

Original Paper

Local Wisdom, the Muslim Community and the Strengthening of Pancasila Ideology in Bali

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Abstract

Studies on local wisdom, the dynamic practices of the Muslim community as a minority, and the Hindu majority in Bali are few. These kinds of studies are significant, concerning existing local wisdom. Spiritual values and noble cultural values need to be understood with societal development. Official religions often cause community fragmentation. There are several questions. First, how does a community adapt local knowledge to local wisdom? Second, what forms of tolerant spiritual and religious practices should be prominent concerning the influence of Islam? The majority of Balinese Hindu traditions and religion are different. Third, how do Bali's communities interpret local wisdom with religious tolerance and moderation? Pancasila ideology in Indonesia's national life is not only for the present; but for the future.

Keywords

local knowledge, local wisdom, the Muslim community, tolerance, religious moderation, multiculturalism, and Pancasila

1. Introduction

Pre-religion, many societies followed animistic and dynamic values to manage their lives (Peacock, 1978, p. 18). The people of Java, for example, had the belief that things in the natural environment have supernatural powers. Superstitious belief in the need for a good day when building a house is another example (Budiono Herusatoto, 2019, p. 28). This happened in ancient German traditions, Trees, as part of religious celebrations, were pre-Christian and absorbed into Christmas tradition. The Indonesian archipelago has a syncretic pluralist nature, similar to these beliefs (Setyo Wibowo, 2019, p. 9).

Changes and sustainability of religious life practices are still developing. The presence of Hinduism,

Buddhism, Islam, Confucianism, Catholicism, and Protestantism in the future can strengthen the existing local wisdom values, as noted by Mr Pangkalis Bruno Syukur who commented on a book by Nocalaas J. C. Geise entitled, *Badujs en Moslims: Ethnographic Study of Indigenous Peoples in Lebak Parahiang, South Banten* (2022, p. xiii). This becomes the basis for belief in shared heritage traditions and culture as a reinforcement of social integration (Taufik Abdullah, 1974, p. 85). It can incorporate religious practices into strengthening the ideology of Pancasila.

This happened considering that since the modern Indonesian state was formed, based on the ideology of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhineka Tunggal Ika. (See: Secretariat General of the MPR RI, Four Pillars of Life Nation and State). This has an ideological impact stating that “We believe in one Muslim community, but we are required to speak various languages.” (Kuntowijoyo, 2017, p. 231; see also: Ardhana, 1985). This is a firm foundation for order and guidance of the state.

However, along with the times, the role of religion faces various challenges of conflicts such as what happened between Shiites and Sunnis in Madura (Rima Sari Idra Putri, 2012, pp. 271-290), and even to threats. The conflict connects to religious issues in Bali. For example, the 30 September Movement that occurred in 1965 (See: Gunawan, 2014, pp. 325-326; see also: Mortimer, 1974, p. 374). Often, these trials relate to the dynamics that occur, such as the emergence of sects or splinter movements. The ideology of religion can create ripples of problems. Not only horizontally at the grassroots of society but also vertically.

Of course, efforts to address this should prioritize harmony among religious adherents. This should include socio-cultural, economic, and political aspects of life. Religious practices need to be integrated with local wisdom and spirituality to prepare for national and religious life. This applies to adherents of all religions in their way of actualizing their respective religious teachings (Lubis, 2017, p. 240).

How can a community with local knowledge turn that knowledge into local wisdom? Second, what practices should Islam adopt for religious tolerance with Balinese Hindus? Third, how do communities interpret local wisdom in Bali to enable tolerance and moderation? By conducting this study, a more comprehensive understanding will be obtained. The Islamic religion and Pancasila values can be strengthened in Bali for Indonesia’s present and future.

2. Method

2.1 This Study Uses Historical Methods, Namely by Collecting Historical Sources

This research includes a discussion of local wisdom values in physical or tangible and non-physical or intangible culture, oral tradition values related to cultural, religious, economic, and political aspects in several Muslim villages, known as Kampung Bugis as in Serangan, in Denpasar.

