

Islamic Multicultural Da'wah and the Construction of Religious Tolerance in Bali

Moh. Efendy*, Bahrur Rosi, Abd Hadi Faisol

Institut Agama Islam Miftahul Ulum Pamekasan, Indonesia

* Corresponding Author: mefendyokok@gmail.com

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ABSTRACT

Despite growing scholarly interest in Islamic preaching and pluralism, limited attention has been paid to how multicultural da'wah operates as a practical mechanism for constructing religious tolerance in Hindu-majority regions of Indonesia. This study analyzes the implementation of multicultural da'wah and its role in constructing religious tolerance in Bali, focusing on Lelateng Village, Jembrana Regency. Using a qualitative case study design, data were collected through in-depth interviews with 15 informants, participatory observations, and documentation. The findings reveal that multicultural da'wah operates not only as a medium for religious instruction but also as a social practice that actively constructs tolerance through three primary channels, namely religious gatherings for Muslim women, Qur'anic learning activities, and periodic Islamic study sessions, all involving participants from diverse ethnic, cultural, and religious backgrounds. Religious tolerance is further evidenced by harmonious interreligious relations, mutual respect during celebrations such as Nyepi, and the peaceful coexistence of adjacent places of worship. Supporting factors include religious teachings, social environmental awareness, and obedience to local regulations, while inhibiting factors encompass religious fanaticism and the presence of provocateurs. Critically, these findings demonstrate that tolerance in Bali is not merely an inherited cultural value but is continuously reproduced through everyday religious practices. The study concludes that multicultural da'wah offers a replicable framework for faith-based peacebuilding in pluralistic minority-Muslim contexts, advancing theoretical discussions on intercultural communication and the sociology of religious tolerance in Southeast Asian societies.

Keywords: multicultural da'wah; religious tolerance; interreligious relations; muslim minority



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Introduction

Multicultural da'wah is a paradigm that emphasizes equality among diverse cultural expressions by promoting social awareness that cultural diversity exists within the sphere of social life (Nawawi, 2012). In addition, there is also

transformative da'wah, in which transformative preaching represents the greatest prophetic mission by transforming Islamic values as a normative religion of God into operational forms of social change (Fahrurrozi, 2017). Da'wah is an invitation aimed at transforming individuals into better persons than before. Da'wah cannot be separated from Islamic values, as Islamic teachings are generally conveyed through various da'wah methods implemented by Da'i. Certainly, da'wah generates different responses from Mad'u, depending on how the audience receives the message itself.

Indonesia is one of the countries whose population adheres to various religions, which is in line with the first principle of Pancasila stating "Belief in the One and Only God." This principle does not require all citizens to embrace a single religion but instead guarantees freedom for every individual to choose and practice their own faith. Therefore, religious diversity among the Indonesian population is inevitable (Sumarto, 2019). In Indonesia, multiculturalism continues to grow and develop by recognizing diversity in ethnicity, nation, religion, and language (Sutrisno et al., 2024).

Among these diverse religious adherents, there must be mutually agreed norms to maintain harmonious interreligious social life, commonly referred to as tolerance. If individuals fully understand and implement the proper concept of tolerance, harmonious relations among religious communities can be maintained without provoking conflict among followers of different faiths. Religion is a belief system embraced by humanity regarding divinity, and some religious traditions are even based on ancestral spiritual beliefs (Haryanto, 2018). The constitutional promise of religious freedom in Indonesia should provide every citizen with the right to choose and practice their religion without discrimination. This constitutional guarantee is reflected in Article 28E paragraph (1) of the 1945 Constitution of the Republic of Indonesia (Nawangarsi & Adnin, 2022).

