



## **Social Integration amongst Communities of Balinese Ethnic and Sasak Ethnic Based on Competence of Traditional Cultural at Bayan District, North Lombok Regency**



**I Wayan Ardhi Wirawan<sup>a</sup>**

---

### **Article history:**

**Received:** 10 November 2016

**Revised:** 18 February 2017

**Approved:** 27 February 2017

**Published:** 5 March 2017

---

### **Keywords:**

*Sasak Ethnic;*

*Bayan District;*

*Balinese Ethnic;*

*Social Integration;*

---

### **Abstract**

This study aims to analyze the social integration based on cultural traditional competence amongst communities of Hindu Balinese ethnic and Islam Sasak ethnic in the District Bayan, North Lombok Regency, Indonesia. Based on the results of the research found that differences ethnic and religious can be built a mutual communication which the accumulations can form a social consciousness, which is incorporated in the form of associational ties of culture art group. The symptoms can not be separated from the growth of multiculturalism attitudes since historical times. Amongst community of Hindu Balinese ethnic encounter with the community of Islam Sasak ethnic since the historical have a cultural identity which has been endowed by their ancestor. Cultural identity in each ethnic community has potentially forming acculturation. Traditional cultural competency displayed through cultural arts festival amongst the two ethnic communities as the medium to juxtapose each emotion so the opportunity to melt the barriers differences that exist between the two ethnic groups. That phenomenon has awakened mutualistic communication which was able to construct social solidarity. Art Cultural festival that encapsulates the two ethnic communities was used in social activities carried out by each ethnic communities. The case implies that the social bond amongst people who have different ethnic groups living in the region over the bridge cultural competence.

2455-8028 ©Copyright 2017. The Author.

This is an open-access article under the CC BY-SA license  
(<https://creativecommons.org/licenses/by-sa/4.0/>)

All rights reserved.

---

### **Author correspondence:**

I Wayan Ardhi Wirawan,

Senior lecturer at Mataram State Hindu College of Gde Pudja, Indonesia

Email address: [ardhiwirawan9999@gmail.com](mailto:ardhiwirawan9999@gmail.com)

---

### **1. Introduction**

A plurality of social life in the community in Bayan District, North Lombok Regency chance to realize two opposing events. *Firstly*, when the differences that exist inside social life can be understood and accepted at the same time as a part of their life chance to build social harmony. The condition was motivated by their differences as the components that make up the frame together. *Secondly*, on the other side when the differences that exist in

---

<sup>a</sup> Senior lecturer at Mataram State Hindu College of Gde Pudja, Indonesia

social life does not get proportionately management potentially lead to conflict. Synergy with the different communities can not understand and accept the differences that exist as a part of his life. Conflicts arise if it is not getting the proper management can realize the communal violence that ultimately turned the collapse of the social order.

Conflict and communal violence have occurred in the region Kebaloan, Bayan District in 2007 were motivated by ethnic and religious sentiments. The conflict in the form of communal violence, vandalism, and arson tangible tools that are used to build the temple, namely Pura Penataran Gunung Rinjani. The case was triggered by planning to build the largest temple in South East Asia region. The building of that temple is done by Hindus in the surrounding areas and is assisted by Hindus in various regions. The plans get opposition from the community of Sasak Muslim who come from outside Bayan evokes the emotion of anger in Islam Sasak ethnic society. The rage that has kindled many people of Sasak Islam came to anarchy in the area where the construction of the temple. It marked the indicator that ethnic differences and religious differences may lead to the emergence of social disharmony which in the end lead to the collapse of the existing social order. Moreover, there are outsiders who evoke the emotion of anger. The case shows that the harmony that has been built since the past can be turned into an atmosphere of conflict.

The above case shows that the religious sentiment as the root of the conflict is justified by [Sutrisno \(2003:39-40\)](#), which argues that religion becomes a vehicle that is very effective in mobilizing the people in great amount. The effectiveness of religion as a cause of conflict is highly dependent on the conditions experienced by a society. Synergy with the idea, [Abdullah \(2006: 64\)](#) positions the social conflicts that involve certain ethnic or religious sentiment is still in progress and become a complete repertory of the long road the ideals of national unity of Indonesia.

Relying on the above cases ability to build complementation in a number of differences in the social space, especially in communities in Bayan district can be explored potential as part of the local knowledge possessed by each of the different groups. In connection with that in the study sought to conduct a review of local knowledge, especially those related to aspects of traditional culture as a medium to dilute the boundaries of the existing differences. Disbursement boundaries such differences are expected to establish communication that is both mutualistic so through the strategy of social integration Bayan amid the plurality of public life can be realized.

