

COMMUNITY RELATIONS AS A BLENDING APPROACH OF MINORITY COMMUNITY IN BALI SOCIETY

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Abstract

The inter-religious life in Denpasar Bali experiences ups and downs in harmony, between the minority and the majority, especially between Muslims as the minority religion and Hinduism as the majority religion. As the majority religion, Hinduism influences the practice of people's daily lives, including non-Hindu. In contrast, each religion has a way of life directed by their respective faiths, and there is often friction in practice in the field. Baitul Mukminin Mosque, as a representation of Muslims in Denpasar Bali in Panjer Village, has been able to maintain harmonious living together with Hindus as the majority for many years. This study aims to find a model of the approach taken by the Baitul Mukminin mosque management to the indigenous people of Panjer Village, who are predominantly Hindu. This research method uses descriptive qualitative research with a case study approach. Data were obtained from in-depth interviews with mosque administrators and community leaders in Panjer Denpasar village, document studies, and field observations. The analytical technique used is the Miles and Huberman model, starting from data reduction, presenting data, and drawing conclusions. The study results indicate that the Baitul Mukminin Mosque uses a community relations approach model through collaboration with the community, maintaining a harmonious life between religious communities. So a cooperation model from the Community Relations approach can preserve the harmonization of inter-religious life. The involvement of the majority religious community in the activities of religious minorities (Muslims) is an approach that needs to be taken to maintain the harmony of inter-religious life.

Key word : community Relations; inter-religious life; minority; majority

A. INTRODUCTION

This researcher aims to explore the strategy of the Baitul Mukminin Denpasar Bali mosque as a minority religious believer in building harmonious relations with the traditional village of Panjer, which is the majority of Hindus and will become a model of an approach strategy in establishing harmonious relations between religious people.

Bali Province, with an area of 5,636.66 km², is an area that has a population of 3,890,757 people; meanwhile, the majority of Balinese people are Hindus, with a percentage of followers around 83% with a number of Hindus as many as 3,247,283 people. Meanwhile, the total population of Muslims in Bali is around 520,244 people, with a percentage of around 13% (Bali BPS, n.d.). As adherents of minority religions, it is certainly different in the practice of daily life compared to the regions that are the majority because the majority religion colors the system of daily life in the region (Muhammad et al., 2021).

It should be noted that based on Regional Regulation Number 4 of 2019 concerning Customary Villages in Bali, Customary Villages are legal subjects in the government system in Bali Province. Traditional Village is a unit of indigenous law community based on the Tri Hita Karana philosophy, which is rooted in the local wisdom of Sad Kerthi, imbued with the teachings of Agama Hindu and cultural values and local wisdom living in Bali. Meanwhile, according to the same PERDA in article 1 no.8, the customary one is a unit of indigenous peoples in Bali who have territory, have a position, original arrangement, traditional rights, own property, traditions, and social manners of community life for generations in the bonds of holy places, duties and authorities as well as the right to regulate and take care of their households.

With its predominantly Hindu population, Bali experienced ups and downs in religious relations between the Hindu and Muslim populations. One of the causes of religious sentiments was the Bali bombing incident, namely the Bali I bombing tragedy which occurred on October 12, 2002, and the Bali II bombing tragedy, which occurred on October 1, 2005. As a result of this act of terror, religious sentiments were caused to the residents in Bali. It is known that the perpetrators of the Bali bombing terror act converted to Islam, which then affected Muslims in Bali, implementing worship programs.

Not only the Bali bomb factor but also other causes that support it. This is what then happened to the ban on Muslim women wearing the hijab in certain institutions, the expulsion of residents whose husbands were bearded and whose wives were wearing beards in one of the areas in Buleleng Regency. The difficulty is in constructing mosques or musholla in Bali, the cessation of the construction of Islamic kindergartens in one of the areas in Denpasar City, and other forms of sentiment (Rusmayani & Gunawan, 2018). From the interview results, it turns out that many mosques or musholla are also closed due to certain problems.

