

Sociocultural Studies in Harmony Interfaith Based Bali Local Wisdom

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Abstract

Denpasar City, the capital of Indonesia's Bali Province and famous for its international tourist destinations, is strategically located, making it a target for urbanisation worldwide. Multicultural life is a common sight in Denpasar City, where various ethnicities, religions and cultures develop into a unity in society. Inter-religious harmony is an important concern in multicultural life, because various problems will arise including conflict. Inter-religious harmony in Denpasar City is harmonious because of the people's belief in Balinese local wisdom that surrounds their social interactions. Balinese local wisdom is used as the basis for social interaction in the lives of the people of Denpasar City, so the purpose of this study is to explore the values of Balinese local wisdom as the basis for religious harmony in Denpasar City seen from the challenges and strategies. This research uses qualitative methods with sociocultural mapping, with direct researcher involvement in data collection through in-depth interviews and dialogue according to the experience of informants. The technique of determining informants using purposive sampling, then the analysis is carried out with data triangulation such as data collection, reduction, and conclusion drawing. The results of this study reveal that inter-religious harmony in Denpasar City involves the role of Balinese local wisdom as a social foundation for the community. Balinese local wisdom is believed to contain social values that are upheld by the community as social capital in interaction, such as: the philosophy of *Tri Hita Karana*, *Tri Kaya Parisudha*, *Tat Twam Asi*, and the philosophy of *menyama braya*. Inter-religious harmony in Denpasar City is harmonious based on the awareness of the community to maintain, respect, and appreciate each other so as to create harmony of social interaction.

Keywords: *Interfaith Harmony, Tolerance, Intercultural Communication, Harmony, Social Interaction, Balinese Local Wisdom, Sociocultural Life.*

Introduction

Bali, as one of the world's leading tourist destinations, is not only known for its natural beauty but also for its unique and harmonious culture. The Balinese people are considered to have cultural exoticism supported by natural conditions and a social environment that is open, safe, comfortable, and impressive, so it has been named *the paradise island, the island of god, the mystical island, and the best honeymoon destination*. The various titles pinned on the charm of Bali, there is a uniqueness to the reality of pluralistic community life and indicates the diversity of customs, ethnicity, culture, language, and religion.

The majority of Balinese people adhere to Hinduism, but there are also Muslim, Christian, Buddhist and Confucian communities that coexist peacefully. The diversity of religions and cultures has created dynamic and harmonious social interactions, supported by local wisdom that is deeply rooted in Balinese life. This diversity creates complex, yet harmonious social dynamics supported by local wisdom that has been passed down from generation to generation such as *Tri Hita Karana*.

Tri Hita Karana is one of Bali's local wisdom, which consists of *parahyangan, pawongan, and palemahan* (Dasih et al., 2023). *Tri Hita Karana* emphasises the concept of a balance of

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harmonious human relationships to gain prosperity and peace. *Parahyangan* is a harmonious relationship between humans and God, *pawongan* is a harmonious relationship between humans and other humans, and *palemaban* is a harmonious relationship between humans and the environment (Yantos et al., 2020). The concept of *pawongan* for Balinese people plays an important role in maintaining inter-religious harmony, because the diversity of religions and cultures of Balinese people creates social interactions that prioritise tolerance and mutual respect. Tolerance is an attitude of appreciating, accepting, and allowing differences in opinions, beliefs, or practices carried out by other groups. Tolerance can also be interpreted as a broad-hearted and tolerant attitude towards people with different views or religions. The word tolerance comes from the Latin "tolerare" which means to hold back and be patient. Tolerance is an important key in a diverse, fair and open social life (Dasih et al., 2024). The Balinese values of tolerance are reflected in various traditions, ceremonies, customs, and social practices in maintaining social harmony and harmony for the prevention of religious conflict.