Traditional cultural competence as a medium to unite the people of Balinese Hindu community and Sasak Muslim community in Bayan more devoted to the aspects of art and culture that can muster the two ethnic communities of different faiths to communicate with each other. That condition is a bond that is formed formally binding such as [Ashutosh Varshney](#) term, namely associational ties. Referring to [Varshney \(2009:20-21\)](#) that the ethnic conflict related to religious law, place of worship, or icons that have historical significance, and specific cultural, ethnic conflicts can form deadly character. On the other hand, when the ethnic conflict involving resources, bargaining has the opportunity to do, and this case has been proven in history.

Traditional cultural competency is associated with the concept of [Bourdieu \(1990:124-125\)](#) as part of a cultural capital. In a synergy of [Bourdieu's](#) concept, cultural capital can be converted into social capital. In the case of Bayan people, Bourdieu's concept is indicated by converting from cultural capital to social capital is indicated by building social relations among ethnic Balinese Hindu community and Sasak Islamic society. There are three aspects are examined in regard to this study. *Firstly*, reveal the background of the associational ties that facilitate traditional cultural competency between two ethnic groups with different religions. *Secondly*, describe patterns of social integration that are built based on traditional cultural competency. *Thirdly*, identify preservation that can be used to maintain social integration based on traditional culture competency of the future.

## 2. Research Methods

This study uses a qualitative method using a model case study. According to [Yin \(2004: 4\)](#), the case studies provide an opportunity for researchers to maintain holistic and meaningful characteristics of real-life events. In connection with that, this study is designed in the form of descriptive interpretative, which describe the data obtained in the field and at the same interpretation is done continuously for research activities. Synergy with it, in this study, prefer the presentation of data in the form of phrases, words, opinions, and opinions are then analyzed to find answers to research problems.

The data source of this research consisted of two, namely primary data sources and secondary sources. Sources of primary data obtained directly from the informant and religious social activities. Secondary data sources are obtained indirectly from the primary source but obtained through studies document that includes the archives of various institutions, statistical data, and monographs. Qualitative data sources refer to [Suprayogo and](#)

Tobroni (2001:162-163), data sources as a subject that have an important position. Consequently, the accuracy picks and choose the data source will determine wealth of data obtained.

Mechanical determination of informants in this study using the purposive technique. How this is done by first determining the informant will be used as a data source. In determining the criteria applied by the researcher informants such as: (1) the individual is a resident of Bayan district; (2) have extensive knowledge of traditional cultural practices, implementation of local traditions, and insight into the religious activities in its territory; (3) active in various activities related to traditional cultural practices, forwarding the local tradition, and the implementation of the religion in the surrounding environment; (4) open to convey knowledge with particular regard to the focus of this study.

Data were taken by the researchers, supported by guidelines for the interview. Based on this technique is the main instrument in this study were researchers using interview guide that contains a number of questions open. Researchers themselves took to the field in exploring the data and at the same time, researchers do the processing, which includes data reduction, classification, and interpretation of data.

This study uses three data collection techniques, namely observation, interviews, and document data. Observations conducted by researchers with a way of observing the object under study and simultaneously taking notes. Interviews were conducted using non-structured interview techniques in accordance with that recommended by Fontana and Frey (2009:507) that the non-structured interviews provide a wider space compared to other types of interviews. This study uses a study of documents in order to obtain secondary data.

This research uses descriptive data analysis techniques interpretative. The process of data analysis was performed with data classification, data reduction, and interpretation of data. Data classification is done by grouping the data according to the needs analysis. Data reduction is done to select and sort the data according to the needs of research. Interpretation of the data is the process of interpreting the reduced data to find answers to research problems.

### 3. Results and Analysis

#### 3.1 Background the Emergence of the Association Ties Based on Traditional Cultural Competence

Social integration occurring among the people of Balinese Hindu with Sasak-Islam community based on competence of traditional culture motivated by four backgrounds. *Firstly*, the existence of inter-cultural contact between Balinese Hindu and Sasak-Islam in the historical period. *Secondly*, the emergence of consciousness for the preservation of culture bequeathed by the ancestors of each ethnic community. *Thirdly*, the process of cultural adaptation amongst Balinese Hindu and Sasak-Islam in Bayan. *Fourthly*, the birth of ideas builds associational ties based on traditional cultural competence in the context of collecting society's background a number of differences.

