

Muallafah Muslimat NU Buleleng Bali Religious Tolerance and Moderation in a Hindu Society in Bali

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Abstract

Religious conversions made by Balinese people from Hinduism to Islam or to Islam are evidence of religious moderation in Hinduism. The interaction between the Hindu community of Buleleng and the Muslim community has created a new culture or cultural acculturation and even marriage which has an impact on religious conversion from Hinduism to Islam. This article aims to reveal the tolerance and moderation of Hinduism that has a major impact on the moderate social religious activities of Muslimat NU Buleleng so that a moderate *Muallafah* emerges. This research is a qualitative research with Anthropology and Sociology of Religion approach. The primary data of this research are *Muallafah* and Muslimat NU Ranting Seririt Organisation, Buleleng District, Bali. The findings of this research are that the majority of Buleleng Bali *Muallafahs* come from Hinduism and make religious conversions due to marriage. The *Muallafah* joined the Muslimat NU because the tolerance and moderation of the Hindu community towards minority Muslims is quite high. Muslimat NU's social religious activities include Friday blessings; *Pengajian Umum*, *Dzikir Akbar*, and *Reciting Burdah* Covid 19 Prevention Social Service and Soft Skill Training and Economic Empowerment. The success of socio-religious activities carried out by Muslimat NU in Bali towards the majority Hindu Balinese community is evidence of tolerance and religious moderation of Hindu society in Bali so that *Muallafah* Muslimat NU Buleleng Bali feels living in harmony and peace without discrimination and pressure from the surrounding community and even family for choosing Islam as a new religion.

Keywords: Muslimat NU; Religious Moderation; Hinduism; *Muallafah*; Bali

Introduction

Religious moderation is different from religious moderation. It is clear that religion cannot be moderated because it is a dogma. It should be emphasised that what is moderated is the perspective, attitude and practice of religion in accordance with conditions and situations as long as it does not conflict with the principles of religious teachings. Religious moderation is not mixing religious teachings, but appreciating the diversity of religions in Indonesia. The Ministry of Religious Affairs sets 4 indicators of religious moderation, namely tolerance, non-violence, acceptance of traditions, and national commitment. If these four indicators are fulfilled, then the benefits of a harmonious, peaceful and tolerant religious and national life towards an advanced Indonesia will definitely be realised.

Religious moderation is an attitude and view that is not excessive, not extreme, and not radical. In any religion, including Islam, moderation is needed to establish harmony between people. Moderation can prevent a person from being intolerant. A moderate attitude is needed in an effort to realise the harmony of religious life and the nation. This attitude can make the perpetrator tend to be neutral and not excessive (Akhmadi, 2019). So, there are several steps that can be taken to realise religious

moderation, including *tawazun* (balance), *shura* (deliberation), *tasamuh* (tolerance), *i'tidal* (straight and firm), *aulawiyah* (prioritising the priority), *musawah* (egalitarian), *ishlah* (reform), *ibtikar* (innovative), and *tathawwur* (dynamic).

This research departs from all the facts that if traced from year to year even until now the quantity of Muslim population in Bali has increased and grown quite significantly. This fact is certainly caused by two factors, namely the migration factor and the factor of changing religions popularly called religious conversion. Reporting from the official website of the Bali Provincial Statistics Agency in 2018, Denpasar city occupies the highest position in Bali Province with 225,899 Muslims, followed by Badung region with 96,166 people, and the next is Jembarana with 69,608 people. Ramdhani et al. studied more deeply from the data available at the Genta Mualaf Indonesia Foundation in 2020, there were 27 active converts, 10 of whom lived in the West Denpasar area (Busro and Wasik, 2020). These converts coexist with the rest of society in their new Islamic order. The development of Islam in Bali since Islam first arrived there in the XV century has been delayed or even satgnan. The Island of Gods then became the largest Hindu centre in the archipelago even from then until now. Even so, the quantity of Muslims in Bali has increased and grown from year to year. In 1971, it was recorded that the Muslim population of Bali was 168,000 (5.1%) out of 2,120,000 people, while in 2000, it reached 180,401 (6.0%) out of 2,998,770 people (Saidi, 2002). In 2004, the Muslim population in Bali totalled 354,327 (10.7%) of the total population of Bali of 3,340,332 people. Referring to the document of the Genta Mualaf Indonesia Foundation in 2020, even in the village of Musi, Gerokgok Buleleng, Islam is the majority religion, which is around 96.32%.

The 12 October 2002 incident, for example, was not able to stem the increase in the number of Muslims in Bali even though sentiment against Muslims in Bali increased after the terrorist acts of Amrozi and his friends. The Bali I bombing did not result in a violent cleansing of the Muslim community. However, there were certainly social pressures such as the migrant population in Bali experiencing physical and administrative repression (Nordjolt, 2010). Despite the social pressures experienced by the Muslim community in Bali, they continue their activities and still exist in social activities. In fact, if checked in detail, it will be found that the development of Muslim residents in Denpasar in the 2000s continued to experience a significant increase from year to year. In 2007, the number of Muslims reached 170,835 (30.9%) of the total population of 552,899, whereas in 2004 the Muslim population in Denpasar was only 125,757 (23.6%) of the 532,043 population according to the Indonesian Statistics Centre's Population Census 2024. If traced back, the fact that the increase is due to migration from Java, Lombok and other areas for economic purposes, considering that Denpasar promises many opportunities in the tourism industry. Not only that, it is also interesting that the increase in the number of Muslims in Bali is also due to religious conversions or converts (*Muallaf*) from Hinduism to Islam. Religious conversion from Hinduism to Islam is in fact quite rapid.