The existence of Balinese people in upholding the philosophy of *Tri Hita Karana* in the reality of social life is strongly supported by historical factors, psychology and mindset, so that empirical reality is formed due to beliefs built on social practices. Clifford Geertz stated that the Balinese practice of offerings and religious rituals shows that practising religion is much busier than just thinking about religion (Sabarudin et al., 2019). This view greatly influences the concept of thinking of Balinese people, especially in the Denpasar area, which is the target of urbanisation, which has a significant impact on changes in the social and cultural structure of Balinese society. Moreover, the rapid influence of globalisation and technology also affects patterns of social interaction and increases the potential for inter-religious conflict. To suppress religious conflict, the Hindu community in Denpasar still upholds Balinese local wisdom in adapting to the social environment, especially the presence of immigrant populations, which serves as a foundation in strengthening interfaith harmony in the midst of changing social and cultural dynamics.

Denpasar City as the capital of Bali Province of Indonesia has an area of 125.98 Km² divided into four districts namely East Denpasar 20.6%, West Denpasar 18.6%, South Denpasar 39.6%, and North Denpasar 21.2%. The population of Denpasar City is 660.984 thousand people, with a population density of 5,774 people/Km² (Denpasar City in Figures 2024). From these data, it shows that the population of Denpasar City is very dense due to urbanisation from various regions in Indonesia for employment reasons. Urbanisation brings social and cultural changes for Balinese people in Denpasar City, so it affects their social interactions because there are various religions in their social environment. Balinese Hindus in Denpasar City as local residents openly accept the presence of migrants, because in Balinese local wisdom in the *Tri Hita Karana* philosophy emphasises harmonious relationships between humans and other humans. This is the basis for Balinese people in maintaining inter-religious harmony.

Elizabeth K. Nottingham, an expert in the Sociology of Religion, states that the social and psychological functions played by religion have proven to be fundamental. Religion is considered as one of the factors that has a very large influence on people's lives and the formation of their cultural traditions. Religion still plays an important role in the public sphere, social interaction, and the development of globalisation does not necessarily lead to the privatisation of religion (religion will be marginalised). In the context of the public sphere, socio-cultural diversity includes the existence of community life that is able to sow harmony of living together through the treasures of local wisdom, so that the existing religious plurality does not become a dividing partition.

This study aims to explore the role of Balinese local wisdom in maintaining inter-religious harmony in Denpasar City from a sociocultural perspective. The development of belief in Balinese local wisdom in the lives of its people is largely determined by historical factors that become hereditary cultural heritage. Historical factors are inherent in the behaviour of Balinese

people so that they become the pillars of a fair religious life. Inter-religious harmony in Denpasar City was born from the meeting of local residents with migrants and interacting to fulfil their needs as social beings. The pattern of social interaction is melting, so it becomes an issue worth studying in order to contribute to strengthening inter-religious harmony.

Methods

This study is an empirical study with a qualitative approach to the life of a pluralistic society, where the citizens are classified as having active involvement in maintaining religious harmony. As a form of *sociocultural studies*, this research assumes that: (1) all social relations are influenced by certain factors that need to be explained in a specific context; and (2) all research departs from the reference of theoretical understanding. After determining informants through the *purposive sampling* technique, religious leaders, community leaders, and representatives of Denpasar City residents were determined as research subjects, so data collection was carried out through: (1) interviews with relevant informants, such as community leaders and local religious leaders, (2) observation and (3) documentation, with horizontal collaboration, namely internal collaboration between fellow researchers, in the process of data analysis which includes stages: recording field data, analysing field data, and moving towards results. Furthermore, to arrive at the stage of research findings and theory construction, analytic induction is applied, namely the process of thorough testing of research data that is conceptualised meaningfully through "mutual sharpening between theory and data" simultaneously in order to arrive at conclusions (meaning).

Results and Discussion

Religious Harmonisation Based on Challenges and Strategies

The dynamics of social life are always coloured by harmony and conflict, or contestation and cooperation. The basic assumption affirms that the success of each social group to coexist with other groups is an achievement in minimising the potential for conflict (Muhdina, 2015). The success factors may vary, motivated by internal or external factors such as religious or cultural. In this case, a joint willingness between social groups is needed to restore the success factor, to develop it into a *local wisdom* that is constructive for harmony, cooperation and integration of a plural society.

