over the world. The island is home to 64 intangible cultural heritages, most of which are related to Hindu religious culture. Additionally, Islamic traditions have also developed in Muslim villages throughout Bali, brought by immigrants from Java, Sasak, Bugis, and other ethnicities. According to data from the Central Bureau of Statistics of Bali Province, in 2019, Indonesia welcomed 6,275,210 foreign tourists and 10,545,039 domestic tourists.¹ In 2022, the number of foreign tourists decreased to 2,155,747, while the number of domestic tourists was 8,052,974. Bali is known for its unique blend of Hindu and Islamic cultures.² The island is home to 64 intangible cultural heritage sites, most of which are related to Hindu religious culture. Additionally, Islamic traditions have also developed in Muslim villages throughout Bali, brought by immigrants from Java, Sasak, Bugis, and other ethnicities.³

Numerous researchers have previously conducted studies on the Islamic religious practices in Bali. One of the unique forms of tradition prevalent in Bali is the ancient manuscripts that contain a mixture of Islamic, Hindu, or both. According to Agus Iswanto,⁴ Bali, which mostly comprises of Hindus, has around 178 ancient Islamic manuscripts scattered across the island. The Islamic traditions in Bali have been adapted and acculturated to match the Hindu traditions, which is the majority religion in the region. This can be seen in *Rudat* art in Kapaon Denpasar, *Mauludan Base* tradition in Pegayaman, *Magibung*

* Mustolehudin (corresponding author) Research Center for Religion and Belief, Research Organization for Social Sciences and Humanities, National Research and Innovation Agency, Indonesia. Email: must014@brin.go.id.

** Nur Laili Noviani, Researcher, Research Center for Religion and Belief, National Research and Innovation Agency, Indonesia. Email: nurl013@brin.go.id.

*** Siti Muawanah, Researcher, Research Center for Religion and Belief, National Research and Innovation Agency, Indonesia. Email: siti087@brin.go.id.

**** Joko Tri Haryanto, Researcher, Research Center for Religion and Belief, National Research and Innovation Agency, Indonesia. Email: joko034@brin.go.id.

***** Zakiah, Researcher, Research Center for Religion and Belief, National Research and Innovation Agency, Indonesia. Email: zaki001@brin.go.id.

***** Umi Muzayanah, Research Center for Religion and Belief, National Research and Innovation Agency, Indonesia. Email: umim002@brin.go.id.

¹ Badan Pusat Statistik (2022), "Jumlah Wisatawan Mancanegara dan Domestik di Bali," Badan Pusat Statistik Provinsi Bali, accessed on 2 May 2022, <https://bali.bps.go.id/indicator/16/106/2/banyaknya-wisatawan-mancanegara>.

² Diantari Putri (2020), "64 Budaya Bali Jadi Warisan Budaya Tak Benda Selama 7 Tahun," *IDN Times Bali*, accessed on 4 May 2020, <https://bali.idntimes.com/science/discovery/diantari-putri/64-budaya-bali-jadi-warisan-budaya-tak-benda-selama-7-tahun>

³ B. Husain, A. Khusyairi, & Samidi (2020), "Navegando a La Isla de Los Dioses": La Migración Bugis En La Isla de Bali," *Utopia y Praxis Latinoamericana*, Vol. 25, No. 6, pp. 333–342.

⁴ B. Husain et al. (2020), "Navegando a La Isla de Los Dioses": La Migración Bugis En La Isla de Bali," pp 333-342.

tradition, *Geguritan* tradition, and other studies related to Hindu and Islamic art according to Arif,⁵ Kesiman,⁶ Mashino,⁷ Meij,⁸ Muhammad,⁹ Mustolehudin,¹⁰ Segara,¹¹ and Sutramiani.¹²

Several previous researches also explore grave pilgrimage in Bali (namely, Alfian,¹³ Ismail,¹⁴ Octavina,¹⁵ and Siswayanti).¹⁶ In Bali, there is a tradition of grave pilgrimage that is widely practised in several Muslim communities. Some of the places where this tradition is practised include the Keramat Agung Pemecutan tomb, Karang Rupit sacred tomb, Raden Ayu Siti Khotijah Pemecutan tomb, and other tombs throughout Bali. One of the local traditions related to this pilgrimage is called *menyama braya*.¹⁷ This practice has been passed down through generations and is maintained through socialisation, rituals, the use of common symbols, and formal educational institutions. People work together voluntarily to preserve the tombs. The pilgrimage tourism industry in Indonesia is popular among the Muslim community and the tomb pilgrimage is not only a form of spiritual need (*ngalap berkah*) but also has an impact on the tourism industry and economic growth in Bali.^{18, 19}

The social relationship between the Balinese community and the urban Bugis was established due to political and economic reasons. According to Husain,²⁰ the Bugis community is known for its strong traditions and beliefs, and when they settled in Bali, they were able to adapt to local customs and religions without abandoning their Bugis identity. The Bugis ethnic tradition, which is infused with Islamic practices, gave rise to the *Ngeruwah* tradition and the practice of parading the Qur'an (*pagelincing Al-Qur'an*).

This article aims to supplement previous studies that form the basis for the literature review presented in this paper. While there have been studies conducted on Islam in Bali, there have been few that explore the Islamic traditions in Bali, particularly the traditions of *pagelincing* (parading the Qur'an), *Ngeruwah* (ruwahan), and grave pilgrimage. This study focuses on the practice of these traditions in Bugis Suwung Village or Kampung Bugis Suwung in Denpasar, Bali. Specifically, the study delves into the significance and impact of the tradition of parading the Qur'an (*Pagelincing Qur'an*), the tradition of *Ngeruwah*, and the tradition of grave pilgrimage.

The main argument of this study is that the Balinese people, who follow the Hindu traditions, can embrace external traditions such as Islamic ones. It is possible for the Hindu and Islamic traditions to coexist peacefully. Therefore, this study presents a model of interfaith tolerance in Bali that is applicable in a global context. This is the unique contribution of this study.

⁵ Mahmud Arif (2019), "A Mosque in a Thousand Temple Island: Local Wisdom of Pegayaman Muslim Village in Preserving Harmony in Bali," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, Vol. 4, No. 1, pp. 16-30.

⁶ Made Windu Antara Kesiman (2013), "Segmentasi Area Teks Aksara Bali pada Citra Lontar Kuno Bali," Seminar Nasional Aplikasi Teknologi Informasi, Yogyakarta, pp. 7-12.

⁷ Ako Mashino (2016), "Dancing Soldiers: Rudat for Maulud Festivals in Muslim Balinese Villages," in U. U. Paetzold and P. H. Mason (eds.), *The Fighting Art of Pencak Silat and its Music: From Southeast Asian Village to Global Movement*, Leiden: Brill, pp. 290-316.

⁸ Dick van der Meij (2017), *Indonesian Manuscripts from the Islands of Java, Madura, Bali and Lombok*, Leiden: Brill.

⁹ I Nyoman Weda Kusuma (2007), "Geguritan Nabi Muhammad: Cermin Akulturasi Budaya Hindu-Islam di Bali," *SARI: Jurnal Alam dan Tamadun Melayu*, Vol 25, pp. 119-127.

