The Multi-Etnik Community Integration Model in Bali: Pholosphical Base and Proto Multiculturalism in Balinese Society

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Abstract: Ethnic conflicts that occurred in various regions in Indonesia did not occur in Bali Province. There is a set of values that are used as the basis for building unity in diversity. These values are crossed and cut, so they can be used as shared values and unifying values. This research aims at describing the integration of multicultural society's shared place of worship and the integration of multicultural society in traditional organizations in Bali Province. This study used a qualitative approach, which described the integration model of Balinese multicultural society based on etic and emic perspectives. The research instruments used were interview guidelines, observation guidelines, and documentation study guidelines. The integration model of multicultural communities in Bali is developed on religious activities through the construction of a shared place of worship in one area, with temples and musholla. In the social life, A multi-ethnic community established common traditional organizations such as *Pecalang* and *Subak* which protect all people. The establishment of multicultural society integration in Bali is due to the shared values that are believed by the multi-ethnic community and the existence of traditional cross-cutting organizations. The shared values are used as guidelines for living together in religious, social and cultural activities.

Keywords: Enclaves, shared values, cross-cutting traditional organizations.

1. INTRODUCTION

Bali, as a part of the Republic of Indonesia, has a high level of heterogeneity with various religions, ethnicities, cultures, traditions and values. A study by Tuti (2012) shows that Balinese society consists of various ethnic groups such as Balinese, Javanese, Sundanese, Maduranese, Bugis, Minangkabau, Chinese, Irish, Swedish, European and other ethnicities. The diversity of Balinese society has historically existed since the entry of Chinese society in Bali.

The king of Panarojan Kingdom in Sukawana Village Kintamani Subdistrict, Jayapangus, who married A Chinese Princess, Kang Cing Wie, is a concrete proof of this condition. The sites of Dalem Balingkang Temple which are located in Pingan Village and Ulun Danu Batur Temple Provide worship places for Hindus and Buddhists in the same area, which shows the acculturation and cultural integration between Balinese Hindus and Chinese people (Pageh, *et al*. 2013). Some villages in the Kintamani area such as Siakin, Pingan, Kembang Sari and Kintamani are enclaves of the integration of The Chinese ethnic community and The Balinese ethnic community. The historical site of multiculturalism is also found in Kartanegara Temple in Kubutambahan Subdistrict.

There are fusions of shrines (*pelinggih*) for worship, namely (1) *pelinggih* of Ratu Sundawan (Sunda Ethnic, West Java/Christian), (2) *pelinggih* of Ratu Ayu Subandar (Chinese Ethnic), (3) *pelinggih* of Ratu Mekah (Moslem), (4) *pelinggih* of Ratu Melayu (Buddha), and (5) *pelinggih* of Ratu Dalem Pingit (Balinese Ethnic) (Pageh, *et al*. 2013: 35). The historical site of multiculturalism is also found in the enclaves of Dalem Jawa Temple in Bangli Regency, which is often called Langgar Temple. In the area of the temple, there is a musholla (Langgar) as a place where the Muslims do their Friday prayers and *pelinggih* with eleven-tier top (*Meru Tumpang Solas*) where the Hindus worship God (Atmadja N., *et al*. 2017).

In addition to religious relations, social activities of multicultural communities also look strong in Hindu, Buddhist, Christian, and Islamic enclaves in Bali Province. The acceptance of the Islamic, Buddhist and Christian communities by several kingdoms in Bali to strengthen the troops is inseparable from the history of the kingdoms in Bali. The kingdom of Karangasem, which ruled West Lombok, placed non-Hindu people around the palace (*puri*) and carried out collaborative activities with The Hindu community. It is similar to Pemecutan Badung Kingdom, Jembrana Kingdom, and Tabanan Kingdom which provided an area for Balinese outsiders called Javanese Village (Kampung Jawa) to build their kingdom and conduct elaborated social activities. The Kingdom of Buleleng also did the same thing to strengthen the kingdom by placing The

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Blambangan community in Pegayaman, giving a territory named Bugis Village (Kampung Bugis) for Bugis people and Javanese Village (Kampung Jawa) for Javanese people in Buleleng (Ardika, 2004; Atmadja N., *et al*. 2017). This strategy was taken to avoid wars among religions (Banks, J. A. 2016; Shannon-Baker, P. 2018). In addition to the political field, multiculturalism is also developed through marriages carried out by The Hindu community with Islamic, Christian, as well as Buddhist communities and vice versa (Sinacore, A. L. , & Lerner, S. 2013). The marriage between the King of Jaya Pangus and the daughter of the Chinese King, Kang Cing Wie, and the marriage between the daughter of the King of Pemecutan III, Anak Agung Ayu Rai and Raden Sosrodiningrat from Madura Kingdom were able to strengthen the tolerance and increase religious understanding among the communities through marriage. Multicultural values are also developed through borrowing ethnic identity and cultural acculturation (Ardhana, 2012). The joint eating (*megibung*) tradition is also a means of creating social integration among multi-ethnic communities.