Religious adherents must understand actions that may violate the norms of their own religion as well as the norms of other religions in order to ensure that tolerance functions according to societal principles. Tolerance serves as a foundational value in achieving harmonious interreligious life, and its cultivation through education has been recognized as a systematic endeavor that encompasses policy, curriculum, and institutional practice across decades of scholarly inquiry (Supriyadi et al., 2024). All religions teach their followers to live peacefully and harmoniously in everyday life (Dradjat et al., 1996). Therefore, individuals violate the teachings of their own religion when they fail to implement values of harmony and peaceful coexistence in daily interactions. To foster tolerance, society requires multicultural da'wah in order to create harmony within diverse communities and to respect differences that cannot be homogenized across various aspects of life (Zaprul Khan, 2017). Consequently, the

implementation of multicultural da'wah is essential, particularly in plural societies with diverse backgrounds, to establish peaceful and harmonious social relations

Multiculturalism may also be understood as a process of cultivating the ability to live respectfully, sincerely, and tolerantly toward cultural diversity within plural societies (Darnela, 2006). Respectful attitudes are essential for both individuals and groups because social tensions and jealousy are highly likely to emerge when mutual respect among different ethnic, religious, and cultural groups is lacking.

In central Indonesia, there is an interesting example that reflects religious, ethnic, and cultural tolerance that is strongly maintained, specifically in Lelateng Village, Negara District, Jembrana Regency, Bali. Lelateng Village consists of various ethnicities, religions, and cultural backgrounds due to the migration of people from Madura, Java, Kalimantan, and other regions to Bali. One unique form of tolerance practiced in Lelateng is related to the Nyepi Day celebration observed by Hindus for twenty-four hours (from 06:00 a.m. until 06:00 a.m. the following day), during which Hindus are prohibited from leaving their homes, making loud noises, using motor vehicles, and even turning on lights at night. Followers of religions other than Hinduism highly respect and tolerate this tradition by also refraining from turning on lights and making loud noises during the celebration, demonstrating the high level of tolerance in Lelateng. Another example of tolerance is evident during the celebration of the Prophet Muhammad's birthday (Maulid Nabi Muhammad SAW.), where Pecalang, traditional Balinese security officers who are predominantly Hindu, actively participate in maintaining security during the Islamic celebration.

Bali Island is predominantly inhabited by followers of Hinduism, although minority groups also adhere to Islam, Catholicism, Protestantism, Buddhism, and Confucianism (Suwena, 2017). Despite religious diversity, Balinese society continues to live peacefully because tolerance is highly upheld for the sake of collective harmony and is reinforced through Bali Governor Regulations (Bali, 2008).

Another study identified "Puja Mandala" in Nusa Dua, Bali, as an icon of harmony and tolerance. It was initiated in 1994 and inaugurated in 1997. At the time of inauguration, only three houses of worship had been completed, namely two churches for Catholics and one mosque for Muslims, while the Hindu temple and Buddhist vihara were still under construction. This symbol of tolerance may also be viewed as a monument to Bhinneka Tunggal Ika (Unity in Diversity), carrying two meanings. First, it demonstrates Bali's ability to create harmonious life amidst diversity. Second, it reflects the commitment of various ethnic groups in Bali to maintain harmonious interreligious and interethnic relations. Balinese society, living on the island known as the "Island of a Thousand Temples," strongly upholds tolerance and respects minority groups. This tolerance is reflected in Puja

Mandala, where five places of worship representing Islam, Catholicism, Protestantism, Buddhism, and Hinduism stand side by side. The practice of tolerance in Bali should serve as an inspiration for other regions to create harmonious and peaceful coexistence (Muka, 2020).

Research on multireligious school contexts in Indonesia has shown that teachers and students from diverse religious backgrounds consistently demonstrate mutual respect and cooperative interaction in their daily activities. Despite challenges related to limited resources and varying levels of interreligious competence, students in pluralistic school settings tend to develop tolerance as a shared social value, contributing to peaceful coexistence within educational institutions (Utami, 2022).

The multi-religious society of Bali is widely recognized as a harmonious community (Fahham, 2018). This harmony is evident in their daily lives, supported by several contributing factors such as culture, interfamily marriages, and the role of Balinese kings in the past and their descendants today, all of which significantly contribute to harmonious relations between Muslims and Hindus in Bali (Swindia, 2012). Education also plays a crucial role in fostering tolerance. Therefore, tolerance should be instilled from an early age through formal education so that it remains embedded when individuals become active members of society (Wulandari et al., 2019).

