



Islamic Society Diaspora of Bugis Descent in Bali



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Abstract

Diaspora Islamic Society of Bugis descent in Bali has long played a role, especially in the political and economic fields. Their presence has historically never to be an issue, due to a political entity that became a patron. Besides that, the cultural exchanges in various activities have been made inter-ethnic relations and more collaborative than competitive. This study was wanted to express how diaspora was formed in Bali island of Hindu society. Similarly, the development of Islam Bugis and how the relationship between diaspora Bugis. The results of this study that showed in addition to Bugis diaspora demonstrate their role, as well as in their diasporic make adjustments and establish a new identity. The identity was a diaspora community needs. Public spaces have been built and part of a multicultural society and mem blow values up to the Balinese people, recently, the Bugis community in a state of marginalized (subaltern).

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1. Introduction

The new concept of writing a social history (local history) was stated by Taufik Abdullah, there was history description that has social-cultural nuance. This history seems showed non politic figure, not the ruler and not a warlord who conquered each other, however, the figures have been termed as "Broker Culture", that is a scholar, merchants, religious figure, architecture, so that is displayed on the historical stage is an ethnic group unity, within their high self-identity, cultural contact each other, each member and receiving elements of each culture. In term of this developed as part of processing and a dynamic that closes each other, together in life that is *transgenic*. This history reflected the cultural pluralistic relations network (Abdullah, 1996: 13-14).

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2. Research Methods

Material and Method

Diaspora in this article was taken from the Greek language that means *to spread*. The concept of diaspora was as a synonym of the places wherein people live scattered from their area (Martin Slama, 2005: 2). In diaspora society always occur the interaction i.e. the interaction within the local society, interaction towards diaspora community itself and the interaction with the origin region. Besides interactions, the diaspora communities were known by comparison method i.e. regional comparison, temporal and macro. Regional comparison focused on the variations that exist regions among. The temporal comparison is the historical development of the variations that caused by history variations. Macro comparison related to a phenomenon of global flows, such as the national ideology, economy, integration at the local level.

3. Results and Analysis

Discussion

3.1 The History of Diaspora

Since Bugis¹ was already in Bali, there is no definite source. However, Bali becomes network migrate archipelago has long been visited by the merchants of Bugis. Lombard (2008) is French historian divides the archipelago into 6 zones commerce. One of them that includes in territorial Bali, Lombok, and Blambangan (East Java).

The relationship networking of commerce in Bali and Lombok archipelago have been known by strangers are the local sources is called *wong sunantara*, *wong duradesa*, *wong nusantara*. Which were classified as *sunantara* included Bugis, Chinese, and Arabic? Bugis people are the most *sunantara* in Bali.

In term of this was to reference with Babad Dalem description that was published by Wirawan and Agung (1979). Two historians published a group of people of Muslim envoys of "Mecca" if "Mecca" was Demak, it is still in question. Even earlier in the reign by Ketut Ngelesir when visiting Majapahit, after returning to Bali to bring followers of "Javanese" whom still lives in Gelgel until now. Suwitha (1981, 1985), after and before the 19th centuries Majapahit that was never found groups of Javanese people in Bali. Anthropologically, as well known that Java is one of the tribes in the archipelago is the smallest percentage to wander (Naim, 1979) until now Muslim communities are in Gelgel, there is no indication of the influence of both customs Java and other languages. Precisely Balinese influences Arabic and Bugis. It is needed to know that a long settled is in Blambangan Mandar people one of the tribes of South Sulawesi which is the main ally of Goda and Tallo. The people have been long formed a Mandar village. Before getting into Bali they were already in Blambangan (Courteau, 1999, Arifin, 1989, Lekkerkerker, 1923).

Indeed, it is a long-standing rivalry between the royal Gelgel of Makasar kingdom in the fight Lombok and Sumbawa especially since Islam officially embraced by the kingdom of Makasar in the early 16th century Lombok became the empire Gelgel later, while Sumbawa is subdued Makasar. So that in 1624 the two kingdoms felt a need to have an agreement on the division of the territory east. Thus the 15th-16th century Bugis people had arrived in Bali.

The hereditary folklore in Angantiga Petang, Employers of Petang have been long fretted face security problems at Pegunungan Badung Area (called "Bangkiang Jarum). The employers heard the greatness of Daeng that many of them wandering on the southern Bali ocean. Finally, three Daeng can be found near Padang Bai who actually has a mission to spy on Gelgel royalty. Gelgel kingdom collapsed after this mission is completed concerning a task (Purana Puri Carangsari). The three of Makassar nobles and its descendants inhabit this area until now (Sulistiawati, 1981).

Furthermore, It was stated in the Babad Dalem, during the reign of Dalem Segeding never happened uprising or riot in the village of Tulamben against Ki Pasek Tulamben performed that was done by pirates from the Sunantara village, due to most of the Tulamben villagers were displaced, such as losing against *wong perahu* and Tulamben displaced people to Gelgel (Rai Putra).