#### Contacts of Traditional Culture between Balinese Hindu and Sasak-Islam in the Historical Period

Cultural contact is closely associated with the presence of Balinese ethnic communities in the District Bayan. Balinese people are migrants whose arrival through several stages. First, the coming of the kingdom of Karangasem to expand the power in Lombok region around the 16<sup>th</sup> century brought with the Balinese people to settle in the area of Lombok. There are several groups of them leading to the northern part of Lombok, especially in the area of Tanjung and Bayan. The arrival of the Balinese Hindu people in Lombok at that time as well have been in contact with the indigenous people of the island of Lombok, the Sasak ethnic Islam follower. The encounter between the Balinese Hindu with Sasak Muslim community as well as give rise to cultural contacts between the two ethnic groups. Contact cultural acculturations that occur realize that cultural systems are owned by their respective ethnic groups is mutual members and mutual acceptance.

Cultural contact happens to build social relationships that harmony between the two ethnic groups is termed kinship, namely *polong renten* system. This kinship system is essentially the local wisdom; which was built in order to realize fraternity among people who have various differences. *Polong renten* kindship system in practice aims to achieve social harmony of the plural society consisting of diverse ethnicities, religions, traditions, languages, and a number of other differences. The existence of the people of Bali in the middle of the Sasak community life assumed *bekaka*. In this case, *bekaka* regarded as the older brother.

The arrival of Baline people next phase after the independence of Indonesia. They come with the main goal is to earn a living. The chances of getting a better life are the ultimate goal of those who come to this stage. The arrival of the Balinese people to the region Bayan in this phase also get a good reception from the Sasak community and Balinese ethnic communities that have come before. The Balinese people who come in the

second phase also brought cultural traditions of Bali. Although they are as Bali but must conform to the cultural traditions of the people of Bali who have been first in the territory of Bayan. Because of Balinese culture that came to Bayan previously had acculturation with indigenous Sasak culture.

Relationships that occur between people of Bali with the Sasak people in Bayan relatively good. The condition is strongly supported by a very high social awareness so that they can live harmony. Social awareness that developed between the two ethnic groups with different religions practiced in an effort to build social ties both involving between individuals and between groups. Social relations in daily life is done with mutual help in solving problems encountered. Social relations practiced as a form of preservation of cultural traditions embodied in the form of *saling ngundang* and *saling ngejot*. The tradition of *saling ngundang* is invited to the activities of the different ethnic groups either individually or in groups when one ethnic group has its cultural activities. *Saling ngejot* tradition, in essence, is providing food to other ethnic groups when one ethnic has activities.

### **Awareness in the Preservation of Traditional Culture**

Among Balinese ethnic and Sasak ethnic communities awakened by their cultural awareness handed down by their ancestors from the past. The practice of cultural awareness is manifested in their efforts to preserve the culture of their ancestors. Preservation of ancestral culture is an obligation undertaken by each ethnic group in the region Bayan. Bali ethnic society is still carrying out the Bali cultural traditions, such as inherited from their ancestors. Although they dwelt outside Bali, but the primordial attitude towards the culture of Bali is still maintained today.

Balinese culture is practiced by people of Bali in Bayan inspired by the teachings of Hinduism. Synergy with the various sectors of society Bayan also inherited cultural values of their ancestors who until today still maintain its existence. The fact shows that culture is preserved by each ethnic experienced acculturation that there are a number of other cultural elements that are shared. Culture conserved of Sasak often been linked to the implementation of the Islamic religion. Sasak people at the Bayan has a noble cultural tradition that related to the implementation of the Islamic religion, particularly for those who embrace *Wetu Telu*. Cultural preservation by each ethnic group has undergone acculturation form a pattern that realize associational ties within the group's cultural arts. These groups build emotional bonds between fellow friends who have competence in the field of art and culture. The groups in the form of a studio that can be used as a medium to create art and cultural creativity.

### **Cultural Adaptation Between Balinese Hindu and Sasak Muslim in Bayan.**

Cultural adaptation is a process of adjustment to the elements of the culture of each ethnic community. The existence of traditional cultural traditions of each ethnic community in Bayan district of the historical period to the present day can not be separated from the phenomenon of cultural adaptation. Communities of Balinese ethnic which imbued by teachings of Hindu put through the adjustment with Sasak cultures owned by the native island of Lombok. Despite Sasak culture promoted by the dominant population group in the region, but also to experience a blend well with the culture of Bali.

Based on observations in the field, there are a number of similarities in cultural practices which were carried by the Balinese ethnic communities and Sasak ethnic communities. The resemblance is not separated from the adjustment of cultural elements that occur in a number of aspects, such as custom clothing, etiquette, *kerawitan* arts, literary arts writing, oral literary art, and a number of other aspects.