Despite the growing body of literature on religious tolerance in Indonesia, most existing studies have focused on tolerance as a social outcome rather than examining the processes through which it is actively constructed. Studies conducted in Bali, such as those on Puja Mandala (Muka, 2020; Waruwu & Pramono, 2018) and Muslim-Hindu relations (Fahham, 2018; Swindia, 2012), have primarily described the portrait of tolerance without critically analyzing the role of Islamic da'wah as a constructive mechanism within multicultural settings.

Furthermore, research on multicultural da'wah has largely been conducted in urban or Java-centric contexts, leaving the dynamics of da'wah practice in minority Muslim communities within Hindu-majority regions largely unexplored. Jembrana Regency in Bali represents one such underexamined context, where Muslim minority communities coexist within a predominantly Hindu society. This study therefore addresses this gap by examining how multicultural da'wah is implemented in Lelateng Village and how such practices contribute to the construction of religious tolerance within Bali's pluralistic society.

Based on the explanations above, this study is conducted under the title "Islamic Multicultural Da'wah and the Construction of Religious Tolerance in Bali." According to the researchers' perspective, this study is important as it may provide broader insights for society regarding the proper implementation of tolerance within diverse social environments, thereby fostering harmonious, peaceful, and prosperous social life.

Research Method

This study employed a qualitative approach by relying on written data and field facts relevant to the research context. This study employed a qualitative approach with a case study design, chosen to capture the situated and contextual nature of multicultural da'wah practices and religious tolerance within a specific community setting. The study was further supported by several previous studies, as discussed in the introductory section, as well as the researcher's direct presence at the research site to ensure the suitability of the collected data with actual field conditions. The qualitative approach was utilized to understand the research object based on empirical realities through the compilation of valid data in the form of written narratives and other relevant sources.

In other words, qualitative research focuses on the absence of statistical data, unlike quantitative research which requires statistical analysis to construct research findings (Creswell, 2014). This study specifically focused on the research setting by describing social phenomena related to the portrait of religious tolerance and multicultural da'wah within Balinese society. The research findings were elaborated comprehensively through information gathered by the researcher using interviews and personal observations during the fieldwork process.

The research was conducted in Bali, specifically in Lelateng Village, Negara District, Jembrana Regency, located on the Island of Bali, commonly referred to as the Island of the Gods (Pulau Dewata). Lelateng Village consists of diverse religions, ethnicities, cultures, and social backgrounds. Nevertheless, harmony and peaceful coexistence remain strongly maintained within social relations, making the area an attractive location for this research. Informants were selected through purposive sampling based on their direct involvement in da'wah activities or interreligious interactions in Lelateng Village. A total of fifteen informants participated in this study, comprising five neighborhood heads (Ketua RT), six adult residents from diverse religious and ethnic backgrounds, and four students who also received tolerance education at school. This number was considered sufficient to achieve data saturation given the focused scope of the research site.

The objects of this study were the residents of Lelateng Village, Negara District, Jembrana Regency, Bali Province. The data sources used in this research consisted of two categories: primary data sources and secondary data sources. Primary data were obtained directly through interviews and observations conducted by the researcher. Primary data refer to original or newly collected data gathered directly from the research location by the researcher or related parties. The primary data sources in this study included: 1) neighborhood heads (Ketua RT) in Lelateng Village, Negara District, Jembrana Regency, Bali Province; 2) residents of Lelateng Village, Negara District, Jembrana Regency, Bali Province; and 3) students in Lelateng Village who also received tolerance education at school. Meanwhile, the secondary data sources were related to religious activities,

including: 1) schedules of religious activities, and 2) photographs of religious events and activities.

The data collection techniques employed in this study consisted of interviews, observations, and documentation. In the interview process, the researcher used unstructured interviews, allowing both the researcher and informants the freedom not to strictly follow systematically arranged interview guidelines. The interview guide only covered several important points to be discussed. One characteristic of unstructured interviews is their flexible nature, commonly used to obtain diverse information regarding the research topic. According to Moleong, an interview is communication conducted by two parties with a particular purpose, namely the interviewer and the interviewee (Moleong, 2018). Participant observation was employed to observe social events naturally based on field realities.

