



Theological Impact of Marriage for Religious Minority Families in Bali and Makassar

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Abstract: This study seeks to explore the challenges faced by the minority group of Muslim families in Bali and Hindu families in Makassar in practicing their religious beliefs, highlighting the insufficient facilities and community support available to them. They need to put in more effort to uphold the practice of worship, holidays, and fasting. Marriage significantly influences numerous facets of life, encompassing social, emotional, financial, and legal dimensions. The research method employed is qualitative, analyzed through a theological lens. Qualitative analysis techniques rely on qualitative data, which consists of words and is essential for drawing thorough and high-quality conclusions. Data were gathered through comprehensive interviews and a thorough analysis of the literature. The study's findings indicate that for Muslim families in Bali, interactions significantly influence theological aspects related to worship, culture, customs, and social interactions. In Bali, Muslim families experience significant interactions and acculturation, particularly in the realm of marriage, which profoundly impacts theological aspects, including the concept of worshipping God, differing from the beliefs held by the Hindu community in the region. Muslim families hold a belief in one God, whereas the Hindu-Balinese community embraces the existence of multiple gods and goddesses, leading to various forms of worship. Muslim families in Bali enjoy the freedom to engage with other communities, primarily Hindu, just as Hindu families in Makassar do, reflecting the open nature of the people in both regions. Consequently, it will influence inclusive, moderate, and tolerant theology regarding religious differences.

Keywords: Theological Impact, Marriage, Minority Families, Hindu Society, inclusive

Abstrak: *Kajian ini bertujuan untuk membahas kelompok Minoritas keluarga Muslim di Bali dan keluarga Hindu Makassar menghadapi kesulitan dalam menjalankan praktik-praktik keagamaan mereka karena minimnya fasilitas dan dukungan komunitas. Mereka harus berupaya lebih keras untuk menjaga pelaksanaan ibadah, hari raya, dan puasa. Dalam perkawinan memiliki dampak yang besar pada aspek-aspek berbagai kehidupan, termasuk sosial, emosional, finansial, dan hukum. Metode penelitian yang digunakan adalah kualitatif yang dianalisis dengan pendekatan teologis. Teknik analisis kualitatif mendasarkan pada data kualitatif atau data yang merupakan wujud dari kata-kata dan bersifat kritis dan mendalam supaya diperoleh kesimpulan yang mendalam dan berkualitas. Data diperoleh dengan cara wawancara mendalam dan studi literatur. Hasil penelitian menunjukkan bahwa bagi keluarga muslim di Bali dalam interaksi memiliki dampak teologi yang cukup serius baik dalam hal ibadah, budaya, adat dan interaksi sosial. Bagi keluarga muslim di Bali interaksi dan ukulturasi khususnya dalam perkawinan sangat berpengaruh dalam aspek teologi seperti dalam konsep penyembahan kepada Tuhan yang berbeda dengan anutan masyarakat Hindu di Bali. Keluarga muslim percaya kepada 1 (satu) Tuhan, sementara masyarakat Hindu-Bali percaya dengan adanya dewa/dewi dan berikut dengan cara penyembahan yang berbeda pula. Namun demikian, keluarga muslim di Bali memiliki kebebasan dalam berinteraksi dengan masyarakat lainnya yang mayoritas beragama Hindu, demikian juga keluarga Hindu di Makassar sebab karena karakter masyarakat kedua wilayah tersebut yang sangat terbuka dengan orang lain. Sehingga dengan demikian, akan berdampak pada teologis inklusif, moderat dan teloransi dengan perbedaan agama.*

Kata Kunci: *Dampak Teologis, Perkawinan, keluarga Minoritas, Masyarakat Hindu, inklusif*

Introduction

Indonesia is predominantly Muslims, but it also recognizes and supports the practice of other religions, including Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Guided by Pancasila and the 1945 Constitution, Indonesians embrace religious tolerance, fostering harmony in a multicultural society by helping and respecting one another while avoiding discrimination based on religious beliefs.¹ Multiculturalism, as an ideology, values the recognition and appreciation of cultural diversity and equality. This concept

¹ Erawadi Erawadi and Fadlan Masykura Setiadi, "Exploring Religious Harmony Through Dalihan Na Tolu: Local Wisdom in Peacebuilding in Indonesia," *Jurnal Ilmiah Peuradeun* 12, no. 3 (2024); Joberth Tupan, Izak Y.M. Lattu, and Wilson M.A. Therik, "Spiritual Intelligence As The Politics Of Multiculturalism Among Javanese Muslim Migrants In Maluku," *Journal of Indonesian Islam* 16, no. 1 (2022).