¹⁰ Mustolehudin (2019), "Seni, Religi, dan Tradisi: Dialektika Budaya Mauludan Base di Pegayaman Buleleng Bali," in R. A. Hidayat and A. Iswanto (eds.), *Tradisi Lisan, Pendidikan Karakter, dan Harmoni Umat Beragama di Era 4.0: Pengalaman Bali, Lombok, dan Jawa*, Yogyakarta: Arti Bumi Intaran.

¹¹ I Nyoman Yoga Segara (2019), "Becoming Balinese Islam: Bale Banjar and Subak in Islamic Village of Segara Katon, Karangasem, Bali," *Jurnal Etnografi Indonesia*, Vol. 4, No. 2, pp. 144-162.

¹² Ni Putu Sutramiani, I Ketut Gede Darmaputra, and Made Sudarma (2015), "Local Adaptive Thresholding Pada Preprocessing Citra Lontar Aksara Bali," *Majalah Ilmiah Teknologi Elektro*, Vol. 14, No. 1, pp. 27-30.

¹³ Mohammad Alfian (2010), "Tradisi Ziarah Kubur ke Makam Keramat Raden Ayu Siti Khotijah di Desa Pemecutan, Kecamatan Denpasar Barat, Kota Denpasar Bagi Umat Hindu dan Islam," *Unud*, Vol. 13.

¹⁴ Rachma Kamelia Ismail (2023), "Integrasi Sosial Masyarakat dalam Tradisi Ziarah Kubur di Makam Keramat Karang Rupit, Desa Temukus, Banjar, Buleleng Bali dan Potensinya Sebagai Sumber Belajar Sosiologi SMA/MA," Universitas Pendidikan Ganesha.

¹⁵ Veronica Octavina (2021), "Tradisi Ziarah Makam Keramat Agung Pemecutan Bermuatan Kearifan Lokal Menyama Braya Terhadap Sikap Sosial Antar Umat Hindu dan Islam di Kelurahan Pemecutan, Kota Denpasar," *Skripsi*, Institut Agama Islam Negeri Jember.

¹⁶ Novita Siswayanti (2019), "The Grave Pilgrimage Tradition of Pangeran Wong Agung Wilis in Langgar Tempel Bali," *Dialog*, Vol. 42, No. 1, pp. 11-20.

¹⁷ I Gusti Putu Bagus Suka Arjawa and Zulkifli (2021), "The Social Integration of Hindu and Muslim Communities: The Practice of 'Menyama-Braya' in Contemporary Bali," *Studia Islamika*, Vol. 28, No. 1, pp. 149-178.

¹⁸ Veronica Octavina (2021), "Tradisi Ziarah Makam Keramat Agung Pemecutan Bermuatan Kearifan Lokal Menyama Braya Terhadap Sikap Sosial Antar Umat Hindu dan Islam di Kelurahan Pemecutan, Kota Denpasar"

¹⁹ Nuruddin et al. (2020), "The Portrait of Tourism and 'Ngalap Berkah' at Sunan Kaliaga Site in Gresik, Indonesia," *African Journal of Hospitality, Tourism and Leisure*, Vol. 9, No. 1, pp. 1-21.

²⁰ B. Husain et al. (2020), "Navegando a La Isla de Los Dioses": La Migración Bugis En La Isla de Bali," pp. 333-342.

Islamic Traditions in Bali

This paper aims to explore and describe the practice of Islamic traditions in Kampung Bugis Suwung Bali. Although the history of Bali has been comprehensively explained by I Wayan Ardika, his book mainly focuses on the Hindu religious system in Bali and doesn't give a clear explanation of Islam.²¹ Islamic historian Baginda Ali²² provides a detailed account of the introduction of Islam in Bali. He explains²³ that the Bugis tribe, Javanese tribe, and Lombok had a significant influence on the Balinese people's acceptance of Islam. Early Islamic preachers in Bali included Kiai Abdul Jalil and Raden Modin, who preached during the rule of Dalem Ketut Ngelesir (1380 AD). Additionally, prominent scholars such as KH Ismail bin Muhammad, KH Badaruddin, Raden Mas Sosroningrat, KH Abdul Gani, and KH Ali were notable figures in those early days. The Bugis Suwung area was home to Prince Isya Rafieq (1261 H), while Poa Mattoa (also known as H. Mukmin or Tuan Guru Bungin) from Bugis Serangan village played a role too. Other influential Islamic personalities were Sunan Prapen who arrived in Buleleng in 1660 AD; Shaykh Abdul Qadir Muhammad; H. Muhammad Yusuf Saleh (in Singaraja); I Gusti Ngurah Ketut Jelantik Celagi – a Muslim convert involved in hand-writing copies of Qur'an; Ketut Daimuddin; KH Ahmad Dahlan; Sheikh Hasan; Sheikh Husein; Nur Alam or Aryo Nur Alam; Mas Pakel from Sasak tribe from Lombok; KH Abdurrahman. Also mentioned are Habib Ali bin Zainal Abidinalaidrus, H Abdurrahman, and ustad Muhammad Ali and *Kiai* Talib.

Baginda Ali and Ardika presented a comprehensive study on the history of major religions in Bali, particularly Hinduism and Islam. However, the study did not cover all Islamic traditions, including the practices of *Ngeruwah* (ruwahan), *Pagelicing Qur'an*, and visiting graves, especially in Kampung Bugis Suwung Denpasar.

The rise and progress of Islam in Bali are associated with the fall of the Majapahit kingdom in 1478 AD. According to Saidi,²⁴ the Majapahit rulers who were initially followers of Hinduism and Buddhism later converted to Islam. Saidi²⁵ also explained that Islam entered Bali not only through the channels of government and trade but also through kinship ties. It is through this kinship route that Islam in Bali continues to grow rapidly. Based on these explanations, there has been an amalgamation and adaptation between Hindu and Islamic customs.

Acculturation and Adaptation of Islam-Hindu Traditions

The Islamic influence on Balinese culture has become more diverse as it has adopted the teachings of 'Sufism'. According to Yudari²⁶, this has been achieved through the process of acculturation and assimilation, which has allowed for the incorporation of Javanese mysticism into Balinese Hinduism as a reference for worship. Saihu's²⁷ study also shows how the adaptation and acculturation of Hinduism and Islam in Bali has been dominant in local traditions such as *ngejot*, *makepung*, *male*, and tambourine art.

A study conducted by Suryawan in 2017²⁸ highlights the relationship between the Balinese and Bugis ethnic groups in Angantiga. Suryawan's study highlights the close relationship between the Balinese and Bugis ethnic groups in Angantiga. This relationship is linked to the historical role of Puri Carangsari in providing a place for Bugis residents in the area. The study also identifies intermarriage, cultural adoption, and local wisdom as integrating factors that are based on shared values and social networks.²⁹

²¹ B. Husain et al. (2020), "Navegando a La Isla de Los Dioses": La Migración Bugis En La Isla de Bali," pp. 333-342.

²² Bagenda Ali (2019), *Awal Mula Muslim di Bali: Kampung Loloan Jembrana Sebuah Entitas Kuno*, Sleman: Deepublish.

²³ Bagenda Ali (2019), *Awal Mula Muslim di Bali: Kampung Loloan Jembrana Sebuah Entitas Kuno*.

²⁴ Shaleh and Anshori Saidi (2002), *Sejarah Keberadaan Umat Islam di Bali*, Denpasar: MUI Bali.