In this process, the researcher directly attended the research location in Lelateng Village, Negara District, Jembrana Regency, Bali Province. Through this technique, the researcher interacted and became directly involved in activities carried out by the research subjects while systematically collecting the required data. Documentation was used to collect records of activities related to the research object, such as photographs and activity notes. According to Arikunto, the documentation method involves collecting data in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas, and other related documents (Arikunto, 2003).

The researcher conducted data analysis after all data had been collected through interviews, observations, and documentation in order to validate the findings. The analysis process involved data reduction, data presentation, and conclusion drawing. According to Tanzeh, data analysis is a series of activities involving data collection, classification, interpretation, and exploration with the aim of producing social, academic, and scientific value (Tanzeh, 2009). Through this data analysis process, both researchers and readers are facilitated in understanding. To ensure the trustworthiness of the data, triangulation was applied through the cross-verification of information obtained from interviews, observations, and documentation. Member checking was also conducted by returning key findings to selected informants to confirm the accuracy of the researcher's interpretations.

Results and Discussion

Multicultural Da'wah among Muslim Women

Multicultural da'wah encourages engagement within culturally diverse communities existing in social life. Social life is closely connected to culture because humans are essentially social beings who continuously interact with one another despite having different cultural backgrounds. Therefore, the implementation of multicultural da'wah in various layers of society is essential in

order to foster public awareness regarding the importance of tolerance in social life, even amidst differences in background. Nevertheless, an appropriate model of da'wah is required in implementing multicultural preaching in Bali so that the process may operate effectively and in accordance with its intended objectives. Multicultural da'wah is an approach to Islamic preaching that recognizes and respects diversity in culture, ethnicity, religion, and social background within society. This approach aims to promote tolerance, interreligious understanding, and social harmony amidst diversity, particularly in the Indonesian archipelago context where Islamic da'wah must continuously engage in dialectics with local cultures (Muhyiddin, 2023).

Meanwhile, da'wah activities directed toward Muslim women constitute routine religious gatherings conducted in places of worship such as mosques, musholla, and other religious spaces. This activity may also be categorized as multicultural da'wah because the participants come from different social backgrounds and statuses, including female adolescents, housewives, converts to Islam (muallaf), as well as individuals from Javanese, Madurese, Kalimantan, and other ethnic groups.

These religious study gatherings for Muslim women have been conducted effectively despite the participants' diverse backgrounds. Due to such diversity, audience understanding of the material delivered during the gatherings also varies. This condition is natural, particularly within multicultural communities. This finding is supported by the account of one of the Da'i involved in the gatherings, who stated: *"The participants here come from very different backgrounds some are Javanese, some Madurese, some are new Muslims but when we sit together in the majelis, those differences disappear. What matters is that we are all learning together."* (Ahmad, Da'i, personal communication, 2024). This shared learning environment functions not merely as a religious activity but as a social mechanism through which differences in ethnicity and background are negotiated and gradually dissolved, thereby actively constructing tolerance at the grassroots level.

Based on the explanation above, this form of multicultural da'wah through religious gatherings for Muslim women has generated significant positive impacts for the congregation, particularly for converts to Islam, by increasing their religious knowledge while simultaneously expanding social relationships as a manifestation of tolerance amidst diversity.

Teaching the Qur'an

The Qur'an is the sacred scripture of Muslims and is highly respected and honored. Therefore, teaching the Qur'an to every Muslim, both in terms of recitation and comprehension, is essential so that the Qur'an may serve as guidance in daily life. Learning to read the Qur'an is often challenging for beginners, particularly for housewives who may not have studied the Qur'an for a

long period of time. However, through continuous practice, Qur'anic recitation gradually becomes easier and more fluent.

Indeed, the challenges encountered during the initial stages of Qur'anic learning among mothers are considerable, especially because some of them are learning to read the Qur'an for the first time or have not practiced it for many years. Nevertheless, through the enthusiasm and perseverance they demonstrate, their ability to read the Qur'an has gradually improved. At present, many of these women are able to recite Qur'anic verses properly with correct tajwid and makhraj in accordance with established recitation standards.