It is recorded, for example, at the An-Nur Mosque in Denpasar-Bali, that every year there are approximately 30 people who convert to Islam at the mosque. In addition, a statement from the KUA of East Denpasar said that every year there are 20-25 people who convert to Islam in Bali Aziz and Hidayat (2020) In fact, if you add up the data from other mosques and KUAs throughout the Denpasar area, the number of new converts reaches more than 100 people every year. As a *Muallaf* who is new to Islam, of course they have challenges in learning and interacting socially with a new community. A *Muallaf's* faith is certainly still unstable, they need companionship, strengthening, and affirming their faith in Islam so that they are more confident and steady in carrying out all the obligatory rituals of worship such as the 5 daily prayers and the other 4 pillars of

Islam. Other challenges also occur, for example, ostracisation by the environment and community as well as the religious environment, which used to be the lack of attention from the closest people to assist converts will certainly further weaken the spirit of converts in the process of learning Islam. This becomes very logical if in Islam, *Muallaf* is one of the groups that must receive zakat and alms as in QS. *Muallaf* is actually a person who must be comforted in order to enter Islam steadily and confidently because they must experience challenges and tests both from within and outside, even family. In fact, according to the Secretary of RMU PWNU DKI Jakarta, the problem of converts after entering Islam, the most severe is the economic problem, especially converts from among the poor and poor.

Talking about the *Muallaf* community, especially *Muallaf* Muslimah in Bali, Muslimat NU in Bali, precisely in the Bakti Branch, Bukutambun, Buleleng, there are 44 *Muallaf* members in 44 families. Bakti Village, Bukutambun, Buleleng has 44 *Muallaf* families, even in the village of Musi Kec. Gerokgok *Buleleng Islam* is the majority religion 96.32%. The activities of PC Muslimat NU Buleleng Regency in social religious activities are very numerous. On 22 December 2021, for example, the Buleleng NU Muslimat PC collaborated with the Polres. Of the 200 total vaccines provided, 115 people have received the Covid-19 vaccine with details of the first dose of vaccine for 26 people, the second dose for 77 people, and 12 children.

Buleleng held a free Covid-19 vaccination activity at the PCNU Buleleng Secretariat. Muslimat NU Buleleng Regency is the largest women's organisation in Buleleng Regency taking part in assisting the government in any field ranging from religion, society, nationality, to state. Not only that, Muslimat NU Buleleng also formed a Juma'at Berkah Volunteer Community with 10 members. Muslimat NU Buleleng volunteers conducted social services on Jln. Diponogoro, Kajanan Barat neighbourhood, Kajanan, Buleleng. This programme has been running for +- 2 years, since August 2018. This activity is carried out every Friday by distributing rice and snacks and mineral water to residents who pass by without distinguishing ethnicity, class, race and religion whose sources of funds come from residents' contributions and donors.

Köse (1996) has also examined 70 converts and revealed that cognitive and emotional factors can influence religious conversion from non-Islam to Islam. Köse also mentioned the factors that motivate a person to convert. It was revealed that 10% answered because of brotherhood, community and friendship, 10% answered because of the ethics of life and culture in Islam, 27% stated that they became converts because of the teachings and doctrines of Islam, 27% also claimed to become converts because of moral standards, social and political ideology, and 26% claimed because there was a spiritual aspect and guidance from Allah. The regional office of the Department of Religious Affairs Level I Bali in 1997/1998 has also studied Islam in Bali The History of the Entry of Islam into Bali.

The research focused on examining the history of the entry and development of Islam in Bali with the object of research in 8 regencies in Bali province. It was found that Islam entered Bali via trade including work, marriage (kinship), government, and medicine. Not only that, Budiwantin (2015) has researched the Muslim minority in Pegayaman Bali using an ethnographic approach, to reveal the characteristics of the lives of Muslim residents in Pegayaman village. However, both studies have not revealed the factors of their conversion to Islam. So the research that will be carried out is important because one of the things that will be studied is the identity of *Muallaf* in Bali. Gender is also a distinction of the research that will be done with existing research. Aziz and Hidayat (2020) have studied religious conversion and *Muallaf* community interaction in Denpasar. Aziz et al tried to capture the background and process of conversion to Islam

among Balinese Hindus in Denpasar City. In addition, this study also examines the interaction patterns of the Balinese *Muallaf* community with their families and home groups as well as with the Muslim community. It was found that the background of converts to Islam varies greatly. Each person has diverse personal and social contexts. The main motives of converts are affective, intellectual, and transcendental. Meanwhile, the pattern of relationships between converts and their Hindu families is not always face-to-face. In societies where caste customs are still strong, the convert experiences a number of pressures. Nonetheless, this study found that the stronger a convert's contribution to his or her community, the stronger his or her acceptability in both the home community and the new environment.

