

## Harmony of Acculturation in the Land of Panji Sakti: Weaving the Traces of Nyama Bali and Nyama Selam in Tegallingsah's Cross-Cultural Relations

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### Abstrak

Penelitian ini bertujuan menggali bentuk akulturasi budaya antara komunitas Hindu (Nyama Bali) dan Muslim (Nyama Selam) di Desa Tegallingsah, Kecamatan Sukasada, Kabupaten Buleleng, Bali. Penelitian menggunakan pendekatan kualitatif deskriptif-historis melalui studi pustaka, dokumentasi arsip desa, dan analisis naratif. Hasil penelitian menunjukkan tiga temuan utama. Pertama, sejarah masuknya Islam ke Tegallingsah bermula pada abad ke-17, ketika rombongan Bugis datang mendukung ekspedisi Panji Sakti dan kemudian menetap di wilayah ini. Kedua, Subak Wingin menjadi contoh akulturasi fungsional dalam pengelolaan sumber daya alam yang memadukan prinsip Tri Hita Karana dengan praktik sosial Muslim, menciptakan solidaritas lintas agama dalam pengaturan irigasi. Ketiga, tradisi pernikahan Muslim di Tegallingsah memperlihatkan integrasi kosakata, simbol, dan praktik lokal Bali, seperti penggunaan pantun Melayu dalam pendekatan, prosesi base tampin saat lamaran, hingga ritual mepacar dan metangas. Rangkaian prosesi ini menunjukkan nilai toleransi dan penghargaan terhadap adat yang diwariskan lintas generasi. Temuan penelitian ini menguatkan bahwa akulturasi budaya di Tegallingsah bukan hanya bentuk toleransi pasif, melainkan praktik hidup sehari-hari yang menciptakan identitas budaya hibrida. Hasil penelitian ini diharapkan menjadi kontribusi bagi pengembangan bahan ajar sejarah lokal yang menanamkan nilai pluralisme dan harmoni sosial pada peserta didik

**Kata kunci:** akulturasi budaya, pernikahan muslim, subak wingin.

### Abstract

*This study aims to explore forms of cultural acculturation between Hindu (Nyama Bali) and Muslim (Nyama Selam) communities in Tegallingsah Village, Sukasada District, Buleleng Regency, Bali. The research employed a descriptive-historical qualitative approach through literature study, documentation of village archives, and narrative analysis. The findings reveal three main points. First, the arrival of Islam in Tegallingsah began in the 17th century when Bugis groups came to support Panji Sakti's expedition and later settled in the area. Second, Subak Wingin serves as a functional example of acculturation in natural resource management by combining the Tri Hita Karana principles with Muslim social practices, fostering interfaith solidarity in irrigation governance. Third, Muslim marriage traditions in Tegallingsah integrate local Balinese vocabulary, symbols, and practices, such as the use of Malay pantun during courtship, the base tampin ritual during engagement, and the mepacar and metangas ceremonies. These practices reflect values of tolerance and respect for local customs passed down through generations. The study underscores that cultural acculturation in Tegallingsah is not merely passive tolerance but an active, everyday practice that shapes a unique hybrid cultural identity. The results are expected to contribute to the development of local history learning materials that promote pluralism and social harmony among students.*

**Keywords:** cultural acculturation, muslim marriage, subak wingin.

### INTRODUCTION

Bali Island, widely known as the Island of the Gods, has long captivated the world with its rich traditions and natural beauty.

Yet, beyond its predominantly Hindu image lies a more complex cultural mosaic, particularly in the Buleleng region, which once stood as a powerful

kingdom in the past. One area that serves as a silent witness to this inter-cultural harmony is Tegallinggah Village in Sukasada District, Buleleng Regency. This village has long been home to two communities of different faiths, Nyama Bali (Balinese Hindus) and Nyama Selam (Muslims), who have coexisted in an atmosphere of tolerance and profound cultural acculturation. The nearly balanced demographic composition approximately 60% Hindu and 40% Muslim, provides a foundation for the growth of strong social tolerance as well as a unique pattern of cultural integration (Rachman et al., 1991).

The presence of the Muslim community in Tegallinggah cannot be separated from the history of the Bugis-Makassar migration to North Bali in the 17th century, during the reign of the King of Buleleng, Ki Barak Panji Sakti (Arta et al., 2023). These migrants generally came as traders, dock workers, and agricultural laborers.

Over time, the Muslims of Tegallinggah were welcomed and settled in the area. Gradually, they adopted elements of the local culture, including language, kinship systems, and social rituals in everyday life. This reflects a process of acculturation, namely the peaceful blending of two cultures that eventually formed a new, harmonious social unity (Hadi et al., 2024).