Awakening awareness for mutual adaptation in a number of aspects of traditional culture related to efforts to understanding the differences that exist between the different ethnic groups of the religion. Understanding of the differences that exist in both ethnic groups implies their attempts to achieve social harmony framed on the colorful differences. Ketut Sumarta as Chairman of the Organization of Bhakti Nusantara which holds that cultural affinity between the people of Bali with the Sasak people at the Bayan has occurred since the two ethnic groups that meet on a historical period. The differences that exist to be part of realizing the beauty of togetherness. Elements difference, as in the traditional culture of mutually valued and mutually used both by the Balinese are Hindu and Sasak Muslims.

### **Ideas to Build Ties Associational Traditional Culture and Cultural Arts Groups**

The birth of ideas builds associational ties based on traditional cultural competence in the context of collecting society's background a number of differences. Arts and culture groups, namely *sanggar* (the studio) is an alternative container for building emotional bond amongst Balinese ethnic and Sasak ethnic communities. The formation of associational ties that summarizes the inter-ethnic society in a cultural activity in addition to

implementing creativity of art and culture in implicit they do mutualistic communications. The communication can be done, both verbal and nonverbal. Verbal communication is realized when they were gathered in the arts groups to communicate orally, both in expressing ideas creating art and cultural creativity, staging cultural arts, and other activities in order to pour their creativity,

Nonverbal communication occurs when they do not use language to communicate incurred through the tools said, but using body language embodied in action. In the staging of cultural arts body language is a very large role in the hang out in the messages from one party to the other party. The body language was more effective in building positive emotions, both among the actors as well as the connoisseur of art and culture. [Adhikary \(2011:89\)](#) conveys the concept *sahridayata* meaning the state of common orientation, communality, mutual understanding or ones. The concept in its implementation can be drawn in the practice of arts and culture community in Bayan, which means that there is a similarity of taste is achieved by the parties featuring art and culture with the audience. The build up of heart conditions among those featuring art and culture with those who enjoy it. Achievement *sahridayata* in the staging of art and culture tend to embody togetherness. The atmosphere as it was likely to dilute the boundaries of the differences that exist between them.

Both types of communication, both in the creative process of art and culture as well as display it basically has an important position in building awareness for mutually accept differences that exist. Those who have competence in the field of art and culture emboldened the emergence of efforts to realize the understanding of the distinctions that exist. The phenomenon is based on the idea that art is an outpouring of the elements of beauty which opens the opportunity to build a wonderful perspective on diversity.

### 3.2 Implementation Developing Cultural Competence in Social Integration

Awakening of social ties in the form of art galleries culture as the implementation of cultural competence possessed by the Balinese Hindu community and Sasak Muslim in Bayan district is the integration patterns that transcend ethnic and religious differences. Cultural competency as part of the cultural capital into potential energy that can be converted into social capital, which can build social ties in the life of a pluralistic society. The phenomenon is in line with the concept proposed by [Pierre Bourdieu \(1990:124-125\)](#) that the conversion of the capital may experience one form to another form.

With regard to the implementation of cultural competence in building social integration among the Balinese Hindu with the Sasak people who embraced Islam, there are at least four aspects that play a role. *Firstly*, the traditional cultural contestation in the container art gallery culture. *Secondly*, active participation in the realization of cultural activities as the preservation of indigenous art. *Thirdly*, cultural creations in containers formal associational ties of different ethnic religions. *Fourthly*, the civilizing values of multiculturalism through traditions preserved since historical times.

#### Contestation Traditional Arts in Arts Culture Groups

Events cultural contestation in groups of arts and culture is implemented in the form of traditional culture and art creativity made by each ethnic incorporated in copyrighted works aesthetically. The case shows that the cultural capital possessed by each ethnic group, either individually or in groups can be represented as a high-value artistic value among the audience. This cultural capital as a basic foundation to achieve social unity for cultural competence, particularly in the arts and culture into a medium to juxtapose each emotion between them.

The existence of cultural traditions held by Balinese ethnic communities and Sasak ethnic communities as a legacy of their ancestors who until now remained regenerated in order to maintain its existence. Artistic creativity culture implies a blend of arts and culture held by the people of Bali and Sasak people, such as those delivered by Ayu Kartini (a figure dance artist) that the results creativity of art and culture of Bali and Sasak generate the high aesthetic value that can attract the attention of the audience. The combination is in the performing arts such as dance and included in the art of traditional theater. Some ornaments supporting the creative arts such as clothes, cosmetic, and includes the use of language to experience a blend.