extends to individuals and groups, promoting harmony across differences in social background, ethnicity, religion, gender, and age.²

In the multicultural society, interaction among individuals is inevitable, occurring across various aspects of life, including religious activities and broader social contexts. Marriage often takes place within groups defined by shared race, culture, or religion and represents a significant milestone in a person's life. It profoundly impacts several dimensions, including social, emotional, economic, and legal aspects. The success of a marriage largely depends on effective communication, mutual understanding, and the commitment shared between partners.³

Marriage is a formal and legal union between two individuals who commit to a unique relationship and pledge to build a life together within a legal, social, and cultural framework.⁴ The significance of marriage varies based on cultural, religious, and national contexts. A legally sanctioned marriage confers specific privileges and obligations onto the couple.⁵ These encompass inheritance rights, the entitlement to financial support, the right to receive healthcare services and insurance, among several other rights.

Many marriages are built on affection, love, mutual understanding, and the desire to create a shared life. However, in certain cultures and historical contexts, marriage may be shaped more by pragmatic or traditional factors. Wedding ceremonies vary widely across the globe, with each culture offering unique traditions, rituals, and practices. These rituals often include the exchange of vows, symbolic gifts such as rings, formal acknowledgments, and joyous celebrations of the couple's commitment.

In many religions, marriage has a deep religious significance for the couple. Wedding ceremonies are often conducted in a religious context and often include prayers, devotions, and rituals derived from a particular religious belief.⁶ Household life is often characterized by peace, which can be influenced

² Dina Afrianty, "Promoting Multiculturalism in Southeast Asia: Is There a Lesson We Can Learn from Canada's Experience?," *Studia Islamika* 18, no. 2 (2014); Diah Aghsari, et.al., "Harmony of coastal community regarding its ethnic religion and cultural diversity," *IOP Conference Series: Earth and Environmental Science* (2018).

³ Aisyah Arsyad, *Polemik Hukum Nikah Siri: Dualisme Hukum Memapankan Sistem Patriarki dalam Muslim Subjectivity Spektrum Islam Indonesia*, Cet. I, Yogyakarta: Insan Madani, 2017; Nafilah Abdullah, "Menyoal Kembali Perkawinan Di Bawah Tangan (Nikah Sirri) Di Indonesia," *Musāwa Jurnal Studi Gender Dan Islam* 12, no. 1 (2013).

⁴ Achmad Musyahid Idrus et al., "The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy," *Samarah* 7, no. 2 (2023). Bagir Manan, *Reformasi Hukum Islam di Indonesia*, Jakarta: Raja Grafindo Persada, 2006.

⁵ Syadza Fildzah Shalati, Hikmah Widiatun Nisa, and W. Ajeng Aulia Salsabila, "The Madurese Wedding Traditions (Case Study in Sumberejo Jember)," *El-Usrah* 6, no. 1 (2023).

⁶ Nor Salam, et.al., "Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law," *De Jure: Jurnal Hukum dan Syariah* 6, No. 1 (2024).

by an inclusive, moderate, and contextual understanding of theology. Such an interpretation fosters a flexible and balanced approach to Islamic teachings. In contrast, individuals with a narrow and rigid theological perspective may interpret Islamic law literally, potentially exhibiting more extreme tendencies. In addition, divorce is regarded as a decree of Allah SWT and is viewed as part of one's fate in Islamic belief.⁷

Muslim minority households often face numerous challenges in their social interactions and daily lives. These families may struggle to practice their religion due to limited facilities and a lack of societal support. They often need to make extra efforts to maintain regular prayers, fasting, and other religious practices. In addition, Muslim minority families may experience intolerance, prejudice, or discrimination from individuals within the dominant group. This discrimination can manifest in various forms, including unequal treatment in employment, education, and access to public services.

Likewise, children from Muslim minority homes encounter difficulties in obtaining an education that aligns with their Islamic values and beliefs. The public school curriculum often fails to accommodate their religious requirements. Muslim minority families frequently strive to preserve their religious and cultural identity in a contrasting setting. This may entail preserving religious traditions, language, and values in a potentially unfamiliar situation.⁸

As a result, Muslim minority families must actively clarify their understanding of Islam to promote mutual understanding and address misconceptions. Issues surrounding religious freedom may also arise, particularly when these families face pressure to change their beliefs or conform to practices that conflict with their convictions.

Muslim minority families may face difficulties in organizing religious events, such as weddings or funerals, due to limited facilities or community support. To overcome these challenges, it is important for communities and governments to ensure that the rights of Muslim minority families are respected and protected. Education about religious pluralism, interfaith dialogue, and equality are important steps to create an inclusive environment that respects religious and cultural diversity.