²⁵ Shaleh and Anshori Saidi (2002), *Sejarah Keberadaan Umat Islam di Bali*.

²⁶ A. A. Kade Sri Yudari (2019), "Apresiasi Mistisisme Jawa Pada Masyarakat di Bali," *Dharmasmrti: Jurnal Ilmu Agama & Kebudayaan*, Vol. 10, No. 2, pp. 1-10.

²⁷ Saihu (2020), "Local Tradition and Harmony among Religious Adherents: the Dominant Culture of Hindu-Muslim Relation in Jembrana Bali," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, Vol. 5, No. 1, pp. 31-42.

²⁸ Nyoman Suryawan (2017), "Kearifan Lokal sebagai Modal Sosial dalam Integrasi Antara Etnik Bali dan Etnik Bugis di Desa Petang, Badung, Bali," *Jurnal Kajian Bali*, Vol. 7, No. 1, pp. 17-32.

²⁹ Rungthum Rangikul (2019), "Identitas Etnis dan Proses Akulturasi Rohingya di Bangkok, Thailand," *Lako: Jurnal Kajian Sastra dan Budaya*, Vol. 8, No. 1, pp. 1-13.

These factors form a basis for interacting with each other. Additionally, Adiputra's study on calligraphy in Balinese Semar puppets supports the adoption of Islamic culture in Bali.³⁰

Numerous studies have been conducted on the adaptation of the Bugis-Makassar tribe and Bali such as Husain & Samidi³¹ and Khusyairi.³² According to the results, it appears that the traditions and oral history of the Bugis-Makassar people have been present in North Bali since the 17th century. They settled in various villages including Bugis Buleleng, Penyabangan, Celukan Bawang, and Sumberkima. The migration process was driven by political and economic issues. The political issue was related to the defeat of Makassar and its allies against the VOC during 1667-1669. Despite their encounters with the Balinese, who had strong customs, the Bugis-Makassar people were able to maintain their Portuguese identity. However, some aspects of their identity, such as the language and the original house of the Bugis tribe in Bali, began to disappear. Despite having different beliefs, the Bugis-Makassar people were able to adapt to the Balinese community, using language and marriage with Balinese as a means to maintain their relationship with the local population.

Meanwhile, Suwitha³³ explains that the Bugis community, who are dispersed across different regions, not only display their unique roles but also adapt to form a new identity. The diaspora communities have a strong need for identity, and this has led to the creation of public spaces that are now part of a multicultural society and reflect the values of Balinese society.

Suryawan³⁴ has demonstrated that the presence of the Bugis community in the Kepaon Islamic Village is a result of cultural adaptation, which includes the relationship between people and the king, between the kingdom and Bugis residents, and the adoption of local Balinese cultural elements such as the use of nicknames. The use of the term "*ngejot*" means sharing food with others, "*megibung*" means eating together, and "*metulungan*" or "*ngayah*" is a form of labour without reward. These cultural practices are still an integral part of daily life in the community.

A study conducted by Rusmayani and Gunawan³⁵ in Bugis Serangan Village had two key findings. Firstly, tolerance of religious life can be seen in different aspects of life, including the king's participation in Prophet's Maulid event, breaking the fast together, and *halal bi halal*. The king can also be seen wearing *sarung* and *kopiah* often. Secondly, there is an effort to maintain a relationship of tolerance based on each teaching. Additionally, the king always invites Bugis Muslims to participate in events such as contributing *rodan* and art during an *otonan* or wedding of the Puri Pemecutan family.

Religious practices in Indonesia are heavily influenced by Sufism. As per Shihab,³⁶ Sufism played a significant role in the spread of Islam in the country. Many scholars, both Indonesian and Western, acknowledge that Sufis' remarkable success in the Islamization process in the region was primarily due to the compatibility between Islam and the Hindu-Buddhist mystical background of the local population. The integration of Hindu-Buddhist mysticism and Islamic mysticism created a fertile ground for people to accept Islam wholeheartedly.³⁷ Sufism is considered a great tradition as well as a small tradition.

Azra³⁸ explains that there are two aspects to consider when examining the relationship between Islam and culture: Islam as a sociocultural conception and Islam as a cultural reality. Islam as a cultural conception is often referred to as the great tradition, while Islam as a cultural reality is considered as little tradition or local tradition, or Islamicate. The great tradition of Islam is the original doctrines of

³⁰ Nyoman Adiputra (2017), "Kaligrafi dalam Budaya Bali," *Vidya Samhita Jurnal Penelitian Agama*, Vol. 3, No. 1, pp. 66-72.

³¹ B. Husain et al. (2020), "Navegando a La Isla de Los Dioses": La Migración Bugis En La Isla de Bali," pp. 333-342.

³² Johny A Khusyairi, Abd Latif, and Samidi (2016), "Berlayar Menuju Pulau Dewata' Migrasi Orang-orang Bugis-Makassar ke Bali Utara," *Jurnal Masyarakat & Budaya*, Vol. 18, No. 1, pp. 121-32.

³³ I Putu Gede Suwitha (2016), "Islamic Society Diaspora of Bugis Descent in Bali," *International Research Journal of Management, IT & Social Sciences*, Vol. 3, No. 5, pp. 48-58.

³⁴ Nyoman Suryawan (2016), "Adaptasi Etnik Bugis Mempertahankan Eksistensinya dalam Era Globalisasi di Kampung Islam Kepaon, Denpasar Selatan," *Seminar Nasional Riset Inovatif*, Vol. 4, pp. 555-564.

³⁵ Rusmayani and Agus Hendra Gunawan (2018), "Hubungan Mayoritas Hindu Bali Terhadap Minoritas Muslim (Studi Toleransi Puri Pemecutan Terhadap Komunitas Minoritas Muslim di Kampung Bugis Serangan, Denpasar-Bali)," *Ngabari: Jurnal Studi Islam dan Sosial*, Vol. 11, No. 1, pp. 16-36.

³⁶ Alwi Shihab (1998), *Membendung Arus: Respon Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen di Indonesia*, Bandung: Mizan.

³⁷ Azyumardi Azra' (1999), *Konteks Berteologi di Indonesia: Pengalaman Islam*, Jakarta: Paramadina.

³⁸ Azyumardi Azra' (1999), *Konteks Berteologi di Indonesia: Pengalaman Islam*.

Islam that are permanent or at least an interpretation that strictly adheres to the basic teachings. In a smaller space, this doctrine is encompassed in the conception of faith and Islamic sharia-law that inspire Muslims' mindset and pattern of action. The small tradition (local tradition, Islamicate) is the realm of influence of areas that are under the influence of Islam (great tradition). This local tradition includes elements contained in the notion of culture which includes concepts or norms, human activities and actions, and the form of works produced by the community. Talking about Islam, more specifically about the colour, style, and character of Islam in the dynamics of a particular time and space, is essentially talking about how Islam is reproduced by its social environment.

The tradition of grave pilgrimage in Bali, particularly in the Kampung Bugis Suwung Denpasar, is a small but significant ceremonial activity that is an important part of the religious system, especially for adherents of the *Jawi* religion. However, it is also observed by Muslims in Bali. This is part of the acculturation process that is a characteristic of religious movements in a community. The emotional relationship between the deceased and their family is still very strong, hence the frequency of visiting the grave is high. People usually visit the tombs the day before a life cycle ceremony in the family or before major Islamic days such as Ramadan or a feast day.³⁹ Visitors come with various colours of flowers that are sprinkled on the graves of their deceased relatives during the pilgrimage.