This achievement represents a source of pride for the participants and demonstrates that, with dedication and persistence, learning the Qur'an can be successfully accomplished despite initial difficulties. This finding aligns with research on women's Islamic learning communities in Indonesia, which has demonstrated that majelis taklim serve not only as spaces for religious instruction but also as sites of social transformation, where participants from diverse backgrounds develop shared identities and strengthen community bonds through collective learning (Latief & Madjid, 2022). Beyond the pedagogical dimension, this activity also carries a significant social function. As one participant noted: *"At first I was embarrassed because I could not read well, but the other women were patient and helped me. We became close, even though some of them are from different islands."* [Sanadi 2, participant, personal communication, 2024]. This testimony illustrates how Qur'anic learning serves as a site of social bonding across ethnic lines, contributing to the broader construction of an inclusive and tolerant community.

Another important activity is the organization of periodic religious gatherings (pengajian berkala). These gatherings are conducted at varying and flexible intervals depending on the purpose of the event. Such gatherings are usually held in public places and attended by congregants from diverse backgrounds. Participants include both men and women who are Muslims, converts to Islam, and even non-Muslim residents who voluntarily assist in the activities, reflecting the strong culture of tolerance upheld in Bali.

The periodic religious gatherings described above represent one form of multicultural da'wah and simultaneously portray the practice of tolerance in Bali. This phenomenon may serve as an important innovation for Da'i in attracting Mad'u so that religious messages can be conveyed and received more effectively.

The positive impacts resulting from the implementation of multicultural da'wah include the fact that society not only understands religion from its own perspective but also within the broader context of cultural and religious diversity. This condition enriches religious insight and provides a broader understanding of how religious values are practiced in different social contexts. Furthermore, multicultural da'wah emphasizes universal ethical and moral values that

contribute to improving both individual and communal behavior. Tolerance and mutual respect become integral aspects of moral conduct applied in everyday life, thereby reducing social conflict and enhancing harmony within society. In addition, multicultural da'wah strengthens relationships among individuals from different backgrounds by prioritizing the principles of tolerance and respect for diversity. As a result, it creates a more harmonious social environment, reinforces social networks, and fosters the development of a more inclusive community.

The Portrait of Tolerance in Multicultural Da'wah

Not all regions are capable of maintaining tolerance, particularly in religious matters. Religion serves as a fundamental guide for human life because it is a deeply rooted belief system whose principles are generally adhered to by its followers. In fact, many individuals demonstrate strong religious fanaticism toward their faith. The term "portrait of tolerance" refers to a depiction or representation of how tolerance is practiced within society. In this context, tolerance commonly refers to attitudes of mutual respect, appreciation, and acceptance of differences in religion, culture, ethnicity, or political views. As stated in the study conducted by Amalia and Ricardo Freedom Nanuru, tolerance generally refers to openness, broad-mindedness, voluntariness, and gentleness in social interaction (Amalia & Nanuru, 2018).

For example, a portrait of tolerance may be reflected through concrete actions such as communities living peacefully side by side despite different backgrounds, harmonious interreligious dialogues, or inclusive policies that support diversity. It may also be represented in artistic works, photography, or written narratives illustrating situations in which tolerance is highly upheld. Such representations aim to demonstrate that differences do not necessarily become sources of conflict, but rather can serve as strengths that enrich collective life.

Religious tolerance in Bali is remarkably strong. Almost all major religions are represented in Bali, including Hinduism, Islam, Buddhism, Christianity, Catholicism, and Confucianism. Balinese communities coexist harmoniously, and it is common to find neighborhoods or villages where followers of different religions live peacefully as neighbors. This phenomenon serves as strong evidence that religious diversity can become a solid foundation for creating peace and harmony in everyday life.

Among the portraits of tolerance practiced by Balinese society are the following:

Adjacent Places of Worship

Places of worship are considered sacred and private spaces for each religious community. Therefore, it is generally understood that individuals from different religions should not enter such places unless there is a particular purpose and permission has been granted by the responsible authorities in order to avoid misunderstandings, suspicion, or conflicts among religious communities.