This is qualitative research referring to the theological framework in its analysis of the data. Qualitative analysis depends on facts articulated in words, which are meticulously scrutinized to extract insights.⁹ The theological

⁷Abdullah Abdullah, et.al., "The Impact of Theological Interpretations on Divorces within Muslim Families in Makassar City, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, No. 1 (2024).

⁸ Sofia Gussevi dan Nur Aeni Muhfi, Tantangan Mendidik Generasi Milenial Muslim di Era Revolusi Industri 4.0, *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 2, No. 01 (2021), p. 46–57.

⁹Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, R & D*, Bandung: Alfabeta, 2014.

framework is employed to examine the influence of marriage on minority families in Bali and Makassar.¹⁰ Qualitative research is fundamentally exploratory, seeking to collect comprehensive data through an exhaustive analysis of the topic matter to attain significant and high-quality conclusions. Data was collected through in-depth interviews and reviews of literature. The data, obtained from many sources, is meticulously examined to confirm its accuracy and assess the trustworthiness of the informants, so providing accurate and dependable conclusions pertinent to the study topics.

Theological Impact on Religious Minorities

The theological effect is the ramifications or implications linked to a specific theological perspective or religious conviction. The theological impact encompasses various aspects, including the comprehension of the relationship between humanity and the divine, the essence of the afterlife, and the significance of morality in the world. Following are examples of the theological implications of several religious beliefs:¹¹

The Islamic teachings encompass theological implications, including faith/*tawhid*. The notion of *tawhid*, the belief in the oneness of God in Islam, significantly influences the perception of the relationship between humanity and the divine. All behaviors and beliefs of Muslims must embody reverence for the unity of God. In addition, regarding the Day of Judgment: The belief in the Day of Judgment influences human morality and behavior, as individuals are convinced that they will be held accountable for their actions in life.

In Christianity, the belief that Jesus is the incarnation of the Lord holds considerable theological significance. This signifies that God incarnated as a human in Jesus. The implication is a comprehension of human salvation by the death and resurrection of Jesus. The belief in Jesus' resurrection influences perspectives on the hereafter and the aspiration for eternal life.

In Hinduism, the belief in deities carries theological implications on the various parts of God that may interact differently within the world. In Buddhism, achieving insight (nirvana) influences perspectives on the purpose of life and the means to transcend suffering. This affects meditation practices and ethical considerations. The theological implications of the aforementioned differ significantly based on individual religious convictions and theological perspectives. These implications can influence an individual's comprehension of the world, life, morality, and the significance of existence.

Furthermore, in a religious or social context, a minority group refers to a group that is smaller in number than the majority group in a given population or

¹⁰ Luk Luk Nur Mufidah, "Pendekatan Teologis Dalam Kajian Islam," *MISYKAT: Jurnal Ilmu-ilmu Al-Quran Hadist Syari'ah dan Tarbiyah* 2, No. 1 (2018), p. 151.

¹¹Eka Kristining Rahayu, "Tinjauan Teologis Terhadap Budaya Patriarkal Di Indonesia, *Pengarah: Jurnal Teologi Kristen* 1, No. 2 (2019), p. 112-120.

society. Minorities can refer to groups with differences in religion, ethnicity, culture, language, sexual orientation, or other factors that distinguish them from the majority.¹²

Minorities often face unique challenges and are at risk of discrimination, marginalization, and limited access to resources and opportunities. In many societies, minority rights are often a primary concern when it comes to protecting human rights and improving social welfare.

In some countries, particular ethnic groupings may represent minorities among a population primarily composed of different ethnic groups. An example is the suffering of the Rohingya ethnic minority in Myanmar. It may also include groups with unique languages, customs, or traditions that differ from the mainstream. In countries with a dominant religious affiliation, religious minorities may face restrictions on their worship or experience discrimination. Instances include the persecution of religious minorities by Muslims in China and Thailand (Asia), Brazil and Argentina (Latin America), and Spain and Portugal (Europe).

Religious minorities can also refer to groups that hold beliefs that differ from the religious majority in a country or a region. Individuals with a sexual orientation that differs from the majority are also considered minorities. In some societies, they may face discrimination, stigmatization, and violations of their rights.

In addition, people with physical or cognitive disabilities may also be considered minorities. They may face challenges in accessing public facilities, education, and employment. In some cultures, women or individuals with a gender identity different from their gender (gender identity according to the sex assigned at birth) may be considered a gender minority. This can be related to unequal rights and treatment. Protection and respect for minority rights are important principles in an inclusive and just society. Efforts to understand and appreciate diversity in society are important steps towards equality and harmony.