On the other hand, a great mosque in Bali can establish good relations with the surrounding traditional villages. This good relationship to the level of cooperation with the traditional officers in the mosque area resulted in a harmonious relationship between the Muslim and Hindu populations. The mosque is the Baitul Mukminin Mosque which is located on Jl. Tukad Batu Agung No.3, Dauh Puri Klod, South Denpasar District, Denpasar City, Bali. Baitul Mukminin Mosque also won third place in the National level professional mosque award category 1, namely the grand mosque or Great mosque category in 2020 organized by BNI Syariah (Sani, 2020). The 2020 professional mosque competition was attended by 381 Great, Great, Jami', and Mosque Mosques in public places throughout Indonesia with assessments including Mosque administration and Mosque management. Baitul Mukminin Mosque was founded in 1986. At that time, the condition of the building was wooden and roofed with simple tiles with a building size of 10x10 meters. It is a remarkable achievement for mosques in Bali because this mosque can survive until now, even experiencing developments to have a building area of 2000 m² and stands three floors in the middle of the majority of the residents of Bali are Hindus. Thus, the strategy of the Baitul Mukminin Mosque in interacting with Hindu majority

citizens becomes interesting to study so that it becomes an enrichment of strategies in the approach from minority to the majority.

DAKWAH IN THE QURAN AND HADITS

Dakwah is to invite people in a wise way to the right path by God's command for their benefit and happiness in the world and the Hereafter (Aziz, 2004). Proselytizing itself philologically is more or less meaning to invite to the path (religion) of Allah Azza wa jalla. The Qur'an Surah An-Nahl verse 125 explains:

أَعْلَمُ هُوَ رَبُّكَ إِنََّّ ۖ أَحْسَنُ هِيَ بِالَّتِي وَجَدْتَهُمْ ۖ الْحَسَنَةُ وَالْمَوْعِظَةُ بِالْحِكْمَةِ رَبُّكَ سَبِيلٌ إِلَىٰ ادْخَالِ
بِالْمُهْتَدِينَ أَعْلَمُ وَهُوَ ۖ سَبِيلُهُ عَنْ ضَلَّٰلٍ مِّنْ

Means:

"Call to the way of your Lord with wisdom and good advice, and argue with them in a good manner. Indeed, your Lord knows best who strays from His way and knows best those who are guided."

Sura An-Nahl verse 125 contains three well-known proselytizing methods: Hikmah, Mauidhah Hashanah, and Mujadalah. The delivery of good advice or lessons can be in the form of verbal advice and also in writing (written advice). Proselytizing is said to be very effective in conveying messages from da'i to mad'u when using the means or medium of proselytizing. In delivering Islamic proselytizing, Prophet Muhammad SAW used various methods, including stealthy methods, blatant proselytizing, government politics, correspondence, warfare, education and religious teaching. Proselytizing should be done wisely and with maturity. Maturity as a people who will usher in the nobleness of Islam in the eyes of other groups and make others feel safe and not threatened by Islam. For such a noble goal to be achieved, the following should be possessed by a da'i in proselytizing a plural society:

First, it recognizes the heterogeneity of the target society of proselytizing (mad'u) that it faces. The diversity of the target audience of proselytizing demands methods, materials, and strategies: proselytizing varies according to their needs. The Prophet himself, through his hadith, encourages us to give advice and information to others according to the level of his cognitive ability ('uqulihim).

Second, proselytizing should be done by denying the elements of hatred. The essence of proselytizing must involve meaningful dialogue full of wisdom, care, patience and compassion. Only in such an era will the audience accept the invitation of a da'i with full awareness; a da'i must realize that the truth he conveys is not the only single truth, the single most valid truth. Although the truth of religious revelation is absolute, human involvement in understanding and interpreting religious messages is always overshadowed by the subjectivity or horizon of each person's humanity.