In this context, oral data or evidence left behind by historical actors who live their lives in religious practices is used. (Guan in Huen, Morrison, Guan, 2000, pp. 33-35). After historical sources are collected, critiquing the data sources is carried out, followed by an interpretation of historical sources.

Finally, there is writing history (historiography).

This research is a multidisciplinary research comparative study of religion. This approach uses social science concepts, including local wisdom and diversity. Sociological concepts, such as spirituality, religiosity, and local beliefs, can give a historical explanation.

This study also uses a cultural studies approach, which tries to analyze aspects of the form, function, and meaning of symbols. Symbols related to local wisdom and the precepts of Pancasila are of particular focus. Through this explanation, it is hoped to provide arguments for pre-existing local wisdom and assess how the Islamic community can strengthen Pancasila ideology in national and state life.

2.2 Theoretical Framework

Peace, security, and comfort are human needs. Local wisdom, Islam, and Pancasila are studies that need to be carried out in the life of society and the nation in Bali in particular. The dynamics of Islam and Balinese culture produce cultural values. Local wisdom of Balinese society and culture can strengthen Pancasila.

This case is an anticipatory effort to navigate the negative effects of the ongoing process of globalization. Increases in competition and the need for cooperation from various communities are part of the context. There is a specific impact caused by the international tourism industry. Local wisdom possessed by the community has been around for a long time, socialized through generations. The view of Balinese local wisdom values is in line with the Pancasila precepts as the basis of the State and the outlook on life of the Indonesian people.

The existence of Pancasila values is part of Balinese people's lives. With this understanding, Balinese society and culture will become part of a powerful nation. Islamization, has been developing for quite a long time in Bali. According to Abdullah, (2016, p. 149) the word Muslim has a sociological meaning, and is said to be more polluted by the local culture. While the word Islam is more normative. In this context, Islam is more genuine, authentic, and not polluted by local cultural practices. Abdullah in his work entitled, *Religious Studies, Normativity, and Historicity*, makes some claims. Yogyakarta: Student Library (2004), see also: M Amin Abdullah, *Islam in Indonesia or Indonesian Islam: The Struggle of Definition and Identity* (2016, p. 150) explains:

".... This debate is also part of the unfinished academic link between the "normative" side of the Islamic religion (teachings, dogma, faith, worship) and the "historicity" of Muslim culture from the local culture in which they live (way of thinking, communicating, empathize, transact, express and be artistic" (2012, p. 150).

This accords with the views of Nasaruddin Umar (2021) in his work entitled, *Understanding the Qur'an in the Post-Truth Period*. Jakarta: Publisher PT Gramedia Widiasarana Indonesia. Nasaruddin Umar outlines three reading methods: sensory reading, reading through emotions, and reading through spirit. The most specific is spiritual reading, which requires an understanding of the existence of spiritual values in the natural environment. These values have been rooted long enough in history.

Without this being done, it is hard to imagine someone would directly access areas that are considered “taboo”.

Therefore, it is important to discuss these matters related to the practice of diversity issues in everyday life that occur in Bali. In this context, it is interesting to note that there is a perspective claiming it is impossible for social aspects to change religion. Because religious values are absolute, while social aspects are relative. Religion is impossible to change because religious truth is absolute. However, humans understand, appreciate, and practice eternal teachings diversely. Islamic communities around Indonesia, including Bali, have unique ways to apply Islamic teachings in social settings. This local wisdom, the Islamic community, and the strengthening of the Pancasila ideology are discussed in the paper. This is understandable because the values of local Balinese wisdom minimize various social upheavals in Bali.

Here are some references that are used as a first step in studies related to the discussion of local wisdom, the Islamic community, and Pancasila. This study examines Balinese local wisdom and its contribution from Muslim minority groups. Their thoughts on how the practices of the Pancasila precepts embody the basis of national and state life in Bali in particular.

2.3 References So Far

It is important to read the work written by Makin, Al. 2018. *Diversity and Difference: Culture and Religion in Across Human History*. Yogyakarta: Pressitik Sukra. This book provides an important understanding. It understands the dynamics of a society that often experiences bloodshed because of differences. This book contributes to understanding the teachings of religions and the brotherhood between them.

