

Pemogan, a Village where Balinese and Moslem are Blending

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Abstract — Sharply increasing disputes between inter-religious and inter-culture for the last few decades have made us re-think critically. Can we still feel and have rejoice in tolerance and togetherness within ourselves? If we can be a little open minded and remove ourselves from our gadget, it is not difficult to find the answer. We still have a sense of tolerance and integrity of it. This paper took place in the Pemogan Village, South Denpasar District, Denpasar, Bali. A village crowded with settlers, diverse cultures and religions, yet still able to survive and maintain the integrity of the joint. It becomes interesting to observe, when it is associated with an example of mutual activities analysed using the theory speaking of Dell Hyme. We can see how such a simple way of speech and language used can form a sense of tolerance and togetherness.

Keywords — *Cross-Culture, Integration, Religion, Speaking*

I. INTRODUCTION

Bali is very well known with its culture, the Hindu society who can brings custom and religion in harmony and to received affection from the world. The island also keeps many interesting stories of multicultural ethnics who come over from all around the archipelago. They adapt, integrate, and they also acculturated between the culture they brought from their native land and the culture of Bali, the place where they live their life.

This thing happens such as the people of *Kampung Islam* in Pemogan village. The writer took the people of *Kampung Islam* as a subject because for hundreds of years they could survive with Balinese culture, living in a tough and strong community of Balinese people. It could be said that this community of Moslem people is successful to achieve the harmony of living with two and more cultures.

Culture according to Kroeber and Kluckhohn (1952; in Berry, 1999:326) is consists of patterns, explicit and implicit of behavior, which are obtained and they are transferred through symbols. Michael Cole and Sylvia Scribner (1974:6) defined culture as an inventory of discrete, equally important phenomena or complex that includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by human being as member of society. Culture could be divided into two types, there are material and non-material culture. material culture such as tangible character that is culture that can be seen and touched as clothes, books, arts, etc. while non-material culture such as intangible character is culture that can not be seen and touched such as norms, values, believes, language, etc.

Culture perception and culture interpretation are abstract activities, it is about how deep people can grab the concept of culture and how people interpret the culture, either positive or negative way. If they have similar culture, they will interpret it as positive thing but commonly if they have different culture, they will interpret it as negative way.

The views of culture itself can derive from emic view or native inside view, how people practicing or look at their culture. Another view is etic view, how the outsiders look at other culture.

Jane Pauley (1999; in Liliweri, 2003:7) proposed that communication is a transmission of information; transmission of meaning that use similar symbols. Thus, cross-cultural communication can be defined as a communication or transmission of information and meaning of culture that are shared by a group of people from different cultural background. This term has purpose to realize a term that is known as multiculturalism, which is providing the relationship of unity in diversity of the society.

Within the process of cross-cultural communication, the people who are involved in certain context of situation should have adaptation strategy, because each of their communications must be different from one another. In Oxford Advance Learner Dictionary (2004:14), adaptation is defined as the process of changing something, for example behavior, to suit the situation, while strategy is defined as plan that is intended to achieve particular purpose. Adaptation strategy deals with the orderly plan or the way of hoe to suit both culture.

Acculturation according to Koentjaraningrat (1990:91) is a social process that happens if a certain culture is influenced by some elements of other different culture. Those elements of the other culture are gradually accommodated and integrated within

the certain culture without losing any identity of the culture itself. Because integration is the process of association of different habit and way of life among people of two or more different cultures in the society.

II. KAMPUNG ISLAM, PEMOGAN

Kampung Islam is located in Pemogan Village, Denpasar Selatan. A clear region border is seen when we want to enter this area. “*Anda memasuki wilayah Kampung Muslim*” as stated on the *dusun's* limit. This *Kampung* has often said *Kampung Selam Kapaon* because of the shift articulation from mouth to mouth: *Islam* → *I* → *Slam* → articulate slower into *Selam*.

This *Kampung Islam Kapaon* has its own *dusun* or *banjar* in Balinese term. Despite that, they are still merge with official village and make them still connected to official meetings, community share work, surveillance during seclusion day, national

election, identity card and *kipem* making, as well as other activities.

Table I
Population of Kampung Selam Kapaon by 2008

Village : Pemogan				
Head Of Village : A.A. Kt. Sujana				
Address : Jl. Raya Pemogan/ 261295				
Religion	Total Of Family	Total Of Inhabitants		Total
		Man	Woman	
Hindu	3219	7658	7700	15358
Muslim	1149	2843	2642	5485
Catholic	40	115	85	200
Protestant	184	442	435	877
Budha	7	12	7	19
Others	-	-	-	-
Total	4599	10820	11120	21940

Note: There Are 17 Banjar (Including Kampung Selam)

Table II
Occupation of Kampung Selam Kapaon by 2008

OCCUPATION						
RELIGION	ARMY/POLICE	CIVIL SERVANT	PRIVATE EMPLOYEE	MERCHANT	FARMER	STUDENT
HINDU	526	688	4661	2976	264	6260
MUSLIM	188	246	1715	1063	88	236
CATHOLIC	8	10	15	42	-	32
PROTESTANT	30	39	266	170	-	358
BUDHIST	-	-	2	-	-	9
ETC.	-	-	-	-	-	-
TOTAL	752	983	6659	4251	352	8943

As been said by the head of *dusun*, the history of this *Kampung Islam* started from the royal history long time ago. At that time, there were two famous kingdoms in Bali: Pemecutan Kingdom and Mengwi Kingdom.

The Pemecutan Kingdom was far more flexible than Mengwi in terms of connecting relationship with other kingdoms in the archipelago; one of them was Bangkalan Kingdom, Madura. This created area struggle between Mengwi and Pemecutan. Therefore Pemecutan asked for help to Bangkalan and Bangkalan gave one platoon of army. Then the relationship of these two kingdoms became more firm.