Third, proselytizing should be carried out persuasively, far from being coercive, because such an attitude, in addition to being unwise, will also result in the reluctance of people to follow the call of the da'i, which will eventually make the sacred mission of proselytizing fail.

.... فَلْيَكْفُرْ شَاءَ وَمَنْ فَلْيُؤْمِنْ شَاءَ فَمَنْ ۖ رَّيَّكُمْ مِنَ الْحَقِّ وَقُلْ

Means:

"And say (Muhammad saw), the truth comes from your Lord, whosoever wills, let him believe, and whoever will let him disbelieve." (Qs.Al- Kahfi (18): 29)

ۚ الْعَيِّ مِنَ الرُّشْدِ تَبَيَّنَ قَدْ ۚ الدِّينِ فِي إِكْرَاهٍ لَا

"There is no compulsion in converting to religion (Islam). Indeed, there is a difference between the true and the misguided. (Qs. Al-Baqarah (2); 256).

Fourth, avoid insulting thoughts and attitudes and vilifying religions or blasphemy the God that is the belief of people of other religions. In Sura Al-An'am (6); 108, God said which means:

"Do not insult what they worship, for they will curse Allah in transgression without knowledge."

There is nothing wrong if the ethics of proselytizing slightly imitate the ethics of advertising. One of the ethics agreed upon in offering a product is not forcing consumers to buy certain products, as well as the prohibition of insulting or vilifying other products. If it is done, the aggrieved parties will carry out some protests, which may result in defamation complaints.

Fifth, understand differences and stay away from extremism in religion. The principle of Islam in religion is a middle-ground, moderate attitude. Several verses of the Qur'an and the Hadith expressly encourage Muslims to take the middle ground, stay away from extremism, and avoid rigidity or fanfare in religion. Extremism will usually lead to a less tolerant attitude, claiming one's opinion to be the most valid while others are false, heretical, or heresy (Akbarzadeh & Roose, 2011).

COMMUNITY RELATIONS

Community relations is the participation of an institution that plans to be active and connected with the community in a community to maintain and foster its environment for the benefit of both parties, namely the institution and its community (Yudarwati, 2004). Community relations can mean more than just building good relations between institutions and surrounding communities but also playing a role through actions at the local level in addressing problems. In addition, community relations can be viewed as a small meaningful contribution made by the organization as a citizen along with the surrounding community to address these big problems at the local level by paying attention to the principle of sustainability.

As a function of implementing public relations (PR), the local community is seen as a unity with companies that provide mutual benefits. The principle of public relations activities is to harmonies the relationship between the company, its managers, and employees with the community around the company. The relationship that a publicist must cultivate is not only a short-term relationship but also a long-term relationship. The company needs a reciprocal relationship with a sense of belonging for the company to gain community support (Theaker, 2020).

PURPOSE COMMUNITY RELATIONS

Community relations programs are implemented to achieve several goals, namely (Broom, 2000):

1. Providing information to the community about the organization, the products produced, the services provided, and the activities carried out.
2. Correcting misconceptions and responding to public criticism along with efforts to rally support and positive opinions.
3. Obtaining legal support will affect the community's work climate.
4. Knowing the attitudes, knowledge, and expectations of the community.
5. Supporting health facilities, education, recreation, and cultural activities.
6. Gained good recognition from the local government.
7. Helping the development of the local economy by purchasing necessities from the local area.

Based on these seven objectives, it appears that the community relations program is not only a matter of economic improvement but also accompanied by efforts to empower access to information and

communication. The character of the community influences goal setting itself.

Forms of Community Relations

According to Esman, there are four forms of organizational relationship with the community (Yudarwati, 2004)(Hall, 2006), namely:

1. Enabling linkage is a relationship between organizations and social groups that provides authority and control that allows the organization to exist, including relationships with local governments, especially with key people.
2. Functional linkage, there are two relationship patterns, namely input linkage and output linkage. Input linkage includes relationships with local employees, local groups/associations, and providers of raw materials and money who provide inputs to the organization. Output linkage relates to an organization's relationship with other organizations that use its products, such as consumers.
3. Normative linkage is an organization's relationship with other organizations that face the same problems or have the same values and local organizations with the same interests.
4. Diffused linkage is a form of relationship with elements in society that play a role in spreading public opinions, such as relationships with local media and local debate leaders. The achievement of community relations goals will also be influenced by how the organization views and treats its community.