Hindu, Buddhist, Christian and Islamic enclaves can also be seen in community organization that specifically regulates paddy field irrigation systems used in rice cultivation (*subak)* which is multicultural. The *subak* members consist of people from various ethnicities and religions that aim at building harmony and improving the welfare of farmers together (Sedana Arta, 2010). *Subak* is formed by Hindu and non-Hindu communities, which is used as a place to cooperate, share experiences, build harmony, strengthen the feeling of brotherhood, learn from one another and solve problems with deliberation, especially in agriculture. It is also used as mass communication media as well as a means of democracy. This cross-community social organization is also formulated through Hindu and Islamic tranditional police (*pecalang*) that collectively manage the order and security in Bedugul tourism object. This cross-community traditional organization has fundamental values which are shared and believed by Hindu and non-Hindu Balinese community, which enable them in establishing integration and harmony (Gay, G. 2010; Hendri Hermawan Adinugraha, *et al*. 2019). Besides, multicultural activities are also found in the form of songs to praise the Prophet Muhammad (*burde/burdah*), betel leaves (*sokok base*), and some Balinese dances such as Barong Dance, Barong Landung Dance Chinese Baris Dance, and Portuguese Baris Dance, which are performed at various religious events in Bali. This condition shows the multicultural values which have been developed vertically and horizontally in Balinese society, ranging from religious activities in the form of shared worship places, social activities through cross-community organizations, fundamental values shared by Hindu and non-Hindu people, which enable them to live in peace and harmony (Suastika N. 2017).

2. RESEARCH OBJECTIVES

This study aims to describe the basic value of the integration of multicultural communities in shared holy places and the integration of multicultural communities in traditional organizations in Bali Province. In addition, this study also analyzes the values that cross and hold the multi-ethnic communities in Bali Province so that can live in peace and harmony.

3. LITERATURE REVIEW

3.1. Multicultural Society

Various socio-cultural groups are generally bound by a common, formal interest, namely in the form of a state (Asyumardi, 2002). In everyday vocabulary, this multicultural society is better known as a plural society. A Multicultural society is a society that consists of various socio-cultural groups. The process of forming a multicultural society is caused by several factors, such as: (1) geographical conditions consisting of many islands which cause isolation in the community. This geographical isolation has resulted in different ethnic develop, then they develop behavior patterns, language, and cultural ties that are different from one another, (2) the influence of foreign culture that causes amalgamation (mixed marriage) and cultural assimilation, namely immigrants and Natives. which form different socio-cultural, religious and belief groups, and (3) different climates between one region and another, giving rise to different natural conditions and ultimately forming different patterns of behavior and one society and another different from one society to another.

The characteristics of a multicultural society are (1) the occurrence of segmentation into group forms which often have different sub-cultures, for Example ethnic diversity, (2) it has a social structure which is divided into non-complementary institutions (not Complementary). In a multicultural society, one society has a different social structure than the other society

according to the culture of the community, (3) it does not develop consensus. There are different cultural backgrounds therefore decision making in A society tends to be by voting (most votes) And rarely by consensus, (4) relatively often experiencing conflicts. This condition is because in a multicultural Society there is diversity in various aspects such as tradition, religion, language and others, (5) social integration grows on the coercion of interdependence in the economy, (6) the influence of geographical conditions causes differences in traditions between One society and others therefore the process of integration or community integration tends to be carried out by means of coercion, (6) the existence of geographical limitations also creates economic dependence between communities in the region in fulfilling their daily needs, and (7) there is political domination by one group over other groups. Mahfud, (2010) distinguishes multicultural society into several types. First, isolationist multiculturalism which refers to a society in which various cultural groups live autonomously and are involved in minimal interaction with one Another, Second, accommodative multiculturalism, namely a plural society that has a domain culture, which makes adjustments and accommodations for the cultural needs of the people minority. Third, autonomous multiculturalism, namely a plural society in which the main cultural groups try to realize equal opportunities with the dominant Culture. The fourth is critical/ interactive multiculturalism, namely a plural society where groups do not really care about autonomous cultural life, but are more demanding of creation of a collective culture that reflects and affirms their disintegrative Perspectives. Tifth, cosmopolitan multiculturalism, that is a notion that seeks to abolish cultural boundaries altogether to create a society where each individual is no longer active t in certain cultures (Owens, J. , & Lynch, S. M. 2012; Ladson Billings, G. 2006). There are two social structures of a plural society, namely: (1) an integrated social structure, and (2) a consolidated social structure (Raharjo, 2005).