In Sociology, every society has three systems, namely: social system, personality system, and cultural system. The social system is formed through the interaction patterns of citizens in a society, which can cause tension or harmony. The personality system is composed of a number of dispositions of each individual's needs that demand fulfilment, such as desires, preferences and wants. Their fulfilment is shaped by the socialisation process and the value system. In this case, regulation is needed to maintain social order. The cultural system is a set of values/symbols that enable citizens to communicate, coordinate and co-operate. There are three areas of application of the cultural system, namely: the realm of cognitive symbols, the realm of expressive symbols, and moral norms (Hadi et al., 2021). So, the dynamics of society are determined by the socio-cultural base that underlies citizens in articulating interests, establishing social interactions, and building consensus to realise common goals. Socio-cultural bases that are positively recognised, considered to belong together and used to organise community life are actually a form of local wisdom.

In general, there are three models of strategies applied by religions in dealing with pluralistic situations, namely: (1) a strategy of conquest or religious revolution that seeks to unite diversity in one view that is considered correct; (2) a strategy of self-exile that tries to create fortresses and be exclusive so as not to be swept away by the swift flow of pluralism; and (3) a dialogical strategy that opens itself to sharing various ideas and is willing to interact with other groups

(Sabara, 2019). As a forum for mass mobilisation, religious social groups in choosing strategies for the articulation of their understanding and movements in the public sphere are of course influenced by the values they hold, the surrounding socio-cultural context, and other factors that contribute to the survival of their groups. Here, it is very possible for *internal dynamics* to take place in each group in society, cooperation, interaction, and accommodation in the pattern of social relations.

However, in Denpasar City, efforts to maintain inter-religious harmony are more emphasised on the awareness of each person to respect and appreciate each other in their social interaction relationships (interview Alit Suryawati). Awareness in communication psychology can be interpreted as a mental state owned by a person in two aspects, namely *wakefulness* and *awareness*. Awareness plays an important role in mind control, so that bad intentions can be precipitated (Ariana et al., 2018). The strategy to build public awareness in Denpasar City in maintaining inter-religious harmony uses several approaches, namely: 1) Cultural approach, by changing the mindset of religious people through the cultivation of values, norms and knowledge that support the development of religious harmony, as well as institutionalising the nodes of harmony to the smallest level (social unit). 2) The institutionalisation of harmony nodes through cultural and structural approaches must involve various educational agents, civil society and political forces. 3) The realisation of institutionalisation is accompanied by formal, informal and non-formal cognitive and social dialogue. 4) Mindset change is very important because knowledge in the mind shapes one's actions and speech in society. 5) Mindset change is directed not only at individual thinking patterns, but also at collective thinking patterns including inserting Balinese local wisdom values (interview Ida Bagus Windia).

Religious harmony in Denpasar City is generally considered to be very harmonious, because as an urbanisation destination city, the population density of migrants also affects changes in the social system of the community. However, it is considered a natural thing because population growth will be followed by a multicultural paradigm of social interaction, thus creating challenges in maintaining inter-religious harmony. As revealed by Ida Bagus Yudha Triguna as a Professor of Sociology, that the biggest challenge in maintaining religious harmony, especially in Denpasar City, is due to religious polarisation that has the potential for conflict triggered by differences in beliefs and points of view, generally influenced by extreme ideological understanding that leads to radicalism. This is also strongly influenced by advances in globalisation and information technology, especially social media that can be accessed freely. Interfaith interactions can be established through social media, thus sparking extreme changes due to a lack of open-mindedness that triggers limited knowledge. The emergence of stereotypical attitudes due to lack of knowledge and open-mindedness triggers prejudice between religious groups. Denpasar City, as a meeting place for people from various cultures and religions, requires knowledge building through intercultural interaction so that harmonious communication between religious communities can be built.