What is interesting is that the majority of religious converts are women due to marriage. Miftahuddin (2010) has also studied moderate Islam in the Indonesian context. He revisits history, how to understand Islam and Islam should be applied in the Indonesian context so that Indonesian people are not trapped into excessive extremity in religion. Moderate Islam invites people to understand Islam contextually and diversity is an inevitability. Firdaus (2016) has also studied about Becoming Chinese Muslims (Study of Reasons for Conversion and Patterns of Harmonious Social Interaction among the Chinese Community in Padang City). He revealed that the factors that cause Chinese people to make religious conversions from non-Muslim religions to religion are for theological reasons, the influence of the surrounding environment, marriage with Muslims. In addition, the research also describes the interactions carried out by Chinese people within their community and outside the community in Padang City. Qorina (2016) has also studied the role of Muslimat NU in Empowering Women in the Social and Religious Field in Batang in 1998-2010. She revealed the role of Muslimat Batang Branch in social and religious life in 1998-2010, describing by analysing the influence of the Muslimat Batang Branch movement in 1998-2010 on society. It was found that Muslimat NU Batang has played an important role in society such as establishing orphanages, education, health, and also in terms of religion. Muslimat in Batang conducted a social movement as evidenced by the existence of a clinic under YKM NU and an orphanage for the welfare of abandoned children.

This research is clearly different from the research that will be conducted which is more focused on the social action of Muslimat NU towards *Muallaf* and also non-Muslims in Bali. Ismiati (2017) has conducted research on the role of Muslimat NU in Kediri Regency, 1950-1999. She asserts in her research that the role of women is very large for the life of the Indonesian nation, especially Muslim women who are members of the Muslimat NU organisation in Kediri Regency. It was found that Muslimat NU in Kediri District plays a role in religion, social, education, economy, and politics. This research reinforces that research on the role of Muslimat NU in fostering *Muallaf* does not exist or is still very little done.

Fitriyani, Renel, Darma and Subair (2019) have also examined the assistance and guidance of the *Muallaf* community through the nursery of shara' devices in Wamana Baru village, Fena Leisela district, Buru, Maluku. Andi et al revealed the role of Perangkat Syara' or the imams and mosque takmir structurally who are directly elected by the people. The nursery of shara' devices becomes increasingly important considering that the issue of *Muallaf* in Wamana Baru is not only limited to issues of aqidah, worship, and muamalah, but also related to institutional issues, namely the absence of shara' devices that serve and meet the needs of *Muallaf* so that some worship and other practices such as Friday prayers, organising funerals to Islamic education have never been carried out in Wamana Baru Village. Here it can be seen that the guidance of *Muallaf* is important and the duty of all people.

Paramita, Aliffiati & Kaler (2021) has studied how converts in West Denpasar learnt Islam. He tried to reveal how the process of converts in Bali in learning Islam. It was found that not all converts experienced ease in learning Islam due to adaptation from their old religion to their new religion, Islam. Even the difficult acceptance factor from the extended family is a challenge for the *Muallaf* to be continuous and istiqamah in learning Islam. So, according to Paramita et al in their research, converts need assistance in learning, either through converts' organisations or other organisations that have a *Muallaf* development program. This means that there must be a community among them in a compact manner and encourage each other so that they are strong and enthusiastic about learning Islam and how to worship according to fiqh and with that their Islamic faith is getting stronger and stronger.

From the various studies and literature reviews mentioned above, it shows something very valuable, namely the tolerance and moderation of Hindu society towards Muslims. In Hinduism, concepts such as *Tri Kaya Parisudha*, *Tri Hita Karana*, and *Catur Paramita* are the basis for implementing religious moderation, which emphasises purity, balance, and spiritual liberation. While in Islam, religious moderation includes moderation, tolerance and balance in religion. Religious moderation has an important involvement in preventing extremism and radicalism, as well as strengthening harmony and interfaith harmony in Indonesia (Mahendra & Sriyono, 2024).

Method

This research is a qualitative research with Anthropology and Sociology of Religion approaches. Anthropological approach is used to reveal the process and origin of *Muallafah* to convert to Islam and active in Muslimat NU as well as the religion of origin and how the attitude of Hindu society towards religious social activities carried out by minority Muslims. The sociology of religion approach is used to target the socio-religious activities of Muslimat NU towards the people of Buleleng Bali who are also Hindus, even as the majority religion. The primary data of this research are Muslimah *Muallaf* and Muslimat NU Seririt Branch Organisation, PAC. Muslimat NU Seririt Buleleng Regency, Bali Province. The secondary data is Muslimat NU *Buleleng* Branch in general which becomes a forum for several Muslimat at the branch level and several research-based articles relevant to the research topic.

The data collection technique of this research is observation to PC. *Buleleng*, *Buleleng* Regency, Bali Province. In addition, interviews were also conducted with several Muslimah *Muallafah* there and of course with the head of the Muslimat Ranting Evidence and the Head of Muslimat *Buleleng* Branch Hj. Rodliyatul Hasanah, S.Pd.I., Hj. Siti Juwairiyah (Coordinator of the Da'wah Field of Muslimat Buleleng Branch), Mrs Ellin (Head of Muslimat PAC. Singaraja and Coordinator of the women's field of labour of Muslimat Buleleng Branch, and Mrs Maftuhatur Rohmah (Muslimat NU Seririt administrator, KUA Seririt Counselor and *Muallafah* coach). Focused Group Discussion (FGD) was also conducted with 4 *Muallafahs* in Seririt Branch with KUA Seririt extension officer Mrs Maftuhatur Rohmah.

