

INCLUSION COMMUNITY MODEL: LEARNING FROM BALI

Model Pembauran Komunitas: Pelajaran dari Bali

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ABSTRAK

Konflik sering muncul ketika manusia bertindak secara eksklusif dengan hanya melihat diri sendiri dan kelompoknya. Beberapa tokoh pluralisme membuat konsep mengenai masyarakat inklusif dengan tujuan mengurangi terjadinya konflik. Negara Indonesia memiliki potensi besar terjadinya konflik, hal ini disebabkan karena negara Indonesia terdiri dari berbagai suku, budaya dan agama. Apabila konflik tidak dikelola, maka potensi terjadinya dis-integrasi bangsa sangat besar. Meskipun hal ini dapat juga dilihat sebagai kekayaan bangsa, model masyarakat inklusif diperlukan bagi bangsa Indonesia sebagai alat pemersatu yang harus dipahami dan diajarkan dari generasi satu kepada generasi berikutnya.

Dalam penelitian ini menggunakan pendekatan deskriptif-kualitatif yang sesuai dengan kondisi lokasi penelitian yaitu Bali dan Lampung. Analisis dilakukan melalui narasi dengan menggunakan informasi yang diperoleh dari informan atau partisipan.

Hasil penelitian menunjukkan adanya nilai-nilai inklusif dalam budaya masyarakat Bali yang tinggal di Pulau Bali. Masyarakat Bali yang sudah bergaul dengan berbagai budaya, agama, politik dan ekonomi. Oleh karena itu model masyarakat inklusif dari kasus masyarakat Bali perlu dilakukan dalam usaha untuk bisa diuji-cobakan pada masyarakat yang berbeda, terutama pada wilayah negara Indonesia yang majemuk.

Kata kunci: Bali, Inclusion community, menyama braya.

ABSTRACT

Conflict often occurs when people behave closed and exclusive by looking at himself and his group. Some authors propose the concept of inclusion community to reduce the conflict and towards a harmonious society. Indonesia has a huge potential for conflict to happen due to the number of tribe, religion, race and class, but on the other hand it has had a noble wealth in society, which needs to be exposed and arranged to become a teaching material for future generations. That is why this research is done.

This research uses descriptive qualitative method of setting Balinese case study in Bali and Lampung. The analysis was conducted in the narrative and constructive way by involving various resource persons and participants.

The Research shows that there is value in Balinese inclusion both in the province of Bali and Lampung province in various fields such as social, cultural, economic, and governance. For further research, the learning module of Balinese inclusion Community should be made. A research on other wealth local communities besides Bali should also be made in Indonesia.

Keywords: Bali, inclusion community, menyama braya.

INTRODUCTION

Indonesia establishment actually is not a single entity of one form and monolithic, but a plural entity and diverse. Besides plural as an opportunity, it has a beautiful richness and dynamics, in which each religious group, tribe, race, class, and culture is possible to maintain and develop their identity. It is also a challenge because it also contains potential conflicts that can threaten national integration and social harmony. This is the one that makes Indonesia fragile country.

Therefore it needs strategic steps as well as challenges that should receive a serious attention, conceptual, systematic, focused and integrated. If not, the conflicts, which is called SARA (Ethnic, Religion, Race and Group relations) will happen again in Indonesia. Because of this reason, the education of multiculturalism and pluralism offers an alternative through the implementation of strategies and concepts based on the use of educational diversity.

In a study in Bali, there is a local wisdom, is called *menyama braya* (brother-brothers) as a wisdom that is quite effective in maintaining Bali's social harmony and integration. Starting from some social facts above, researchers are interested in conducting a research on national integration and social harmony, which is based on the diversity of local wisdom in society, who understood and believed as a frame/protector in the harmony of life/community integration of the threat of disintegration and disharmony.

This study will answer the following questions. How are the values of "menyama braya" implemented in an ethnic cluster setting and Madurese and Bugis Islam in Buleleng district, Bali Province; can indigenous values Bali "menyama braya" be found at people outside Bali; There is a learning model of integration and harmony of the nation in the form of inclusive community that can be used as a learning model for communities in Indonesia and the world.