Teuku Kemal Fasya (et al.), entitled *Intolerance, Revitalization of Traditions and Challenges of Indonesian Diversity* (2017) explains how the dynamics of revitalizing traditions can be carried out. Dialogue and negotiation open new perspectives in grassroots communities that have local wisdom. This can be involved in the process of sustainability and change occurring in Indonesian society today.

Ahmad Najib Burhani. 2019. *Accompanying Minorities: The Islamic Paradigm of Partisanship and Defense of the Weak*. Jakarta: Gramedia. Ahmad Najib Burhani’s work analyzes crises related to issues of diversity and plurality. Normalization of intolerance and discriminatory attitudes towards minority groups is a problem. This book is a reference to understand how the Islamic community deals with issues in Balinese society, which is predominantly Hindu. With this understanding, the framework used in this book will provide a broader understanding perspective.

Yuniar Kartika Hapsari. 2016. “Empathy: A Key to Opening the Door of Boundary Between Christians and Muslims in Indonesia”, in Wahyu Nugroho and Djoko Prasetyo Adi Wibowo (eds.). *Towards an Authentic Islamic-Christian Encounter*. Yogyakarta: Yayasan Taman Pustaka Kristen Indonesia and Center for Religious Studies, Faculty of Theology, Duta Wacana Christian University. This work looks at how interfaith encounters can be authentic and enlightening. This book provides a valuable contribution to explaining how empathy can work in the life of a multicultural society.

Marsan, Ubaidilah. 2017. *Managing Conflict Builds Peace*. Jakarta: Secretariat General of the Center for Religious Harmony, Ministry of Religion of the Republic of Indonesia. This book explains how to build peace in a multicultural society by managing conflict. Understanding Muslim customs enhances Pancasila's approach to social endurance and conflict management.

H. M. Yusuf Asry (2013) in his work entitled, *Community Build Harmony: Conflict Resolution and Peace Building in Ethnoreligious Indonesia*. Jakarta: Ministry of Religious Affairs, Republic of Indonesia-Office of Research and Developmental Training-The Center of Research and Development of Religious Life explains that the process of cultural acculturation both before the entry of religions and after it appears to be running harmoniously and peacefully. However, with the challenges of globalization, it is necessary to design a sustainable interfaith program. This work strengthens Pancasila in the nation-state.

3. Implementation of Local Wisdom Values in Islamic Religious Practices in Bali

Early Islam goes back quite a long time in Balinese history. Islam in the archipelago is said to have started in the early 7th century, becoming the first Islamic kingdom in Samudra Pasai. This occurred in the 13th century, around 1297, on the northern tip of the island of Sumatra. From the historical records, Islam did not spread from the Arab world to Java in the Archipelago (Ibn Batuta, 2023, p. 281). Rather through different sojourns, first in Gujarat, Goa (India), Malacca, and finally to the island of Sumatra (For reference, see: Azyumardi Azra, 2018; and Rogan, 2015).

The spread of Islam in Java mainly developed in the northern coastal areas of Java as explained by H. J. de Graaf (trans.) in his work entitled, *De Eerste moslime vorstendomm op Java, studien over de staatkundige geschiedenis 15de en 16de eeuw*. This period shows the rapid development of Islam in the 13th and 14th centuries in Java, so that Woodward (2017, passim) argues, that Javanese Islam is also Islam, not Hinduism or Hindu Buddhism as mentioned by the Puritan Muslims and past colonial historians. The development of Islam in this region influences the development of Islam in other areas. The Hindu Javanese kingdom, Majapahit, expanded its influence throughout the archipelago and had an influence on Balinese Islam. This is understandable because when the development of Islam on the northern coasts of Java seemed to have an effect on the shifting of Javanese Hindu power in East Java such as Majapahit which eventually spread Islam to Bali as it was influenced by Javanese Hinduism such as the Gelgel kingdom, the Klungkung kingdom which then gave rise to various the emergence of other kingdoms such as in Buleleng, Jembrana, Badung, Tabanan, Karangasem in the early 19th century. In this period, Balinese society is colored by the character of a plural society where there is a dominant hegemonic culture over minority cultures.