Result and Discussion

1. Moderasi Beragama di Bali *Muallafah* Muslimat NU di Buleleng

Bali is an island that since around the XIVth century has become one of the migration destinations for Muslim communities in Indonesia (Susanti, 2014). It is known that the majority of Balinese people are Hindus and Islam is a minority religion popularly termed as Bali Selam (Putra, 2014). The Muslim community in Bali has coexisted with the majority Hindu community in Bali. They live and settle around the coastal ports and

cities and also in the mountains such as Bangli, Pegayaman, Candi Kuning, Tegalinggah, Batugambir, Batur, Batur, Karangasem, Kepaon, Serangan, Loloan, Negara, and so on (Pageh, 2013). For the northern coastal areas such as Buleleng, there are many Muslim communities such as Pegayaman and Kampungtinggi Islam.

The north coast of northern Bali has many Muslims of Javanese, Madurese and Bugis ethnicity (Supartha, 2019). The majority of Muslims in Bali come from outside Bali and live in several villages in Karangasem, Buleleng and Jembrana regencies (Suryana, 2012). Buleleng Regency is a regency in Bali province with Singaraja as its capital city. Buleleng borders the Java Sea to the north, Jembrana to the west, Karangasem Regency to the east and Bangli, Tabanan and Badung Regencies to the south. Tercatat ada 8 Kabupaten serta 1 Kota Madya yang terdapat di Provinsi Bali di antaranya Badung, Bangli, Jembrana, Buleleng, Klungkung, Karangasem, Tabanan, Gianyar dan Kota Denpasar. Jumlah populasi muslim di Bali cukup minim hanya sebesar 13,4% jika dibandingkan populasi masyarakat hindu sebesar 83,5 %.

Kabupaten terluas yang ada di Bali adalah kabupaten Buleleng yang mayoritas masyarakatnya juga beragama Hindu yaitu sebesar 89,48%, 9,12% untuk masyarakat yang beragama Islam, untuk 4 agama Kristen sebesar 0,87%, agama Protestan sebesar 0,66%, agama Katolik sebesar 0,21%, agama Buddha sebesar 0,52%, agama Konghucu sebesar 0,01% (Suryana, 2012). There are 8 regencies and 1 municipality in Bali Province including Badung, Bangli, Jembrana, Buleleng, Klungkung, Karangasem, Tabanan, Gianyar and Denpasar City. The Muslim population in Bali is quite minimal at only 13.4% compared to the Hindu population of 83.5%. The largest regency in Bali is Buleleng regency where the majority of the people are also Hindu, which is 89.48%, 9.12% for people who are Muslim, for Christianity by 0.87%, Protestantism by 0.66%, Catholicism by 0.21%, Buddhism by 0.52%, Confucianism by 0.01% (Suryana, 2012).

The minority Muslim community in Buleleng Regency is one of the opportunities and challenges that must be faced. This fact has the potential to cause problems in the community ranging from economic, political, to facilities, namely the lack of Islamic religious leaders, lack of worship facilities, differences in the amount of income earned, more difficult access to education. The position of Islam as a minority religion in Bali has an impact on the lack of Islamic educational institutions in Buleleng. According to *Emispendis.kemenag.go.id* data, the total number of Madrasah Ibtidaiyah (MI) is 21 public and private madrasahs, the total number of Madrasah Tsanawiyah (MTs) is 11 public and private madrasahs, the total number of Madrasah Aliyah (MA) is 13 public and private madrasahs.

While non-Islamic public schools in Buleleng even have the oldest school in Bali and even in Nusa Tenggara, namely SMAN 1 Singaraja which was established on 1 November 1950. In addition, the educational facilities in Buleleng Regency are very adequate. Data from the Ministry of Education and Culture, the total number of elementary schools is 492 schools, the total number of junior high schools is 88 schools, the total number of senior high schools is 37 schools, and the total number of vocational schools is 27 schools. The difference in the quantity of Islamic and non-Islamic schools is a challenge and a more serious concern for all parties so that the development of Islamic education in the plural society of Buleleng. One of the growing and large Islamic organisations in Buleleng is Nahdlatul Ulama' (NU) with various types of autonomous bodies ranging from Anshor to Muslimat NU. Muslimat NU has approximately 9,000 members throughout Buleleng Regency, in 9 sub-districts there are 10 PACs, 57 branches and majelis taklim.

However, not all Muslimat branches (sub-district level) or branches have *Muallafah* members. There are about 4 sub-branches that are recorded to have Muslimat

NU members with *Muallafah* status, namely Muslimat NU Ancab Enjung Sangiang, Muslimat NU Ancab Seririt, Muslimat NU Ancab Gerogak, and Muslimat NU Ancab Sukasada. From the data document of Muslimat NU Buleleng, a total of 166 *Muallafah* are active in Muslimat NU Buleleng Branch. From the Buleleng NU Muslimat document, in Enjung Sangiang sub-district, there are 3 branches where there are Muslimat members who have *Muallafah* status, namely Bunut Panggang Branch, Banjar Dinas Lebah, Enjung Sangiang.

There are 17 *Muallafah* recorded in Muslimat NU Bunut Panggang Branch. There are 2 *Muallafah* who come from Christianity and 15 come from Hinduism as the oldest Muslimat NU *Muallafah* member in Bunut Panggang Branch is 70 years old and the youngest is 27 years old. There are 10 data on *Muallafah* members of the Muslimat NU Branch of Enjung Sangiang and all of them are from the Hindu religion. *Muallafah* in this Branch are of productive age, namely between 25-50 years. This indicates that the process of converting their religion from Hinduism to Islam is still quite young. The number of *Muallafah* in Muslimat NU Ancab Seririt is temporarily recorded at 31 people. All of whom are from the Hindu religion.