3.2. Enclaves Hinduism, Buddhism, Christianity and Islam in Bali

The Hindu, Buddhist, Christian and Islamic Enclaves referred to in this study are pockets of the life of the Buddha, Christian and Muslim communities in Bali, both in the form of holy places, social life, social activities, community cultural values, and the work of the community. This is in line with the findings of several studies that describe the essence of building multicultural awareness of Balinese society formulated through holy places, social activities, socio-cultural life, cultural values, and the work of the Hindu, Buddhist, Christian, and Islamic communities in Bali (Atmadja N. 2008; Ardika, 2004; Pageh, *et al*. 2013). The practice of multicultural community life increases the possibility to build and develop transferbility in the life of the school community through multicultural classes based on local values of Balinese genius that have been imprinted hundreds, even thousands of years ago (Suastika N. 2013). This condition is inseparable from the fact that Balinese culture is built from various ethnicities, religions and cultures, including Hindu, Buddhist, Christian and Muslim enclaves.

Hindu, Buddhist, Christian and Islamic Enclaves in Bali Province are found in almost all areas, such as in Singaraja, Badung, Denpasar, Jembrana, Karangasem, Tabanan, Kelungkung and Bangli, with different historical backgrounds and affinities. Evidence of the form of multiculturalism in Balinese society is religiously legitimate through places of worship located in several holy places (temples) in Bali. The biggest holy place in Bali, namely Pura Ulun Danu Batur, is built in a Buddhist holy place (Konco) is built. The Kartanegara Temple in Kubutambahan is a mixture of holy places for worship, namely (1) the worship of Ratu Sundawan (West Java / Christian Suda ethnicity), (2) Ratu Ayu Subandar (for Ethnic Chinese), (3) Ratu Mekah (for Muslims), (4) Ratu Melayu (Budha), and (5) Ratu Dalem Pingit (Ethnic Bali) (Pageh, *et al*. 2013). Likewise with the Pura Dalem Jawa complex in Bangli Regency which is often called Pura Langgar. In the temple complex, there is Langgar which is a place for Friday prayers for Muslims and Meru Tumpang Solas that is a place of prayer for Hindus (Atmadja N. 2008). Apart from religious relations, the social activities of multicultural communities also appear to be strong in the Hindu, Buddhist, Christian and Muslim enclaves in Bali Province. The acceptance of Muslim, Buddhist and Christian communities by several kingdoms in Bali to strengthen troops is inseparable from the history of the kingdoms in Bali.The Karangasem Kingdom, which once controlled West Lombok, placed non-Hindu communities to surround the Puri and carry out collaborative activities with the Hindu community. Likewise with the Pemecutan Badung Kingdom, the Jembrana Kingdom, and the Tabanan Kingdom also provided an area for communities outside Bali called Kampung Jawa to build empires and carry out elaboration of social activities. The Kingdom of Buleleng also did the same to strengthen the kingdom by placing the Blambangan people in Pegayaman,

giving the Bugis community the name of Kampung Bugis and Kampung Jawa for the Javanese people in Buleleng (Ardika, 2004, Atmadja N. 2017). In addition, in the political field, cultural multiculturalism is also developed through the marriage between Hindus and Muslims, Christians and Buddhists and vice versa. The marriage between Raja Jaya Pangus and the Princess of the Chinese King Kang Cing Wie and the marriage between Princess Raja Pemecutan III Anak Agung Ayu Rai and Raden Sosrodiningrat from the Kingdom of Madura were able to strengthen tolerance and increase understanding of diversity between communities through marriage. Multicultural values are also built through ethnic identity borrowing and cultural acculturation (Ardhana, 2012). The megibung (eating together) tradition has become a means of creating social integration among multi-ethnic communities. Building Hindu, Buddhist, Christian and Islamic enclaves can also be seen through the activities of multicultural subak organizations where the members of the subak consist of various ethnicities and religions with the aim of building harmony and increasing the welfare of farmers together (Sedana Arta, 2010). In addition, multicultural activities are also found in the arts of burde (burdah), sokok base (betel leaf), barong dance, barong landung and Chinese line dance, Photugist line dance. However, these Hindu, Buddhist, Christian and Islamic enclaves have not been well formulated in educational practice, especially social studies education, so conflicts caused by the weak cultural awareness of each often occur in Balinese society (Suastika N. 2013).

3.3. The Tri Hita Karana Ideology in Balinese Society

In terminology, the concept of Tri Hita Karana comes from the word tri which means three; hita which means prosperous, happy, rahayu; and karana which means the source of the cause. So, tri hita karana means three sources of welfare, happiness, and mercy in the life and lives of all God's creatures (Atmadja N. 2017). The three causes of happiness in life are; a harmonious relationship between humans and their creator (God Almighty), humans and others, and humans and their natural environment. This *Tri Hita Karana* then developed into a teaching of harmony, balance, and at the same time also about dependence on one another in one living system. This is based on the awareness that the universe is a complexity of elements that are related to one another and form a universal system.