The role of intercultural communication is very important to answer the challenges of religious harmony, through understanding and awareness of the community in intercultural interaction. By understanding intercultural communication, it can develop knowledge through inclusive and multicultural education, increase dialogue across religions and cultures, so as to establish collaboration in various social, cultural, religious, political and economic aspects. Harmonious relations between religious communities in Denpasar City are not something that has been completed, because it is constantly necessary to develop from time to time a better quality of relations between religious communities. The role of intercultural communication as a performative cultural effort through various joint social activities is needed. The results of an

interview with I Nyoman Budiana as Chairman of the Forum for Religious Communication in Denpasar City, stated that religious leaders and community leaders in each *traditional village* in Denpasar City are required to develop patterns of social interaction that prioritise synthesis, cultural dialogue which includes developing the ability of citizens to be good listeners, capable of analysing, and agile in providing polite counter-arguments, and *caring* with the aim that figures must be attentive figures, responsive to the needs, and care about the fate of citizens.

In the dynamic life of the Denpasar City community that faces a variety of complex socio-cultural problems, local wisdom is needed as: (1) a marker of a community's identity, (2) an element of cross-community glue, (3) awareness from within so that it is not "forced", (4) giving colour to the togetherness of a community, (5) changing mindsets and interactive relationships on a *common ground* footing, (6) encouraging the process of appreciation and participation, as well as reducing the potential to damage social integration (Kiriana et al., 2024). The results of interviews with Ida Bagus Ketut Rimbawan as the Head of the Denpasar City Ministry of Religious Affairs Office show that the use of several terms that are believed to be Balinese local wisdom by people in Denpasar City, whether Hindu or not, has proven to be able to maintain social interactions by promoting tolerance and mutual respect so that they can establish harmonious relationships without interreligious tension. *The Tri Hita Karana* philosophy as one of the Balinese local wisdom is believed to be the foundation of the life of the people of Denpasar City, both local residents and migrants, which emphasises the relationship between humans and God, humans and fellow humans, and human relationships with the environment. This can be seen in several traditions and rituals performed by Hindus followed by the participation of other religious communities, so as to maintain the balance of nature and human resources without damaging the environment.

Religious harmony requires the awareness of each believer to live side by side by not triggering misunderstandings that will potentially lead to social and cultural conflicts. I Nyoman Windia as a community leader in Denpasar City said that maintaining inter-religious harmony is not only the task of the government through the Ministry of Religion, but the task of every individual as a citizen. Everyone is considered dignified if they can take care of themselves in the social environment, so that they can participate in realising harmony in their social groups. The local wisdom of *Tri Hita Karana* is very binding to the habits and mindset socioculturally for the Balinese people, especially supported by historical factors in the royal era gave birth to cultural identity. Such as the life of Muslim communities in Kepaon Village, Serangan Village, and Wangaya Village who declare themselves as full Balinese citizens. Based on these data, it is very important to have a strategic policy from the government to support the realisation of inter-religious harmony and prevent communal conflict, which can be realised through: (1) the functionalisation of social institutions, (2) the exploration of local wisdom values, (3) the expansion of participation of all levels of society, and (4) the development of new institutions that contribute to efforts to strengthen the harmony of living together (Ismail, 2014).

Balinese Local Wisdom Values Reflected in Interfaith Harmony

The dynamics of social interaction relationships in multicultural societies lie in historical factors, ideology and tradition (Karmilah et al., 2019). Historical factors greatly influence the survival of the migrant population, and the openness of local residents in accepting change. Indirectly, history will glue the social relations of different communities into one unit and together respect each other until over time they will feel close like brothers. Generally, traditional communities will uphold history in the process of communication and survival. The ideological factor is understood, because it is within the circle of the Unitary State of the

Republic of Indonesia. Pancasila as the state ideology, emphasises the creation of harmony and peace between religious communities (Ludji et al., 2020).