Religious traditions are not only practised by traditional communities in Indonesia but also by American Indians. According to sociological studies on American Indian traditions, they have three characteristics: the role of sacred places, the understanding of sacred power, and the use of ritual ceremonies. Turner⁴⁰ and Pandin⁴¹ explain this theory, which will be used as an analytical tool in this paper.

Methodology

This study employed a sociological approach to qualitative research, as explained by Pandin and Yanto.⁴² The article aims to explore and describe the tradition of grave pilgrimage in Kampung Bugis Suwung, Denpasar. The researchers collected data through field observations, interviews, and literature studies using qualitative methods.⁴³ Key informants such as owners of ancient manuscripts, religious leaders, community leaders, and worshippers of the Muawanatul Khoiriyah Mosque in Kampung Bugis Suwung Denpasar were interviewed. Additionally, researchers also participated in the grave pilgrimage tradition process in the village to collect data. This research was conducted in 2019.

Table 1: List of Informants

No	Name (Initial)	The Role
1	MNF	Religious figure
2	MJ	Community leaders
3	AM	Religious figure
4	AMI	Religious figure

The Origin of Tomb Pilgrimage in Bugis Village

The tradition of grave pilgrimage in Kampung Bugis Suwung stands out in the midst of a predominantly Hindu community. This tradition takes place before the holy month of Ramadan. According to historical findings, Islam began to develop in the village before the 19th century. One of the most notable tombs in the village is the tomb of Isya Rafieq, the son of King Bone, who passed away in 1261 H.⁴⁴ There

³⁹ Bryan S Turner (2013), *Sosiologi Agama*, S.Z. Qudsy (ed.), Yogyakarta: Pustaka Pelajar.

⁴⁰ Bryan S Turner (2013), *Sosiologi Agama*.

⁴¹ Misnal Munir and Moses Glorino Rumambo Pandin (2021), "Understanding Principal Values of Minangkabau's Outmigration in Indonesia," *Review of International Geographical Education Online*, Vol. 11, No. 4, pp. 127-137.

⁴² Moses Glorino Rumambo Pandin and Elih Sutisna Yanto (2023), "The What and How of Existential Phenomenological Research," *Qualitative Report*, Vol. 28, No. 3, pp. 816-827.

⁴³ David Eko Setiawan and Kalis Stevanus (2023), "Significance of Islam Nusantara Values in an Indonesian Multicultural Society," *Journal of Al-Tamaddun*, Vol. 18, No. 1, pp. 203-214; Arbanur Rasyid, et al., (2022), "The actualization of the concept of national fiqh in building religious moderation in Indonesia," *Millah: Journal of Religious Studies*, Vol. 21, No. 2, pp. 433-464.

⁴⁴ Roch Aris Hidayat et al. (2020), *Jejak Islam dalam Manuskrip di Bali*, Yogyakarta: DIVA Press bekerjasama dengan Balitbang Agama Semarang.

are various versions of how Islam first developed in Bali. According to Saidi,⁴⁵ the conquest of Bali by Gajah Mada in 1343 brought significant changes to the local community. The great Hindu traditions of Majapahit were slowly integrated into the Balinese people's indigenous traditions. During the reign of Dalem Ketut Ngelesir, King Gelgel I (1380-1460) attended a conference of Majapahit viziers from across the archipelago held in Majapahit. On his return to Gelgel, there were 40 Muslim bodyguards who accompanied him. In addition to these 40 people, two Islamic religious experts, Kiai Abdul Jalil and Raden Modin Baginda Ali (2019), had the status of guardians.⁴⁶

According to historical records, as explained by Mulyono,⁴⁷ Islam began to develop in Buleleng, particularly in Pegayaman, during the reign of the King of Buleleng, Ki Barak Panji Sakti, who lived between 1568-1704. Later on, Islam also spread to other areas of Bali, such as Karangasem. During the reign of Dalem Waturenggong, around 1460-1550 AD, the religion began to develop in the region. After that, Dalem Bekung (Pemayun) ruled as a king from 1500-1580, followed by Dalem Anom Sagening, who ruled from 1580-1665.

It is believed that the development of Islam in Bali was influenced by the Bugis tribe. This is evident from the discovery of ancient manuscripts in Bugis script and language in several Islamic villages in Bali. These lithographic texts primarily discuss Islamic issues and have been found in Kampung Bugis Suwung and Kampung Bugis Serangan in Denpasar.⁴⁸ The emotional relationship between the Balinese royal nobility and the Bugis tribe dates back to the 16th century, as stated by Ali.⁴⁹ The closeness between the two ethnicities can be traced through the blood relationship between the son of the Bugis-Mandar King of Mamuju, To Galumpang, and the daughter of Raja Badung Bali, who gave birth to a king named La Salaga Mara'dia ri Mamuju in the 16th century.⁵⁰ The development of Islam in the Kampung Bugis Suwung in Denpasar is linked to the history of the struggle of Prince Isya Rafieq, who was the 29th son of King Bone from the lineage of La Singkerru Rukka Arung Palakka (1860-1871 AD). Ali⁵¹ explains that Prince Isya Rafieq brought war troops from Bone to Bali, along with several cannons and around 40 boats. They entered the Tukad Rangda River in Suwung Denpasar, with each boat carrying about 40 people. They built a settlement with the permission of the Badung ruler at that time, which was located around Kampung Bugis Suwung Denpasar. It is estimated that the fleet led by Prince Isya Rafieq entered in 1863 or the 19th century.

During the reign of the Badung Kingdom led by I Gusti Alit Ngurah Pemecutan X, the troops from Bugis-Makassar helped the King of Badung against the Mengwi Castle Kingdom. The Bugis-Makassar troops were given a piece of land to be occupied by Prince Isya Rafieq's troops as a reward for their victory. All of them were Muslims who lived in harmony with the Hindu community in the Sesetan area of Kampung Bugis Suwung Denpasar.

After the death of Prince Isya Rafieq in 1291 H or 1870 AD, he left behind a socio-religious tradition that was later preserved by his descendants and followers from Bugis-Makassar. This tradition involves praying for ancestors in an Islamic way. As a result, the area where this tradition was preserved became known as Kampung Bugis Suwung in Denpasar. The cemetery where Prince Isya Rafieq was buried is located on Jalan Pendidikan-Sidakarya, Denpasar. Initially, the cemetery was not as large as it is today. Later, the founder of the Suka Duka Rukun Kifayah Al-Muqorobin Foundation donated the land surrounding the cemetery, which had been purchased by the foundation, covering an area of 16.5 are. Meanwhile, the land belonging to Suwung Bugis Village covers an area of 29 acre.⁵² The large cemetery area is reserved for residents of Kampung Bugis Suwung. Therefore, only Muslim residents of Kampung Bugis Suwung can be buried in the cemetery.

⁴⁵ Shaleh and Anshori Saidi (2002), *Sejarah Keberadaan Umat Islam di Bali*.