However, Bali presents a somewhat different phenomenon compared to many other regions. Places of worship belonging to different religions are often located very close to one another, and in some cases stand side by side. Nevertheless, there is little to no rejection or conflict regarding this condition from any religious group. As conveyed by Walzer in Halim and Muhammad Rikad Akbar, tolerance is considered a necessity within both individual and public spaces because one of its primary goals is to establish peaceful coexistence among various social groups with different historical, cultural, and identity backgrounds (Halim & Akbar, 2022).

The physical proximity of places of worship carries both positive and negative implications. From a positive perspective, such closeness encourages interaction among religious communities and strengthens values of togetherness, tolerance, and mutual respect. It serves as tangible evidence that followers of different religions can coexist peacefully while appreciating each other's beliefs and existence.

On the other hand, if not managed properly, such proximity may also generate minor conflicts. For instance, loudspeakers used during religious activities may disturb the comfort of followers of other religions. Crowded activities surrounding places of worship may also interfere with concentration, particularly when occurring simultaneously with the worship schedule of another religion. Furthermore, activities conducted late at night may disrupt the rest time of nearby residents. Therefore, maintaining effective communication and mutual respect among all parties is essential to minimize potential conflicts.

Based on the explanation above, it can be concluded that the close proximity of places of worship contains both positive and negative dimensions. The positive impacts may continue to increase, while the negative aspects may be minimized through several measures. One important effort is ensuring that religious communities not only prioritize their own interests but also consider the interests of followers of other religions. Consequently, religious activities and their implementation should be adjusted to the conditions and circumstances of surrounding places of worship belonging to different faiths.

Tolerance during Religious Celebrations

Nyepi Day is one of the most important religious celebrations in Hinduism and is observed once each year. This celebration possesses unique characteristics that distinguish it from most other religious festivities, as it is conducted through complete silence and withdrawal from social interaction for twenty-four hours. During Nyepi, Hindus refrain from leaving their homes either by walking or driving, avoid making loud noises that could disturb the atmosphere of silence, and do not turn on lights at night, along with many other restrictions implemented during the sacred day.

Followers of other religions, such as Muslims and Christians, also demonstrate strong tolerance toward the implementation of Nyepi by observing many of the same restrictions as long as they do not contradict their own religious teachings. Nevertheless, Hindus continue to provide tolerance for followers of other religions when religious obligations require them to leave their homes. For example, Muslims are permitted to attend Friday prayers if Nyepi coincides with Friday. Suhardana, cited in Waruwu and Jaya Pramono, explains that Hindus cultivate attitudes of kindness, gentleness, friendliness, and consider all human beings as brothers and sisters (Waruwu & Pramono, 2018).

During the Nyepi celebration in Bali, Muslims are still allowed to perform their religious worship provided that they do not disturb the sacred atmosphere of Nyepi. Like other residents, Muslims are expected to respect Nyepi regulations by avoiding noise, refraining from turning on lights at night, and limiting activities on public roads. As stated by Nasikun, the reciprocal attitudes developed among religious communities sociologically illustrate dynamic patterns of interaction that prioritize the spirit of harmony (Rahman, 2019). This represents a concrete example of how Balinese society, despite religious differences, demonstrates mutual respect and preserves social peace by adhering to local traditions and regulations. A local community leader further elaborated on this dynamic: *"We do not see Nyepi as a burden. We respect it because we also want our celebrations to be respected. That is how we have lived here for generations."* (Sulaiman, neighborhood head, personal communication, 2024). This reciprocal attitude reflects a negotiated form of tolerance that is not merely passive coexistence but an active, mutually reinforced social contract among residents of different faiths.

A similar finding was also highlighted in the study conducted by Waruwu and Jaya Pramono, which revealed that the form of tolerance practiced in the Puja Mandala area is reflected through worship activities conducted within one integrated complex that is open to all religions. The tolerance established in the Puja Mandala area functions as both social capital and spiritual capital in uniting Indonesia's pluralistic society. The manifestation of tolerance in Puja Mandala serves as an example not only for Indonesian society but also for the global community in promoting peace within their respective environments (Waruwu & Pramono, 2018)

Indeed, Bali highly upholds religious tolerance across its regions. Even during national celebrations and public events, followers of different religions cooperate and work together in organizing activities. This reflects the deeply rooted culture of tolerance embedded within Balinese society.

