

## BOOK REVIEW

**Crescent on the Island of Gods, Traces of Islamic Village in Kusamba-Bali**  
Yogyakarta: Religious and Cross-cultural Studies (CRCS) Graduate School,  
Gadjah Mada University Yogyakarta, 2012

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Bali, a beautiful island well known all over the world, fascinates many visitors from various countries, and has a religious identity as its nickname reflects, the Island of the Gods. Although famous as a Hindu land, Bali has an Islamic Village, where Muslims can live side by side with Balinese Hindus. In view of the events of the Bali Bombing, in 2002 in Kuta and 2005 in Jimbaran, of course, there have been social and religious tensions between these two faiths. The tragedy has indeed left a change of attitude that is a strengthening of political identity of the Balinese-ness. This situation is presented in a book entitled, *Bulan Sabit di Pulau Dewata, Jejak Kampung Islam Kusamba-Bali* (Crescent on the Island of Gods, Traces of Islamic Village in Kusamba-Bali).

I Gde Parimatha, Ida Bagus Gde Putra, and Luh Pt.Kusuma Ririen are the authors of the series of Monograph of Pluralism Practice. The book which was edited by AAGN Ari Dwipayana, was published in June 2012 by the Center for Religious and Cross-cultural Studies (CRCS) of the Graduate School, Gadjah Mada University, Yogyakarta. It is the results of research on civic pluralism in Kusumba that gives a picture of Hindu-Muslim relations in Bali. The relations have been established through the kinship ties in Kusumba, giving rise to self-identification by claiming to be a Muslim Balinese rather than a nomad. Names that are identical for Balinese Hindus such as Wayan, Ketut, or Nengah are also used as a way of addressing those who are Muslims.

In this village of Kusumba, Muslims do not really feel the strengthening of political identity of Balinese-ness. They have a Balinese ID card, living in a Muslim community environment that has its own administrative system of government. In contrast to Muslim immigrants who have to deal with the tightening of population rules, dealing with sweeping and must have a *KIPEM* (temporary identity card) as seasonal migrants. In the village of Kusumba,

there is also an alternative to temporary residence for the migrants, because the administration is more easily coupled with places of worship. However, not all entrants are accepted by the community of Kusamba, although they provide economic benefits. Kusamba Muslims make special regulations for immigrants, for example if they do not attend the Friday prayers three times without any obstacles, they will be expelled from the village. The perception that immigrant residents often create problems also arise among Kusamba people. They do not join *gotong royong* (mutual aid), unbound and mingle with local culture. It shows that Muslims who live in Kampung Islam really love the local culture of Bali.

As the conclusion is expressed in this 98-page book, that 1) amid the growing ethnosizing of local politics, minority Muslim residents are given space to actualize their political aspirations in a communal settlement called Kampung in Bali. 2) Villages can survive because Bali has long been implementing dual government at the basic level: traditional villages and official village. The official village is a village that provides administrative services to all residents regardless of religious background. 3) Muslim life in Bali provides a priceless lesson about how to manage space in a multicultural society

This initial conclusion will give you another opinion when it comes to completing the four major sections in it. The first part discusses Islam in the midst of Hindu Village. This section reveals the Community Institution in Bali Pluralistic-Collectivism as the term used by Clifford Geertz i.e. working on something by working together, while dividing group loyalty over its roles. This is reflected from the traditional institutions in Bali, such as *dadia*, adat villages, *subak*, *sekaa* and *pemaksan*. In this section also, Hindu villages and official villages are depicted both from their political history and the administration and the characteristics of the village. In addition, the reason Kusamba became the focus of the discussion is also delivered in this book. One of the reasons is that Kusamba is a traditional village that has been a place of Muslim settlement for centuries.

The existence of Muslims in Bali certainly raises the question, since when and what causes the existence of Muslims there. In a section that discusses the trail villages in Bali, one will find the history of the existence of Muslims with various opinions and evidence of heritage. In fact, the history of Kampung Loloan shows that in the 17th-18th century, the *Puri* (palace) accommodated political refugees from Pontianak named Syarif Abdullah bin Yahya al Qadry with his men who came from Bugis Malay and Arabic tribes.

Syarif Abdullah contributed to a variety in the government of Bali at the time, as he established a settlement which later became the administrative village

of Muslims, built the Fatimah Fortress, converted warships into commercial ships that made trade up to Singapore and the Malay mainland. Another expertise of the entourage of Syarif Abdullah was good at treating various diseases. These skills became the origin of the name Kampung Loloan. The Balinese who asked for a medicine to the Muslim shaman always called *loloh*, and then the name was pinned to the settlers who inhabited the Ijo Gading River area, then became the name of the village: Kampung Loloan.

The Islamic village in Kusamba is the third section. This section is interesting because it can be a guide for other writers who want to describe the history and description of the village or community residence. The sub-section provides an explanation of the village history, mosaic of villagers' life, economic life: from fishermen to traders, village recognition, citizenship service, development redistribution, people dynamics: religious integration and tension.

The relations between the Muslim community and Hinduism that are an important part of this book are provided in section four. The ties that exist between these two communities show mutual respect between the two. Bonds of kinship, language, mutual aid activities called *metetlung* and *ngejot* are traditions of sending food on special days of Muslims and Hindus, Tolerance in providing halal dish called *selam* by the people of Bali and the participation of Muslims not to leave home when Hindus are celebrating the day of silence is a proof of good ethnic relations in Bali. Until the Bali Bombing tragedy, there was a connection between the Muslim community living in Kampung and the Hindu community in Customary Village. Although the conclusion of this book states that: Hindu-Muslim relations must be faced with the dynamics that occur outside the village associated with the discourse of strengthening of the identity of Balinese-ness due to the Bali Bombing tragedy. Perception changes will emerge and may affect the relations between the two villages in the future.

The predicted future perceptions are indeed a concern, but this book shows that Hindu-Muslim relations in Bali remain intertwined from centuries ago. The Bali Bombing Tragedy also proves that Hindu villages and Kampung can remain side by side. Both villages still stand up to now, the bond of kinship becomes the strength, the relationship that lives in the midst of religious differences becomes fortress. Traces of Kampung Islam on the Island of the Gods is not just a trail that leaves traces, but a guide to take lessons from. Peace in the diversity of residents in Bali makes the Island of God more beautiful.