The above phenomenon also implies an awareness of each other and accept each other elements of culture. Blend in the form of the instrument also actualizes assimilation, such as using Balinese instruments are played by the Sasak people. It also shows the phenomenon of connective bonds of friendship and brotherhood indirectly. In tune with the audience is also feel their attitudes that accept the results of the artistic creativity that comes to a sense to build a friendship. The phenomenon was enforced by [Donder \(2005:161\)](#), which revealed that the activities of *gamelan* can realize the bonds of friendship that was natural. Those who enjoy the rhythm of the *gamelan* will be attentive so as to create the conditions to make peace with each other naturally.

### **Indigenous Custom Conservation Activities**

Indigenous custom participation in conservation activities shown by their active participation among those who have the competence of art and culture to cultivate the arts and culture activities. The existence of synergy between the creativity of art and culture to the implementation of religion in society Bayan, especially Balinese ethnic and Sasak ethnic groups make art and culture in the form *sekaha* be protected. The people of Bali are Hindus a very strong relationship with a number of cultural arts activities Hindu religious rituals held at Bayan using the accompaniment of cultural arts such as dance and art of percussion to complete and also enliven the ritual. Based on the relationship between art and culture eat with the implementation of the Hindu religion in the preserve its existence for generations. In line with this phenomenon, [Ardhana \(2004b:95-96\)](#) argues that the emergence of the values of the local culture by reviving the traditions through religious symbols could happen.

Similar events also occurred among the Sasak people who converted to Islam in Bayan. With respect to it, Mangku Arsyana (a figure of Sasak) essentially argues that a number of art and culture that they have often in the show in religious activities, such as *maulid*, *lebaran adat* and other activities. That condition illustrates the close relationship between the implementation of the religion with the traditional culture of artistic creativity. On the other hand, the Sasak people, there is a tendency to make the preservation of traditional cultural traditions in order to always enliven religious activities were carried out.

### **Collaboration Culture Art Creation Interethnic and Difference Religion**

Create art and culture that is actualized through the container formal ties (associational) among the people of Bayan showed a very specific phenomenon. Bayan community that motivated by a number of differences can realize social harmony since the historical terminated by strengthening of cultural traditions implementation handed down by their ancestors. Two ethnic communities have a relatively large quantity, the Sasak ethnic communities and Balinese ethnic communities each can coexist and implement their own cultural traditions without ever causing social problems. In the implementation of cultural traditions is precisely each ethnic group is capable of displaying the noble works and can simultaneously experience the mutual complementation.

The complementation is indicated by their efforts that respect each other and accept each other at the same time a number of elements of cultural traditions can improve the quality of their lives. Complementation in the realm of arts and culture tend to realize the specific blend to produce a work that has a special attraction in terms of an aesthetic dimension. The combination of these, bleak that has been analyzed in the previous section with respect to their innovations in the field of performing arts so that they are of different ethnic backgrounds and also has a background of religious differences can make collaboration in the performing arts.

### **Construction Attitudes Multiculturalism Based on Local Wisdom**

Traditional culture and art have an important meaning in building multicultural attitudes in public life plurality Bayan region. The creation of art and culture, especially in the field of performing arts which involve the participation of Balinese ethnic communities and Sasak ethnic communities undergo assimilation. In connection with that, the aesthetic values contained in the staging of art and culture into a medium create awareness for mutual understanding of differences that exist. In the staging of cultural art form of traditional theater involving cultural elements Sasak and Balinese culture, the artists and the audience realize multicultural attitudes. Value-values to multiculturalism contained in them is their cultural differences that exist between them.

This phenomenon implies that the actualization of art and culture show by the people in Bayan region, both among Balinese ethnic Hindus or among the Sasak Islam contribute to the establishment of attitudes of respect to the distinctions that exist in the life the plural. Acceptance and understanding of the differences that exist as a form of multiculturalism attitude. Multiculturalism refers to [Mahfud \(2005:25\)](#) emphasizes that each individual feels valued as well responsible for the community's life. Indeed multiculturalism can be understood as the concept of a community in the context of the nation that recognizes diversity, pluralism, and cultural diversity, both in race, ethnicity, or religion.

### **3.3 Preservation of Social Integration Based on Traditional Cultural Competence.**

The social integration that has developed between the people of communities Balinese Hindus and Sasak Islam based traditional cultural competence is an alternative to building social harmony. In connection with that, needs to be taken so that the strategy for maintaining social harmony in Bayan region. In order to preserve the integration, patterns are important to take action in regenerating. In this study, at least four strategies to regenerate the integration patterns. *Firstly*, fostering cultural forum held by the perpetrators of traditional cultural

arts. *Secondly*, the provision of space to do the traditional culture and art creativity. *Thirdly*, planting the values of traditional culture and art among the next generation. *Fourthly*, build a pattern of mutualistic relationship between pluralistic societies through communication in the display of the art of traditional culture.