LITERATURE REVIEW

Views on Multiculturalism

Multiculturalism is a global phenomenon of the twentieth century, as a result of accelerated motion between human with their culture and both coexist peacefully (Home-Gateways to the world-special international fellowship Guides-FAQ. Multiculturalism is an advanced as well as a reaction to the tendency of cultural homogeneity (uniformity of culture in the same form) as a result of globalization and lifestyle postmodern (Sudiarja the No. Basis. 07-08, Year 58, 2009: 10)

In the context of culture, multiculturalism can mean "valid for more than one cultural identity in a society (Hardjana 2003: 2). However, it should be immediately emphasized that the definition of "more than one" that comes from the word "multi" does not mean that multiculturalism means quantitative. Multiculturalism contains two terms which are very complex, that is multi which means plural, culturalism means culture or cultural understanding. However, multiculturalism gives more emphasizes in qualitative aspects of inter-ethnic relations and culture. Studies of multiculturalism neither emphasizing that one group different from other groups, nor emphasizing on exotica or uniqueness of each tradition, but on the interaction between different groups instead. Interaction or dynamic cultural dialogue is a prerequisite of multiculturalism.

Multiculturalism is the difference between those people in their diverse cultures and subcultures. Multiculturalism is an ideology of a multicultural society. Multicultural ideology as a form of mutual aspect of an ethnic, provides flexibility so that others can express their culture. Furthermore, he stressed that there are three terms of multiculturalism, those are the interaction between groups, openness, and learning. In Multiculturalism, there is no Resistance.

Brian Fay (Brian, 2002) suggests twelve assumptions/thesis philosophy in building multiculturalism. *First*, there is an awareness of the dichotomy, so evil dualism should be avoided and suggested that there is a dialectical thinking instead. *Second*, do not consider others as others. *Third*, the wrong choice between universalism and partikulturalisme selection (specificity), assimilation, and separation is transcended. *Fourth*, the important is the process thinking and not substantive. For that, the element of time must be included as an essential element in the social entities, such as the shift, transformation, evaluation and change everywhere. *Fifth*, the agency pushed to learn anything. *Sixth*, the agents are identified only as they are placed in a situation that strengthens and also restricts them. *Seventh*, enlightenment is expected to come from human action or any attempt to understand. *Eighth*, the community is not seen as an integral nomad separated from each other, or anyone else who becomes a particular culture or group. Attention should be given to border areas where a variety of people relate to one another and changed during the process. The relationship focuses on hybrid. *Ninth*, the role in the past that strengthen us should be graceful, but the ways done in the past must be known. *Tenth*, the relation between historical and cultural knowledge of the social sciences must be considered. What is known at this time is expected to be out of fashion with the conceptual changes as well as changes in their own lives and the lives of those who were studied. *Eleventh*, do not hide behind the mask of illusion of neutrality in observing yourself or others to be addressed. *Twelfth*, the acceptance and the reception were not enough. Other people must be tied.

View of religious plurality, the cultural integration of the Nation

The religious plurality, cultures, races, languages, and customs that owned by the Indonesian nation, is definitely an invaluable spiritual wealth needed to continue to be preserved in today's public life. This reality should

be accepted and viewed as the beautiful rainbow because many colors curved side by side. As well as the combination of different tones in a beautiful symphonyorchestras. Notatthecontrary, plurality is justified as an inhibiting factor and a barrier to work together and share happiness with those who are different. Arguments on plurality (diversity), which is clearly as inevitable and undeniable necessity in the reality of everyday life, by some groups of people is regarded as a serious threat to the success and survival of the group. In such situations, there is a possibility that the culture of violence against those who are considered different, would appear. This is not just because people are very sensitive to the issue of religion, so that something can be disputed. But more than that , the religious issues may be universal because of passing the boundaries of race, nation, and state and associated with absolute conviction about something true, something ultimate, which involves the safety of human beings after the "death". On the other hand, political violence and brutality of the masses in the name of religion which often happens in this country actually caused by our inability to appreciate and feel how important the presence of the other in a common life. As well as a proof of the existence of the gap between the ideal of religion (das sollen) as the teachings and messages of the Lord with the empirical reality that occurs in society (das Sein)

Starting from this understanding, religions (religious plurality) should not be viewed as a closed system of ideas and doctrines, but it should be viewed in relation to human beings, who are looking for meaning and unity in their lives instead. Or we should face it with an attitude of triumphalism, (an attitude which won its own religion and eliminate other religions) relativism (an attitude that accepts any indiskriminatif position which accept every position which contains element of truth). This attitude makes people not really excited to perform religious alliance in order to find the fundamental decisions, and syncretism (similar to a world religion, the attempt to reconcile disparate or contradictory beliefs that already exist