Denpasar City, which has a multicultural society, is considered successful in managing inter-religious harmony into a peaceful and harmonious unity. The tradition factor as local wisdom is very attached to the history of its existence, so that it will form the same orientation in people's perceptions. The values of Balinese local wisdom are widely adopted as the foundation of the life of the multicultural Denpasar City community, the goal is to respect and appreciate each other in social interactions. The values of Balinese local wisdom that are guided by the people of Denpasar City in maintaining inter-religious harmony are as follows:

Tri Hita Karana

Tri Hita Karana literally comes from the words *Tri*, *Hita*, and *Karana*. *Tri* means three, *Hita* means prosperous, good, happy, joyful, sustainable, and *Karana* means cause. So, *Tri Hita Karana* means three elements that are the cause of the growth of goodness and well-being. *Tri Hita Karana* is the concept of well-being in the life of Balinese people, which consists of *Parhyangan*, *Palemahan*, and *Pawongan* (Sahar et al., 2022).

The concept of *Tri Hita Karana* has a unique and universal value for the life of Balinese people, but it is also believed by migrants who live in Bali. The values of *Tri Hita Karana* for the people of Denpasar City can express patterns of harmonious and balanced social interaction relationships, between humans and the spiritual environment, the social environment, and the natural environment in order to achieve physical and mental well-being.

Denpasar City as the largest urbanisation destination in Bali, adopts the local wisdom values of *Tri Hita Karana* in the social life and environment of *traditional villages*. In addition, office units, government agencies, and tourism accommodations are also required to apply the concept of *Tri Hita Karana* to realise inter-religious harmony so that there is no misunderstanding that could potentially lead to conflict. As expressed by Tedy Agastya, a tourism actor in the Sanur area, the concept of *Tri Hita Karana* is also applied in the tourism area to provide information to tourists about Balinese local wisdom so that they know the limits and participate in maintaining the natural and social environment to remain harmonious, serene, and peaceful.

The concept of *Tri Hita Karana* in Denpasar City is also applied in office units and government agencies, especially related to the *Parhyangan* aspect as an effort to maintain the balance of human relations with God. Almost in all office units and government agencies there are *palinggih* and written in Balinese script (interview Erwin Sutena). Not only for Hindus, the concept of *Tri Hita Karana* is also believed by non-Hindu communities in Denpasar City. It is proven that many places of worship other than *temples* stand firmly in the Denpasar City area, such as mosques, churches, and monasteries. In fact, the uniqueness that occurs in the same place there are social interactions between religious communities that run harmoniously, such as in Pura Candi Narmada which adjoins Griya Kongco Dwipayana. Likewise, in the village of Umasari, North Denpasar, in one residential street there are mosques, churches, and temples that are positioned next to each other (Bimantara interview). Although living side by side in diversity, the social interaction of the people of Denpasar City in maintaining inter-religious harmony based on the local wisdom of *Tri Hita Karana* runs very harmoniously and peacefully.

Tri Kaya Parisudha

Tri Kaya Parisudha comes from the word *Tri* meaning three, *Kaya* means the basis of human behaviour, and *Parisudha* means that which must be sanctified. So, *Tri Kaya Parisudha* is three behaviours that must be sanctified, consisting of *manacika*, which is thinking right, *wacika*, which is speaking right, and *kayika*, which is behaving right (Handriani, 2019).

The application of *Tri Kaya Parisudha* for Hindus is interpreted by having good thoughts, good words will arise, so that it can manifest good actions as well. By understanding the teachings of *Tri Kaya Parisudha*, ten kinds of self-control will arise (Diantika et al., 2023), as follows:

- 1) Three kinds based on mind (*manacika*)
 - a) Not desiring something that is not lawful
 - b) Not thinking ill of other people or creatures
 - c) Not denying the existence of the Law of Karma Phala
- 2) Four kinds based on words (*wacika*)
 - a) Doesn't like swearing
 - b) Do not speak harshly to others
 - c) Not slanderous
 - d) Do not break promises or utterances
- 3) Three kinds of control based on action (*kayika*)
 - a) Not torturing or killing other creatures
 - b) Not committing fraud against property
 - c) No adultery