#### **Development of Traditional Culture of Art Culture Forum**

The existence of culture in Bayan society handed down by their ancestors, both among the community of Bali-Hindu and Sasak-Islam needs to be passed in order to achieve social integration among a pluralistic society. With regard to efforts to preserve the culture that needs to be done intensive coaching from various parties with various forms of action. Parties associated numbers are relatively many, either from the government, nongovernmental organizations, the observer of culture, people who love art and culture, as well as other related parties. Such development can be actualized through material assistance or encouragement. It is essential in the formation of these is the participation of stakeholders in helping to preserve the art and culture heritage, in particular, that has been gathered in the cultural forum.

The guidance that is on the forefront is a government agency should have an interest in preserving and promoting regional culture as the order in the constitution. The government through the Department of Culture should have been scheduled to conduct training to groups of traditional arts that exist persisted over time. Guidance from the Department of Culture ever there through attention to inviting artists to display his creation on certain events, as revealed by Ayu Kartini as a perpetrator of art and culture.

#### **Provision of Art and Cultural Creativity Space**

The Cultural creativity that grows among Bayan community has a very important value in order to realize improved quality of community life. Creativity can build a culture of social integration based on cultural capital owned by the community, as has been stated in the previous section. Important values implicit behind cultural creativity requires space availability for learning, displaying, and preserving about arts and culture. Availability of space to study with regard to the learning process of the cultural system inherited by their ancestors since historical times. In this space is also open opportunities for creating a wide range of creative ideas in order to build a better culture system. The provision of space for cultural performances is the place to showcase the results of cultural work that can provide value for the community in need. In connection with the provision of space to preserve the culture is no other medium that can be used to document and at the same time to maintain the existence of a culture system in order to live all time.

#### **Planting of Cultural Values among Successor Generation**

Cultural competence in the realm of arts and culture held by a number of communities in the Bayan, as described in the previous section tend to build social integration to realize the symbolic power in the middle of a plurality of relatively high. The phenomenon is an opportunity to realize the pattern of life that each can understand and accept the differences that exist. Such conditions can be protected when disposition realize social harmony. Departing from the reality of the need for action to instill cultural values in the next generation as a conservation strategy.

With regard to efforts to preserve cultural traditions, especially in the realm of arts and culture needs to be an effort to transmit to future generations. Such action has been initiated by Ayu Kartini through his efforts to teach children to learn to dance. He tried to teach art and culture in the form of dance to children in schools. The very talented students to study dance. Those who come to learn dancing is derived from blending of Sasak ethnic and Balinese ethnic. I also opened a dance *sanggar* (studio) in the house a lot of children who come to learn to dance.

Strategies to further the art and culture among the people of Bayan seen from the expression conveyed by the informant Ayu Kartini as disclosed above. Creativity is expressed through cultural arts performances *Drama Gong* (traditional theater art) can indirectly establish emotional closeness, both among artists and among the audience. Acculturation of art and culture are displayed in the staging of *Drama Gong* as if it can melt the boundaries of the differences among them. Emotions are built up through the cultural arts creativity welling up to life on the outside stage. This is indicated by the presence of excessive attitudes conducted by the public when meeting with artists outside the show arena.

This phenomenon implies that the competencies possessed by those who are engaged in the field of art and culture have added value in order to realize a harmonious life social. Art and culture through the creative event they may leach background differences, especially ethnic and religious differences they have. There are indications that the cultural capital is owned by the Bayan community be a very effective medium for building

social solidarity. With regard to the cultural competency can manifest itself into energy very effectively to bring emotions parties who care about the arts and culture are worth sublime.

Cultural competence, particularly in the realm of arts and culture, in addition, to being able to realize the closeness of social relationships is still visible their cultural identity forwarding dynamically. Cultural identity promoted by Balinese ethnic communities and cultural identity represented by Sasak community to build a life imbued with the spirit of the valuable cultural heritage of their ancestors. Cultural Identity Theory as proposed by Liliweri (2008) suggest that people who live in the group have a tendency to maintain the cultural identity of regenerated continuously. In this case, a group of people who have had a cultural identity that has been passed down from generation to generation tends to be maintained and preserved continuously. This cultural identity can appear in another place if the followers of this culture suffered displacement lead to the new settlement.