Their respective ages have not been fully recorded. These 31 *Muallafah* are certainly not a small number, even according to the statement from the Chairperson of Muslimat NU Buleleng Branch, Rodliyatul Hasanah that *Muallafah* in Muslimat NU Seririt is quite large and even the Guidance activities by Mrs. Maftuhaturrohmah are very rapid. Unlike Seririt which is quite a lot, in Muslimat NU Ranting Rajatama there are only 2 *Muallafah*. Even in Muslimat NU Ranting Banjar Asem which only recorded 1 active *Muallafah* who comes from Hinduism named Setiani. *Muallafah* who are members of Muslimat NU Ranting Pangestulan are 12 people. This number is quite a lot after Muslimat NU Ranting Seririt.

All *Muallafah* come from Hinduism. One of the sub-districts with a fairly large number of *Muallafah* who are members of Muslimat NU is Gerogak sub-district. The total number of *Muallafah* registered as members of Muslimat NU Ancab Gerogak is 89 people. For Muslimat NU Ranting Musi, there are 11 *Muallafah* who are members. They all come from Hinduism. Their age range is between 22-59 years. This means that the majority of them are of productive age so that they are likely to be able to follow the programs and activities of Muslimat NU well. The number of *Muallafah* is even greater in Muslimat Branch Celukanbawang. There are 16 *Muallafah* who are members of Muslimat NU Branch Celukanbawang.

In Branch Pejarakan, there are 39 *Muallafah* who are active members. This is interesting if we refer to the data on the number of religious adherents in Pejarakan village who are Hindu, 82%, 17.4% are Muslim, 0.4% are Buddhist, 0.2% are Protestant, and 0% are Catholic. This means that with the majority being Hindu, the number of *Muallafah* above is interesting to be studied in more depth. In addition to Pejarakan village, in Patas 1 village, Tegal hamlet, there are also *Muallafah* who are members of Muslimat NU, totaling 10 people who are all registered. There are 10 *Muallafah*. Interestingly, there is 1 *Muallafah* whose original religion is Confucianism, the remaining 9 *Muallafah* come from Hinduism.

They are aged between 19-66 years. In Pemuteran village, there are also 5 *Muallafah* who are members of Muslimat NU. Their age range is between 32-57 years. Not much different from the Pemuteran Branch, in the Sanggalangit Branch there are also 4 *Muallafah* who are members of Muslimat NU. There are 8 *Muallafah* who are members of Muslimat NU Sangalang Branch. 4 *Muallafah* from Kayu Putih hamlet and 4 *Muallafah* come from Tukad Pule hamlet. They all come from Hinduism. Their age range is between 32-55 years for *Muallafah* in Kayu Putih hamlet and between 23-48 years. Not

only in Gerokgak sub-district, in Sukasada sub-district there are also *Muallafah* who are members of Muslimat NU Gerokgak Branch, namely around 22 people who are registered. One of the villages where there are *Muallafah* who are members of Muslimat NU in Sukasada sub-district is Muslimat NU Tegallinggah Branch.

There are 7 *Muallafah* who are members of Muslimat NU Tegallinggah Branch. They all come from Hinduism. Their age range is between 24-53 years. There are 4 *Muallafah* who are also relatively young members between the ages of 24-30 years. Similar to those in Tegallinggah, in Sumberkima 2 village there are also 4 *Muallafah* who are members of Muslimat NU. There are 7 *Muallafah* who are members of Muslimat NU Sumberkima 2 Branch. There is 1 *Muallafah* named Susiana Gelole who is from Christianity. The remaining 6 *Muallafah* are all from Hinduism. Age range between 27-54 years. In addition to the 2 villages above, Sumberklampok village also has 8 *Muallafah* who are also members of the Muslimat NU Ranting Sumberklampok. The data above is empirical evidence that the North Coast of Bali in this case Buleleng Regency is largely inhabited by Muslims (Supartha, 2019).

2. Islam Moderat The Role of Muslimat NU in Creating Religious Moderation in Bali

Pada hakikatnya, Islam moderat merupakan konstruksi Barat dan perspektif orang barat dalam melihat Islam. Secara istilah, Islam moderat sebagai terma yang mengacu pada mereka yang menolak kekerasan sebagai garis perjuangan. Adapun secara bahasa, Islam moderat merupakan suatu sifat terpuji yang menjaga seseorang dari kecenderungan bersikap ekstrim. Oleh karena itu, Islam moderat ekuivalen dengan konsep Wasathiyah yang menjadi garis pemisah antara dua hal yang kontra. Islam moderat tidak membenarkan radikalisme dalam agama, serta juga tidak membenarkan pengabaian kandungan al-Quran sebagai dasar hukum utama Islam. Jadi, Wasathiyah lebih cenderung toleran serta tidak juga renggang dalam memaknai ajaran Islam.

Islam moderat adalah suatu pandangan yang mengandung 4 aspek rasional, toleran, bertenggang rasa, dan tepat selera. Al-Qardhawi bahkan menyatakan bahwa ideologi Islam moderat mengacu pada pengetahuan, kasih sayang, moderasi dan mengarahkan manusia dari jalan yang sesat menuju kebenaran. Tipologi Islam wasathiyah kerap disematkan pada Ormas Nadhatul Ulama (NU) dan Muhammadiyah. Muslimat NU merupakan badan otonom di bawah NU yang melakukan internalisasi Islam Moderat dan aktivitas sosial keagamaan. Pada praktiknya, moderat dapat diklasifikasikan menjadi empat wilayah kajian yaitu, (1) Moderat dalam akidah, (2) Moderat dalam ibadah, (3) Moderat dalam perangai dan budi pekerti dan (4) Moderat dalam tasyri' (pembentukan syariat) (Yasid, 2009).