The main principle of balance and harmony of human relations with God, each other, and with their natural environment becomes the world view of the Balinese people, both in developing their knowledge systems, behavior patterns, attitudes, values, traditions, art, and so on. This view is very useful for the Balinese people in an effort to meet their needs and solve life problems faced both in relationships between individuals and groups. Since these main principles are the basis for the fostering and development of attitudes, values, behavior, and patterns of social relations among the Balinese, and these principles are internalized and institutionalized in the social structure of Balinese life, it can be said that the values of Tri Hita Karana's ideology has become the core values in the cultural life of the Balinese people themselves (Titib, 1995; Sukadi, 2006). These core values can also serve as the basis for the standards by which major institutions such as families, kinship groups, and traditional villages in Bali evaluate their members. The implication is that there is a view that contains core values as above, the elements in the social structure that builds Balinese society to apply the Tri Hita Karana principles according to their environment. At the individual level, Balinese people as a microcosmic world environment (buana alit), for example, believe that human life is a dynamic form of the relationship between the elements of atman (soul), prana (energy, strength), and sarira (gross body elements). (Kaler, 1983). Based on and in line with that, the wider social institutions of Balinese society as a macrocosmic world environment, from family organizations as the smallest social institutions, kinship groups (clan), traditional villages, subak organizations, to Balinese society as a whole, apply the same together in creating a harmonious relationship from the three elements above in building patterns of daily cultural activities through reinforcing the implementation of the concepts of parhyangan, pawongan, and palemahan (Gorda, 1996).

Through the concept of parahyangan, humans and Balinese people believe that everything in this world, including humans, originates from and, therefore, will definitely return to face God Almighty. This awareness encourages people and Balinese people to increase crada and bhakti (faith and piety) before Ida Sang Hyang Widhi Waca in accordance with the teachings of religion, beliefs and traditions. It is not surprising, therefore, that in every environment of social institutions in Bali, there are always built holy places to glorify God as a vehicle for humans to relate to God. Likewise, it is believed that all cultural products and human civilization and Balinese society were created

as offerings to God or to the gods, often referred to as yadnya. We can see this, for example, from the dominant religious symbolic meanings that are hidden and contained in the implementation of yadnya, traditional or customary activities, and the works of Balinese culture and art (Gorda, 1996; Sudiasa, 1992).

Through the concept of pawongan, humans and Balinese people believe that in essence humans are the same as cultured creatures and servants of God, and, therefore, it is necessary to develop mutual nurturing, compassionate and nurturing attitudes and work together for the purpose of human life together as creatures. social. This principle is relevant to the Hindu teachings in the Vedas which form the basis of the beliefs of the Balinese Hindu community, namely the teachings of Tat Twam Asi which literally means "he is you too". With the teachings of Tat Twam Asi, it means that in fact, all humans are one and the same as God's creatures. Therefore, it is believed that helping others means helping yourself, and hurting others means hurting yourself too (Titib, 1995). This concept is then translated through the concept of rwa bhineda which explains that human life in this world is always bound by two oppositional classifications (binary opposition). However, this does not imply an exclusive relationship but is complementary. With this way of thinking, the Balinese believe that life is inseparable from bonds: buana agung-buana alit, hulu / luan-teben, Suci-leteh, purusa-predana, good-bad, dharma-adharma, happiness-suffering, life-death, health-sickness, and so on. It is this belief that gives rise to a saying in the Balinese people: celebrate batan biu, there is pane there is paso; Gumi take Liu, there is a keto (pottery under a banana tree, some are small, some are bigger, in this vast earth there are many people, some are like this, some are like that). This expression clearly shows how the Balinese believe in and appreciate the differences in the characteristics of human life as a result of the rwa-bhineda bonds themselves (Widja, 2007).

The third element of the Tri Hita Karana teachings is palemahan. Through this concept, the Balinese and other people believe in the need for a harmonious relationship between humans and the elements and other natural forces. This kind of relationship is symbolized by the expression "kadi beads ring cecepu" (like a fetus in its mother's womb) (Putra, 1973; Kaler, 1983). With this, the Balinese people develop the awareness that humans cannot be separated from nature, because it is nature that gives humans prosperity. Even Balinese people believe that the

elements and forces of nature are human brothers as well as symbolize that every baby born is always with four siblings (placenta, amniotic fluid, lamas / placenta wrapping and blood). The form of Balinese human love for the elements and forces of the universe is expressed in the form of sacrificial ceremonies to the bhuta (butha yadnya), as well as actively maintaining and preserving the natural environment (Ratna Dewi and Sudarsana, 2017).