Hans Kung (1999), a brilliant controversial Catholic thinker admitted that even though religion is often involved in armed conflict, but eliminating any role of religion in conflict resolution is too hasty. Hans Kung realized how important the role of religion on human life and he purposed three hypotheses for the future of the world of mankind, namely: No survival without a world ethic, No world peace without religious peace, and no religious peace without religion dialogue

Furthermore, some clues are formulated as a necessity that can not be cancelled or inviolable, that is a commitment to the culture of non-violence and respect for life, a commitment to a culture of solidarity and a fair economic order, a commitment to a culture of tolerance and a proper life.

Views on Local Wisdom

In general, local wisdom in a society is widely understood and believed as a wisdom that is quite effective in maintaining social community integration. Integration here is understood as control over conflict and social deviance in a particular social system. This is necessary so that people remain integrated despite facing various challenges, either physical or social cultural conflict.

It will also be meaningful for customs development and community supporters. With the intrinsic properties such as: 1) able to withstand foreign cultures, 2) have the ability to accommodate the elements of foreign cultures, 3) have the ability to integrate foreign cultures, 4) able to control and provide direction on the development of their own culture, so that the functions implemented by local wisdom are very broad and diverse.

Local wisdom is also part of the cultural construction. In the view of John Haba (2007: 11) local wisdom is a culture that refers to the various cultural wealth itself, which grows and develops in a society, known, believed, and recognized as important elements that can strengthen social cohesion among citizens. Based on the Haba's

inventory, there are at least six significant as well as a function of local wisdom if they are used as one of the approaches in resolving a conflict or maintaining social integration.

First, as a marker of community identity. *Second*, the adhesive element (cohesive aspect) across people, religions and beliefs. *Third*, local wisdom not coercive or top down, but the cultural elements that exist and live in the community. Therefore, it is more pervasive and enduring. *Fourth*, local wisdom colors togetherness for a community. *Fifth*, local wisdom will change the mindset and the interrelationships of individuals and groups, by putting them on the common ground/culture possessed. *Sixth*, local wisdom can encourage the establishment of the community togetherness, appreciation as well as a joint mechanism to ward off possibilities to reduce, even destroy the communal solidarity, which is believed to come and grow on mutual awareness of an integrated community (Haba 2007: 334-335). From the above definition, the local wisdom in a society is an adhesive element across and inter-religions which are not coercive but has the function of encouraging the establishment of togetherness as well as warding off various possibilities which reduce even damage the communal solidarity.

Views on Social Relation

The concept of social interaction well neither the public nor the groups was not considered as something which is out of mind and intentions of the people who make it. The nature of social life consists of relations that unite them in joint efforts, such as religion, livelihood, marriage and family life, education, recreation, and defense. Also rather temporary relationships that help build people's lives, such as visiting, demonstrations, bargaining, eating together. Drawn from the core of social life is the interaction, that is the echo reply action. People give mutual respond between one and another. Society is a network of relationships of reciprocity life. One talks, the others listen: one gives orders, the others obey: one does an evil, the others take a revenge: one

invites, the others come. It always seemed that each person influences the other.

According to sociologists, they distinguish social relations into two, namely the so-called social relations and outstanding relations that are sociological technic called social process. Indeed it can be said that the social process is the social relations in particular. Or in other words, the social relations that contain general understanding, while social process contains special understanding. Despite having its own peculiarities, social process remains as a part of the public relations, because in the relationship, which is called a social process, the relation between two or more people happen.

