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Exploring the Concept of *Menyama Braya*: The Cultural Heritage of Hindu and Islamic Communities in Pegayaman Village as a Multicultural Learning Medium

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Abstract

The process of Islamic and Hindu acculturation and harmonious cultural lending in Pegayaman Village interested the researchers in conducting this study. The concept of kinship or *menyama braya* is a concept that unites all differences in Pegayaman Village. This study aims to determine (1) the existence of *menyama braya* in Pegayaman Village; (2) the influence of *menyama braya* culture; (3) the process of internalizing the concept of *menyama braya*; and (4) the strategy of planting the concept of *menyama braya*. This study uses qualitative research methods with three approaches: geographical, socio-historical and cultural approaches. The results of this study show that the concept of *menyama braya* is very relevant to the current condition of society because this concept teaches people to remain respectful and have high tolerance even though they have different backgrounds, especially religion.

Keywords: *menyama braya, tolerance, Hinduism, Islamic, Pegayaman*

Introduction

Many aspects of Bali are unique and attract many people, including tourism, nature, traditions and culture. Bali is nicknamed as the Island of a Thousand Temples, this is inseparable from the social conditions of the Balinese people who mostly embrace Hinduism. Data from 2010 showed that as many as 3,247,283 Balinese people embraced Hinduism out of a total Balinese population of 3,890,757 (Central Bureau of Statistics, 2019). Although the majority of Bali's population is Hindu, there are some areas in Bali where people are heterogeneous in terms of beliefs. One of the areas that has heterogeneity in the field of trust is Pegayaman Village, which is located in Sukasada District, Buleleng Regency.

Pegayaman Village is located in North Bali and is inhabited by 1,700 households. In 2019, the village was inhabited by 7,000 people, 90 percent of whom are Muslim. Geographically, Pegayaman Village is located at an altitude from 450 to 1,200 meters above sea level with an area of 15.84 square kilometers or 1,584 hectares (Hamimah, 2018).

The harmonious relationship between Hindu and Muslim communities in Pegayaman Village has been established since ancient times. Although Hindus first inhabited Pegayaman Village, Muslims have also settled in the village since the first establishment of the Buleleng Kingdom under the leadership of Ki Barak Panji Sakti around the beginning of the sixteenth century. Panji Sakti was a king of the Buleleng Kingdom who was very just and respected by his people. He always echoed that his people are all brothers regardless of our religion and where we come from. He always advised all his people that as long as we still dare to defend the homeland (in this case the Kingdom of Buleleng) then we are all brothers based on *menyama braya* (Fauzi, 2019).

Panji Sakti's ability to unite differences in the kingdom's territory has been able to exert influence until now. Considering that Indonesia is a pluralist country, the concept of *menyama braya* is worthy to be emulated in order to create harmony as has happened in Pegayaman Village. Therefore, this research will examine the concept of *menyama*

braya which harmonizes the relationship between Hindus and Muslims in Pegayaman Village.

Method

This research was organized using a qualitative research design with three approaches and used case study design. First, the geographical approach assisted the researchers in analyzing the topography of Pegayaman Village and its potential as an area of multicultural society since the time of the Kingdom of Buleleng, the instrument used was field studies by going directly to analyze the topography of Pegayaman Village. Second, the socio-historical approach helped the researchers to record social efforts made between entities to create inter-religious harmony; the instruments used in this approach are interviews with traditional leaders and the Pegayaman Village community. Third, the cultural approach helped researchers to find solutions to cultural problems that have the potential to arise due to friction of interests; the instrument used in this approach is document study.

Subject of Research

This research was located in Pegayaman Village, Sukasada District, Buleleng Regency, Bali. In this study, the researchers corresponded with several informants including key informants and other informants and also involved research respondents. At first the researchers worked with the Head of Pegayaman Village as a key informant. Furthermore, the researchers were assisted by the Village Head to approach other informants who were selected purposively, based on the principle of snowball sampling, such as traditional leaders, communities and historians of Pegayaman Village.