Steps in Community Relations

Today community relations in its practice have undergone many changes compared to similar practices in the early 1960s (Waddock & Boyle, 1995). Community relations activities are no longer interpreted as philanthropic activities that position the organization as if it were a

philanthropist who distributes money and goods to the community so that the community feels that there is a benefit of the organization's presence during its environment only through the gift of that organization.

According to Waddock and Boyle (1995), the approach in community relations activities is now required to be more "strategic". The organization's community relations program or activity is no longer just a buffer between the organization and its environment. Still, it performs a function that must integrate stakeholders' interests, especially employees and the community, into the organization's interests.

Another important thing to pay attention to in carrying out community relations activities or programs is how the organization is viewed by its community, whether it has a good reception or is seen as inclusive of its community's traditions, culture, religion, or politics. How the community views organizations become important in determining the steps to build relationships with the community.

The stages in the Public Relations process are cyclical; the company's community relations programs and activities will also go through the following stages (Iriantara, 2004):

1. Fact gathering
2. Formulation of the problem

The problem can be formulated as a gap between what is expected and what is experienced; to solve it requires the ability to use the mind and skills appropriately.

3. Planning and programming

A plan is an estimate based on facts and information about something that will be realized or happen later. To be able to realize what is presupposed will happen later. Programs are a way to achieve these goals. Activities that are part of the program are steps taken to realize the program to achieve the goals that have been set.

4. Action and Communication

Action as the implementation of a planned program is the same as any program. Of course, there is also communication that explains why this program is run, as well as the problem of corporate social responsibility to the community so that it chooses to carry out the program of activities.

5. Evaluation

Evaluation is a must at the end of each program or activity to determine the effectiveness and efficiency of the program. Based on the evaluation results, it can be known whether the program can be continued, stopped or continued by making some improvements and adjustments.

B. METHODE

This research method uses descriptive qualitative research with a case study approach. Data were obtained from in-depth interviews with informants selected by the purposive method, namely the administrators of the Baitul Mukminin mosque and community leaders of The Denpasar Panjer village, document studies and field observations. The analysis technique used is to use the Miles and Huberman model, starting from data reduction, presenting data and drawing conclusions (Miles et al., 2014).

C. RESULTS

Using the Community Relations model through cooperation, the management of the Baitul Mukminin mosque approached the indigenous people of Panjer Denpasar Bali village with the following steps: 1) fact collection field 2) problem formulation 3) planning and programming 4) action and communication 5) evaluation. Using the steps above, an approach program was produced, including 1) an intensification program of communication to mosque worshippers, Panjer indigenous people, and local government officials. Forms of communication include gatherings with village or sub-district officials, inviting village officials when there are major

activities in the mosque, notification or permission to village or sub-district devices, non-formal communication using WhatsApp groups, and present in the work of the community. 2) educational, social programs in the form of rice ATMs for underprivileged residents, both Muslims and non-Muslims, educational scholarships, providing support for citizen activities, and involving Pecalang in maintaining order during the implementation of Friday prayers. 3) economic empowerment programs in the form of entrepreneurial training.

D. DISCUSSION

The community relations approach through cooperation carried out by the management of the Baitul Mukminin mosque with the steps and various programs produced been able to maintain the harmony of relations between the Muslim minority and the Hindu majority of Panjer Denpasar Bali Village for many years. Of course, the pattern of approach between minorities and the majority under different conditions makes it possible to take a different approach. Still, the five steps of the community relations approach can be used in all conditions to determine the most effective approach further. Thus, it is possible to conduct further research for areas with different conditions.

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