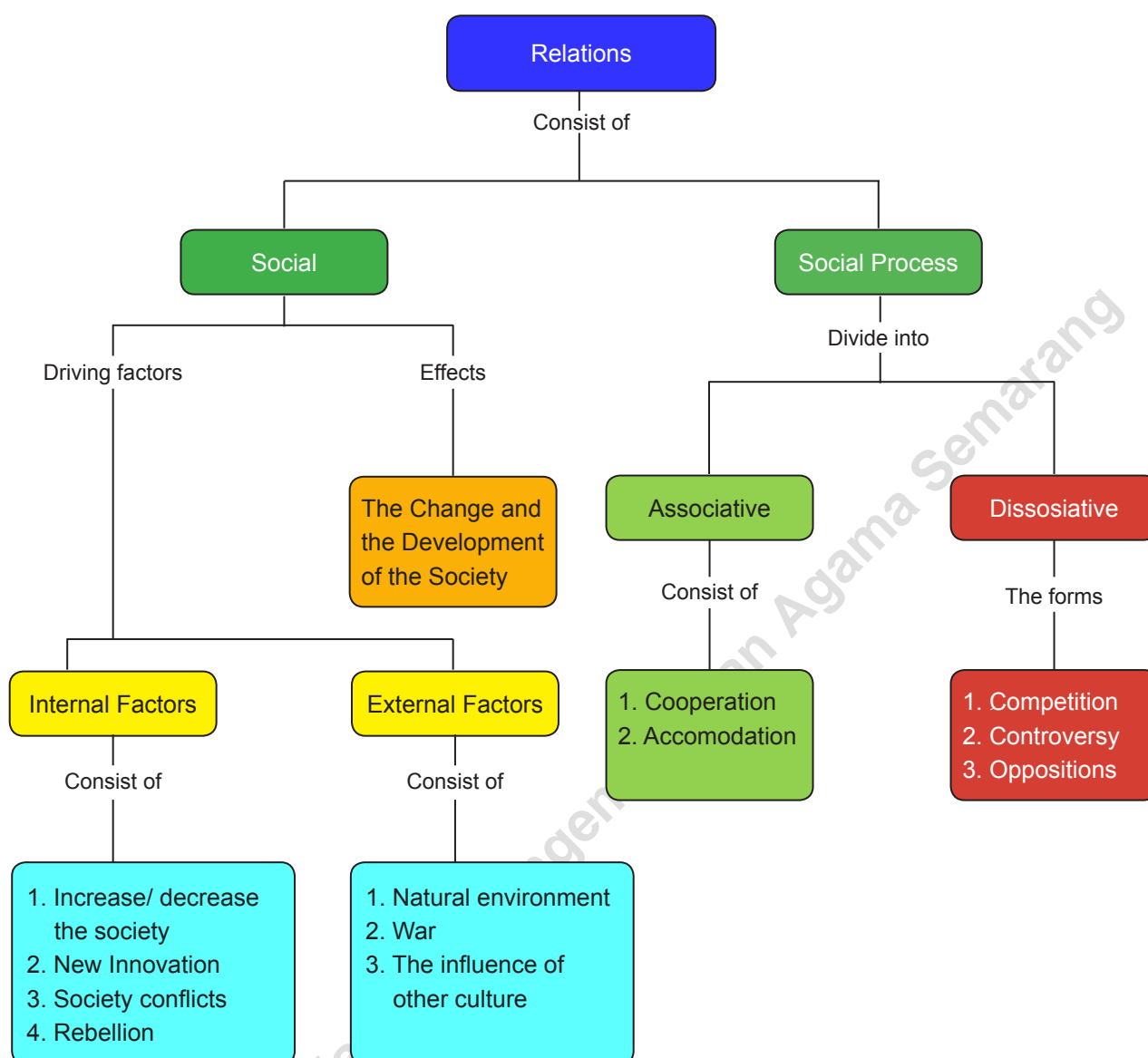
Gilin and Gilin (in Soekanto 2003:71; Veeger 1993: 50) classify the forms of social relationships as a result of social interaction involves two processes: *first*, the associative process. It is the relations in the society that manifest from the will between the rational demands in the society. The will of the rational demand here is everything that is mutually agreed upon and do not conflict with social norms and regulations. This process involves cooperation such spontaneous cooperation, direct cooperation, contract partnership, traditional cooperation and accommodation such coercion, compromise, arbitration, conciliation, tolerance and adjudication. *Second*, dissociative processes. Dissociative process is a form of social relationships that lead to rupture the social relationship between two or more parties. There are three forms of dissociative processes: 1) competition is a social process in which individuals or groups attempt to win the competition without using violence or threats. The nature of this competition is individuals and groups. The competition also had a function, that is: Distribute the desire of the individuals and groups as a forum for those who compete, as a selection tool. 2) contravention is a mental attitude that is hidden to others or cultural elements of certain groups. Real form of this attitude include: hidden resentment, rejection, resistance, protest, defamatory, inflammatory, provocation and intimidation. The contravention

forms include: generation contravention, gender and parliamentary contravention. 3) conflict is a social process of individuals or groups seeking to achieve the goal in a way against the opposition which is accompanied by threats or violence. In this case, the feeling plays an important role in sharpening the differences that each party is trying to destroy one and another. Conflict is one form of dissociative processes due to the differences between individuals, cultures, interests, and social change. However, not all conflict has negative effects. Sometimes conflict is necessary in order to achieve harmony which is agreed among the parties. The forms of conflict include: individual conflicts, racial conflicts, between social classes, political, and international conflict.