The people of Denpasar City apply the concept of *Tri Kaya Parisudha* as a foundation in associating with the social environment, so that they can sort out what is good and not good to keep social interactions harmonious without leaving traces of misunderstanding. As expressed by Surya Pratama in his interview, the application of *Tri Kaya Parisudha* as a guideline for human life is very appropriate because it views human life that is attacked by globalisation and technology, so that morals must still be maintained with religious teachings and local wisdom that is believed. *Tri Kaya Parisudha* is seen as the social capital of Balinese people in establishing relationships with fellow human beings so as not to cause discrimination, misunderstanding, and conflict due to irritation that starts from words and behaviour. *Tri Kaya Parisudha* provides a space for maturity of thinking for everyone to interact in maintaining inter-religious harmony.

Tat Twam Asi

Tat Twam Asi originates from the Hindu teaching of *Brahman Atman Aikyam*. *Brahman* is God Almighty, the source of everything in the world. God is the origin of the soul and body of all living things. *Atman* is the holy spark of God that exists in every human being and other living things as a living substance. Hence, one human being to another is the same. I am you, the difference only appears on the outside, because the quality of each body inhabited by *atman* is different (Suwardani, 2015).

The values reflected in *Tat Twam Asi* is the value of social solidarity, because the function implied in the past, present, and future is a guide, organiser, and builder of humanity to act and behave with mutual respect and mutual respect between each other. This is actualised in the social life of Balinese people in Denpasar City, especially the social life between fellow human beings in social life.

The philosophy of *Tat Twam Asi* is still held firmly by the Balinese people in Denpasar City as a guideline in building social interactions as a reflection of the relationship between humans and other humans, especially multicultural life. The Balinese community in Denpasar City also applies the motto *Segilik Seguluk Selunglung Sabayantaka, Paras Paros Sarpanaya, Saling Asab Asih Asuh* which reflects the values of social life that have hopes, ideals, and desires that always live in togetherness and diversity with joy and sorrow, so that they can face the challenges that arise in their lives.

The motto *Segilik Seguluk Selunglung Sabayantaka, Paras Paros Sarpanaya, Saling Asab Asih Asuh* is interpreted by the people of Denpasar City as a point of view in assessing themselves and others in order to control their attitudes and behaviour so as not to hurt fellow living creatures created by God. This motto for the people of Denpasar City is used as a code of ethics in social interactions in the social environment in order to create a sense of brotherhood and mutual love and unity, can respect each other's opinions, can remind each other if there is deviant or less good behaviour, love each other and help each other (Nyoman Merta interview).

The people of Denpasar City strongly believe that if they love and care for themselves, then they should be able to do the same for others, so that before acting, they should think first so that their words and actions do not hurt others. The concrete manifestation of the application of the concept of *Tat Twam Asi* which is supported by the motto *Segilik Seguluk Selunglung Sabayantaka, Paras Paros Sarpanaya, Saling Asab Asih Asuh Asuh* in daily life is manifested in the tradition of *ngayah*, *nguopin*, and *matetlung* (interview Agung Candrawati).

Inter-religious harmony based on the philosophy of *Tat Twam Asi* and the motto *Segilik Seguluk Selunglung Sabayantaka, Paras Paros Sarpanaya, Saling Asab Asih Asuh Asuh* is reflected in the kinship values that are intertwined in the social and cultural life of the people of Denpasar City, so that it develops into a habit that is constantly carried out such as the *ngejot* and *megibung* traditions. The *ngejot* tradition is carried out during religious holidays, by visiting each other and giving food as an expression of gratitude and thanks for the blessings of life. The *ngejot* tradition in Denpasar City is usually carried out by Hindus and Muslims in Kepaon Village, Wangaya Village, and Serangan Village. Meanwhile, the *megibung* tradition is a tradition of eating together as a form of respect and mutual respect between religious communities, the *megibung* tradition is only carried out by Hindus and Muslims in Kepaon Village to coincide with the month of Ramadan (interview Eka Prasetya).