Supporting and Inhibiting Factors of Tolerance in Bali

Tolerance cannot be established properly without supporting factors that strengthen harmonious interreligious relations. Therefore, supporting factors are highly important for communities with diverse religious backgrounds, such as

those found on the island of Bali. In addition to external supporting factors, the emergence of mutual respect among religious adherents within individuals also becomes one of the main determinants in maintaining religious tolerance. Without a respectful attitude, tolerance will not function effectively as expected, even when supporting factors are present.

Several supporting factors that contribute to the development of tolerance include the following:

Recognition of Indonesia's Religious Diversity

Indonesia is a country that does not require its citizens to adhere to a single religion but instead grants freedom for every individual to embrace a religion recognized by the state. Acknowledging Indonesia's religious diversity can become an important supporting factor in fostering religious tolerance, particularly in Bali where the population adheres to various religions. Bali is a province characterized by religious plurality while maintaining a high level of interreligious tolerance. As responsible citizens, individuals are expected to comply with the regulations established by the state in order to prevent conflicts within society. Religious tolerance in Indonesia is relatively well maintained due to several regional regulations that support harmonious interreligious relations.

Environmental Factors

The social environment plays a significant role in shaping attitudes and behaviors, including tolerance. Religious tolerance can function effectively when supported by a conducive social environment. Conversely, tolerance may weaken when the surrounding environment does not encourage harmonious interaction. In Bali, the social environment strongly supports the practice of religious tolerance.

One of the factors contributing to the high level of tolerance in Bali is the strong humanitarian awareness embedded within individuals, reflecting the human tendency to respect others. In addition, tolerance has been inherited from generation to generation, becoming an integral part of Balinese traditions and culture. This cultural heritage, rich in values of togetherness and harmony, has shaped a society accustomed to living peacefully despite religious differences.

Religious Teachings

Every religion possesses teachings that must be followed by its adherents, and all religions contain moral teachings promoting goodness, particularly regarding tolerance. Therefore, religious teachings constitute an important factor in the development of tolerance, especially in Bali where society consists of followers of multiple religions. However, tolerance cannot function effectively when religious adherents fail to implement the values of tolerance taught within their respective faith traditions.

Furthermore, several other supporting factors contributing to religious tolerance in Bali include the following:

First, religious teachings from various faiths in Bali consistently emphasize the importance of mutual respect and peaceful coexistence. Many religions teach values of tolerance and compassion toward others regardless of differences in belief. Second, individual awareness regarding the importance of tolerance and respect toward other religions serves as a key factor. Balinese society generally demonstrates a strong awareness of the importance of harmonious living despite religious diversity. Third, obedience to regional regulations governing social life, including religious celebrations and social norms, helps maintain harmony. Existing regulations are often formulated by considering religious diversity and attempting to preserve balance and comfort for all communities. These factors collectively contribute to the creation of a harmonious and tolerant environment in Bali.

Based on the explanation above, it can be understood that in addition to religious teachings, religious awareness and obedience to local regulations also function as strong driving forces in promoting religious tolerance.

Inhibiting Factors of Religious Tolerance

In addition to supporting factors, there are also inhibiting factors that may obstruct the realization of religious tolerance. These obstacles can potentially create significant social problems across different layers of society. Therefore, such inhibiting factors must be thoroughly understood and avoided, especially by communities with different religious backgrounds.

Mutual Insults among Religious Communities

Many individuals are highly fanatical toward their religion and can easily become emotionally provoked when followers of other religions ridicule or insult their faith. Consequently, insulting or degrading other religions must be avoided in order to prevent conflicts, particularly religious conflicts, because such behavior may trigger hostility among religious communities.