The factors driving the social relationships is due to internal and external factors. Internal factors, ie factors that encourage social relations that comes from the community itself, such as: increase or decrease in population, new discoveries, public opposition, and revolution. External factors, factors that encourage social relations that comes from outside the community, such as: the environment, war, and the cultural influences of other community.

Furthermore, it cannot be denied that social relationship is a social process that occurs in society and affects the development and transformation of society. The Change in the society is not always progressive, on the other hand it can be regressive. Changes in the community including all aspects of community life itself, such as ways of living and thinking, culture, values and norms, patterns of behavior. As Gillin and Gillin said that the social change is as a variety of ways of life that has been accepted, either due to the changing the geographical condition, material culture, composition of the population, ideology as well as the diffusion or new discoveries in society.

Briefly, the views about social relationships can be seen from this chart (Hidayati et al (ed) 2007: 31)



RESEARCH METHOD

The research approach will be used in this research is a qualitative exploratory methods (exploratory research). The research question is exploratory research that is open and emphasizes in finding ideas or views. The main aim of this study was to find ideas or views. This study aims to reveal new things appear in the society. In other words, to get to know or gain a new view on a symptom.

The technique of collecting data from the field is done by in-depth interviews, participant observation, documentary studies, literary studies that are related to people's lives that will be examined: Bali, Flores, Medan and Lampung.

Studies on specific cases related to socio-religious activities of the communities will be examined. Informants to be interviewed includes some Muslim community leaders, Christians, Hindus, and people as actors, and government leaders. They consist of men and women, young and old, natives and immigrants. The unit of observation and analysis is Sasak Muslim community living in Buleleng, Bali and the Balinese community (Hindus) living in Lampung.

Data analysis techniques used is a qualitative descriptive analysis with the narrative methods. Data that has been collected from the field, will be reduced, and then the election of the data, the grouping of the data, the preparation of the

themes and construction the data in a meaningful way will be done.

RESEARCH RESULTS AND DISCUSSION

Villagers in Pengastulan village, mostly Hindus except in banjar / Kauman village whose citizens are Muslims. Although there are differences in religion, but society can co-exist in harmony and steady. Each different faiths has mutual respect, mutual tolerance.

Pengastulan village is included in the District of Seririt, Buleleng regency, a village in the classification stage of self-sufficiency of the village in 1986. Administratively, the Pengastulan village has the following boundaries: North bordering the Java Sea, south of the Seririt district, east part of Pangkung / gap, and further west to the border with Tukad Saba. Stretch of territory of a country is one deteminan factor because it is closely related to the distribution of the population and provide the features and the space for human. The village is coastal villages with a height of less than 5 meters above sea level.

From the economy factor, Pengastulan village focuses on the agricultural economy. Although the village is geographically located close to the beach, but its natural resources are more likely cultivated for agriculture. Therefore livelihoods can be grouped into three business areas, namely: agriculture as the primary livelihood, craft or industrial areas as secondary livelihood, and trade as tertiary livelihood. Up till now, These three areas are the backbone of the economical factor of Pengastulan village.

Rejo Binangun village has an area of approximately 2000 ha which is divided into 10 small villages. The area is generally dominated by agricultural area with rice paddy, soybean, and corn, rubber and palm oil. This is understandable because if you see the history of the population in this region, there is a transmigration from Java

and Bali. With a 1046 Heads of the families or about 3938 people, the majority of the population are Javanese (60%), Balinese (39%), Chinese (1%) and only 2 Heads of the families are from Madura, there is, no native residents from Lampung.¹ If you look at the composition of the residents in Rejo Binangun village, who are Javanese and baliness, the culture that developed in these locations are also Javanese culture and Balinese culture.