⁴⁶ Bagenda Ali (2019), *Awal Mula Muslim di Bali: Kampung Loloan Jembrana Sebuah Entitas Kuno*.

⁴⁷ Mulyono et.al (1980), *Sejarah Masuknya Islam di Bali*, Denpasar: Proyek Penelitian Pemda Tingkat I Propinsi Bali.

⁴⁸ Roger Tol (2015), "Bugis Kitab Literature. The Phase-Out of a Manuscript Tradition," *Journal of Islamic Manuscripts*, Vol. 6, No. 1, pp. 66-90.

⁴⁹ Bagenda Ali (2019), *Awal Mula Muslim di Bali: Kampung Loloan Jembrana Sebuah Entitas Kuno*.

⁵⁰ Bagenda Ali (2019), *Awal Mula Muslim di Bali: Kampung Loloan Jembrana Sebuah Entitas Kuno*.

⁵¹ Bagenda Ali (2019), *Awal Mula Muslim di Bali: Kampung Loloan Jembrana Sebuah Entitas Kuno*.

⁵² Muhammad Nuh Fatah (2013), *Workshop on the Importance of Coordination, Communication and Manners in the Journey of Delivering the Body to the Cemetery*.

In the Kampung Bugis Suwung area of Denpasar, Islamic traditions are connected with the major traditions of Hinduism in Bali.⁵³ The residents of Sesetan Traditional Village in South Denpasar District are a diverse population, consisting of various tribes and religions. Although the majority of the residents are Hindu and follow the customs of *nyungsung Pura Kahyangan Tiga*, the Bugis-Makassar tribe who settled in the village follow the customs of the *banjar* system. They are incorporated into nine *banjars*, each with its own name, and Banjar Suwung Batan Kendal is located on Pemelisan Street in the southern area of Sesetan. According to the statistical data of Desa Adat Sesetan (Profile in 2018), there are 14 neighbourhoods in the village, including a Bugis village neighbourhood that has existed since the royal, colonial, and independence periods, up to the present. Wirawan further explains that the Bugis villagers are predominantly Muslim, but they have been able to establish harmonious relations with the Hindu residents of Desa Adat Sesetan.

In Kampung Bugis Suwung, the tradition of grave pilgrimage is an integral part of the local culture. This tradition has been practised among the Muslim villages in Bali since the inception of Islam in the region. Over time, several ethnic groups, particularly from Java, Lombok, and Bugis-Makassar, have contributed to the formation of local cultures that have assimilated and acculturated with the local culture. In Kampung Bugis Suwung, three related traditions have evolved, namely the *Ngeruwah* tradition, the Qur'anic *pagelicing* tradition, and the grave pilgrimage tradition.

***Ngeruwah* Tradition**

The three traditions of *Ngeruwah*, *Pagelicing Qur'an*, and the grave pilgrimage are closely connected and reinforce each other. The *Ngeruwah* tradition, held in the month of Ruwah/Sya'ban in Islamic terms, involves praying for all the deceased, including family members and elders who have passed away. This tradition is commonly observed in almost all Muslim villages. The grand *Ngeruwah* tradition, which is carried out at the Mambaul Ulum Islamic Boarding School in East Loloan, Negara, Jembrana Regency, involves praying for ancestors and was attended by nearly 1,900 people. The grave pilgrimage tradition follows the *Ngeruwah* tradition and involves visiting the graves of loved ones.

The *Ngeruwah* ritual is a legacy that has been passed down by scholars for hundreds of years. During the ritual, they pray together, recite the words of *Tayyibah*, and give alms.⁵⁴ This tradition is carried out in the Kampung Bugis Suwung Denpasar at the Al Muawanatul Khoiriyah Mosque. The Muslim community in the area gathers at the mosque after the *Zuhr* prayer. Even people from overseas return to their hometowns to join in praying for their deceased parents (ancestors). Once everyone has gathered at the mosque, the recitation begins and is led by a religious leader. The recitation starts with *Al-Fatihah*, which is first addressed to the Prophet Muhammad SAW, his companions, *Tabiit*, *Tabiin*, and the Prophet's family. Afterwards, they read *Al-Fatihah*, which is addressed to the previous scholars and the grave experts of the worshippers who are present in the mosque. Then, they jointly read the short letters of the Qur'an, which include *Surah al-Ikhlâs* (read three times), *Surah al-Falaq* (read once), and *Surah al-Nas* (read once). The prayer leader then leads the complete *Tahlil* reading. The purpose of the *Ngeruwah* tradition is to show devotion to teachers, elders, and parents.

This is a description of a tradition that is carried out annually in Muslim villages throughout Indonesia. The tradition involves praying for ancestors before beginning the fasting period of Ramadan.⁵⁵ One specific example of this tradition is the "*megibung*" which takes place on the 10th, 20th, and 30th days of the fasting period in Kapaon Denpasar and Karangasem. This tradition is also seen in Java, where individuals named Napsiah,⁵⁶ Purwanti,⁵⁷ and Safitri⁵⁸ participate in the praying ceremony. According to Sugiyanto and Marhayati, these traditional rituals are a way to show respect to ancestors who have

⁵³ Komang Indra Wirawan (2019), *Etnografi Desa Adat Sesetan*, Denpasar: PT Japa Widya Duta.

⁵⁴ Ruslan Burhani (2009), "Umat Islam Bali Pertahankan Tradisi Ngeruah," *Antaraneews.com*, accessed on 5 May 2019, <https://www.antaraneews.com/berita/151149/umat-islam-bali-pertahankan-tradisi-ngeruah>.

⁵⁵ Riza Wulandari (2017), "Tradisi Mengibung (Studi Kasus Sinkretisme Agama di Kampung Islam Kapaon Bali)," *Gulawentah: Jurnal Studi Sosial*, Vol. 2, No. 1, pp. 29-40.

⁵⁶ Napsiah (2019), "Modal Sosial sebagai Penguatan Identitas Sosial Masyarakat Muslim di Bali," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, Vol. 5, No. 1, pp. 101-11.

⁵⁷ Rosalia Susila Purwanti (2014), "Tradisi Ruwahan dan Pelestariannya di Dusun Gamping Kidul dan Dusun Geblagan Yogyakarta," *Indonesian Journal of Conservation*, Vol. 3, No. 1, pp. 50-57.

⁵⁸ Rosalia Susila Purwanti (2014), "Tradisi Ruwahan dan Pelestariannya di Dusun Gamping Kidul dan Dusun Geblagan Yogyakarta," pp. 50-57.

passed away. They also help to build social relations with other cultures, such as the blending of Hindu and Islamic traditions that promote tolerance.⁵⁹ These small traditions can hold great spiritual and economic value, which ultimately impact the welfare of society.⁶⁰

As mentioned above, the tradition of *Ngeruwah* is closely related to the tradition of *Pagelicing Qur'an* (parading the Qur'an) in the Kampung Bugis Suwung Denpasar Bali. The following describes the practice of this tradition.

The Tradition of Pagelicing Qur'an (Parading the Qur'an)

During the early times when the Bugis people arrived in Bali, they made sure to uphold their Islamic traditions. King Isya Rafieq and his troops, who had come for political and economic reasons, also brought with them these deeply rooted traditions. A piece of historical evidence that supports this claim is an ancient handwritten Qur'an, written on European paper during the 19th century.