Data Type

In contrast to quantitative researchers who focus more on research variables and its measurement as research objects, this

qualitative research focuses on the type of data in the form of the information needed, which are words. In connection with that, several types of data collected in this study are 1) obtaining data on the harmonious relationship of the pluralistic society of Pegayaman Village; 2) obtaining data about the socio-cultural description of the community in the synergy of *menyama braya* life; and 3) producing a detailed and intensive reconstruction of the Pegayaman Village community. This data can be used as a multicultural learning media for the very diverse conditions of Indonesian society.

Data Collection Techniques

In accordance with the types of data collected above, some of the main data collection techniques used in this research are observation, interviews and literature studies (e.g. document analysis). Observations were made by visiting the research site located in the Pegayaman Village area. The relative lack of research time, in addition to other activities as a student, caused the variant of the observation method that the authors used was non-participatory; namely, only listening to social phenomena that occurred while occasionally conducting documentation.

In addition, structured and unstructured interview techniques were also used in this research. Structured interviews were aimed at the highest policy makers of the indigenous village community, such as the head of the indigenous village and other government bureaucratic apparatus. They must be distinguished from the existence of adat villages, because in Bali there is generally a dualism of government, namely adat villages and dinas villages. The adat village is the government system that governs Balinese traditions and culture, while the dinas village is the modern government system that governs society in accordance with Indonesian law. Unstructured interviews were conducted in conjunction with participatory observation, meaning that interviews were conducted without a formal atmosphere; no text or draft questions were arranged systematically and chronologically, and interviews were conducted anytime and anywhere, especially when interacting with most of the Pegayaman Village community.

The last method is the literature study method. The literature study method is aimed at exploring the synergy of Hindu and Muslim harmony in Pegayaman Village. This took the form of articles, journals, books, newspapers and magazines whose themes are relevant to this research and were combined with administrative records of Pegayaman Village.

Data Analysis Techniques

The data collected and used in qualitative research analysis requires four validity criteria, namely:

- 1) credibility/degree of trustworthiness (internal validity);
- 2) transferability/relevance (external validity);
- 3) dependability/reliability (reliability); and
- 4) confirmability/certainty (objectivity). In connection with that, the following things were done.

To meet the criteria for trust in the data obtained, the author made several efforts, including: conducting research in the field for a relatively long time with continuous and intensive observation so as to obtain in-depth and detailed information; triangulating data sources and methods and theories by providing sufficient references; and conducting case studies.

The triangulation process was carried out mainly by fulfilling the elements of triangulation of data sources and methods, although it did not completely abandon the triangulation of conceptual theoretical bases. Triangulation of data sources was done by comparing complementary data obtained from several informants, participants and respondents in various research settings. Triangulation of methods was then carried out through complementary comparisons in the use of several data collection methods/techniques, including through intensive and casual observation followed by in-depth interviews, and discussions, complemented by document study data. Theoretical triangulation was also carried out by examining views of functionalism, conflict, critical, structuralism and interpretative.

In an effort to increase the level of transferability of the research results, the authors enrich the description of the research setting or context by looking at the rational relationships that occur in it. To increase the level of dependability and certainty of the research results, efforts were made to review all traces of research activities and informant reviews.

Results and Discussion

The Existence of *Menyama Braya* in Pegayaman Village

Menyama braya culture has been developed and attached to the people of Pegayaman Village since ancient times, precisely since the intermarriage between the knights of the Mataram kingdom who adhered to Islam and the *Puri* courtier women in the era of Ki Barak Panji Sakti who were Hindus, causing acculturation of Islamic and Hindu relations that resulted in tolerance between religions.

This has continued and developed up to the current modern era so that the people of Pegayaman Village have succeeded in building social harmony in the midst of the complexity of diversity (ethnicity, culture and religion) by utilizing local wisdom in building awareness of diversity and differences (pluralism) based on the culture of equalizing *braya* (Basyir, 2016). This harmony has an impact on the effectiveness of any person or group who tries to take advantage of ethnicity and *SARA* (*suku, agama, ras dan antargolongan*) which means ethnicity, religion, race and intergroup issues in the surrounding community during political celebrations, regional elections, governorates and presidential elections due to historical ties and the gluing of the tradition of worship in the people of Pegayaman Village (Pageh, 2013).