4. RESEARCH METHOD

This study used a qualitative research method, which described the multi-ethnic community integration model in Islamic and Hindu enclaves in Bali Province based on etic and emic perspectives. The informants of the study were community leaders, the organizers of *subak, pecalang* security forces, and the community in multicultural enclaves in Bali which were determined by purposive sampling technique (Creswell, J. W. 2008). The numbers and types of the samples were developed in a "snowball sampling technique" until the data were saturated or had been collected thoroughly (Miles and Habermen, 1992). The research instruments in this study used a principle according to which the researchers were the main instruments of this research (human instrument). In their capacity as research instruments, researchers used data collection aids in the form of interview guidelines, observation guidelines, documentation study format, and photo camera as situation recording devices. Based on the principle of human instruments adopted in this study, the types of data collected in this study were words, actions, situations and events, as well as observable documents (Sugiyono, 2010).

4.1. Data Processing and Data Analysis Techniques

Data processing and analysis techniques were carried out qualitatively in several steps, namely data collection, data reduction, data display, and conclusion drawing based on its logical connection. The researchers in this activity brought out the meaning of each data. Thus, the analysis was not only descriptive but it also touched the transcendent dimension (Lichtman, M. 2013). For that reason, the researchers tried to think divergently and creatively but critically, so that the subjectivity in assigning meaning to the data can be eliminated. The process of qualitative data analysis can be described as follows.

The technique of withdrawing and developing research informants was carried out in a purposive
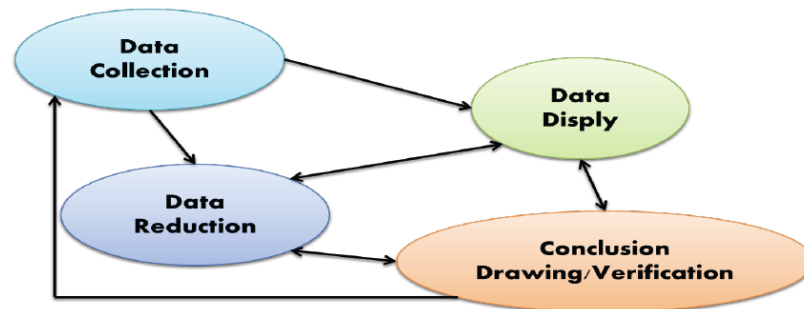
Figure 1: Qualitative Data Analysis Process (Miles and Huberman, 1992).

manner (purposive sampling technique. Then the number and the type of the informants were developed in "the snowball sampling technique" until the data saturation was achieved or data had been collected thoroughly. The data processing and analysis techniques in this study were carried out qualitatively; the whole data were categorized and classified based on their logical connection and interpreted in the overall context of the research (Miles and Huberman, 1992).

5. DISCUSSION

5.1. Integration of Shared Value-Based Multicultural Communities

A value is something that is believed by the community and gives usefulness for the life of the community. Therefore, it is desired and becomes the goal of human life. This value can be in the form of individual or group belief and they can also be the collective belief of the whole community, such as the values of spirituality, humanity, unity, democracy and social justice contained in Pancasila which is the collective values of all Indonesian people (Adisusilo, 2012). In the life of a multi-ethnic society, the fundamental values that are believed and shared by the people become the binding glue of their harmonious life. The problems that trigger conflicts are ruled out through a process of deliberation and compromise among the community groups. However, the diversity of religion, ethnicity, culture and region often brings differences in values that are believed and used as life guidance (Parekh, B. 2006). This condition renders the integration process among multi-ethnic communities difficult, as can be seen in several multi-ethnic community groups in Indonesia. Interfaith conflict occurred in Poso, inter-ethnic conflict in Sambas, East Kalimantan, Bali Nuraga conflict occurred in Lampung and the conflict between Ahmadiah group with Islam are a series of events which showed a difference in the believed values (Suastika N. 2013). On the other hand, in the majority

of Indonesian society, social integration among multi-ethnic communities can be well developed. It is even able to become a social modality that can increase the development of knowledge, insight, skills, values, economic life, politics, culture, defense, security, health, agriculture , animal husbandry, as well as science and technology (Darling Hammond, L. 2017). The integration of the Balinese Hindu community with the Islamic, Christian, Buddhist, and Confucian communities, for example, is able to produce unique fusions of architecture, culture, values, economics, agriculture, tourism, livestock and a very comprehensive science (Suastika N, *et al*., 2019).