#### **Building a Mutualistic Communication in Arts Festival of Traditional Culture.**

The pattern of public relations Bayan since historical times can generally be categorized as relatively good. Never before has a conflict involving a conflict period that brings in large numbers of casualties. The pattern of relationships is categorized as very conducive in order to realize social harmony. At the same early to do sustainable development in order to maintain social harmony condition in order to be protected continuously. The pattern of relationships between individuals and groups should be mutualistic in order to realize the multicultural life. Moreover, among the community Bayan, particularly in the community of Bali-Hindu and Sasak-Islam has put acculturation on accumulations can realize the social integration based on cultural competency.

The above conditions need to be protected so that social harmony can be protected from time to time. Acculturation has awakened between Balinese-Hindu and Sasak-Islam has awakened acculturation, especially in the realm of arts and culture. Both of these cultural systems meet and interact each other. One of the arts and culture held by both ethnic communities are Cupak Gerantang performing arts. With regard to the presiding Hindu (Hindu Assembly) in Bayan district, I Made Jaya revealed that no art form Cupak Gerantang staging. Those who perform the art is the Sasak people who are in the arts groups. Performance art is very loved by the people here.

Establishment of social ties based on cultural competency that represents the cultural identity of each ethnic group to uphold the values of unity in diversity. The phenomenon of reproduction of cultural identity in its dynamic implies an effort to preserve the values of cultural heritage in harmony with development civilization. Cultural reproduction referring to Abdullah (2006: 42) relating to the representation of the "culture of origin" in the new environment. In the context of Indonesia meaning back culture of the area of origin is still new, especially in providing a new understanding of the social context of cultural change.

#### **4. Conclusion**

Social integration occurring among the people of Bali are Hindu with the Sasak people who converted to Islam were backed by traditional cultural competence is motivated by four backgrounds. *Firstly*, the existence of inter-cultural contact Bali-Hindu and Sasak-Islam in the historical period. *Secondly*, the emergence of consciousness for the preservation of culture bequeathed by the ancestors of each ethnic community. *Thirdly*, the process of cultural adaptation between Balinese Hindu and Sasak Islam in Bayan region. *Fourthly*, the birth of ideas builds associational ties based on traditional cultural competence in the context of collecting society's background a number of differences.

Implementation of social integration based on traditional inter-cultural competence Bali-Hindu and Sasak-Islam in Bayan involves four aspects. *Firstly*, the traditional cultural contestation in the art culture groups. *Secondly*, active participation in the realization of cultural activities as the preservation of indigenous art. *Thirdly*, cultural creations in containers formal associational ties of different ethnic religions. *Fourthly*, the civilizing values of multiculturalism through traditions preserved since historical times.

Preservation of social integration based on traditional cultural competency can be done with a number of strategies. There are four alternative strategies that can be taken to regenerate according to the results of this study. *Firstly*, fostering cultural forum held by the perpetrators of traditional cultural arts. *Secondly*, the provision of space to do the traditional culture and art creativity. *Thirdly*, planting the values of traditional culture and art among the next generation. *Fourthly*, build a pattern of mutualistic relationship between pluralistic societies through communication in the display of the art of traditional culture.



**Acknowledgement**

The author would like to thank the chairman of Mataram State Hindu College of Gde Pudja on support costs given for doing this research. In this moment I also like to thank lecturers and staffs who provided encouragement to this research can be completed. The author expressed his appreciation to the field workers with the indomitable spirit assist in the retrieval process research data. As well as the author would like to thank the people at the Bayan subdistrict, especially the informants with sincerity to provide information as research data. Special thanks to Jro Mangku Made Griya Pasek (as figure Hindus), Mangku Arsyana (traditional leaders Sasak in Masjid Bayan Beleq), Ayu Kartini (as chairman of the art galleries), Raden Sembali (as artists performing arts), and other informants for their assistance in providing information as research data. Thanks also authors say to all those who can not be mentioned one by one who helped in the research process. Hopefully, this is useful for readers.