Respecting ancient *mushaf* is a tradition that is still practised in several regions of Indonesia. For instance, the Muslim community residing in Kampung Bugis Suwung in Denpasar Bali, as well as the community in Sapit Village in East Lombok, continue to uphold this tradition. The ancient Mushaf contains both customary and religious symbols, known as Hamzani.⁶¹ In the 1970s, the ancient Qur'an in the Bugis Islamic village of Suwung was carried by four people around the village to the grave, a practice referred to as *Pagelicing Qur'an* or parading the Qur'an. A community leader from Kampung Bugis Suwung provided the following explanation.

Before the arrival of Ramadan or exactly 3 days before fasting, the tradition of grave pilgrimage is carried out. The grave pilgrimage tradition in the Bugis village of Suwung Denpasar is unique. In the past, around the 1970s, there was a tradition called *Pagelicing Quran*, which means parading the ancient Qur'an around the Bugis Suwung Village (interview with Nuh Fatah and Moh Junaini, May 2, 2019).

However, the tradition of parading the Qur'an around was no longer practised after a year. This was due to cultural shifts that could potentially damage and disrespect the holy book.⁶² The ancient Qur'ans used to be carried and paraded to tombs to be read there as a form of prayer for the ancestors buried there. In this village, there are four ancient Qur'ans that are relics of Bugis scholars. However, one of these Al-Qur'ans was gifted to the Istiqlal Museum in Jakarta.

There are three Al-Qur'an collections that are still kept by Mr. Nuh Fatah, and one of them is an Al-Qur'an that is larger than the size of the Al-Qur'an in general (interview with Junaini, May 2, 2019).

As part of their tradition, the Muslim residents of Kampung Bugis Suwung gather at the Al Muawanatul Khoiriyah Mosque after the afternoon prayer. Once everyone is gathered, they hold a parade around the village to the tomb. The elders wear royal clothes, resembling a king and his troops, while the other residents dress in polite and clean clothes. Women and girls don Muslim attire, while adult men mostly wear koko clothes/Muslim wear. Along the way, a tambourine group known as *sekka* beats tambourines and reads *selawat*⁶³ to create a festive atmosphere. The journey from the mosque to the tomb takes approximately 30 minutes on foot.

⁵⁹ Azyumardi Azra' (2014), "Southeast Asian Islam: Legacy and New Interpretation," in *Opening of Studia Islamika International Conference "Southeast Asian Islam: Legacy and New Interpretation"* UIN Syarif Hidayatullah.

⁶⁰ I Gusti Putu Bagus Suka Arjawa & Zulkifli (2021), "The Social Integration of Hindu and Muslim Communities: The Practice of 'Menyama-Braya' in Contemporary Bali," pp. 149-178.

⁶¹ Yusri Hamzani (2018), "Tradisi Penghormatan Mushaf Kuno di Desa Sapit, Lombok Timur," *Suhuf*, Vol. 10, No. 2, pp. 287-306.

⁶² Rifni Novitasari et al. (2019), "The Existence of Waranggana in Tayub Ritual," *International Journal of Scientific and Technology Research*, Vol. 8, No. 10, pp. 1998-2003.

⁶³ Ali Mustofa (2018), "Jelang Puasa Ramadhan, Warga Kampung Bugis Suwung Ziarah Kubur Akbar," *Metro Denpasar*.

Tomb Pilgrimage

Upon arriving at the tomb, the pilgrims sat on the floor under a tent that had been provided by the pilgrimage committee. They lined up in an orderly manner, facing the tomb. The community leader and religious figure, H. Muhammad Nuh Fatah, led the group in a prayer for their ancestors, teachers, and parents who had passed away. This is illustrated in Figure 1.

Figure 1: The Tradition of Elder Grave Pilgrimage in Bugis Suwung Village, Denpasar, Bali



Source: Personal Documentation (May 2nd, 2019)

After reciting the prayer, the religious leaders and community members of Kampung Bugis Suwung planted flowers on the graves of each family member. This was done as a sign of devotion to the next generation of Islam and also to pray for the ancestors to welcome the arrival of the holy month of Ramadan. H. Muhammad Nuh Fatah, the elder of Kampung Bugis Suwung, explained that as a successor, he then made a pilgrimage to the grave of Isya Rafieq, the son of the King of Bone. After that, they visited the graves of their respective family members. He added that the grave pilgrimage is a tradition that has been carried out for generations, dating back to 400 years ago. Figure 2 shows the documentation of the leaders and community members sowing flowers at the graves, which is also known as *nyekar*.

Figure 2: The Procession of Reading Prayers and Sowing Flowers upon the Tradition of Grave Pilgrimage in Bugis Suwung Village, Denpasar, Bali



Source: Personal Documentation (May 2nd, 2019)

The traditions of the grave pilgrimage in Bugis Suwung have become an important religious value for the Muslim community in the area. These rituals have also become an attraction for tourists, both domestic and foreign. The deeply rooted religious values in the Islamic village are widely accepted by the surrounding community. The grave pilgrimage tradition in Kampung Bugis Suwung highlights the existence of social relations within the community. According to Haryanto,⁶⁴ social identity refers to the concept of a person or group of people being recognised by others, or how a person is recognised

⁶⁴ Joko Tri Haryanto (2015), "Relasi Agama dan Budaya dalam Hubungan Intern Umat Islam," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, Vol. 1, No. 1, pp. 41-54.

within their group. Social identity is a group characteristic that distinguishes it from other groups, which can take the form of ethnicity formed due to differences in culture, tradition, and language.⁶⁵ Intergroup contact requires social adjustments to maintain the existence of their group among other groups.

The tradition of visiting graves in Bali is similar to the one in Java, according to Koentjaraningrat.⁶⁶ This tradition is associated with the worship of ancestors and spirits of the dead. As a result, visiting family graves and ancestor⁶⁷ graves is considered an important practice in both Jawi and Bugis religions. Azra⁶⁸ considers the pilgrimage to graves to be a small part of Islamic tradition, while Turner⁶⁹ and Kahmad⁷⁰ believe that religious rituals are characterised by their connection to sacred places, understanding of sacred power, and the use of ritual protocols. However, this sacred tradition is currently undergoing changes in the modern era.⁷¹

The Bugis community in Suwung Denpasar practices a series of traditions that are closely tied to rituals, sacred tombs, and their social identity. These traditions are a result of acculturation and integration strategies.⁷² Despite being in a predominantly Hindu region, these traditions are accepted by Balinese people. The practices of *Ngeruwah*, *pagilicing* Qur'an, and grave pilgrimage align with the Hindu tradition of coexistence (*nyame braya*) as described in the Nine Banjar Adat. Each Desa Adat has a distinct cultural style, and these traditions have survived alongside the modernity of Denpasar City as an urban area.⁷³

The growth and development of Islam in Bali is closely intertwined with the history and heritage of Islamic civilisation brought by merchants, as well as the arrival of Sunan Prapen in 1660 AD, who may have been responsible for introducing Islam to Bali. Additionally, the arrival of Bugis figures like Prince Isya Rafieq (1261 AH) or 1839 AD, played a significant role in bringing Islamic civilisation to Bali. Evidence of this can be found in the discovery of ancient Islamic manuscripts in Bali, which are attributed to Prince Isya Rafieq and are currently preserved by the successors of Islam in Bali. At that time, Islam flourished alongside Hinduism in Bali, as David Eko Setiawan⁷⁴ and Quraish Shihab⁷⁵ have noted that the Balinese people are part of a multicultural archipelago who live in an atmosphere of tolerance.