Discussion of this problem can be explained from the perspective of history and migration that occurred in the archipelago, where Bali is a stopover or transit point in trade and economic routes connecting the West and East and vice versa (Vickers, 2009, pp. 131-138). We can understand this by the existence of Balinese Hindu culture, which was dominant in the Balinese kingdoms, on the one

hand. But again, the Dutch who colonized Bali provided a greater space for the invitation of the Islamic community who settled in Bali because the Islamic community were brave soldiers, respected by the kingdoms in Bali.

It can be said that forming a multicultural society can be understood not only from external factors as stated by Paramitha (Paramita, 2019) but also from the internal factors of the Balinese people themselves (Ardhana, Soenaryo, Sulandjari, Suwitha, 2012, pp. 1-20). Here, there were various obstacles in the past tradition which were contrary to human values, which in modern times are better known as democracy. Therefore, there are aspects of inequality in relation to traditionalism and conventional values. This caused Muslims to be invited to Bali. After a time, they were allowed to live in royal areas. These Muslim villages are known as Islamic villages in Kusamba in Klungkung, Pegayaman Islamic villages in Buleleng, Kepaon Islamic villages, Bugis villages or Muslims in Serangan in Badung and Denpasar, as well as Islamic villages in Kecicang in Karangasem, and Islamic villages in West and East Loloan in Jembrana (West Bali). The same thing happened not only in Bali but also in other regions in Southeast Asia (Suardy, 2018, p. 183).

The Balinese, who are predominantly Hindu before Islam, were familiar with the concept of cosmology related to the concept of hulu and teben, in this case, hulu or kaja or north refers to the mountains and teben or kelod refers to the sea, where this direction refers to Hindu gods. (Ismail, 2017, pp. 121-128). Apart from that, the Balinese people are familiar with the concept of cosmology in relation to the primary space, middle and lowly. This concept in nature is of a mountain, the middle, and the sea. In this context, the direction of Kaja, or north and east or northeast, is where the sun begins to shine and is considered a sacred space. Meanwhile, the Balinese from the Muslim community regard the Western region as a place that has an aura of holiness.

In the reality of everyday life, there is no conflict between the Muslims and the Balinese in carrying out their different religious lives. Meanwhile, the Muslim community provides values of egalitarianism that encourage progress among the people, especially in the role of trade and shipping. This is an illustration of the attractiveness of local communities to become Muslims, where apart from the appearance of religious piety, they also have advantages as traders, known as “Orang Kaya or Orang Kayo” in Aceh and other areas. The great contribution of the Muslim community has gradually experienced a shift. At first, it was mainly engaged in trade and shipping, especially in the 17th and 18th centuries, which can be seen from the emergence of Islamic kingdoms in the archipelago. Then it underwent changes, especially when Indonesia was under the influence of Dutch colonial rule. The presence of this Muslim community was felt in education. Modern organizations emerged during the independence period, which includes the Sarekat Dagang Islam, Sarekat Islam, and Muhammadiyah. (Ardhana, 1985, passim), Nahdlatul Ulama and other good organizations worked in the fields of religion, education, and politics in the early 20th century.

In the following period, religion and education did not experience obstacles. However, politically, religion caused ripples in society. The presence of this Muslim community has changed the character of

a plural Balinese society to become a multicultural society. There was an intermarriage between the king of Badung (Denpasar) in Pemecutan with a Muslim woman named Raden Ayu Siti Khotijah. In an article entitled, "Tomb of Raden Ayu Siti Khotijah in Denpasar City," it states the following; (<https://www.denpasarkota.go.id>).