The harmony of religious people in Pegayaman Village has been well established with a cultural system called *nyama braya* which means relatives and close relatives so that non-Hindu or non-Balinese friends are already considered relatives. One of the things that can be taken as an example of the form of harmony that occurs between the Islamic community and the Hindu community is social relations such as marriage

between the two, maintaining each other's security when the Islamic community holds events and vice versa. The interaction between *Nyama Bali* (designation for people who are Hindus) and *Nyama Selam* (designation for people who are Muslim) that has lasted for centuries encourages them to influence each other both socially and culturally. Borrowing of cultural identity in the Muslim village in Pegayaman Village includes using typical Balinese first names such as Wayan, Luh, Gede and Putu for the first child; Made, Kadek, and Nengah for the second child; Nyoman and Komang for their third child; and Ketut for the fourth child and so on.

The use of the Balinese language, visiting each other during traditional events, rituals and important events in everyday life can strengthen integration (Pageh, 2013). In addition, this interaction is the social capital of the community in encouraging the creation of social integration such as the tradition of *ngejot* when Hindus hold religious ceremonies such as *Galungan* and *Nyepi* holidays when Muslims give fruit or snacks, and vice versa during *Eid al-Fitr* (end of fasting month celebration for Muslim) the Hindu community gives fruit to the Islamic people (Pageh, 2013).

Cultural Influence Factors of Menyama Braya

First, the historical background of the formation of Pegayaman Village since the time of Ki Barak Panji Sakti in the sixteenth century has shaped the personality of the Pegayaman community, causing the strong existence of *nyama braya* culture in everyday life. This happened as a consequence of the determination and persistence of their ancestors in maintaining and caring for this local wisdom over time and being able to pass it on to the next generation to this day (Esaputra, 2016).

Second, the acculturation of Hindu and Islamic cultures also colors the language and art in the life of the Pegayaman people. This can be proven by the language they use in conversation and attitudes that are still attached to the Balinese language so that automatically the language of their Hindu ancestors affects their way of thinking and acting in everyday life. In addition, this acculturation also affects the development

of Pegayaman community arts because the arts performed cannot be separated from the inherent and strong Hindu culture. For example, the Pegayaman *burdah* art performance whose musical instruments, dancers' clothes and songs used cannot be separated from Balinese Hindu culture, but this acculturation does not violate Islamic law (Aprilianto, 2019).

Third, there is a cohesiveness of the Pegayaman community in preserving the traditions taught by their ancestors such as *ngejot*, *sukok sada maulid basa*, *jero linggo*, naming first names with Balinese language and pronunciation of *iqro'* using Balinese language (Baharun, 2018).

Fourth, the Pegayaman community is open to informants, researchers and outsiders to explore the culture of *menyama braya* and introduce it to the general public. This openness is a strength in its survival, enabling it to develop in the midst of Indonesian society because it can be informative for the Muslim community in particular, and the world in general, to serve as a model multicultural village and an antidote to radicalism that is growing rapidly today.

Fifth, the Islamic religious understanding embraced by most of the Muslim community in Pegayaman Village is *ahlusunnah waljamaah* which has four principles; namely, *tawazzun* (balance), *tasamuh* (tolerance), *taad'ul* (fairness) and *tawassut* (moderation). So it is very accepting of the *menyama braya* culture as an ancestral heritage to be developed in the midst of society (Fauzi, 2019).