On the other hand, there is the phenomenon of minority marriages, a term that can refer to different aspects, namely referring to marriages that occur between individuals from different groups or religions. In some societies or countries, differences in religion or culture can be considered "minorities" in the context of marriage. Such marriages may face particular challenges due to differences in beliefs, traditions, or practices between the partners. This refers to marriages involving one or both partners who are under the age of majority or the legal age of marriage. Some countries have laws that set a minimum age for

¹² Franky P Roring, "Masalah-Masalah Demokrasi: Diskursus Hak Mayoritas dan Minoritas," *Jurnal Communitarian* 3, No. 2 (2022).

marriage to protect children from early marriages, which can have negative impacts on their physical, emotional, and educational well-being.

In many countries, laws and regulations regarding interfaith or minority marriages can vary widely depending on the culture, religion, and legal regulations in place. In general, these laws are designed to protect the rights and interests of the individuals involved in the marriage, and to prevent practices that may be detrimental to individuals, especially children.¹³

A minority Muslim family refers to a family that is Muslim and is in a minority position within a particular community or society. Minority Muslim families may face unique challenges related to their religious beliefs and identity. These can include aspects such as religious practices, culture, education, and interactions with the non-Muslim majority.¹⁴

In some situations, marriages between Muslim minorities and non-Muslim majorities can occur, making them a complex and sensitive topic, depending on the culture, religion and laws of a particular society and country. Religious differences are often an important factor in marriage. Couples with different religious beliefs may face challenges in terms of religious practices, marriage traditions and the education of children.

Family and community reactions to marriages between Muslim minorities and non-Muslim majorities can vary. Some families or communities may support such marriages, while others may have different views or expectations. In some countries, the law may have specific requirements for marriages between individuals of different religions. Some countries may require the conversion of one partner before the marriage can be legally recognized. This can raise questions about religious freedom and individual rights.

Marriage practices in different cultures can vary significantly. This includes wedding ceremonies, family traditions, roles within the family and so on. Couples from different cultural and religious backgrounds may need to find a balance between these practices. Questions about religion and the education of children often arise in such marriages. Couples should discuss how they will raise their children in terms of religion, beliefs, and values. Clear communication and mutual understanding between partners are key in any marriage. This becomes even more important in marriages with cultural and religious differences.

¹³Jafizham, *Persentuhan Hukum di Indonesia dengan Hukum Perkawinan Islam*, Cet. II. Jakarta: PT. Mestika, 2006. Cik Hasan Basri, *Kompilasi Hukum Islam dalam Sistem Nasional*. Jakarta: Logos, 1999.

¹⁴Khafid Abadi, "Hukum Keluarga Islam Di Negara Berpenduduk Minoritas Muslim (Studi Huku Keluarga di Inggris)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 6, No. 2 (2021), p. 145-156.

Every marital situation is unique, and there are many factors to consider. It is important for couples in this situation to talk openly about their values, expectations, and needs and to seek mutual understanding. If necessary, consulting with a religious leader, counselor, or legal expert can also help overcome some of the challenges that may arise.

Analysis of Theological Impact on Religious Minority Family Marriages in Indonesia

1. Muslim and Christian Families in Bali

The theological influence on minority Muslim households in Indonesia, particularly in Bali, pertains to the interaction between their Islamic beliefs and practices and the predominant Hindu milieu in Bali. Bali is recognized as an island predominantly inhabited by Hindus, resulting in difficulty for the Muslim minority in preserving their religious identity within this distinct cultural and natural framework.

Theological influences arise from the predominance of Hinduism among the Balinese population, as well as from daily living contexts, including festivals, religious events, and social institutions that embody Hindu culture. The Muslim minority in Bali experiences the impact of Hindu culture in their daily life, influencing their worship, interactions with neighbors, and the celebration of significant Islamic events. On the other hand, the limited facilities and places of Islamic worship in Bali are also a challenge for Muslim families. They have to plan special trips to mosques or other places of worship, which may be far from where they live. This affects their religious practices and the quality of their worship.

The Muslim minority in Bali works extra hard to maintain and preserve their religious identity amidst the Hindu majority culture. They must ensure that their children understand and appreciate the teachings of Islam, while also being exposed to the strong Hindu culture and traditions around them. Interaction with the Hindu majority community provides both positive and challenging experiences for the Muslim minority. This ranges from cooperation in daily life to potential conflicts due to differences in beliefs. It is important to build good and respectful interfaith dialogue to prevent tensions and promote interfaith understanding.