Once Raden Ayu returned to Bali with 40 escorts and bodyguards. Cakraningrat IV gave provisions in the form of a jar, a keris, and an heirloom in the form of a hairpin which was tucked into the princess's hair. Arriving in the kingdom of Pamecutan, Siti Khotijah was greeted with joy. However, at that time no one knew that the princess had embraced Islam. One day when there was a Meligia or Nyekah ceremony, namely the Atma Wedana ceremony which was followed by Ngelingihan (Menyetanakan) Betara Hyang at Pemerajan (family shrine) Puri Pemecutan, Raden Ayu Pemecutan visited Puri where he was born. One day during a sandkala (towards the evening) at Puri, Raden Ayu Pemecutan alias Raden Ayu Siti Khotijah carried out prayers (maghrib prayer services) at Merajan Puri by using Mukena (Krudung). At that time one of the Patih in Puri saw this. The governors and royal guards did not realize that Puri had embraced Islam and was praying. According to Balinese belief, this is considered strange and such people are said to be a follower of black magic. As a result of the palace guard's ignorance, the 'oddities' witnessed in the palace courtyard made the royal bodyguards and governors furious and reported this to the King. Hearing Ki Patih's report, the King became angry. Ki Patih was ordered later to kill Raden Ayu Siti Khotijah. Raden Ayu Siti Khotijah was taken to the cemetery in an area of 9 hectares. Arriving in front of the Kepuh Kembar Temple, Raden Ayu said to the patih and his entourage "I already had a premonition about this. Because this is the king's order, then carry it out. And you need to know that at that time I was praying according to Islamic belief, there was no malicious intent let alone leaking."

So said Siti Khotijah. Raden Ayu advised the patih "don't kill me with a sharp weapon, because a sharp weapon won't kill me. Kill me by using a hairpin tied with betel leaves and wrapped in three colored threads, red, white and black (Tri Datu), stick it into my chest. When I die, smoke will come out of my body. If the smoke smells bad, then plant me. But if it emits a good smell, then make me a holy place called kramat".

The existence of making a grave for Siti Khodijah allows the establishment of multicultural life where there are visits from Muslim families to make pilgrimages to modern Bali. According to the Pew Survey on The Future of Religion, there is an increase in religious adherents. his number will not experience fundamental changes. Almost all religions in the world have shown an increasing number of adherents. Islam will experience an increasingly rapid increase. This religion of Islam is mentioned as "the fastest growing religion". The following table shows the current religious demographic;

Table 1. Total Population of Bali Based on Religion

Year	Hindu	Muslim	Buddhist	Protestant	Catholic	Total Populatiom
2001	2.823.173	183.977	18.544	21.255	15.782	3.063.031

Source. Bali in Figures, 2001.

The argument is that increased birth rates, immigration, and conversions, is driven by the increasing need for jobs which can be filled not only by Balinese Hindus but by Muslim immigrants (Michael Hitchcock & Darma Putra, p. 221). In addition, the ratio of people who call themselves “religiously unaffiliated” or “the nones” will also continue to increase. This does not mean that they immediately abandoned their religion and then chose not to have a religion or not have faith. After Indonesia became an independent modern country, the politicization of religion is something unavoidable, especially in efforts to form an Islamic state. The question of reducing religious radicalism is a constant problem.

Efforts are made to understand by elaborating how the role of tradition or local wisdom of the community is expected to strengthen the values of the Pancasila ideology which has become the basis of the modern Indonesian state. Astar, chain, banyan tree, bull’s head, rice, and cotton symbolize Pancasila. The implementation of the values of the Pancasila precepts should be linked to local wisdom values that exist in society, especially in Bali, to strengthen Pancasila ideology as the foundation of national and state life in Indonesia.

3.1 The First Precept: Belief in One God and the Views of the Muslim Community

How significant is the role of religion, which is symbolized by the star symbol as a symbol of belief in the one and only God? Budiono Herusatoto in his work entitled, *Javanese Mythology: Educatio,j Traditional Morals, and Ethics* (2019, p. 28) explains, that the Javanese people know the term pawukon which is knowledge of the story or the journey of human life according to their respective natures which according to their style resemble horoscope knowledge in astrology.