Conclusion

The passages mentioned above explain the *Ngeruwah* tradition, or the practice of sending prayers together, the *pagilicing* Qur'an tradition, or the parade of the Qur'an, and the tradition of grave pilgrimage. These customs reflect the social and religious practices of Bali. Despite being urban residents, the people of Suwung Bugis Village have been able to adapt and acculturate to the great traditions of Hinduism. The harmonious patterns of life are visible in the practice of these traditions. This practice of harmonisation dates back to the time of the Balinese kingdom and Bugis-Makassar and continues to this day.

References

A. A. Kade Sri Yudari (2019), "Apresiasi Mistisisme Jawa Pada Masyarakat di Bali," *Dharmasmrti: Jurnal Ilmu Agama & Kebudayaan*, Vol. 10, No. 2, 1-10.

⁶⁵ Misnal Munir and Moses Glorino Rumambo Pandin (2021), "Understanding Principal Values of Minangkabau's Outmigration in Indonesia," pp. 127-137.

⁶⁶ Koentjaraningrat (2010), *Humans and Culture in Indonesia*, Jakarta: Djambatan.

⁶⁷ Nuruddin et al. (2020), "The Portrait of Tourism and 'Ngalap Berkah' at Sunan Kaliaga Site in Gresik, Indonesia," pp. 1-21."

⁶⁸ Azyumardi Azra' (1999), *Konteks Berteologi di Indonesia: Pengalaman Islam*.

⁶⁹ Bryan S Turner (2013), *Sosiologi Agama*.

⁷⁰ Dadang Kahmad (2003), *Sosiologi Agama*, Bandung: Remaja Rosdakarya.

⁷¹ Nuruddin et al. (2020), "The Portrait of Tourism and 'Ngalap Berkah' at Sunan Kaliaga Site in Gresik, Indonesia," pp. 1-21.

⁷² Rungthum Rangsikul (2019), "Identitas Etnis dan Proses Akulturasi Rohingya di Bangkok, Thailand," pp. 1-13.

⁷³ Komang Indra Wirawan (2019), *Etnografi Desa Adat Sesetan*.

⁷⁴ David Eko Setiawan and Kalis Stevanus (2023), "Significance of Islam Nusantara Values in an Indonesian Multicultural Society," pp. 203-214.

⁷⁵ Muhammad Quraish Shihab (1993), *Membumikan Al Quran: Fungsi dan Peranan Wahyu dalam Kehidupan Masyarakat*, Bandung: Mizan.

Ako Mashino (2016), "Dancing Soldiers: Rudat for Maulud Festivals in Muslim Balinese Villages," in U. U. Paetzold and P. H. Mason (eds.), *The Fighting Art of Pencak Silat and its Music: From Southeast Asian Village to Global Movement*, Leiden: Brill, 290-316.

Ali Mustofa (2018), "Jelang Puasa Ramadhan, Warga Kampung Bugis Suwung Ziarah Kubur Akbar," *Metro Denpasar*.

Alwi Shihab (1998), *Membendung Arus: Respon Gerakan Muhammadiyah Terhadap Penetrasi Misi Kristen di Indonesia*, Bandung: Mizan.

Arbanur Rasyid, et al., (2022), "The actualization of the concept of national fiqh in building religious moderation in Indonesia," *Millah: Journal of Religious Studies*, Vol. 21, No. 2, pp. 433-464.

Azyumardi Azra (1999), *Konteks Berteologi di Indonesia: Pengalaman Islam*, Jakarta: Paramadina.

Azyumardi Azra (2014), "Southeast Asian Islam: Legacy and New Interpretation.," in *Opening of Studia Islamika International Conference "Southeast Asian Islam: Legacy and New Interpretation"* UIN Syarif Hidayatullah.

Badan Pusat Statistik (2022), "Jumlah Wisatawan Mancanegara dan Domestik di Bali," *Badan Pusat Statistik Provinsi Bali*, accessed on 2 May 2022, <https://bali.bps.go.id/indicator/16/106/2/banyaknya-wisatawan-mancanegara>.

Bagenda Ali (2019), *Awal Mula Muslim di Bali: Kampung Loloan Jembrana Sebuah Entitas Kuno*, Sleman: Deepublish.

B. Husain, A. Khusyairi, and Samidi (2020), "Navegando a La Isla de Los Dioses": La Migración Bugis En La Isla de Bali," *Utopia y Praxis Latinoamericana*, Vol. 25, No. 6, 333-342.

Bryan S Turner (2013), *Sosiologi Agama*, S.Z. Qudsy (ed.), Yogyakarta: Pustaka Pelajar.

Dadang Kahmad (2003), *Sosiologi Agama*, Bandung: Remaja Rosdakarya.

David Eko Setiawan and Kalis Stevanus (2023), "Significance of Islam Nusantara Values in an Indonesian Multicultural Society," *Journal of Al-Tamaddun*, Vol. 18, No. 1, 203-214.

Diantari Putri (2020), "64 Budaya Bali Jadi Warisan Budaya Tak Benda Selama 7 Tahun," *IDN Times Bali*, accessed on 4 May 2022, <https://bali.idntimes.com/science/discovery/diantari-putri/64-budaya-bali-jadi-warisan-budaya-tak-benda-selama-7-tahun>

Dick van der Meij (2017), *Indonesian Manuscripts from the Islands of Java, Madura, Bali and Lombok*, Leiden: Brill.

I Gst. Pt. Bagus Suka Arjawa and Zulkifli (2021), "The Social Integration of Hindu and Muslim Communities: The Practice of 'Menyama-Braya' in Contemporary Bali," *Studia Islamika*, Vol. 28, No. 1, 149-178.

I Nyoman Weda Kusuma (2007), "Geguritan Nabi Muhammad: Cermin Akulturasi Budaya Hindu-Islam di Bali," *SARI: Jurnal Alam dan Tamadun Melayu*, Vol 25, 119-127.

I Nyoman Yoga Segara (2019), "Becoming Balinese Islam: Bale Banjar and Subak in Islamic Village of Segara Katon, Karangasem, Bali," *Jurnal Etnografi Indonesia*, Vol. 4, No. 2, 144-162.

I Putu Gede Suwitha (2016), "Islamic Society Diaspora of Bugis Descent in Bali," *International Research Journal of Management, IT & Social Sciences*, Vol. 3, No. 5, 48-58.

Johny A Khusyairi, Abd Latif, and Samidi (2016), "Berlayar Menuju Pulau Dewata' Migrasi Orang-orang Bugis-Makassar ke Bali Utara," *Jurnal Masyarakat & Budaya*, Vol. 18, No. 1, 121-132.

Joko Tri Haryanto (2015), "Relasi Agama dan Budaya dalam Hubungan Intern Umat Islam," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, Vol. 1, No. 1, 41-54.

Koentjaraningrat (2010), *Humans and Culture in Indonesia*, Jakarta: Djambatan.

Komang Indra Wirawan (2019), *Etnografi Desa Adat Sesetan*, Denpasar: PT Japa Widya Duta.