In some cases, the Muslim minority in Bali is involved in mixed marriages with Hindu partners. This raises theological questions about how to combine two different religious beliefs in family life and how to educate children in two different religious traditions. In dealing with these impacts, it is important for Muslim families in Bali to build a deep understanding of their own religion, maintain open communication within the family and with the surrounding community, and promote tolerance and interfaith dialogue. The

government also has an important role in ensuring that the rights of religious minorities are respected and protected.

According to a Balinese resident named Bli Shofrah, a Muslim but his father is of Lombok descent and his mother is from Bali-Hindu who converted to Islam. He also married a Balinese girl who converted to Islam. He said regarding mixing, especially in marriage. If a marriage occurs between people of different religions and the partner will follow another religion, then the Balinese Hindu family will not obstruct as long as there is a certificate from the family, RT/RW, Village, District, Regency and PHDI (Parisada Hindu Darma Indonesia) that the person concerned follows the religion of his partner. The certificate is the basis for the KUA (Office of Religious Affairs) to legalize the marriage.¹⁵

The family of the prospective bride and groom who follow the religion of their partner do not want to obstruct if the couple already likes each other. In this case, the difference in religion of the couple does not hinder one of the prospective bride and groom from following the beliefs of their partner. As long as the action does not violate customs.

The Balinese society is notably liberal, permitting foreigners to engage in any business, provided they follow the customs upheld by the Balinese. Balinese Muslims are referred to as Pegayaman Muslims, a designation derived from a narrative involving a Balinese princess who wed a Madurese Muslim, subsequently murdered after being suspected of engaging in sorcery. However, it was revealed that she prayed, stating that if her tomb emitted an unpleasant odor, the allegation would be valid; conversely, if it remained fragrant, the accusation would be false. To this day, her burial continues to exude a pleasant aroma.

Balinese people adhere to their faith with great conviction, making it rare to encounter those who alter their beliefs voluntarily. A majority alter their religious belief through marriage, adopting the religion of their spouses.

Antonius, a Christian newcomer from East Nusa Tenggara, asserts that the Balinese population exhibits tolerance. He favors marrying a Balinese individual due to the convenience and alignment with his standards. If he marries another someone from NTT, he believes he will have challenges stemming from the cultural expectations of NTT individuals to provide numerous necessities and gifts. He is unable to do so because his occupation is merely that of a driver. He stated that immigrants from NTT predominantly occupy the transportation sector, with Antonius indicating that approximately 80% of taxi drivers originate from NTT.¹⁶

¹⁵ Interview with Bli Sofrah, a man married to the convert who used to be the Hindu, Bali, 27 June 2022.

¹⁶ Interview with Antonius, A Christian, Bali, 28 June 2022.

Bali has a greater number of Christian places of worship (churches) than mosques. Currently, there is no Christianization among Balinese Hindus. Historically, this occurrence led to the presence of native Balinese individuals who practice Christianity. At present, the construction of places of worship has commenced gradually, particularly within residential complexes, however remains restricted to prayer rooms.

2. The Hindu Families in Makassar

Alongside Bali, minority religious communities in Makassar include Ketut Mundar, a Hindu who has resided in Makassar since 2005, having previously lived in Mamuju, West Sulawesi, since 1989 before relocating to Makassar for two decades.¹⁷ He stated that information from Muslim acquaintances pertains to their worship practices, particularly on the five daily prayers, fasting, and religious observances. The resource individual stated that he had never engaged in religious activities of other faiths; however, he believed that thus far, all was well, as the people of Makassar exhibit considerable tolerance, provided that we also conduct virtuously

Like the resource individual, their offspring did not face substantial challenges within the educational environment. He asserted that, to my knowledge, Hindu youth are sent to places of worship (Tura) for Hindu Religious Education owing to the lack of Hindu Religion Teachers at the school. Our place of worship includes a Pasraman, functioning as an educational institution for Hindu students from Kindergarten to College.

Meanwhile, the resource people of this study suggest that they and their progeny experienced no difficulties inside their social environment. One of them claims that, to date, all has been satisfactory, since they are esteemed, a view undoubtedly shaped by their teachers at school. As a Hindu educator, I continually advocate for pupils to maintain tolerance and moderation toward their own religious doctrines, while abstaining from criticizing or denigrating the beliefs of others.