Javanese society has spread in Muslim villages in Bali. Budiono (2019) notes that the astrological kawruh or pawukon is composed of kawruh pranata prey, which is related to the science of regulating seasons or climate.

The existence of a belief related to the star symbol gives the right and obligation of a religious community in Indonesia to carry out religious practices. Religion and the existence of Pancasila guarantee the existence of religious institutions. Religion is one primary institution in the history of human civilization in the archipelago until now. Major world religions, including Hinduism, Buddhism, Confucianism, Islam, Christianity, and Catholicism, are officially recognized by the Indonesian government. Some have existed in the world for thousands of years, and can live side by side. Religious dynamics were evident in the colonial period before Indonesia became independent (Klinken, 2003, p. 207).

These religions experienced a long historical development. The presence of stars in the sky every night

until morning has meaning for farmers, and fishers in the archipelago and in Bali in particular. For Muslims there is a single star symbol which is also called Najm. From the perspective of the Qur'an: Surah An Najm: Stars. In the Koran, this is the only single star. Likewise, the mention of Syi'raa is found in surah An Najm verse 49.

3.2 The Second Precept: Humanity and the Views of the Muslim Community

Apart from belief in the one and only God, the multicultural Indonesian society also upholds the values of human dignity. The meaning of a just and civilized humanity is important. However, in religious practices, problems related to human dignity often arise. This is made possible by the politicization of religion, which ultimately undermines the order of life in the nation and state, such as the spread of various religious sects which tend to disturb the dignity of humanity itself.

Dicky Sofjan observes this phenomenon that many religious people experience alienation and feel dissatisfied with their own religion, causing human friction. The idea revolves around the lack of religious fulfillment and the emptiness of the soul. Therefore, how important it is to see and study how natural conditions, customary and cultural arrangements, and the application of religion, in this case, Islam, in Bali in the midst of life, which is predominantly Hindu.

For this reason, it is important to provide an awareness that human life is not possible without connection to other human lives. The chain symbol is the second of Pancasila, namely just and civilized humanity. It has the meaning that every human being needs others like the unity of a chain so that it becomes the second symbol of the Pancasila. In the view of the Muslim community, the rectangular chain represents men, while the circular chain represents women. Thus, the concept of unity is sought, and for the Balinese people, they strive to realize a synergistic and peaceful relationship. To strengthen the state ideology of Pancasila, interfaith studies are needed. Also introduced are the concepts of Menyame Selam, Menyama Bali, Menyame Muslim, Menyame Christian and so on (an example of reducing the partition between Islam and Christianity, read: Yuniar Kartika Hapsari, 2016, pp. 205-210). In the life of the multicultural Balinese people, a clear form of recognition was even introduced as stated in the awig-awig of traditional villages in Bali. The form of acknowledgment that was made was that there was a division of Banjar residents consisting of Krama Pengarep (Krame Wit) namely bowing to local people who came from the beginning of the banjar area, Krama Tamiu is aimed at migrants looking for jobs in Bali or referring to those who already settled and Tamiu refers to foreigners who come as guests Examples would be domestic tourists and foreign tourists. Hindu and Muslim Balinese agreed with the concept.

With this in mind, it is hoped that interrelated life must change towards sustainable coexistence. In essence, all religious people want stability, continuity, and sustainability. Almost every religious community, for example, in Bali, is conservative. Balinese want to maintain the traditions, rituals, and cohesion of their respective people. Beliefs have thrived over time until the contemporary era.

3.3 The Third Precept: Indonesian Unity and the Views of the Muslim Community

In the dynamics of Muslim history, it is inseparable from the emergence of various schools that have