Islamic Community and its Development

In Bali, the effort of spreading Islam apparently happened at the same era as the heyday of the kingdom under the reign of Dalem Gelgel Waturenggong in the mid 16th century. At that time a Muslim king Sunan Giri reported in East Java that he has sent his officer named Prince Praben to Bali and Lombok to spread the Islam religion. Only in the 17th century with the decline of the influence of royal Gelgel, Islam religion was reintroduced especially for the Bugis-Makassar. It is also said that the Sultanate of Makassar sent their representatives to Islamize the Bali citizens. It seemed that this action has caused hostility between Makassar Sultan and King of Bali (Bali area Monograph, 1985: ii)

The entry of Islam into Pengastulan village is unique compared to other areas in Bali. The entry of Islam into other areas in Bali are generally via trade, while in Pengastulan, the arrival of the real Islam was at the war between Makassar and VOC. In the years 1654-1656 the Pengastulan village is used as a place for taking the drinking water by the people of Makassar (Bugis). This was done because Pengastulan region is the closest region to the scene of Makassar war which was spread out to Bali (I Ketut Kaler & Ni Made Gede Wiastu in trance, Astra et al: 2003:360)

The diachronic way, the arrival of Islam in Pengastulan village, is a series of long history which is associated with the history of Islam in the earth archipelago. In the beginning, the Islam

¹ The data was gathered from the office of Rejo Binangun village, The data is up to September 2012

entered Indonesia via trade. But then after being in Indonesia, It progressed through marriage, religion conversion, and education as it happened in the Pengastulan village especially at Kauman area.

Integration and harmony among religious people

The future prospects of religious life in Indonesia seems to be dependent on the synergistic capabilities among intellectuals, religious leaders, as well as his its own people. The heterogeneity of Indonesia's multicultural society including the national religion is the potential wealth that can give pride. But on the other hand, it can also come out to the surface if it is not well managed.

In the previous description stated that harmony is one of the personality traits of the nation since time immemorial. It is shown in the state philosophy of national unity in the form of fixed association, tolerance, mutual understanding, cooperation, and others. Harmony would have no meaning if not actualized in real form especially in the diversity of religious life. The issue is whether the inter-religious harmony in the Pangastulan village has been implemented in everyday life or not.

Looking at the historical development of Islamic societies in the Pengastulan village, it can not be separated from attitudes of mutual respect between religious communities (Muslim and Hindu) that has existed for a long time. The attitude of mutual respect and tolerance is the key to harmony between the two religions which can live side by side until now without any significant dispute.

Harmony that exists in the society are not inherently as a pattern of relationships which is purely static. rather than a pattern of relationships that is harmonious, functional and dynamic. Among them, there have been embedded a sense of mutual respect, mutual appreciation, and mutual assistance to each other regardless of religion as Semitic bigotry in society. This kind of Attitudes can stimulate

feelings of togetherness and interdependence as a binding social relationships. Such attitudes also cause Pengastulan villagers go hand-in-hand to build the village. Although the quantity of Islam can be categorized as a minority, but in the daily interaction with Hindus, they blend without showing a superior attitude or feel themselves inferior.

Harmony and concord in a social life do not always guarantee a hundred percent for any conflicts to happen. It has also been mentioned in the literature that the conflict can be an element that is always inherent in life. Conflict is also a sign of dynamic life in a community. Nevertheless, as revealed by Coser that conflict is not necessarily dysfunctional for an organization or group because conflicts can also be a positive function

Related to the issue of the conflict, religion is often regarded as a determination which contains possible causes of conflict. Therefore, this is where the role of religious leaders are needed immediately to neutralize the conflict situations that might happens in a dynamic association. In a traditional society, such as in the Pengastulan village, an important religious leader is positioned as an honor in the social structure of society. With this status, a religious leader is required to take on a larger role when things are emergencies related to inter-religious strife.

From the description above shows that for rural Pengastulan residents, maintaining inter-religious harmony is a must so that the integration that has been built up for a long time can be maintained and even improved. Efforts in that direction have been made in synergy by different communities, mainly by religious leaders, community leaders, as well as elements of formal government (village government) in order to reach the state of an orderly, safe, and peaceful, and has a high sense of integrity among the different faiths in the village.

From the above understanding, it can be concluded: *First*, Pengastulan Village is one of villages in Seririt subdistrict, Buleleng regency. Indeed this village is the result of the expansion of

Muntis village which was divided into three areas, namely: the Bubuan village, Sulanyah village, Pengastulan village itself. *Second*, the village is divided into four *banjar*/hamlet regions, namely: *banjar*/Sari village, *banjar*/Pala village, *banjar*/Purwa village and *banjar* /Kauman village. *Third* banjar/hamlet on Hindu citizens, while in the last banjar/hamlet is Islamic religious citizens.