The resource person perceives their living environment in Makassar City as satisfactory, having resided in a predominantly Muslim community, with a Moshola located directly in front of their residence. The quality of our interaction about differing views is contingent upon our actions, since it is governed by the concept of Karma Phala; our deeds yield corresponding outcomes. Moreover, concerning the loudspeakers utilized during the call to prayer, I refrain from commenting; nonetheless, I trust that every mosque administrator would heed the 2022 Circular issued by the Minister of Religion

¹⁷ Interview with Ketut Mundar, a Hindu, Makassar, 15 April 2024.

regarding the Guidelines for the Use of Loudspeakers in Mosques and Prayer Rooms.¹⁸

Likewise, another Hindu named Gede Durahman who has lived in Makassar since January 1989 and worked at a financial institution since January 1989-1999. after about 10 years, we were laid off during the monetary crisis of 1997-1999. Active in service activities within the Hindu community and youth organization activities such as KNPI, AMPI and other activities in South Sulawesi since 2000.¹⁹

We have some understanding of the ritual worship practiced by our Muslim brothers, including the five daily prayers and the weekly Friday routine, especially since our home is in close proximity to the mosque. We have received an invitation to participate in local community activities from one of our Muslim friends, including the Mappacci event, which is part of the marriage traditions in Bugis and Makassar,²⁰ This ceremony involves a process of self-purification for the bride and groom prior to the engagement ceremony. In South Sulawesi, other activities related to local customs and traditions include Tudang Sipulung, a form of deliberation, practiced by the local Hindus Towani Tolotang in Amparita, Sidrap, taking place every January-February of the current year. In addition to the activities of the local Hindu community, Alukta in Tanatoraja also engages in the Rambu solo and rambu tuka traditions.²¹

The ritual and worship practices in Hinduism at Pura Giri Natha in Tamalanrea, Makassar City, are characterized by a serene atmosphere, free from disturbances. The community receives strong support from local authorities, including the Mayor, Sub-district Head, Village Head, and RT/RW government, especially during significant Hindu religious occasions like Nyepi Day and the Saka New Year celebrations. Conditions of children in schools with diverse religions and beliefs. Up to this point, none of our Hindu children have experienced pressure or bullying due to differing religions or beliefs from their school friends or other individuals.

Hindu children receive religious lessons through the Sadhan Parisada Hindu Dharma Indonesia Foundation (PHDI) of South Sulawesi Province, which offers Sunday school in the Pura Giri Natha Environment every Sunday. The condition of the children in their daily interactions with other religions is quite positive. Through the initiatives of the Ministry of Religious Affairs and

¹⁸ Interview with Ketut Mundar, a Hindu, Makassar, 15 April 2024.

¹⁹ Interview with Gede Durahman, a Hindu, Makassar, 20 April 2024

²⁰ Yunus Salik and Kamaruddin Mustamin, "Mappacci Interconnection in Bugis Tradition and Strengthening of Pangadereng (Ethics)," *Hikmatuna: Journal for Integrative Islamic Studies* 8, No. 1 (2022), p. 28-39. Mursyid Djawas, et.al., "The Integration Between Syara' and Ade' in Marriage Tradition Bugis Bone, South Sulawesi," *al-ihkam: Jurnal Hukum dan Prana Sosial* 18, No. 2 (2023).

²¹ Interview with Gede Durahman, a Hindu, Makassar, 20 April 2024

the National Education Office focused on Religious Moderation and Tolerance, we frequently welcome students from various educational levels, including PAUD-SD, SMP, SMU, and college students, to Pura Giri Natha every Saturday and Sunday. They engage in Independent Learning and explore each other's religious practices and educational activities. This is crucial for instilling the values of tolerance, brotherhood, and harmony among religious communities from an early age.

Durahman, a Hindu, states that since moving to Makassar, he has not faced any issues with the predominantly Muslim community. In fact, he believes that we can navigate our daily interactions and actively participate in socio-religious activities and various organizations. In our organizational activities at KNPI South Sulawesi, we once served as the Ramadhan Amaliah Committee. During this time, we engaged in social service activities while ensuring that we respected the sacredness of worship. We allowed our friends the space to focus on their worship, fasting, and mutual support. It can be stated that from 1989 to 2024, for over 35 years, we have coexisted peacefully with interfaith leaders in Makassar City and South Sulawesi.²²

My family and I reside in Makassar, and coincidentally, there is a Muhammadiyah Mosque behind us, while another Mosque is located to the West. Each time before the Muslim worship or prayer activities, the loudspeakers are certainly audible, both during the day and at dawn. For those of us who have resided there for many years, it is certainly not an issue. At dawn, precisely at 04.00 WITA, we have a routine of waking up early to engage in household activities. The main point is that it poses no issue for us in the household.²³