This study is designed to explore in depth the dynamics of interaction and cultural integration in Tegallinggah Village. Using a descriptive qualitative approach, the research involves field observation, in-depth interviews, and literature study to document the forms of cultural acculturation that are alive and evolving within the community. The data collected will be analyzed through a triangulation process to ensure the maximum validity of the findings (Asma, 2024).

Specifically, this study aims to investigate the history of the arrival of the Muslim community in Buleleng, particularly in Tegallinggah Village; to trace the development of Subak Wingin as an irrigation institution that weaves interfaith values into water management, regulations, and social cooperation; and to examine how the marriage traditions of the Muslim community in this village incorporate Balinese local vocabulary and practices into the wedding ceremonies, thereby creating a distinctive hybrid cultural identity in the land of Panji Sakti, Tegallinggah.

The theoretical framework of this research refers to the concept of cultural acculturation as explained in the work of Samsul Hadi and colleagues (Hadi et al., 2024), who interpret acculturation as the encounter between two cultures that unfolds without triggering open conflict, but rather gives rise to a new and harmonious social pattern. In addition, the

historical approach put forward by Arta (2023) highlights the significance of the Bugis-Makassar migration in the 17th century as the root of cultural encounters that subsequently evolved into unique social relations continuing to this day.

The findings of this study are expected to enrich the understanding of cultural acculturation dynamics in North Bali, particularly in Tegallinggah Village, and to provide both theoretical and practical contributions to the strengthening of values of tolerance, social integration, and the preservation of meaningful local cultural heritage in the life of a multicultural society.

## **METHODS**

This study employs a qualitative research design with a descriptive-historical approach, selected in accordance with the needs of the field of history education. This approach emphasizes efforts to gain an in-depth understanding of socio-cultural phenomena in their local context, as explained by (Prayogi, 2021), Through this, the research is able to explore historical narratives that are both meaningful and contextual. The study was conducted in Tegallinggah Village, Sukasada District, Buleleng Regency, Bali, a location characterized by its unique multicultural setting. The research targets two main communities that are the actors of acculturation, namely Nyama Bali (Balinese Hindus) and Nyama Selam

(Muslims), with key informants including village customary leaders, the administrators of Subak Wingin, local Islamic religious leaders, as well as senior villagers who are actively involved in marriage traditions and interfaith social activities.

The researcher's presence during data collection was direct, taking the role of observer and passive participant, thereby allowing authentic observation of social interaction processes. Data collection techniques consisted of field observations, in-depth interviews with key informants, and documentation study. The research instruments were developed in the form of a semi-structured interview guide containing key questions related to the history of migration, patterns of cooperation within Subak Wingin irrigation, and cultural integration in Muslim marriage traditions. In addition, documentation involved the examination of village archives, awig-awig (customary regulations) of Subak, photographs of traditional ceremonies, and local historical literature to reinforce historical reconstruction.

The collected data were analyzed using the interactive model of Miles and Huberman (1994), which includes data reduction through the selection of relevant information, data presentation in the form of descriptive narratives and thematic matrices, and the drawing of conclusions that highlight patterns of

cultural acculturation. Data validity was ensured through source and method triangulation, namely by comparing interview results with findings from field observations and supporting documents, as well as conducting member checks with key informants.

The historical-ethnographic approach adopted in this study enables an in-depth exposition of the patterns and processes of cultural acculturation as a form of interfaith dialogue that has taken place peacefully.

## **RESULTS AND DISCUSSION**

### **The History of the Arrival of Islam in Tegallinggah Village**

The history of the Muslim community's presence in Tegallinggah cannot be separated from the broader historical narrative of Buleleng, particularly during the reign of I Gusti Panji Sakti in the 17th century. At that time, Buleleng was a maritime kingdom with significant power in controlling trade and shipping routes across the northern waters of Bali.

In the book *Islam Tegallinggah Bali: Sejarah, Budaya dan Keteladanan* (Hadi 2024:18), it is mentioned that Tukadmungga was a village located on the northern coast of Bali. The distance between Tegallinggah and Tukadmungga is only about 3.7 kilometers.

According to local oral traditions—shared both by Muslims in Tegallinggah and Hindus in Tukadmungga—there once

existed a large estuary in Tukadmungga that served as a docking site for ships, remembered in oral narratives as *Swan Kapal*. It was at this *Swan Kapal*, according to various oral sources, that the travelers—believed to be the first ancestors of the Muslim community in Tegallinggah—first set foot in Buleleng. Their ships docked at the estuary during the reign of Panji Sakti.