In the course of time to present, two different religious groups in the village can live side by side safely and peacefully. Such integration can work well because both parties (Hindus and Muslims) both develop mutual respect within the high limits of tolerance without being motivated by narrow religious fanaticism. Although there are small ripples that lead to conflict, it is regarded as a dynamic thing that can always be neutralized peacefully. It can work well because of the role of synergy between religious leaders and the peoples on both sides, the village government and society as a whole. Thus, inter-religious harmony as an integration can be maintained up to date.

Economic Inclusion in Bali

The results of the research in Pengastulan village of Buleleng Regency, Bali shows that no problems arise in the livelihood of fishermen, and Mr. Nedeng usually remains at sea although he often faces problems that occur on land, that is in the Pengastulan village itself. For Hindu residents usually they go to sea using boats and nets and Muslims usually also use a boat and some fishing nets. For boat storage, They have different places depending on where they place their fishing groups and religious factors also affect each of their storage vessels. For groups of fishermen who were in the area is maintained by the local government. Usually there is a help from the government, which is usually given by groups of fishermen in this area.

Here the terms *pemindangan* is fish from the fishermen and then processed again for drying or curing fish depending on the type of fish and then sold to local markets.

For groups of fishermen here divided into two groups of fishermen from the Muslims and the fishermen who come from the Hindu, if there is a merger of any group or individual between Hindus and Muslims, there will be a revolt. (This information obtained from Hindu citizens). For fish obtained by Muslims usually are directly to the market, and it do not go through the *pemindangan* process. The ones who sells these fish are usually wives of fishermen.

There are no traditions or activities undertaken to unify the religious harmony that exist in this area. All of the people in this area act normally if they meet they greet each other between the two sides. Living in Harmony, greeting each other and closely intertwined, no problems arise and the attitude of creating peace will normally arise from the individuals themselves.

If a problem occurs and it happened in this area, the two sides will not acknowledge each other in silence. If there is a problem of young Muslims that is young delinquents and the Hindu view on it, so that Muslims would be locked up.

If there is a war, Mr. Nengah will directly go down to the war without using war equipment such as knives or sickles, etc. If there is a war Mr. Nengah is addressing the war calmly because the ones who usually makes the problem is his young son. Mr. Nengah also has many Muslims friends who have been friends from childhood and Mr. Nengah usually sell the fish that he catch to his Muslim neighbors too. At the war, usually Mr. Nengah regularly meets his friends, usually his friends said "Well pang u rusane young gent irage ne tue-tue-milu milu do bu" which means that "well, just let it alone for young people's problems, We as elderly parents do not have to get involve with this problem". If the war happens, usually police will try to solve this problems, so that it will not be spread out.

Overall, the results of research conducted in Buleleng Bali Bali shows that people are very open to their economy. They do not care

about economic agents who come from various backgrounds. They blend in carrying out their economic activities. They consider that the agents of the businesses are brothers they need to meet their individual needs. According to the chicken noodles traders from Java, they said that there is no problem for doing business in Bali. They do not want to question what and where. They just accept the presence of other people who want to survive in Bali.

Social-Cultural Conditions

Pengastulan Village is one of villages in the Seririt subdistrict, Buleleng regency. The village is divided into four regions hamlets / villages, namely: Banjar Sari, Banjar Pala, Banjar Purwa, and Banjar Kauman. Among the three, the majority of the people are Hindus, only one banjar has Moslem citizens, that is banjar Kauman.

In general, the main job of the communities in Banjar Kauman is fishing, trading and collecting junk. It can be seen from the environment and where they lived closer to the beach and household stuff. Besides that, the characteristic differences can also be seen from the building of their houses in each row. Houses in Hindu society characterized as the temple, *jerogede* and *sanggah*. While in the houses of banjar Kauman, there is no traditional ornaments that characterize a culture. Their houses are similar to the Javanese community in general, with *musola* for worship.

In the cultural perspective, Pengastulan village has two different cultures, where the two cultures based on Islam and Hinduism. Banjar Kauman whose majority citizens are Muslim from the Madurese ethnic, has a different character with the local natives, Balinese Hindus. This cultural difference is one of the triggers of conflict between banjar residents.