In an interview with Ketut Muhammad Suharto, who is a figure who knows the history of Pegayaman Village, he said that tolerance in Pegayaman Village still exists because of three things, among others:

Historical factors. The implementation of *menyama braya* in Pegayaman Village is inseparable from the history of the arrival of the Islamic community in Buleleng Regency, because of the goodness of the Islamic community so that the King of Buleleng awarded the land located in the south of Buleleng Regency. This kindness is inseparable from the Islamic community establishing harmonious relations with the Hindu community in Buleleng. This was seen during the rebellion or attack of the Mengwi Kingdom on Buleleng where the Hindu community, in this case

the *Goak Army* in Panji village, collaborated with the Islamic community of the Pegayaman army located in Pegayaman Village to attack the Mengwi royal army which in the end they were able to attack up to the Mengwi royal army retreat.

Ideological factors. The Indonesian nation is a nation based on a very strong ideology, namely *Pancasila*, one of whose derivations of value is *Bhineka Tunggal Ika* which means unity in diversity or different but one goal(s). This foundation is the basis for the implementation of *menyama braya* in Pegayaman Village where the local community realizes that every difference that exists is still respected, such as religious differences that declare your religion my religion, which means an attitude of respect for other people's religions which does not interfere with other religions to worship and so on.

Togetherness factor. One of the traditions that gives rise to togetherness is the tradition of *ngejot*, this tradition is commonly carried out by Hindus and Muslims on major religious holidays such as *Galungan* and *Kuningan*, and *Eid al-Fitr*. *Ngejot* has several functions, namely as a form of understanding to the person who is given *jotan* (offerings) to acknowledge the existence of a certain event, the next function is as an invitation to come to the place of the person who *ngejot*. Another function is to thank you because the person who is given the *jotan* has helped in the completion of a certain ceremony performed by the person who gives the *jotan*.

Pegayaman Village Community's View on Menyama Braya

Islamic religious leader, Suharto said that:

Menyama braya is the tolerance or togetherness of a multicultural, multi-ethnic and multi-religious society. For example, the construction of the Jamik Safinatusalam mosque is inseparable from the mutual cooperation of the Hindu community in Pegayaman Village.

According to the Islamic community, the social values contained in *menyama braya* have similarities or are contained in the concept of

Ukhuwah Islamiyah and *Rahmatan Lil Alamin* which means “The system of how humans are able to socialize in accordance with the pillars of Islam, namely a harmonious relationship with God, Man and Plant coupled with believing in the apocalypse. Meanwhile, *Rahmatan Lil Alamin* is a mercy to all mankind. Because all mankind has a plus”. Based on the understanding presented, *Ukhuwah Islamiyah* and *Rahmatan Lil Alamin* are the same as *menyama braya* where the essence is social life and harmony between religious people.

Then in the Hindu view *menyama braya* is a good relationship with fellow human beings, not only fellow Hindu societies but also Islamic societies. So by establishing a harmonious relationship they believe we will always be peaceful. *Menyama braya* is further interpreted as tolerance or togetherness of a multicultural, multi-ethnic and multi-religious society which in this case can be realized in the form of *Tat Tvam Asi* and *Tri Hita Karana*.

According to Bendesa Adat or leader of Pegayaman Village: *Tat Tvam Asi* is an understanding that states that I am you, so that what I feel then you will feel it too. Meanwhile, *Tri Hita Karana* is a form of human relationship with God, man with fellow humans and humans with their environment so that harmony and balance of life arise.

Based on this, if we refer to the notion of *menyama braya*, it is a way of life that understands that all human beings are family, or a way of life that treats others like one’s own relatives. This value is almost the same as the concept of *Tat Tvam Asi* and *Tri Hita Karana* that has been expressed by *Bendesa Adat*.

The Process of Internalizing the Concept of *Menyama Braya* as a Multicultural Educational Media

The process of internalizing multicultural values cannot be separated from the three stages that an individual must go through, including: the *indigo transformation stage* which is a process carried out

by someone in forming good and bad values. At this stage only verbal communication between the individual and other individuals occurs. The *value transaction stage* is a stage of value education by means of two-way communication, or interaction between individuals of a reciprocal interaction. The *trans snainternalization stage* is much more in-depth than the transaction stage. This stage is not only done with verbal communication but also mental attitudes and personality. So at this stage it is the communication of the personality that plays an active role. The learning objectives broadly contain three main aspects; namely, knowing, doing and being, or in general terms cognitive, psychomotor and affective aspects. Internalization is the achievement of the last aspect, namely being (Tafsir, 2006, p. 299). The explanation of the three aspects of learning objectives is as follows:

Knowing. The task of the teacher in this aspect is to strive for students to know a concept. In the field of religion, for example, students are taught about understanding prayers, legal requirements for prayer, mandatory prayer requirements, prayer procedures, and prayer procedures. Teachers can use a variety of methods, such as discussions, Q&A and assignments. To find out students' understanding of what has been taught, teachers conduct exams or give homework. If the grades are good, it means that this aspect has been completed and successful.

Able to carry out (doing). Teachers can use demonstration methods to achieve goals in this aspect. For example, in the prayer material, a teacher can demonstrate prayers to show students or it can be by playing a movie about prayer procedures, then the students take turns practising what has been seen under the guidance of the teacher. To judge the success rate, teachers can hold prayer practice exams, from these exams it can be seen whether students have been able to pray correctly or not.

Being a personality (being). This concept should not only be on the value of the character belonging to the student, but the value of the character being one with the personality of the student. Students perform the prayers that have been learned in everyday life. When prayer has become attached to the student's personality, a student will mean it

to keep to his prayers and will feel very sinful if he omits the prayers. So students perform prayers not because they are ruled or judged by the teacher.

The most difficult educational aspect is in this aspect, because the aspect of being cannot be measured in the way that is applied to the aspect of knowing and doing. This aspect puts more emphasis on the awareness of students to put it into practice. In addition to going through the educational process at school, it is necessary to cooperate with the parents of students, considering that student time is more widely spent outside of school. A person's awareness in performing a certain action will appear when the action has been internalized.

In the nature of Sufism, the process of internalization is known as *takhalli*, *tahalli* and *tajalli* which can be described as follows:

HM Amin Syukur, for example, asserts that *takhalli* means to rid oneself of despicable traits, dirt and destructive liver disease. Meanwhile, Mustafa Zahri formulated *takhalli* as an attempt to empty himself of all despicable qualities (Zahri, 1995, pp. 26–74). M Hamdani Bakran al-Dzaky explained that *takhalli* is a method of emptying oneself from former iniquity and denial of sin against Allah SWT by the way of doing real repentance (*taubatan nasuhah*). Ramayulis explains that *takhalli* *scara* is generally defined as ridding oneself of despicable qualities, from birth *maksiat* and inner sin, emptying oneself of the qualities of dependence on the pleasures of the world. The way of achieving *takhalli* is by distancing oneself from intoxication in all forms and trying to eliminate the impulses of evil passions (Ramayulis, 2002).

Tahalli, according to HM Amin Syukur, is to enhance oneself by getting used to good qualities, attitudes and deeds. Meanwhile, Mustafa Zahri interprets *tahalli* as decorating oneself with commendable qualities. To do *tahalli*, the steps are to cultivate the person, to have *akhlâqul karimahdan*, always be consistent with the steps pioneered earlier in *takhalli*, and perform tough psychiatric exercises to get used to good behavior, which in turn will produce a perfect human being.

Tajalli, according to Musthafa Zahri, is the disappearance or disappearance of bad qualities in humans, namely the light that has been

ghaib (hidden), the disappearance of everything else when it appears as the face of Allah SWT. While Hashim Muhammad stated that tajalli is the disappearance of human qualities that are replaced by divine qualities, according to M Hamdani Bakran al-Dzaky, tajalli is the birth or emergence of a new existence of man, namely new deeds, utterances, attitudes and gestures, new dignity and status, new qualities and characteristics, and a new essence of the self. That is the so-called victory of Allah SWT.

This is relevant to the data obtained by researchers in the field that the process of internalizing multicultural values through *menyama braya* culture in the Muslim community occurs through three stages of process, namely the cultivation of values, the practice of values and the passion for values which can be explained as follows.