There are several social religious programs and activities that are a place for Muslimat NU to internalize religious moderation in Bali to the Balinese people in general, the majority of whom are Hindu. Internalization of religious moderation is important in the context of implicit Islamic preaching as stated by Lawrence and Valsiner that internalization exists because of the relationship between individuals and their social environment and social pressure influences individual development, especially in their psychological aspects (Lawrence & Valsiner, 1993). Therefore, in accordance with the approach used, namely the psychological approach, Muslimat NU carries out social religious activities to influence the psychology of the Balinese people as follows.

a. Sedekah Jumat Berkah

Muslimat NU Buleleng also created a Blessed Friday Volunteer Community consisting of 10 people. Muslimat NU Buleleng Volunteers carried out social services held on Jln. Diponogoro, Kajanan Barat neighborhood, Kajanan, Buleleng. This program

has been running for approximately 2 years, since August 2018. This activity is carried out every Friday by distributing rice and snacks and mineral water to residents who pass by without distinguishing between ethnicity, class, race and religion, the source of funds for which comes from community member contributions and donors. This is appropriate because socio-economic conditions are one of the factors that influence religious conversion (Hawi, 2014).

Poor people tend to choose religions that promise changes in welfare in life (Ali et al., 2011). From there it is clear that the internalization of social justice regardless of religion in charity carried out by Muslimat NU has greatly influenced the response of the Balinese people in general so that Islam is portrayed as a religion full of compassion and humanism. This is in accordance with the consensus that Indonesia recognizes 6 official religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Kemenag, 2019). This means that all religions have the right to be helped, have the right to be helped, and have the right to have their human rights protected. Therefore, Muslimat NU *Buleleng* has internalized religious moderation and its social activities in the form of *Sedekah Jumah Berkah* for all religions.

1) *Pengajian Umum, Dzikir Akbar* and Reciting *Burdah*

In addition to limited recitation at home, Muslimat NU also holds general recitation in the form of Rotibul Haddad Recitation. For example, for Muslimat Ancan Singaraja, it is held every 10th and 25th or twice a month. For the Branch level, general recitation is held every Saturday and Sholawat Nariyah every Monday night. One of the religious activities of PC. Muslimat NU Buleleng Bali is Dhikr Akbar and Joint Prayer at important moments continuously such as at the Muslimat anniversary event from year to year. Muslimat NU Buleleng held Dhikr Akbar and Joint Prayer in celebration of its 76th anniversary with the theme Muslimat NU Serves for the Republic of Indonesia Guarding Moderation. This kind of activity is an internalization of religious moderation in the area of worship or religious rituals (Yasid, 2010). It should be noted that although the *Muallafah* had converted to Islam before converting to Islam, the religious activities held by Muslimat NU in the form of Dhikr Akbar activities are also a strong reason for the *Muallafah* who are just learning Islam to be more steadfast. Therefore, the internalization of religious moderation by Muslimat NU is quite significant as a factor in the occurrence of religious conversion. The influence of routine habits that are religious in nature in certain institutions like this certainly greatly affects a person's psychology to change beliefs if done routinely until they become accustomed to it (Rahmat, 2013). The *Burdah* art performed by Muslimat NU Buleleng Bali is unique, namely the chanting of each verse has similarities with the kidung in Bali, also the members of the *Burdah* sekaa (group) all wear Balinese clothing. (Budarsa, 2015).

2) Community Service for Prevention of Covid-19

Muslimat of Buleleng Regency in preventing the spread of Covid-19 is working together with the central Covid-19 handling team in the form of providing masks, hand sanitizers, distributing tanks and disinfectants. Muslimat NU of Buleleng Regency in collaboration with the Buleleng Police carried out free Covid-19 vaccination activities at the PCNU Secretariat, Institutions and Autonomous Bodies of NU of Buleleng Regency. This activity carries the theme Healthy Mothers, Happy Families, Healthy Society, Strong Indonesia in order to comb the Buleleng community who have not received the Covid-19 vaccine, either dose I, II including vaccines for adolescents and children aged 6-11 years. Chairperson of PC Muslimat NU of Buleleng Regency, Rodhiyatul Hasanah explained that PC Muslimat NU, which is the largest women's organization in Buleleng Regency, always plays a role in helping the government according to the momentum and needs.

During the Covid-19 pandemic between 2020 and now, Muslimat NU has carried out social actions in the health sector by participating in the success of the government's Covid-19 vaccination program so that the community, especially mothers and women, are healthy and free from transmission of the corona virus. The enthusiasm of the community to participate in vaccination activities is very high. In fact, Muslimat NU Buleleng often initiates activities for all NU in the Buleleng, such as the NU Vaccine program in general, but its activities are actually combined with Muslimat NU. The people of Buleleng of all religions can take the covid 19 vaccine, not limited to Muslimat NU members who are Muslims. This is a form of interfaith harmony and humanitarian solidarity as an embodiment of religious moderation.