followed it, especially in the Arab countries such as Hanafi, Hambali, Maliki, and Syafei. For the spread of Islam in Indonesia, the dominant development is the Syafei sect, which applies the conformity of Islamic teachings to local cultural traditions. These studies of spirituality, tradition, and religiosity that are rooted in each ethnic group. In each of these local cultures, especially in Bali, traditions are important, especially symbols taken from nature. They contain noble meanings that become role models for people in Bali (Banawiratma & Sendjaja, 2017). The Balinese are a Malay race (the Malays) as well - because becoming Malay means becoming Muslim or Islamic. The same is true for the people of Sumatra, Java, and other ethnicities in Indonesia who already exist in the Archipelago. In the past, the ideology of religion has developed rapidly in society. However, nowadays, this problem is hard for religious elites to mitigate. In the early Islam, for example, many groups developed after the death of the Prophet Muhammad. There is the Syiatu Ali or Shia group (Followers of Ali) and the Khariji or Khwarij group (which literally means "leaving") and the more dominant group Ahl as-Sunnah wal Jamaah or Sunni (which means Followers of the Prophet's Tradition and Remain in the Congregation, not leaving). This does not include movements such as Mu'tazilah, Ahmadiyah, and others. The existence of this diversity in Islam certainly implies a certain perception that makes them different from one another.

The development of other streams originally came from these great movements. Shias, for example, split into groups of Imam 12 (Itsna Asyariyah), Imam 7, Zaidiyah, Druze and others. The Khariji group then gave birth to extremist groups such as Al-Qaidah, ISIS/ISIL, An-Nusrah, and others, which do not recognize humanity. All the movements and offshoots that emerged have followers in Indonesia. From the Ahl as-Sunnah wal Jamaah stream, there is Nahdlatul Ulama (NU) (Dicky Sofjan, 2013, see also: Abu Darrin al-Hamidy, 2008, p. 283) as a traditional Islamic organization that is very tolerant and Muhammadiyah as an Islamic organization that is purification (Peacock, 1978: passim). The Indonesian splinter movements included the Islamic State of Indonesia (NII), which still exists today. It split into many smaller groups.

The existence of these dynamics requires understanding not only among adherents of Islam but also adherents of other religions such as Hinduism. Here, Balinese Hindus are not asked to understand the verses of the religion but understand how religious practices are carried out in their daily lives, especially in the context of living side by side with each other. The third precept is given the symbol of the banyan tree whose history has roots throughout the historical and cultural traditions of the people. Mitsuo Nakamura, in his work entitled *The Crescent Arises over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town*. Singapore: Institute of Southeast Asian Studies, 2012 explains how the formation of a Javanese society that believes in local traditions is now known as a Muslim society that is very thick with local cultural narratives such as those developed in the *ahlussunah waljamaah* or Nahdlatul Ulama (NU) organization.

3.4 The Fourth Precept: Democracy and the Views of the Muslim Community

Indonesia maintains a diverse populous that has various cultural roots as a multicultural society. It has formed a successful social unit in a modern government system within the framework of the Unitary State of the Republic of Indonesia (cf. Aziz, 2017). Even though it has diversity in tradition, language, and culture, the attitude of a modern country seems to maintain daily lives and coexistence. By emulating attitudes of tolerance, peace, and harmony, there is success (Asry, 2013). The context of understanding cultural influences from the outside is complex. India and China affected Bali, as well as the Islamic religious traditions of Arabia. It began developing in communities on the north coast of Java and Bali, which previously experienced a touch of Hinduism. This culture lasted a long time and strengthens Balinese culture in modern times. The development of spirituality, traditions, and values of Islamic egalitarianism are complementary and have a significant contribution to Balinese society.

The head of a bull symbolizes the fourth precept of Pancasila. In Bali, for example, even though they are called cows, they are not actually cows, but they are called bulls. The holy book of Muslims is called the Qur'an, and in the Qur'an it refers to itself as the "Book of Preservation" and "Mother of the Book". Keene (2006) explains, that one part of the chapters of the Qur'an is called ayah (verse), while each chapter is called suruh (letter) which in total has 114 surah and all (except one suruh) begins with the words "In the name of Allah, Most Gracious, Most Merciful." It was further stated that in Arabic, these words are known as Bismillah and Muslims say it before doing something. These orders are not placed in the Qur'an sequentially, as the revelations were revealed to Muhammad, but are collected together by order of the third caliph Uthman (pp. 644-656). Sequential order is identified with names taken from words or things in them. The second surah, for example, is named "Cow" (Al Baqarah). This is understandable because the surah relates to the story of Moses, who ordered his people to sacrifice a cow. The most famous commandment is the first commandment -Al Faatihah-which for pious Muslims is recited five times a day (Keene, 2006, p. 128).