Made Windu Antara Kesiman (2013), "Segmentasi Area Teks Aksara Bali pada Citra Lontar Kuno Bali," Seminar Nasional Aplikasi Teknologi Informasi Yogyakarta, 7-12.

Mahmud Arif (2019), "A Mosque in a Thousand Temple Island: Local Wisdom of Pegayaman Muslim Village in Preserving Harmony in Bali," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, Vol. 4, No. 1, 16-30.

Misnal Munir and Moses Glorino Rumambo Pandin (2021), "Understanding Principal Values of Minangkabau's Outmigration in Indonesia," *Review of International Geographical Education Online*, Vol. 11, No. 4, 127-137.

Mohammad Alfian (2010), "Tradisi Ziarah Kubur ke Makam Keramat Raden Ayu Siti Khotijah di Desa Pemecutan, Kecamatan Denpasar Barat, Kota Denpasar Bagi Umat Hindu dan Islam," *Unud*, Vol. 13.

Moses Glorino Rumambo Pandin and Elih Sutisna Yanto (2023), "The What and How of Existential Phenomenological Research," *Qualitative Report*, Vol. 28, No. 3, 816-827.

Muhammad Nuh Fatah (2013), *Workshop on the Importance of Coordination, Communication and Manners in the Journey of Delivering the Body to the Cemetery*.

Muhammad Quraish Shihab (1993), *Membumikan Al Quran: Fungsi dan Peranan Wahyu dalam Kehidupan Masyarakat*, Bandung: Mizan.

Mulyono et.al (1980), *Sejarah Masuknya Islam di Bali*, Denpasar: Proyek Penelitian Pemda Tingkat I Propinsi Bali.

Mustolehudin (2019), "Seni, Religi, dan Tradisi: Dialektika Budaya Mauludan Base di Pegayaman Buleleng Bali," in R. A. Hidayat and A. Iswanto (eds.), *Tradisi Lisan, Pendidikan Karakter, dan Harmoni Umat Beragama di Era 4.0: Pengalaman Bali, Lombok, dan Jawa*, Yogyakarta: Arti Bumi Intaran.

Napsiah (2019), "Modal Sosial sebagai Penguatan Identitas Sosial Masyarakat Muslim di Bali," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, Vol. 5, No. 1, 101-111.

Ni Putu Sutramiani, I Ketut Gede Darmaputra, and Made Sudarma (2015), "Local Adaptive Thresholding Pada Preprocessing Citra Lontar Aksara Bali," *Majalah Ilmiah Teknologi Elektro*, Vol. 14, No. 1, 27-30.

Novita Siswayanti (2019), "The Grave Pilgrimage Tradition of Pangeran Wong Agung Wilis in Langgar Tempel Bali," *Dialog*, Vol. 42, No. 1, 11-20.

Nuruddin, Nur Emma Suriyani, Andy Umardiono, Novianto Edy Suharno, and Sri Endah Nur Hidayati (2020), "The Portrait of Tourism and 'Ngalap Berkah' at Sunan Kaliaga Site in Gresik, Indonesia," *African Journal of Hospitality, Tourism and Leisure*, Vol. 9, No. 1, 1-21.

Nyoman Adiputra (2017), "Kaligrafi dalam Budaya Bali," *Vidya Samhita Jurnal Penelitian Agama*, Vol. 3, No. 1, 66-72.

Nyoman Suryawan (2017), "Kearifan Lokal sebagai Modal Sosial dalam Integrasi Antara Etnik Bali dan Etnik Bugis di Desa Petang, Badung, Bali," *Jurnal Kajian Bali*, Vol. 7, No. 1, 17-32.

Nyoman Suryawan (2016), "Adaptasi Etnik Bugis Mempertahankan Eksistensinya dalam Era Globalisasi di Kampung Islam Kepaon, Denpasar Selatan," *Seminar Nasional Riset Inovatif*, Vol. 4, 555-564.

Rachma Kamelia Ismail (2023), "Integrasi Sosial Masyarakat dalam Tradisi Ziarah Kubur di Makam Keramat Karang Rupit, Desa Temukus, Banjar, Buleleng Bali dan Potensinya Sebagai Sumber Belajar Sosiologi SMA/MA," Universitas Pendidikan Ganesha.

Rifni Novitasari et al. (2019), "The Existence of Waranggana in Tayub Ritual," *International Journal of Scientific and Technology Research*, Vol. 8, No. 10, 1998-2003.

Riza Wulandari (2017), "Tradisi Mengibung (Studi Kasus Sinkretisme Agama di Kampung Islam Kepaon Bali)," *Gulawentah: Jurnal Studi Sosial*, Vol. 2, No. 1, 29-40.

Roch Aris Hidayat, Agus Iswanto, Mustolehudin, Moch Lukluil Maknun, Umi Masfiah, Subkhan Ridlo, Bisri Ruchani, and Nur Laili Noviani (2020), *Jejak Islam dalam Manuskrip di Bali*, Yogyakarta: DIVA Press bekerjasama dengan Balitbang Agama Semarang.

Roger Tol (2015), "Bugis Kitab Literature. The Phase-Out of a Manuscript Tradition," *Journal of Islamic Manuscripts*, Vol. 6, No. 1, 66-90.

Rosalia Susila Purwanti (2014), "Tradisi Ruwahan dan Pelestariannya di Dusun Gamping Kidul dan Dusun Geblagan Yogyakarta," *Indonesian Journal of Conservation*, Vol. 3, No. 1, 50-57.

Rungthum Rangsikul (2019), "Identitas Etnis dan Proses Akulturasi Rohingya di Bangkok, Thailand," *Lako: Jurnal Kajian Sastra dan Budaya*, Vol. 8, No. 1, 1-13.

Ruslan Burhani (2009), "Umat Islam Bali Pertahankan Tradisi Ngeruah," *Antaranews.com*, accessed on 4 May 2022, <https://www.antaranews.com/berita/151149/umat-islam-bali-pertahankan-tradisi-ngeruah>.

Rusmayani and Agus Hendra Gunawan (2018), "Hubungan Mayoritas Hindu Bali Terhadap Minoritas Muslim (Studi Toleransi Puri Pemecutan Terhadap Komunitas Minoritas Muslim di Kampung Bugis Serangan, Denpasar-Bali)," *Ngabari: Jurnal Studi Islam dan Sosial*, Vol. 11, No. 1, 16-36.

Saihu (2020), "Local Tradition and Harmony among Religious Adherents: the Dominant Culture of Hindu-Muslim Relation in Jembrana Bali," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, Vol. 5, No. 1, 31-42.

Shaleh & Anshori Saidi (2002), *Sejarah Keberadaan Umat Islam di Bali*, Denpasar: MUI Bali.

Veronica Octavina (2021), "Tradisi Ziarah Makam Keramat Agung Pemecutan Bermuatan Kearifan Lokal Menyama Braya Terhadap Sikap Sosial Antar Umat Hindu dan Islam di Kelurahan Pemecutan, Kota Denpasar," *Skripsi*, Institut Agama Islam Negeri Jember.

Yusri Hamzani (2018), "Tradisi Penghormatan Mushaf Kuno di Desa Sapit, Lombok Timur," *Suhuf*, Vol. 10, No. 2, 287-306.