Value embedding. The cultivation of values is carried out by instilling values in the community which is carried out by several methods including orders, advice, *tauladan*, reprimands, habituation and discussions. What is instilled are the values contained in the *menyama braya* culture, namely tolerance on the basis of brotherhood and mutual love as cultured human beings. The cultivation of these values is carried out continuously in the younger generation in the hope that they can hold the principles of the teachings of their ancestors, namely *menyama braya*, and make them a guide in behaving in everyday life.

Practice of indigo. Value practice is a continuation of value cultivation where at this stage there is habituation that leads to the strengthening of the *menyama braya* culture in Pegayaman Village. The habit is carried out continuously both directly and spontaneously and becomes part of people's lives in carrying out their daily routines. In addition, the custom will develop into a local community culture that is firmly held to be implemented so that it is not easy for outsiders to instill new values and contradict the customs that are ingrained and rooted in the Muslim community.

Passion for values. Value passion is the impregnation of values that have been instilled and practiced in everyday life. The values that have been absorbed and entered into the soul of each individual of this Pegayaman society will encourage them to believe in the truth of these

values and shape their mentality and personality in behavior. In addition, at this stage each individual will be more convinced and steady in the truth they have so far and it is very difficult to change the mindset they have.

These three stages indirectly penetrate the community of enrichment for children, adolescents, youth and parents because they have been developed and cultivated rapidly and transmitted from generation to generation through orders and advice given by their parents, becoming habits that are very difficult to prevent.

***Menyama Braya* Concept Planting Strategy**

In instilling multicultural values through the culture of *menyama braya* in Muslim communities. Pegayaman uses several strategies including:

Traditional strategy. This strategy is pursued by providing information directly related to the values contained in the *menyama braya* culture to a person within the community through advice, reprimand, command and indoctrination. Strategies are carried out in order to instill values in a person with the aim of forming a character that leads the individual to follow what is expected. In addition, this strategy directly tries to encourage a person to do all the activities and cultural activities that have developed in Pegayaman over hundreds of years.

Free strategy. This strategy provides opportunities for a person in the midst of Pegayaman society to freely express themselves without pressure and instruction from anyone but on the other hand the individual discovers for themself directly or indirectly the values contained in the *menyama braya* culture. In addition, this strategy leads a person to determine for themself values that are considered good and have beneficial values for everyone. Society is a medium that encourages people to find and determine the direction for themselves in carrying out the teachings of *lelulur*, namely *menyama braya*.

Transinternal strategy. This strategy is pursued by transferring the values contained in the *menyama braya* culture through the cultivation of values to a person with the aim of the person carrying them out in

everyday life and making it a routine that is inseparable from cultural values. If this happens continuously, it will cause the entry of these values into the individual and the individual can live it so that in carrying out all activities there is no burden and hesitation but full confidence.

The various strategies above are carried out by the Pegayaman community in order to maintain local wisdom and the solidity of the *menyama braya* tradition in the Pegayaman environment. This is nothing but to counteract the influence and domination of extremist groups and other radical groups that have recently begun to emerge by using various means either directly indicted in Pegayaman Village, through online media and mass media, or by subtle means of providing assistance that has certain purposes in order to undermine the teachings of these ancestors.

The Impact of Planting the *Menyama Braya* Concept in the Pegayaman Village Community

The impact of internalizing multicultural values will produce results in the formation of character which is expressed in the form of attitudes and behaviors of an individual in everyday life so as to create a harmonious relationship without seeing a difference but prioritizing unity. Character is a description of human behavior oriented towards logical and ethical values both explicitly and implicitly (Alwisol, 2007, p. 8). Character and personality are relatively permanent human behaviors, guiding and encouraging activities in life and oriented to the social environment of society (Arismantoro, 2008, p. 7).

Character is a human desire that is oriented towards the goals to be achieved; in its essence containing ethical and moral values. So character is human desires and habits oriented towards positive goals. Thus a human being with character is a human being who has positive desires and behaviors that are expressed in daily habits. So it can be concluded that character is a description of human behavior that leads to the values and norms that develop in society.