Menyama Braya

Menyama braya is an activity of gotong royong in Balinese Hindu community groups to realise a sense of solidarity. *Menyama braya* activities require human support and awareness in community groups that have positions, traditional rights, and social manners. Balinese people form a social system of *menyama braya* because of the values contained in social recognition, namely equality, brotherhood, and living in harmony, so that *menyama braya* also plays a role in preserving culture and religion. *Menyama braya* has a tendency to maintain interactions between people that include a sense of kinship, togetherness, and mutual need (Budiantara et al., 2022).

The values of *Menyama Braya* are a manifestation of the *Tri Hita Karana* concept, which is the harmony of human relations with each other. *Menyama braya* is a form of religious expression that aims to educate people to tolerate each other in the midst of differences in religion and belief. *Menyama braya* has a plural meaning, namely respecting differences and placing others as family (Ludji et al., 2020).

Menyama braya is an ideal concept in social life that originates from the *karma dan* philosophy with the cultural value system and customs of the Balinese people to realise a harmonious and prosperous life. The term *menyama braya* means that all humans are brothers, or a way of life to treat others as one's own (Fatmawati, 2021). In a sense, the social capital for Balinese people is *menyama braya*, because it has grown into a colour in civilisation like a rope binding an unwritten but upheld agreement. The strength of *menyama braya* in Balinese society cannot be separated from the role of intercultural communication.

Communication is a cultural process, meaning that communication is intended for the process of cultural exchange. Intercultural communication occurs when the message producer and the message receiver are from different cultural backgrounds. Inter-religious harmony in Denpasar City also adopts the values of *Menyama Braya* which is supported by the role of intercultural communication so that it can realise harmonious community life without being followed by social and religious disputes and conflicts. *Menyama braya* is used as a way of life for the people of Denpasar City who are very busy with activities so that social interactions occur more frequently both in the world of work and the social environment where they live. Inter-religious harmony manifested in the philosophy of *Menyama Braya* is reflected in mutual cooperation activities in the neighbourhood, or helping each other when someone is affected by a disaster (Eka Putra interview).

Inter-religious harmony with the application of local wisdom *menyama braya* has been rooted in the lives of the people of Denpasar City, especially in traditional activities that work together without having to be paid with money. However, this can actually strengthen inter-religious harmony because it is based on the sincerity of conscience. *Menyama braya* between religious communities in Denpasar City is manifested in the activities of *pecalang* who help secure the *mosque* environment when Muslims are performing Friday prayers. Likewise, with *pecalang* who helped secure the *church* environment when *weekly mass prayers* were held by Christians (interview Wayan Subadra). Inter-religious harmony in Denpasar City is a unique sight, because it is not necessarily found in other areas so that it becomes the pride of its citizens in the midst of the onslaught of technological progress and globalisation that crushes religious beliefs over the social environment.

Conclusion

Inter-religious harmony in Denpasar City can be realised harmoniously because it is accompanied by the application of Balinese local wisdom as a philosophy of social life, so that they can limit each other in social interactions so that there is no irritation that has the potential for religious conflict. The life of the people of Denpasar City is shaded by Balinese local wisdom such as the philosophy of *Tri Hita Karana* as the basic foundation of the life of the people of Denpasar City, *Tri Kaya Parisudha* is used as a root and ethics in social interaction so that people can keep their minds to say and behave well and not hurt each other. Furthermore, the *Tat Twan Asi* philosophy emphasises the equality of human position and fosters a sense of brotherhood in the social environment so that harmonious relationships are fostered with mutual respect, appreciation, and love. Likewise, the philosophy of *menyama braya* as the basis for building the character of each individual by emphasising solidarity in social interaction so as to reduce the occurrence of irritation and misunderstanding that triggers social and religious conflict. Inter-religious harmony based on Balinese local wisdom can be created harmoniously because it starts from the awareness of each individual in upholding their religion and harmonising life between religious communities. Realising inter-religious harmony is not an individual effort but is done by everyone, because creating harmony will always be overwhelmed by challenges and strategies.

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