The form of integration between Balinese Hindus and the Islamic, Christian, and Buddhist communities in Bali appears to be legitimized by the existence of places of worship for those religions which are built in one area and used as a medium of communication among religious communities (Gay, G. 2010; Gollnick, D. M. & Chin, P. C. 2013). As a place for worshiping God, the holy places of all religions are considered to have the highest level of harmony compared to other places. Therefore, building places of worship of different religions together in one area shows that there has been a high integration among multi-ethnic communities with shared fundamental values. The places of worship for different religions that are built in one multi-ethnic community area are Puja Mandala located in Nusa Dua of Badung Regency, Candi Kuning worship complex, and Negara Temple located in Kubutambahan, Buleleng Regency. In Puja Mandala, there are five places of worship: the two-floor mosque named Ibnu Batutah, Bunda Maria Segala Bangsa Catholic Church, Bukit Doa Protestant Church, the Budhina Guna Buddhist Temple and Jagat Nata Temple.

The reason for Puja Mandala construction was due to the lack of places of worship, especially for Muslims in Nusa Dua and the spirit of multi-ethnic society to

realize Bhineka Tunggal Ika in Badung Region. Juridically, the establishment of a place of worship must fulfill the administrative requirements determined by the government, but the need for a complex with places of worship for all religions that can unite the multi-ethnic community in Nusa Dua become a motivation in building the Puja Mandala complex. Puja Mandala, at present, is the center of worship for all religious people, a laboratory for inter-religious harmony, a material on multicultural education, a place of communication and friendship for all people, a unifying symbol of the community which consists of various religions, ethnicity, customs, cultures and regions. It is also similar to the Negara Temple located in Kubutambahan, which has become a unifying symbol of the people in North Bali. In the temple area, there are the worship places or *pelinggih* of Ratu Sundawan (Sundanese/ Christian), Ratu Ayu Subandar (Chinese), Ratu Mekah (Muslims), Ratu Melayu (Buddhist), and Ratu Dalem Pingit (Balinese) (Pageh, *et al*. 2013).

As an area with many ports, Buleleng Regency experiences high intensity of interaction with the people from various regions in Java, Lombok, Kalimantan, etc. This condition makes the people of Buleleng adaptive, communicative, and more prone to negotiative when problems arise due to ethnic, religious, cultural and regional differences. Besides conducting mixed marriages and cultural borrowing to strengthen the sense of belonging, the multi-ethnic community in Buleleng also develop the fundamental values. It is believed that those are the foundations for achieving common goals such as mutual cooperation (*gotong royong*), *tat wam asi, kharma phala*, *paros sarpanaya, rwa bhineda*, tolerance, empathy, *nyama selam*, humanism and the concept of nyelam (Pageh, *et al.,* 2013). In addition, in the tourist area of Bedugul, places of worship for both Hindus and Muslims are built in one complex, which shows the awakening spirit of diversity in unity. The security services for religious activities are conducted by the traditional Balinese security organizations (*pecalang*), the membership of which is multi-religious.

There are several fundamental values that are believed by the people in multi-ethnic communities in Bali which enable them to build places of worship in one complex, conduct collaborative activities and legitimize each other's traditions, namely spiritual value, togetherness values, single deity value, *rwa bhineda* value, *sagilik-seguluk selulung sebayantaka* value, *paros sarpanaya* value, *saling asah, asih, asuh* value, deliberation values, family values, mutual cooperation (*gotong royong*) value, *tat twam asi* value, empathy values, *karma phala* value, *nyama selam* value, and *pawongan* value. Spiritual value makes the people aware of the needs of every human being, regardless of religion, ethnicity, and regional culture, to build personal relationship with God. The need for a place of worship that is safe, comfortable and provides calmness is an essential need that must be fulfilled to achieve both physical and mental perfection. The value of a single deity is established from the belief that God is one. The difference is the way the people worship Him. It is different according to someone's beliefs and culture. This condition is complemented by the value of binary opposition (*rwa bineda*) that is the belief in the existence of differences that cause life and the world become balanced. The concept of black and white, day and night, north and south, male and female and so on is the belief in the diversity of life, which is believed by the people including the Balinese. This difference is a gift from God. The difference is used as a means to learn and understand each other because essentially God is the one who creates various religions, cultures, customs, and regions for us to learn and to comprehend (Suastika N. 2017) .

The value of *tat twam asi* builds confidence in the attachment to each other. It means "you are me and I am you". We feel pain when we are persecuted, suppressed, intimidated and restrained, so do other people. A shared belief in this value makes the multi-ethnic community in Bali take care of one another, understand each other, and ultimately be able to build mutual strength to develop the economy of the Balinese people. Above that, there is the value of universal humanism (*pawongan*) which considers human dignity as an absolute gift from God that cannot be taken by anyone. Thus, the most fundamental respect lies in the value of humanism. Based on this value, every person, either religious or non-religious, either believes in God or does not believe in the existence of God, still has the same rights to live and be respected in the life of society, nation and state. The value of *sagilik-seguluk selulung sebayantaka* develops the unity of the community with various religions, ethnicities, cultures and regions to unite in developing the villages or subdistricts. Through the awareness of unity, there is no discrimination in treatment and law because of ethnic, religious, cultural and regional differences. The value of deliberation based on the spirit of kinship makes the democratic process run well in the life of a multi-ethnic society.