Another resource person, I Ketut Bhuwana Kertiyasa, who has resided in Makassar since 1988, expressed his familiarity with the worship practices of Muslims. He frequently participates in events such as the Maulid and marriage ceremonies. He mentioned that he had even acted as the spokesperson for the male neighbor in front of the house during the proposal. He had also previously accompanied a friend who returned positively after silariang (marrying by leaving the village and not receiving parental blessings). Engaging in these activities brought him a sense of calm and safety, allowing him to experience no difficulties.²⁴

In addition, Kertiyasa noted that his children also experienced similar acceptance of differences, both within the school setting and in the broader community. During my time in Makassar, a city primarily inhabited by Muslims, the source indicated that overall, there were no significant issues. However, it was noted that there were instances of excessive fanaticism among

²²Interview with Gede Durahman, a Hindu, Makassar, 20 April 2024

²³Interview with Gede Durahman, a Hindu, Makassar, 20 April 2024

²⁴Interview with I Ketut Bhuwana Kertiyasa, a Hindu, Makassar, 23 April 2024.

some individuals. The source person also indicates that we have never encountered an issue with the noise coming out from the mosque, whether it be the call for prayer or the recitation of the Qur'an, as we view it as an integral aspect of worship for our Muslim friends. As Hindus, we utilize microphones during specific prayer days, allowing the neighbors of the temple to understand as well.²⁵

Creating Inclusive and Harmonious Families and Communities

The information presented indicates that Muslim and Christian families in Bali, as well as Hindu families in Makassar, experience no issues while residing in their communities. There exists a dynamic exchange between parents and children, emphasizing the significance of honoring fellow believers. When discussing the teachings of Hinduism and Islam, we encounter the idea of contributing positively to others and to the society. In Islamic teachings, this concept is referred to as *ramatan lil alamin*,²⁶ emphasizing the importance of being a blessing for all individuals, regardless of their religious backgrounds, tribes, or ethnicities. Furthermore, Hinduism encompasses the principle of Karma Phala,²⁷ suggesting the importance of avoiding trouble and negativity, as these actions can have repercussions for oneself and one's family. The impact of these two theological concepts on the lives of each religious adherent is unmistakable.

The marriage of Muslim families within the predominantly Hindu context of Bali may lead to a range of theological implications stemming from the differing religious beliefs and worship practices involved. The theological impacts are inclusive and harmonious, influencing compromise in worship activities. In Muslim families, couples show mutual respect in their daily worship practices. They discovered a method to engage in Islamic worship while honoring the cultural practices and traditions of the surrounding Hindu community. This situation entails identifying an appropriate location for worship and selecting the optimal time to engage in the act of worship.

The history of inter-religious life in Bali reveals a remarkably harmonious relationship among religious adherents. Every community thrives on understanding, respect, and mutual assistance, as human life in the world relies on one another. A harmonious life is essential, grounded in a sincere and pure heart, to achieve sustainable peace. To ensure that happiness can be passed

²⁵Interview with of I Ketut Bhuwana Kertiyasa, a Hindu, Makassar, 23 April 2024.

²⁶ Jamal Mamur Asmani, "Rekonstruksi Teologi Radikalisme di Indonesia, Menuju Islam Rahmatan Lil Alamin," *Wahana Akademika Jurnal Studi Islam dan Sosial* 4, No. 1 (2017), p. 3. Muhammad Khairan Arif, "Islam Rahmatan Lil Alamin from Social and Cultural Perspective," *Al-Risalah* 12, No. 2 (2021), p. 169-186.

²⁷ I Nyoman Subrata, "Ajaran Karmaphala menurut Susastra Hindu Perspektif dalam Kehisupan Sehari-Hari," *Sanjiwani Jurnal Filsafat* 10, No. 1 (2020), p. 53.

down to future generations, including children and grandchildren. In relation to this harmony, Bali is home to a renowned temple featuring two types of sacred structures, Hindu and Islamic, within a single temple complex, known as Pura Langgar, situated in Bunutin Village, Bangli Regency. This site has served as a place of worship for both Hindu and Islamic communities throughout history, demonstrating the enduring harmony between Hinduism and Islam that has persisted over time. This temple serves as a convergence point for two distinct cultures, Hindu and Islam, marking the origin of the harmony that exists today. In this regard, it is quite fascinating to explore the history and distinctiveness of the Langgar Temple.²⁸