This is in accordance with the data that the researchers obtained by triangulation both through interviews, observations and

documentation in the form of the impact of instilling multicultural values through *menyama braya* culture in the Muslim community which can be explained by the high spirit of the Pegayaman community in maintaining and preserving tolerance in the midst of diversity. This high tolerance cannot be overridden by the teachings of *lelelur* to always appreciate all the differences that have existed for hundreds of years. This tolerance remains closely intertwined today because it has shaped the character of Pegayaman society. There is a lack of fights between teenagers in Pegayaman. This is evidenced by data in the field submitted by village officials, communities and school residents in the past year.

The strong brotherhood between the Pegayaman community as well as migrants and neighboring villages is evident to this day. This is due to a sense of belonging to each other that is ingrained in the community so that if something happens that leads to a conflict, there is a tremendous sense of empathy to overcome it. There is no conflict in the name of religion or class in Pegayaman. Conflicts that have existed in one year in Pegayaman are minor and constitute personal conflicts between individuals and other individuals. This is a result of the persistence of *lelelur* inheritance that exists in Pegayaman so that even though it is now entering the period of regional elections and national presidential elections that have brought about religious and class issues, these will not have a significant impact on Pegayaman.

The enthusiasm of the Pegayaman community to knit unity and prevent the emergence of radicalism in the surrounding environment is carried out by all residents through direct cultivation of the next generation through various activities in Pegayaman when practicing traditions, art performances, village activities, and through activities that become daily routines. In addition, with the presence of reprimands and direct appeals that are carried out continuously, the growth of togetherness between each person is encouraged to build the village. This togetherness is felt when together the community builds highways in mutual cooperation with their enthusiasm and willingness to spend time, mind and energy.

The community is enthusiastic to love each other, even those with different backgrounds, because they consider all people to be brothers and sisters. This teaching is a value embodied in the *menyama braya* culture that encourages people to always act spontaneously without any instruction or pressure from any outside party. In addition, the form of their affection for others or those with different backgrounds is manifested by various forms of activities such as ngejot which has a significant meaning for the Pegayaman community.

The community enthusiastically maintains traditions and develop the arts that have been taught by their ancestors. The traditions and arts of ancestral heritage that exist in Pegayaman continue to be maintained because it is their medium to always preserve this *menyama braya* culture. This spirit cultivates a sense of belonging to each other and an obligation to care for and preserve it .

The impact of the internalization of multicultural values spontaneously affects and encourages the Pegayaman community to always maintain ancestral traditions through habituation and cultivation that is encouraged in the behavior of daily life and is sustainable. The impact is ingrained in the Pegayaman community and is difficult to ignore because it occurs not only in the realm of instilling values and practicing them in everyday life but also touches the realm of passion that produces fruit in the form of a character of tolerance.

Conclusion

From the presentation of the discussion above, it can be concluded that the emergence of Pegayaman Village as a very harmonious village is inseparable from the historical process in the past. The values of togetherness and kinship, also called *menyama braya*, are the legacy of ancient ancestors, precisely during the reign of King Panji, and are maintained to this today.

The existence of the same view regarding the equalization of braya between the Hindu community and the Islamic community in Pegayaman Village makes this concept persevere and continue to be applied by the people of Pegayaman Village to this day. In addition, the concept of

equalizing *braya* has the potential to be used as a multicultural educational medium. With various strategies carried out, it is hoped that it will be able to maintain local wisdom and the solid tradition of *menyama braya* in the Pegayaman environment.

In closing this paper, the researchers' suggestion that can be conveyed is that we must maintain good relations between each other. These efforts to document a defense system based on local wisdom in a community can be used as a prototype of a harmonious society in the midst of an alarming ecosystem imbalance in order to realize a harmonious life. In the context of the community of Pegayaman they implement local wisdom in the aspect of strong kinship in their area. Therefore, further research should be able to take a snapshot from other perspectives so that the gaps left by this study are covered and the resulting explanation is more thorough. However, this research pioneered similar research conducted by other researchers but skipped the idea of consensus and stuck to structure and function, rather than culture.

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