Several factors that inhibit religious tolerance include the following:

First, differences of opinion that are not handled calmly may lead to tension and conflict among followers of different religions. Emotional or unconstructive discussions often worsen the situation. Second, fanaticism and the belief that one's own religion is the only correct religion while other religions are considered false can create exclusive and intolerant attitudes toward diversity. Such attitudes hinder dialogue and mutual understanding. Third, the lack of tolerance education from an early age may cause individuals to have difficulty respecting the beliefs of others in adulthood. Proper education regarding tolerance helps develop more open-minded attitudes and appreciation toward diversity.

Overcoming these inhibiting factors requires collective efforts in educating society, building effective communication, and promoting tolerance values in everyday life. When mutual respect is no longer maintained as a social principle, conflicts and disputes among religious communities may easily emerge.

The Presence of Provocateurs

Within diverse societies, there are sometimes irresponsible individuals who intentionally create conflict for certain interests. Similarly, in religious diversity, certain actors may deliberately provoke disputes among religious communities, resulting in hostility and social division. Such actions may trigger broader problems, including the breakdown of communication among religious communities and the escalation of larger conflicts.

Several inhibiting factors specifically affecting tolerance in Bali include the following:

First, individuals or groups that create disturbances may generate negative perceptions toward an entire community or religion. This often leads to unfair generalizations in which the actions of a few individuals are perceived as representing an entire group, despite the fact that not all members are involved in conflict. Second, insufficient communication among religious leaders may worsen misunderstandings and disputes. Limited dialogue and the absence of positive interaction among religious leaders can damage interreligious relations and hinder the development of mutual understanding and tolerance.

Addressing these challenges requires efforts to improve communication among all parties and ensure that the actions of provocative individuals do not damage interreligious relations as a whole. Open dialogue and cooperation among religious leaders and society can help create a more harmonious environment. In addition, religious adherents must be capable of filtering, evaluating, and selecting information carefully, particularly information that may provoke conflict among religious communities.

Conclusion

This study has demonstrated that multicultural da'wah in Lelateng Village operates not only as a medium for religious instruction but also as a social practice that actively constructs religious tolerance. Through religious gatherings for Muslim women, Qur'anic learning activities, and periodic Islamic study sessions, da'wah functions as a site where individuals from diverse ethnic, cultural, and religious backgrounds interact, negotiate differences, and build mutual respect. These findings extend existing scholarship by showing that tolerance in Bali is not merely an inherited cultural value but is continuously reproduced through everyday religious practices.

Multicultural da'wah represents an approach to preaching directed toward communities with diverse social and cultural backgrounds. Human life is closely related to culture because, fundamentally, humans are social beings who continuously interact with one another despite differences in cultural backgrounds. Therefore, the implementation of multicultural da'wah within various layers of society is essential in order to cultivate public awareness

regarding the importance of tolerance in social life amidst diversity. Nevertheless, an appropriate da'wah model is required in implementing multicultural preaching in Bali so that the objectives of da'wah can be achieved effectively.

Several models of multicultural da'wah implemented in Bali by Da'i include religious gatherings for Muslim women, Qur'anic teaching and learning activities, and periodic religious study gatherings. These activities function not only as mediums for religious dissemination but also as instruments for strengthening social interaction, mutual respect, and tolerance among individuals from diverse ethnic, cultural, and social backgrounds.

Religious tolerance in Bali is remarkably strong. Almost all major religions are represented in Bali, including Hinduism, Islam, Buddhism, Christianity, Catholicism, and Confucianism. Balinese society lives harmoniously side by side, and it is common to find villages or neighborhoods where followers of different religions coexist peacefully as neighbors. This condition demonstrates that religious diversity can serve as a solid foundation for establishing peace and harmony in everyday social life.

The findings of this study also carry practical implications. Da'i and Islamic organizations operating in pluralistic, minority-Muslim contexts can adopt the multicultural da'wah model demonstrated in Lelateng as a replicable framework for strengthening interreligious harmony. Local governments and religious institutions may likewise consider supporting community-based da'wah activities as part of broader tolerance-building programs.

Future research is encouraged to examine multicultural da'wah practices across other minority Muslim communities in Hindu-majority or religiously diverse regions of Indonesia, using longitudinal or comparative approaches to capture how tolerance is sustained or challenged over time.

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