The ongoing harmony is evident today, particularly during instances when Nyepi aligns with Friday, a day of worship for Muslims, or Sunday, a day of worship for Christians, highlighting the necessity for tolerance. The established form of tolerance involves refraining from the use of loudspeakers during the call to prayer and Friday prayers for Muslims, as well as rescheduling the time of worship to Saturday for Christians. While this frequently leads to conflict, this momentum can serve as a way to enhance relations among religious communities in Bali.²⁹ Consequently, harmony within the Indonesian society serves as the fundamental asset in the nation's life, fostering the values of pluralism, tolerance, and a spirit of mutual respect for one another's religious practices.³⁰

The upbringing of children within the family regarding their religious beliefs is another significant theological influence. The children find themselves immersed in a prevailing Hindu culture, whereas the family aims to instill Islamic values and practices in them. This poses a challenge in guaranteeing that the children develop a well-rounded comprehension of religion and culture. Theological beliefs significantly shape the variations in holidays or holy days. Islam and Hinduism feature distinct holy days and individual celebrations. Muslim families discover methods to celebrate Hindu festivities within their community while continuing to uphold Islamic traditions. This entails reaching an agreement on the manner in which celebrations will take place and addressing the variations in the religious calendar. The majority of Hindus in Bali exhibit a robust culture and traditions that contribute to societal acceptance.

²⁸Pande Wayan Renawati, "Perpaduan Kebudayaan Hindu-Islam dalam Babad Pura Langgar di Desa Bunutin, Kabupaten Bangli, Bali," *Buletin Al-Turas* 20, No. 1 (2020), p. 1-12.

²⁹ Joshua Jolly Sucanta Cakranegara, "Toleransi Kehidupan Umat Beragama di Bali Dalam Perayaan Hari Raya Nyepi Pada Awal Abad XXI," *Widyadewata* 5(1) (2022), p. 27-39.

³⁰Nurcholish Madjid, *Islam Doktrin dan Peradaban*. Jakarta: Paramadina, 2000. Azyumardi Azra, *Pergolakan Politik Islam, Dari Fundamentalisme, Modernisme, Hingga Post-Modernisme*. Jakarta: Paramadina, 1996. M. Syafi'i Anwar, *Pemikiran dan Aksi Islam di Indonesia: Sebuah Kajian Politik Tentang Cendekiawan Muslim Orde Baru*. Jakarta: Paramadina, 1995.

Muslim families encounter difficulties regarding acceptance within the local community.

A further theological consideration pertains to acculturation within traditional ceremonies like marriage. In a Muslim family, when a marriage takes place, it is natural to hold a wedding ceremony that respects both Islamic traditions and Hindu culture, showcasing the blending and integration of elements from both religions in the celebration.³¹ In a predominantly Hindu setting, Muslim families uphold and safeguard their religious identity. This includes engaging with other Muslim communities in the area through participation in religious activities and the observance of religious practices.

Consequently, each marriage and family life situation is unique. The theological impacts on the marriages of Muslim families in primarily Hindu and Christian environments in Bali, along with Hindu families in Makassar, are profoundly influenced by the individual characteristics of the couple, their families, and the social context in which they exist. Effective dialogue, empathy, and appreciation for diverse religious beliefs are essential for addressing these theological challenges. This reality serves as a significant example of a fulfilling and expansive life in Indonesia. It is essential to highlight the theological significance of fostering inclusive and harmonious values that begin within the family and subsequently expand into a broader, multi-religious and multi-ethnic society.

Conclusion

The research indicates that interactions among Muslim and Christian families in Bali, as well as Hindu families in Makassar, do not lead to issues regarding worship, culture, customs, or social interactions. In Bali, Muslim families experience significant influences from interactions and acculturation, particularly in the context of marriage, affecting both spouses and extending to their children as well. This encompasses locations for Muslim worship, including mosques and prayer rooms. Similarly, there are various practices, including religious ceremonies and holy days, that differ for each Muslim and Hindu individual. This study confirms that despite the differences in beliefs, minority families in both regions feel secure in their activities due to the protection offered by the majority community, stemming from a mutual respect in their interactions. In Bali, Muslim and Christian families enjoy the freedom to engage with predominantly Hindu communities, thanks to the welcoming nature and character of the Balinese people. Similar to the situation in Makassar, Hindu minority families receive good treatment from Muslim groups. To ensure it influences inclusive, moderate, and tolerant theology regarding religious

³¹ I Nengah Punia dan Wahyu Budi Nugroho, "Pola dan Strategi Akulturasi Masyarakat Islam-Jawa dengan Hindu-Bali di Desa Pegayaman Bali Utara," *Jurnal Kajian Bali (Journal of Bali Studies)* 12(2) (2022), p. 338.

differences. In truth, minority groups in both regions face no barriers and engage with society. The interaction that had been ongoing between them for an extended period was the driving force behind this.

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