The majority do not dominate the minority because of the number of votes they have but are determined based on rational, logical, humanist, and juridical considerations so that they can be well received by most people for the common good. The value of *musyawarah* is strengthened by the *paros sarpanaya* value which means respecting the opinions of others (Atmadja N. 2008). The belief in this value makes the multi-ethnic community in Bali accustomed to listening to each other before justifying or giving a decision in solving problems. This condition is able to be a logical damper for the establishment of dialogue and mutual understanding among cultures, so it is able to reduce the occurrence of conflicts in multi-ethnic communities in Bali. The value of *saling asah, asih, asuh* means to remind each other, love each other, help each other. To develop this value, an intense pattern of communication has to be carried out, so there is no more hesitation to convey something to other people (Swaminathan, R. , & Alfred, M. 2001). This condition, at the same time, fosters a feeling of mutual love as well as belonging and it enables the people to work hand in hand to help others without a sense of self-interest (Sukadi, 2011). The true value of *nyama selam* gives respect and honor to the people who embrace other religions to be positioned on the path of their religion when carrying out joint activities with Hindu communities, especially when cutting animals, eating, and other activities.

The concept of *nyama selam* has built a spirit of high tolerance among religious people because it means Muslim brothers or sisters. It considers Muslims and people with other religions as brothers or sisters who should be treated as our family with the same rights and obligations. The value of *karma phala* becomes an adhesive that is able to strengthen the existence of desires and actions that are always positive in every human being because the nature of the act will produce reward or results. When the action taken is good, the results of the action will be good, and vice versa. Therefore, thinking, speaking and acting well are ways to get something good, including how we behave to the people from different religious, ethnic, cultural and regional communities. These values simultaneously become the glue and the binding of multi-ethnic community relations in Balinese society, especially in Nusa Dua region of Badung Regency, Bedugul, Tabanan and Kubutabahan Buleleng Regency. These fundamental values that are believed and shared are always maintained in every problem solving, taught to the community through families,

schools, and social organizations, and regenerated in the next generation through customary law (*awing-awig*), organizational regulations and mutual agreement between communities (Eurostat, 2019; Gay, G. 2015).

5.2. Integration of Multi-Ethnic Communities in Traditional Organizations

The success of multi-ethnic community integration is mostly determined by the ability of the community to communicate, adapt, accept and borrow cultures, inter-ethnic marriages, the fundamental values that are believed and the formation of cross-cutting organizations (Pageh, *et al*. 2013; Atmadja N, *et al*. 2017) . The cross-cutting organization is a model of integration of multi-ethnic society which is considered to have the highest attachment to the socio-cultural acceptance which is democratic. It is because this organization is formed and run based on fundamental values that are believed and shared among multi-ethnic communities. The existence of fundamental values make the people in multi-ethnic society accept and merge in the organizations that have been established with their values to achieve a better life (Slee, J. 2010; Oregon Department of Education Report. 2015–2016). The cross-cutting organizations usually use values and norms that come from various religions, ethnicities, cultures and regions of their members, so that they become a joint media to establish an understanding of values that can be shared rationally, logically and juridically.

In Balinese society, there are several cross-cutting organizations in Islamic, Christian and Buddhist enclaves, such as irrigation organization (*subak*) and traditional Balinese security tool organization (*pecalang*). *Subak* is an organization that specifically regulates the paddy field irrigation system used in planting crops by Balinese people. Thus, *subak* can be said to be a socio-agrarian-religious customary law community, which consists of farmers working on the rice field area that receives water from the same source. This *subak* usually has a temple called Uluncarik Temple or Bedugul Temple which is specifically built by landowners and farmers to worship the Goddess of Prosperity and Fertility (Dewi Sri). This irrigation is regulated by a *subak* chairman (*Kelian Subak*), so that the water can be shared fairly to all farmers who become the members of the *organization*. Because of its socio-agrarian-religious nature, the members consist of the people who have agricultural land with the same belief (Gorski, P. C. 2016). This is