3) Soft Skill Training and Economic Empowerment

In the context of empowerment, especially economic empowerment, Muslimat NU Buleleng routinely conducts Turba (Going Down) to the branches to provide training, especially soft skills such as making food, handicrafts, entrepreneurship skills in marketing the products of MSME members of Muslimat NU, and so on. Members of Muslimat NU including *Muallafah* are taught to make Balinese cookies and dodol. For handicrafts, *Muallafah* are taught to make coconut shell crafts in the Sumber Kima area which is a coastal area with many coconut plantations. This activity is strongly suspected of influencing the attitude of *Muallafah* or prospective *Muallafah* towards Islam in the Image of Muslimat NU which can provide space for actualization in channeling their hobbies and arts so that their religious conversion and even their interest in joining Muslimat NU is getting stronger. Muslimat NU *Buleleng* telah membuka peluang kepada semua perempuan Buleleng dari berbagai agama, termasuk Hindu untuk berdaya dengan memberikan pelatihan membuat makanan, menjahit, dan pemasaran. Sikap moderasi beragama Muslimat NU secara langsung bahkan sebagai bentuk *dakwah bil Hal* and not by design.

3. Converts and Tolerance of Muslimat NU and Hindu Society in *Buleleng Bali*

The interaction between the Hindu community of Buleleng and the Muslim community has created a new culture or cultural acculturation. The process of cultural acculturation in Buleleng, for example in Pegayaman Village, produces a variety of cultures such as naming the prefixes of their family members' names based on Balinese traditions, namely, Made, Ketut, Nyoman and so on. In terms of worship and celebration of the holy days of Hindus and Muslims, tolerance and mutual cooperation in the community are very high, this is evident during Nyepi and Galungan and Kuningan for example, the Muslim community will help make Ogoh-Ogoh and also stop all activities during Nyepi, then on Galungan and Kuningan, Hindus also provide Halal food to Muslims.

The same thing also happens when Muslims hold religious holidays such as Eid al-Fitr, Eid al-Adha, and Maulid Nabi, also at the time of sacrifice they will do 'Ngejot' or give food to neighbours around the house, besides that they know the term Penapean (making tape), Penyajahan (making snacks) and Penampahan (slaughtering animals) and even megibung when breaking the fast in the fasting month where this tradition is very similar to the culture in Bali. As for the Prophet's birthday, they believe it is the day of the Prophet Muhammad's autonomy, so a celebration is held by making and parading 'Sokok Base' and Sokok Taluh this tradition is a unique and religious ceremony (Budarsa, 2015). Another unique feature is that the tarawih prayer starts at 11pm, while the Eid prayer starts at 10am.

The difference in the implementation of congregational prayers at the mosque refers to the local topographical conditions. The villagers live in scattered areas on hilly

terrain, so it takes a while to reach the mosque. In addition to Eid al-Fitr and Eid al-Adha, another Islamic holiday that is celebrated festively is the commemoration of the Prophet Muhammad's birthday. Maulid of the Prophet is even more festive because people who have migrated will try to return to gather with their families. Cultural acculturation wrapped in tolerance and religious moderation carried out by the Hindu community of Buleleng and the minority Muslim community has an impact on religious conversion.

Referring to the quantity of converts in Buleleng, it can be concluded that the largest number of Muslimat NU converts in Buleleng Regency is in Seririt District. The data above is the latest data from Muslimat in Buleleng for the 2021-2024 term of office which is still in the stage of compiling programs and tidying up the database in Buleleng. The Head of the Muslimat NU Branch also confirmed that the largest number of converts are in Seririt, approximately 200, there is even 1 taklim assembly that is all converts. There are 4 Seririt converts who reveal their identities in depth. These four converts are converts fostered by the Seririt KUA Extension Officer who is also the administrator of the Muslimat NU Ancab Seririt, namely Mrs. Maftuhatur Rahmah. The following is a portrait of the 4 converts.

a. Luh Sri Andayani Sri Andayani Alima (Name of Convert)

Sri Andayani is a Muslimat NU convert with the real name Luh Sri Andayani, a native of Bali. Sri Andayani's original religion is Hinduism. Alima converted to Islam because she followed her husband who was a Muslim from Madura who was also an NU activist so that the spirit of da'wah joining Muslimat NU became stronger. Not only that, Alima even became an administrator at Muslimat NU. Alima admitted that at Muslimat NU, she was taught about Islam, how to pray, and ngaji (learning to read the Quran).

b. Kadek Sindriyani Nur Hayati (Name of Convert)

Another convert is Nur Hayati with the real name Kadek Sindriyani. Nur Hayati married a native Madurese Muslim husband in 1990. Nur Hayati admitted that she was very interested in Muslimat NU until now she is trusted as Deputy Chairperson of Muslimat NU Seririt Branch. In Muslimat NU, Nur Hayati routinely learns to read diba', read ngaji rotibul Attos, Yasin, read surah ar Rahman and gets weekly tausiyah from Ustadz, Ustadzah and Kyai. Nur Hayati works full time as a housewife. Nur Hayati admitted that in Muslimat NU, Nur Hayati was taught about tolerance, fiqh, especially about purification and cleanliness. Therefore, Nur Hayati has been determined and interested in NU through Muslimat NU and does not want to move to another mass organization. Nur Hayati admitted that she is more grateful to be Muslim. She learns to read the Al-Qura or popularly known as ngaji every Sunday guided by Muslimat NU.