**References**

- Abdullah, B. NIM 13.389. BR.
- Abdullah, I. (2006). Construction and Reproduction of Culture. *Pustaka Pelajar, Yogyakarta*.
- Adhikary, N. M. (2011). Theorizing communication: A model from Hinduism. *MBM anthology of communication studies*, 1-22.
- Bourdieu, P. (1990). *The logic of practice*. Stanford University Press.
- Donder, I. K. (2012). phenomena of appearing orbs as the revelation of exotic particles. *Raj Kumar Bakar & Dinesh Kaushik*, 1(5), 58.
- Fontana, A., & Frey, J. H. (2009). Wawancara Seni Ilmu Pengetahuan. *Dalam Denzin, Norman K dan Yvonna S. Lincoln*.
- Geertz, C. (1992). Tafsir Kebudayaan (Diterjemahkan dari judul asli The Interpretation of Cultures: Selected Essays oleh Budi Susanto SJ.). *Yogyakarta: Kanisius*.
- Kanbur, R., Rajaram, P. K., & Varshney, A. (2011). Ethnic diversity and ethnic strife. An interdisciplinary perspective. *World Development*, 39(2), 147-158.
- Ketut Ardhana, I. (2013). history education in borderline territory. *historia: Jurnal Pendidikan Sejarah dan Sejarah*, 14(1), 23-34.
- Liliweri, A. (2002). Makna Komunikasi Dalam Komunikasi Antar Budaya.
- Putra, I. N. D. (2009). Kidung Interaktif: Vocalising and interpreting traditional literature through electronic mass media in Bali. *Indonesia and the Malay world*, 37(109), 249-276.
- Soetrisno, L. (2003). *Konflik sosial: studi kasus Indonesia*. Tajidu Press.
- Taufiq, A. (2014). Multicultural Literature: The Identity Construction in Indonesian Novels. *Humaniora UGM*, 26(1).
- Wirawan, I. W. A. (2018). Maintaining Social Relationship of Balinese and Sasak Ethnic Community. *International Journal of Social Sciences and Humanities (IJSSH)*, 2(1), 92-104.
- Yin, R. K. (2017). *Case study research and applications: Design and methods*. Sage publications.

**Biography of Author**

	<p>Name : Dr. I Wayan Wirawan Ardhi, M.Si.  Place / Date of Birth : Sebatu, June 1, 1970  Address : Jl. Pramuka Number 7B Mataram, West Nusa Tenggara  Occupation : Lecturer at Mataram State Hindu College of Gde Pudja  e-mail : ardhiwirawan9999@gmail.com</p>
	<p>Educational History:</p> <ol style="list-style-type: none"> <li>1. Bachelor in Education at Singaraja State Teaching and Education College, 1994</li> <li>2. Bachelor in Hindu Philosophy at Denpasar State Hindu College, 2002</li> <li>3. Master of Cultural Studies at Udayana University , 2006</li> <li>4. Doctor of Cultural Studies at Udayana University, 2010</li> </ol> <p>Previous publication:</p> <p>Reproduction Identity Mechanism at Pasek Community in Mataram City, West Nusa Tenggara (<a href="http://jurnal.ugm.ac.id/jurnal-humaniora/issue/view/176">http://jurnal.ugm.ac.id/jurnal-humaniora/issue/view/176</a>)</p> <p>Previous research/unpublish publication/stored in the library:</p> <ol style="list-style-type: none"> <li>1. <i>Kebebasan Merealisasikan Praktik Beragama Penganut Spiritualitas Sai Studi Group pada Komunitas Hindu di Kota Mataram, Nusa Tenggara Barat</i></li> <li>2. <i>Strategi Investasi Modal Ekonomi Berbasis Ikatan Primordial Indegenisme pada Komunitas Pasek di Kota Mataram, Nusa Tenggara Barat</i></li> <li>3. <i>Dinamika Tatanan Spasial Tempat Suci Keluarga Hindu di Kecamatan Cakranegara, Kota Mataram, Nusa Tenggara Barat</i></li> <li>4. <i>Reconstruction of Symbolic Power in Genealogical Identity Based on Babad: A Case Study Of Balinese Hindu at Pasek Community</i></li> <li>5. <i>Rite Communication in Context of Strengthening Identity and Nation Civilization Building</i></li> <li>6. <i>Manipulasi Matra Simbol Ekspresif dalam Praktik Beragama pada Komunitas Hindu di Kota Mataram, Nusa Tenggara Barat</i></li> <li>7. <i>Women in Indonesia: A Contemporary Case Study of Ritual Activities of Balinese Hindu Women in Rural Area</i></li> <li>8. <i>Segregasi Sosial dan Kontestasi Modal Kultural pada Komunitas Hindu di Kota Mataram</i></li> <li>9. <i>Dinamika Komunikasi Antarkomunitas Bali-Hindu dengan Sasak-Islam di Kecamatan Bayan, Kabupaten Lombok Utara</i></li> <li>10. <i>Ekstrapolasi Konflik Bernuansa SARA yang Melibatkan Komunitas Hindu Pasca Otonomi Daerah di Nusa Tenggara Barat</i></li> <li>11. <i>Konstruksi Model Integrasi Etno-Religius Berbasis Kompetensi Budaya Antarkomunitas Bali-Hindu dan Sasak-Islam di Kecamatan Bayan, Kabupaten Lombok Utara.</i></li> </ol>