different from the Pancoran *subak* which is found in Panji Anom Village, because its membership is multi-ethnic and multi-religion, with Muslim and Hindu members. Multi-ethnic communities become *subak* members and make *subak* an organization that is managed democratically together. The management structure is determined based on consensus so that all members have the same opportunity to become *subak* administrators. The most important difference in Pancoran Subak is the existence of musholla and *Subak* Temple which are side by side in one area and *subak* hall used for deliberation. Subak Temple is used for praying by *subak* members who are Hindus, especially to worship Dewi Sri (Goddess of Prosperity) for blessings for the plants treated by the farmers. The musholla is used as a place to pray by *subak* members who are Muslims.They pray for the agricultural prosperity gained by the *subak* members. The entry of non-Hindu people into *subak* members shows the fundamental value of subak which is believed and shared between Hindu and non-Hindu communities in Pancoran Subak in Panji Anom Village, Buleleng Regency. The value of justice, mutual cooperation, deliberation and togetherness are the basis of the integration of non-Hindu communities in *subak* organization and make *subak* a medium to develop mutual welfare in agriculture (Arta Windari, 2017). The development of the musholla and the Subak Temple in the area of the holy place next to the subak hall becomes a reinforcement of the existence of an essential relationship between humans and God through different means and media with the same good purpose. Respect for each religious belief is realized through the development of musholla and Subak Temple which are built side by side, so that togetherness, equality, justice and kinship are established among the multi-ethnic communities in Panji Anom Village (Sedana Arta, 2010).

The traditional *pecalang* organization can be interpreted as traditional Balinese security officers whose job is to maintain and to direct the activities of traditional villagers in carrying out Hindu religious activities so that the membership comes from the Hindu community (Ngurah Wirawan, 2017). However, the *pecalang* organization and security unit in Candi Kuning Village, Tabanan Regency, show a different reality, since it consists of members from multi-ethnic and multi-religious communities. The function is not only to protect and secure the activities of traditional villagers in carrying out Hindu religious activities, but also to maintain and secure the religious activities of

Islam, Christianity and Buddhism, and even to safeguard the implementation of national holidays. *Pecalang* and security units (Muslim *pecalang*) should hand-in-hand guard and secure religious activities carried out by the Hindu community, safeguard and secure the prayer activities known as *tahlilan*, burial ceremony, Christmas, Chinese New Year, wedding ceremony, teeth filling ceremony, and other socio-religious activities. In addition, *pecalang* and security units are respected and trusted to carry out the security and regulation in various activities carried out in Candi Kuning Village, such as international meetings and national activities as well as protect the area of tourist attractions around Bedugul. *Pecalang* and security units have different rules but have the same values. Through the legal rules agreed upon by all *Pecalang* members and security units, they are able to bind all members and solve various problems that arise properly. The issues that have not been regulated are usually solved and discussed through democratic deliberations so that each agreed decision can be accepted sincerely and responsibly by both *Pecalang* and the security unit (Kersos Book Preparation Team of Mahendradatta University, 2017). *Pecalang* and security units act as the physical and psychological guards of the multi-ethnic community in Candi Kuning Village because they are able to solve the problems that trigger conflicts. The existence of *pecalang* and security units is able to make multi-ethnic communities accept, understand each other, take care of each other and respect one another so that the things triggers the conflicts can be aborted before they grow and develop.

6. CONCLUSION

The integration of multi-ethnic communities in Indonesia, especially in Bali, has been developed in various ways, such as through marriage, borrowing from each other's traditions, shared fundamental values, and social organizations that cross and cut. Various issues of religious, ethnic, cultural and regional differences do not cause conflict because there are fundamental values that are shared, such as spiritual values, values of togetherness, single divine values, values of spiritual diversity, sagilik-seguluk values as simple as paras paros sarpanaya, the value of mutual sharpening, compassion, fostering, the value of deliberation, the value of kinship, the value of mutual cooperation, the value of mutual understanding, the value of empathy, the value of karma phala, the value of nyama diving, and the value of pawongan. Organizations that cross and cut into areas of Islamic, Christian and Buddhist enclaves include the subak

organization (irrigation organization) and the pecalang (traditional Balinese security tool) organization. Multi-ethnic communities collectively become members of the subak and make subak an organization managed jointly in a democratic manner. Likewise, with the pecalang and security forces in Candi Kuning Village, Tabanan Regency, the membership consists of multi-ethnic and multi-religious communities. Its function is not only to safeguard and secure the activities of indigenous villagers in carrying out Hindu religious activities, but also to safeguard and secure Islamic, Christian and Buddhist religious activities, and even to secure the implementation of national holidays.

7. SUGGESTIONS

For Balinese people who are multi-ethnic in nature, they should make places of worship together, social activities and socio-cultural organizations as a place to cultivate and develop multicultural awareness continuously. Therefore, it is necessary to develop socio-cultural organizations that are capable of being a means of communication and sharing between multi-ethnic communities, to build a sense of kinship and togetherness. Teachers should make places of worship together, multi-ethnic social organizations, and cross and cut positive values as a source of learning in formal education so that children understand diversity as the eternal color and wealth of Balinese society.

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