One day, Raden Sosroningrat, King of Bangkalan visited Bali, because the visit could not be done in a short period of time, then he spent much of his time in Bali and fell in love with Putri Ayu, the daughter of the King of Pemecutan. Raden Sosroningrat then got married to Putri Ayu and asked Putri Ayu to accompany him to Bangkalan and

became Moslem. After the marriage Putri Ayu changed her name into Dewi Khadijah.

After staying for quiet a long time, Dewi felt long for her homeland and asked for permission to her husband. The permission was given and there went Dewi with a group of army to Bali. Pemecutan King was welcoming them very well.

One night, somebody saw when Dewi was doing sholat in the temple using *mukenah* (white cloak using for praying), because of lack of knowledge regarding Moslem praying manner Dewi was thought of doing *ngeleak* (practicing black magic). Dewi argued and disputed many times when she was convinced in the royal court. She explained that she was praying and doing *sholat*. Finally she was executed because she did not have enough evidence and could not convince the court.

At the execution, none of the weapon could kill Dewi Khadijah. She then took out her hair chignon and gave it to the *patih* of Pemecutan. Dewi said, “This chignon is the only weapon that can kill me. But if my blood smells fragrant, then it shall be the

proof that I am doing nothing wrong, but if the opposite happens then die shall be my punishment.”

A moment after the execution, the fragrant smell spread around Denpasar and this as the proof to Denpasar people and the King of Bangkalan that Dewi was passed away. Immediately the King of Pemecutan repented for punishing innocent woman, far more his very own daughter.

Finally the King of Pemecutan asked to the army of Dewi to stay in Bali so the king could release his long for Dewi Khadijah only by seeing this army. Raden Sosroningrat gave dagger that should be stuck to the ground. “Where the dagger successful to be stuck then there you shall live”, as the message of Raden.

After trying all the way around Denpasar, the dagger had successfully stuck in a village called Pemogan, then there the army live their life.

III. LANGUAGE AND ART

The inhabitants use 75% Balinese language and the rest is Bahasa Indonesia. It is very common for them to use *alus* (well mannered) Balinese in their society. The writers even quiet felt a culture shock when hearing them spoke *'nggih rarisang'* to please us entering the room for interview. In meetings, they use Balinese, and even for the youth they are communicating each other using Balinese.

A great conflict happened eight years ago between Moslem youth and Hindu youth. The truth, the conflict was an individual conflict and they brought it to their group. At that time, the elders were very upset because their deeds brought to dissension between the harmonious life of Hindu and Moslem. The reluctant and embarrassed feeling also happened to the elders, until they made a meeting to clarify the problem caused by the youth.

Pak Ahmad, the head of the *dusun Kampung Islam* said, the Moslem special school might be the cause of the misunderstanding and lack of tolerance of the people. The Moslem youth do not mix and associate well with their friend from different family and different background. They need to learn of how to tolerance each other. “I often suggest them to study in a public school. I take my children to study in a public school, as leader for community, because me myself felt the feeling when I was child I heard my friends praying *Tri Sandhya*, and they also heard me doing *sholat*. We respect each other and we felt the brotherhood in our diversity. That is the feeling the youth nowadays should also feel”, said Pak Ahmad Subawai.

This *Kampung* has its own traditional art, called *Rodat*. The character of this art is the artists act as army using uniform while playing musical instruments. Commonly this art is performed when there is a wedding party. Nowadays, the performance is filled with business purpose, has been performed

in hotels. This performance is as the symbol of the army which helped Pemecutan conquered Mengwi.

Philosophical meaning from this art is a guardian of the village. That is the reason why men have been chosen for this performance are virtuous men. Nowadays, the philosophy of this performance is being neglected but it is still become the moment of togetherness of all elements in Pemogan.

IV. DELL HYMES' SPEAKING THEORY

Sociolinguist Dell Hymes developed a model to promote the analysis of discourse as a series of speech acts within a cultural context. It uses the first letters of terms for speech components. This Hymes' theory was used to analyze one example of their community share work to show the integrity and how they bring adaptation to create balance and harmony. It is very interesting to show how this simple SPEAKING can blend the two different culture and religion.

Table III

Dell Hymes' Speaking Adapted Into <i>Gotong Royong</i> In Pemogan	
Setting and scene	<i>Gotong-royong</i> (community share work) on Sunday morning at Kampung Islam
Participants	Adult inhabitant
End	To clean up the road along the Kampung Islam territory
Act Sequence	Pak Ahmad announced to the inhabitants to gather in one place and to start cleaning up the area.
Key	The speakers and the hearers were using polite tone especially when they speak to the elder using respect and polite. They were laughing, joking, and using common tone whenever they speak with their peer.
Instruments	The speakers and the hearers were using Balinese all the time they doing the activity
Norm	Even tough this community sharing work is not a formal situation, they still maintain the respect and polite among them
Genre	Informal daily talk, to increase their togetherness

V. CONCLUSION

The *Kampung Islam* society could survive as a minority group in Bali because they apply the concept of adaptation and integration with and as well as local culture especially the language being used. By still grapping tight to their own culture and their religion, they integrate with local community. Not only with local community, the people of *Kampung Islam* is also using Balinese language that already became their nature of life.

Other example of integration and acculturation we can find on the acculturation of Catholic churches in Bali. They use the architect and ornaments of Bali and implement them into the form of the churches.

That is also the way of *Kampung Islam* people try to survive with Balinese culture. Even though they have a quiet different concept in religion but still they can blend with the local culture by using the same language in their daily life. Despite that, tolerance and respect are also taking a big role in the how successful minority culture survive in majority culture.

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