This belief in bulls or cows can also be seen in other regions of the archipelago. In some bullfighting events before performing, the players pray to God Almighty. Islamic teachings, before starting an activity, one must begin by praying first. There are a lot of local beliefs in banteng if studied one by one, but what is certain is that in banteng performances there is a magical element that is closely related to local beliefs. This magical element can be spells that put these bulls into a trance. Before starting this bull show, apart from praying, they also asked for the blessing of their ancestors to save them from danger.

These bull shows relate to Islamic beliefs. In local beliefs, the players ask for help from their ancestors. It can be seen that Islamic beliefs and local beliefs can go together and a ceremony or ritual is not always about the values of local beliefs but also contains the values of religious beliefs -in this example, Islam- in it.

3.5 The 5 Fifth Precepts: Social Justice for All Indonesian People and the Views of the Muslim Community

In line with the dynamics of globalization that are progressing rapidly, various challenges are unavoidable. Local wisdom already exists and Muslims in Bali can adopt it as a force in anticipating the times (Fokki Fuad Wasitaatmadja, 2018, p. 142). This is not only happening in Bali but also in other areas of the archipelago. In the process of modernization and globalization of Indonesian society and culture, there are serious problems. Local culture should be revitalized by associating it with religious values to strengthen the Pancasila ideology in the context of national and state life. In this case, the effort is made to understand the meaning of the fifth precept of Pancasila, namely social justice for all Indonesian people.

In the fifth precept of Pancasila, there are five curved lines forming five angles symbolizing the pillars of Islam and the precepts of Pancasila. Rice and cotton symbolize clothing and food that support the success of the process of community development. It is said that the open Qur'an symbolizes the scientific basis of Islam. In Kubuplus Buleleng sub-district, which is in North Bali, a temple appears to be multicultural, which puts forward a sense of justice for all religious people in Bali. This holy place is called Pura Negara Gambur Anglayang. Temples with sacred buildings with various forms of shrines accompanied by ethnic names consist of Pelinggih Bhatara Ratu Gede Shiva Rambut Sedana (main shrine)Hindu/ Shiva, Pelinggih Bhatara Sri Dwijendra Ratu Agung Dalem Mecca (Islam), Pelinggih Ratu Agung Syahbandar (China) is the deity of Customs (harbor) for Confucian Confucianism, Pelinggih Ratu Agung Malay Temple for Malay Ethnicity, Pelinggih Ratu Bagus Nganten (Ratu Bagus Sundawan) for Sundanese ethnicity, West Java for Sundanese Ethnic worship. (Results of Interview with I Made Pageh on 16 May 2023 at Gedong Kirtya Singaraja).

The implementation of local wisdom values to enrich Islam by applying an interfaith understanding seems to be able to strengthen the ideology of Pancasila. Through religious practices that are carried out every day, it provides understanding and evidence that Muslim communities in Southeast Asia are Muslim communities that adhere to the Syafei sect, which is very close and thick with local culture, where Islam is developing. The presence of interfaith religious places shows that Muslims can coexist with other religious communities in a context of harmony and peace. This is where it is important to see how the actualization of religious values in relation to the Pancasila precepts is put forward in the daily life of Islamic society and culture, which is not only discussed but also practiced in their lives.

4. Conclusion

Islamic culture and society can coexist with Hindu and other religious communities in Bali. The Islamic community in Bali transforms local knowledge into a model of religious tolerance and moderation. Apart from that, it can be seen how the forms of religious practices that are developed can be in relation to the influence of Islam as a minority group dealing with the majority Balinese, who are very strong Hindus.

The Islamic community in Bali builds relationships through spiritual practices. Diversity can develop both informally and formally in local communities. This can assist in living side by side and sustainably by paying attention to aspects of religious tolerance and moderation in strengthening the Pancasila ideology.

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