c. Komang Setiani (Hindu Name) Setiani (Islamic Name)

Komang Setiani is a *Muallafah* who has now changed her name to Islam Setiani. Setiani converted from Hinduism to Islam because Setiani married her husband's religion in 1999. Setiani admitted that she was interested in Muslimat NU because she learned from a teacher who was also active in Muslimat NU. Setiani often listened to religious studies and lectures from Muslimat NU. At Muslimat NU, Setiani was taught to pray properly, read the Quran (ngaji) with correct tajwid. Before entering Muslimat NU, Setiani did not know much about Islam in depth, Setiani only practiced it. Even at Muslimat NU, Setiani was taught to be tolerant.

d. Ni Gusti Ayu Sino Haryanti (Hindu Name) Diah Ayu Nur Fadillah (Islamic Name)

Ni Gusti Ayu Sino Haryanti is a Muslimat NU Seririt *Muallafah* who is now called Muslim Diah Ayu Nur Fadillah. Fadillah converted from Hinduism to Islam because she married a Muslim husband from Banyuwangi in 1994 and had only been living in Bali for 3 years. Before converting to Islam, Fadillah admitted that she had learned to read the

Quran at TPQ (Taman Pendidikan Al-Quran) and often joined in reading the shahada sentences of her Muslim friends. This fact proves that the Hindu community in Buleleng has a fairly high level of tolerance and religious moderation. At Muslimat NU, were taught *Islam rahmatan lil alamin* which teaches peace because Fadillah admitted that there were two converts in Seririt who were blue flags (non- NU).

At Muslimat NU, Fadillah was taught the Quran with tajwid, fiqh, and the art of tambourine sholawat al banjari. Fadillah is a housewife who works at home and occasionally teaches privately. The history of religious conversion of each convert is different and diverse. The majority of converts in Buleleng converted because of marriage. As is known, changes in status such as marriage are one of the external factors in religious conversion (Hawi, 2014). However, there are also those who converted to Islam because of the environment and have been friends since childhood with Muslim children from grade 3 of elementary school because they played with Muslim children. Listen *Allahu Akbar Allahu Akbar*. This is reinforced by the statement that religious and non-religious social relationships such as art and culture are factors in religious conversion (Rahmat, 2013).

The large number of converts or *Muallafah* in Bali is due to many factors. Those who choose to embrace Islam in Bali often experience major changes in their lives. Some converts in Bali even experience quite a struggle, such as discrimination and pressure from the surrounding community. For example, a convert and his family were expelled by their neighbors just because they chose Islam as their religion. Tolerance between religious communities in Bali is currently highly respected. This allows converts to live side by side with adherents of other religions. In addition, the desire to deepen knowledge about Islam is also one of the factors that encourages someone to become a convert. The existence of converts in Bali shows religious tolerance and moderation in the Hindu community in Bali.

1) Factors of Religious Moderation

- a) Religious tolerance, Balinese Hindu society accepts the existence of adherents of other religions, including Islam.
- b) Recognition of religious freedom, The Indonesian Constitution and Balinese Hindu traditions recognize the freedom to choose a religion.
- c) Inclusive Balinese culture, Balinese society is open to differences and appreciates diversity.

2) Social and Cultural Factors

- a) Social interaction, Converts often maintain good relationships with non-Muslim family and friends.
- b) Influence of education, Moderate and open religious education facilitates interfaith understanding.
- c) Government policy, Local government policies support religious harmony.

The moderation of Hinduism in Bali is based on 3 concepts, (1) Tri Hita Karana (Three Virtues), namely the Hindu concept that emphasizes harmony with God, humans, and nature, (2) Dharma Shanti, namely the concept of harmony and peace in Hinduism, and (3) Joint religious celebrations, namely the Balinese people often hold joint religious celebrations, such as Galungan and Nyepi. The existence of converts in Bali shows that religious moderation can be realized through tolerance, recognition of religious freedom, and inclusive culture. These 3 concepts are very strong principles that make the Hindu community in Bali very tolerant of socio-religious activities carried out by Muslimat NU towards the Buleleng Bali community and all religious communities.

Conclusion

Referring to the findings and discussion, it can be concluded that the majority of *Muallafah* Buleleng Bali come from Hinduism and make religious conversions due to marriage. The *Muallafah* joined the Muslimat NU because the attitude of tolerance and moderation of the Hindu community towards minority Muslims is quite high. Muslimat NU's social religious activities towards the Buleleng community in general are a form of tolerance and freedom for Muslims to carry out *dakwah bil-Hal* activities towards Hindu society in Bali. Some of the social activities carried out by Muslimat NU include Friday blessings; *Pengajian Umum*, *Dzikir Akbar*, and Reciting *Burdah*, Covid 19 Prevention Social Services; and Soft Skill Training and Economic Empowerment. These social religious activities are also a form of internalisation of religious moderation carried out by Muslimat NU towards the Hindu community in Buleleng. The attitude of tolerance and religious moderation of Hindu society in Buleleng Bali makes *Muallafah* Muslimat NU Buleleng Bali feel a harmonious and peaceful life without discrimination and pressure from the surrounding community and even family for choosing Islam as a new religion. So, Religious conversions made by Balinese people from Hinduism to Islam or to Islam are evidence of religious moderation in Hinduism. The Balinese Hindu community is an example of success in making culture not only a legacy, but the balance between culture and tolerance can create a peaceful society by taking the noble values of religion.

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