The Bugis who arrived at Tukadmungga were not warriors, but rather companions of fellow Bugis who came to support Panji Sakti in his conquest of Blambangan. Most likely, their primary role during the war was not combat, but logistical support, medical aid, and the provision of accommodation (Hadi 2024:19).

After Panji Sakti successfully conquered Blambangan, he rewarded the Bugis soldiers with land in the Pegayaman area (Fahham, 2018). This became the origin of the Pegayaman Muslim community, now recognized as one of the oldest Muslim settlements in Bali. Meanwhile, those Bugis who were not part of the combat troops were granted land in the upper area of Tegallinggah as recognition for their contribution to the kingdom. This event is strongly believed to have taken place in the latter half of the 17th century.

Panji Sakti's attack on Blambangan is recorded to have occurred in 1648 CE (Hadi 2024:19). Historian Sastrodiwiryo

estimates that Panji Sakti was born in 1599 and died in 1680 CE. Thus, during the attack on Blambangan, he was around 45 years old. It is therefore highly likely that after 1648, the Bugis community who entered through the Swan Kapal harbor began to settle permanently in the Tegallingsah area.

This historical narrative is further reinforced by folklore surrounding the drum (bedug) of the Nurul Ilahi Mosque, whose sound, according to legend, was so resonant that it could be heard by Panji Sakti in his palace at Sukasada. In addition, historical sites such as the tomb of Sayyid Umar, located in Tegallingsah, stand as strong symbols of the deep historical roots of the Muslim community that has long coexisted and integrated with the surrounding Balinese Hindu society.

This rich historical process laid a strong foundation for the emergence of enduring social harmony between the two communities. As a result of these cross-cultural encounters and interactions, various traditions, cultural practices, and exemplary values were born, which continue to enrich the lives of both Hindu and Muslim communities in Tegallingsah to this day.

### **Subak Wingin: Acculturation in Natural Resource Management**

In the aspect of natural resource management, Subak Wingin stands as a

tangible example of how cultural acculturation is manifested in a functional and sustainable way. Subak is not only a traditional institution that regulates the irrigation system of rice fields (Waskitho, 2024), but also a forum for cooperation that strengthens interfaith relations between Hindu and Muslim farmers in Tegallingsah. Through daily practices, the local community demonstrates that differences in belief do not hinder the creation of strong social solidarity in preserving the environment and ensuring collective well-being.

Subak Wingin serves as concrete evidence of the successful integration of local Hindu values, such as the concept of Tri Hita Karana—the balance of human relationships with God, fellow humans, and nature (Luqiana, 2024) with the social principles upheld by the Muslim community. These elements naturally merge into a governance system of irrigation that is fair, transparent, and based on consensus. This integration is reflected in various rituals, meetings, and agreements held by the members of the Subak, where all decisions are made collectively regardless of religious background. The presence of a pura (Hindu temple) and a langgar (Muslim prayer hall) side by side near the Subak farmland symbolizes the enduring tolerance and integration that have been passed down across generations. Hindu and Muslim farmers assist one another in

every stage of water management, from scheduling irrigation turns and repairing channels to conducting traditional ceremonies aimed at invoking blessings for the harvest.

The harmony embodied in the management of Subak Wingin not only contributes to local food security but also reinforces bonds of kinship among community members (Shobah et al., 2019). Even during religious celebrations, villagers often engage in joint efforts to clean both the pura and the langgar as an expression of mutual respect. Such traditions have become a strong pillar for sustaining social peace and ecological awareness in Tegallinggah.

The success of Subak Wingin demonstrates that cultural acculturation is not merely a symbolic discourse but a lived practice that brings positive impacts on the sustainability of a multicultural society. This traditional irrigation system reflects how cultural and religious diversity can serve as a collective strength that promotes sustainable development, community welfare, and the preservation of local wisdom in Bali.

### **Islamic Marriage while Preserving Balinese Culture**

The marriage traditions of the Muslim community in Tegallinggah possess distinctive characteristics that set them apart from Muslim wedding practices in other parts of Bali. This uniqueness is not

only evident in the akad nikah (marriage contract) ceremony, but also in the earlier stages of courtship between two individuals in love (Jannah et al., 2024). Before entering the stage of marriage, the approach between men and women is carried out in a culturally unique manner.

In the past, when communication technology was not as advanced as it is today, the Muslim community of Tegallinggah expressed affection through pantun—traditional rhymed verses in Malay. These verses served as a medium for expressing love. This tradition, which has been practiced since the 1950s, became a cultural marker that distinguished them from other communities, who generally used written letters or direct meetings (Mubarok, 2025).