Conflict among Banjar

The cultural difference can lead to conflict between citizens or between Banjar. In Pengastulan Village, a conflict can be caused by material damage. In general, people outside the Pengastulan village, understand that the conflict in the village contains elements of SARA, between natives and immigrants, between Islam and Hinduism. The findings in the field indicate that the information is not correct. The correct one is the fighting happens because of the young man's drunkenness. Incidentally, the ones involved in the fighting come from the two different banjar, Kauman whose inhabitants are Muslim and other banjar / hamlet whose inhabitants are Hindu.

In this event, many residents provoked religious issues, as a result they are looking for self-justification and defense according to the group. Some of the factors that can trigger conflicts identified are:

When Muslims were celebrating *Idul Fitri* to enliven this moment, they use firecrackers brought by Muslim youths of Pengastulan village but those firecrackers were thrown into Hindu youths who were watching, there was a problem with the incident between the two people.

The fourth factor: during *Nyepi* day running smoothly, even Muslims celebrate *Nyepi* day to respect Hindus who are celebrating it. But recently, during the *Nyepi* day, there is a problem that is where the Muslims from the Pengastulan village turn on the music volume loudly and that disrupts the atmosphere of *Nyepi*.²

According to Mr. Nuryadi, such conflicts occur frequently, especially before a religious holiday. The main trigger is because there are many youth consuming too much alcohol and they get drunk. In this unawareness they do and create conflict. The same thing was said by Nuryadi a Muslim fisherman who said that the cause of the conflict is two drunken youths.

² Interview with Nengah Nedeng, Citizen of Banjar Sari, a fisherman.

Nyama Braya

The conflict between Hindus and Muslims from banjar Kauman and others, always ended with an agreement. According to the Mr. Nuryadi, there is an existing agreements between residents and village officials that if there is more trouble in the Pengastulan village, it will be processed through the legal system. So that huge destruction will not happen or spread to the other banjar. Why did it happen? According to Yasa, The village chief of the Pengastulan village, actually the people of Bali are very tolerant towards immigrants of different religions and cultures. It was proved that there was a tolerance towards Kauman residents in building the mosque and gave freedom of worship, although they are a very minority communities in the village.

Given tolerance towards Hindus immigrants actually threaten the existence of religion and culture in Bali. Mudita, a fisherman, said it could be, because in Bali the majority is Hindus, although nationally, it is considered the minority. Furthermore, he said, when there are many immigrants to Bali, Bali is not like it used to be³. Tolerance owned by the Balinese against immigrants is actually in the form of menyama braya or in theological terms called inklusifisme adherents receiving the religious difference dogmatically- theological.

Conflict is the dynamics of a civilized society and proved that communication and inter-group happen. Through the conflicts that occurred in the Pengastulan village they can have mutual understanding about the difference of opinion one and another, and finally accept each other. This is done by Pangastulan villagers who have different opinions. The indicators are those who disagree to accept the decision of the Head of the village during the conflict mediation. After fighting, two youths of different religions could speak to each other, as if nothing had happened.

CONCLUSION

Menyama Braya, the wealth of the local Balinese, is also found in Pengastulan village, Buleleng regency, Bali. The conflict between Hindus and Muslims of the banjar Kauman and others, always ended with an agreement. The people of Bali are very tolerant to immigrants with different religions and cultures. It proved that there is a tolerance towards banjar Kauman residents, who are building the mosque and giving freedom of worship, although they are a very minority communities in the village.

Tolerance given by Hindus to the immigrants actually threaten the existence of religion and culture. Tolerance owned by the Balinese against immigrants is actually a form of Menyama braya or in theological terms called inklusifisme adherents receiving dogmatically religious theological differences. Conflict is the dynamics of a civilized society and proved that communication and inter-group happen. Through the conflicts that occurred in the Pengastulan village they can have mutual understanding about the difference of opinion one and another, and finally accept each other.

Of community dynamics that occurred in the observation village indicate that there is inclusiveness in Balinese society, both in terms of social, cultural, religious, economic, and governance. They are open to other people outside with the menyama braya concept, which also has an impact on the entire side of Balinese life. Hindu religion embraced by the people of Bali also color the attitude of openness or inclusive society. Hindu religion knows about harmony and wants to implement it. This could be a model for other religions to be open to other groups. It could also be a prototype model of inclusion community in Indonesia.

Allegedly, there are still many inclusive local value that can be explored for life in Indonesia. For that reason, some more researchs should be done on the model of inclusion community in the social, cultural and other religious dimation besides Bali.

³ Interview with Made Nengah, Hindus citizen, a fisherman.

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