In practice, a man who wished to express his feelings would not approach a woman directly. Instead, he would seek the help of an intermediary to deliver his message to the woman he admired. Once the message was received, the woman would prepare herself, and the man would come at night to recite his love verses in her presence. This ritual was not only romantic, but also reflected deep respect for social etiquette and order, which had been passed down through generations (Hadi et al., 2024: 103-104).

If the woman responded positively and expressed readiness for marriage, the next stage was the engagement ceremony

involving the presentation of base tampin. This offering was not a mere formality but carried profound symbolic meaning. In a tray (talam), items such as betel leaves, tobacco, gambier, lime, and money were arranged. The rolled betel leaves, called base in Balinese, and the act of rolling or binding them, known as tampin, together symbolized unity (Hadi 2024:105). According to Tegallingsah residents, the term tampin is believed to derive from tampi, meaning “accepted,” so bringing base tampin conveys the hope that the proposal would be accepted by the bride’s family.

In addition to base tampin, the groom’s family would also bring jaje bantal (a traditional Balinese cake), maskawin (dowry), and uang dapur (household allowance). Jaje bantal symbolized the sweetness of the marital relationship to be built (Sudarningsih, 2017). The maskawin affirmed the sacred intention of marriage, while uang dapur signified the groom’s readiness to provide for his wife (Fuad, 2023). During this meeting, the wedding date, venue for the akad, and all administrative requirements were also determined.

In the days leading up to the wedding, the bride and groom undergo the mepacar and metangas rituals, which are uniquely characteristic of this tradition. Mepacar involves decorating the nails and palms with henna as a symbol of purity and joy (Efrianova et al., 2022).

Meanwhile, metangas is a bathing ritual using warm water mixed with flowers, pandan leaves, and fragrant spices. The ritual is performed inside a tightly wrapped mat, allowing the herbal steam to permeate the body. Metangas is believed to cleanse both body and soul before entering the new phase of married life. After the metangas ritual, the bride and groom are prohibited from bathing again until a day after the wedding ceremony, as a means of preserving spiritual purity (Hadi 2024:109-110). Ketentuan ini menjadi salah satu tradisi yang memperkaya nilai sakral pernikahan. This rule enriches the sacred values of marriage in Tegallingsah.

The sequence of rituals continues with the akad nikah, conducted according to Islamic law, followed by a thanksgiving ceremony attended by extended family and neighbors. Each stage is imbued with meanings of togetherness, responsibility, respect for custom, and the integration of Balinese cultural elements with Islamic values.

The entire marriage tradition in Tegallingsah demonstrates an inclusive cultural identity in which spiritual values and local customs harmoniously converge. These practices are not merely ceremonial, but constitute a cultural heritage affirming that diversity can be embraced as a strength that enriches the social life of the community.

## CONCLUSION

This study demonstrates that cultural acculturation between the Hindu and Muslim communities in Tegallinggah Village has been forged through a long historical process that began in the 17th century, when groups of Bugis arrived to support Panji Sakti's expedition and subsequently settled permanently in Buleleng. This acculturation developed not only in everyday social relations but also manifested concretely in local institutional structures, particularly Subak Wingin, which integrates Hindu values such as the concept of Tri Hita Karana with the spirit of Muslim communal cooperation in the management of rice field irrigation.

This integration created a cross-religious mechanism of cooperation that is fair, participatory, and sustainable. Furthermore, the marriage traditions of Muslims in Tegallinggah adopt Balinese local symbols, terms, and rituals without diminishing the essence of Islamic law—such as the use of Malay pantun in pre-marital courtship, the base tampin ceremony as a symbol of engagement, as well as the mepacar and metangas rituals imbued with meanings of purity, respect for custom, and readiness to enter household life. These processes as a whole reflect not merely passive tolerance but rather a consistent lived practice that affirms a hybrid cultural identity and

fosters a shared sense of belonging amid diversity.

Based on the findings of this study, it is recommended that local government, educational institutions, and community leaders systematically document the acculturation practices in Tegallinggah Village as part of strengthening local historiography and developing history learning resources based on local wisdom relevant to younger generations.

Efforts to preserve this cultural heritage also need to be accompanied by the dissemination of pluralism values through creative media and the integration of local content into school curricula to ensure accessibility for students. Future research is expected to broaden the scope of study into the economic aspects of culture and the dynamics of tradition regeneration, particularly how the younger generation interprets and sustains acculturation practices amid the rapid currents of modernization.

In this way, the results of this study not only contribute to an understanding of the socio-cultural history of North Bali but may also serve as a foundation for more inclusive cultural preservation policies, strengthen social harmony, and support community development oriented toward diversity and sustainability.

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