¹ Bugis or Bugis-Makassar is the name of the dominant tribe of South Sulawesi. They are to diaspora since the 17th century to the entire archipelago to Southeast Asia. In diaspora to Bali they hold a dominant role, especially in the fields of politics and economics.

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A friendship treaty between Gelgel kings with Makasar king apparently is not eternal. The power struggle between the two kingdoms on the island of Sumbawa is a major cause of the breakup friendship (John Crawford: 517). Sumbawa is an area contested between Dalem Segening and Sultan Allauddin and then Sumbawa become a subject area of Makasar (J. Paul: 324, Hildred Geertz: 51). Lombok and Sumbawa in three people namely Bugis nobles, Daeng Tello, Karaeng Jerenika, and Karaeng Pamelikan, who continually fight or make a plan to combat VOCs and some parts of Eastern archipelago kingdom after the fall Napier into the hands of the Netherlands in 1667. Sumbawa and Lombok remain a third base this nobility. In 1678 Bugis people in Sumbawa which already has a strong position, helping the king of Sumbawa in the battle against the kingdom of Karangasem in Lombok, after the collapse of the empire Gelgel.

In the shipping law and commercial heritage of the Bugis Amanna Gappa, has mentioned that, if boats Bugis will sail to from shipping lanes that have been assigned to Bali, rental boats every person assigned two and a half ryal and not counting the cargo items. Thus the island already in the range of shipping and commerce people Bugis. The maritime law itself was written and recorded in the papyrus by Amanna Gappa 1676 (Tobing, 1977: 45). In regulations or laws issued by the kings of Bali, called *paswara*, many terms used or encountered *sunantara wong*, *wong archipelago*, *wong dudasesa* or *wong jabakuta*. In *paswara* these foreigners are classified into three tribes above. *Paswara* oldest ever collected by the Association of Bali Liefrinck I - II, is 1681 years.

The influx of Bugis people to Bali in accordance with its legend is as follows. In the story of the King of Johor from Bugis lost his daughter who was allegedly kidnapped by a king in the eastern part. The king then ordered his soldiers to find his daughter missing. These soldiers did not dare to return to Johor because it does not get a lost daughter. Wherein these soldiers from the Bajo tribe then settled on certain beaches. Bali is as well known as the Wong Bajo that has known as pirates and held frequent robberies on the coast of North Bali. In *Geguritan Jayaprana*, the name of Wong Bajo is already known. In this *Geguritan*, a there poem which reads as follows: *duk mang gurit, sri puspa jihwa ka warna. Sri 1, puspa = 5, jihwa = 6, warna = 4* means the year of 1564 or 1642 AD Icaika Bugis people already settled in Bali.

Blambangan Conquest by I Gusti Ngurah Panji Sakti in 1697 as well was helped by Bugis people who at that time had a headquarters in the Teluk Pambang Blambangan, the remnants of the army of Panji Sakti is then returned to Buleleng and settled later by the local people called "Java People ". The new comers carry weapons and tools like a dagger, saber. Among the weapons there that read: Bismillahirahmanir-rahim and other sahadat sentences. Actually, Panji Sakti Remnants that has said by Bugis people who has been lived at Blambangan in a long time.

After the Makassar war in 1667, there were many Bugis nobleman who left his homeland evacuated while continuing the struggle against the Dutch. The main reason for their struggle for the right to live in his country has been seized by the Netherlands. They become famous whose Bugis nobles as mentioned earlier. E.g. Karaeng Galesung is a Bugis noble who fled to Java and joins with Trunojoyo forces. After Makassar felt down, Netherlands puts too Wajo kingdom as its main enemy. Wajo area is as well at odds with its neighboring kingdoms. In this period many of the local Bugis nobility of Wajo who withdrew to outside the area to save themselves, among other things La Ma'dukelleng. They were being chased by a Dutch fleet because some of them carry the boats armed forces remnants of the Sultan Wajo. The Netherlands announced that whoever can catch boats Bugis, which is considered by the Dutch "*hijackers illanun*", will be awarded ten thousand ringgit.

In addition, the Bugis also landed on the beach at the river mouth Banyumala Lingga-Buleleng and then into the population lives under the leadership of Aji Mampa. After they live a long, Aji Mampa and his men were forced to leave Lingga beach, as long as they live still regarded as a pirate by locals. He then went along to the East and settled in a village that called Kampung Bugis until now. Before to Bali, Bugis people have already settled in Blambangan. In 1697 they helped Panji Sakti in attacking Blambangan. Coastal villages around Blambangan is Bugis pirate's hideout safely. In 1767 Bugis helped Blambangan which at that time was under the rule of Mengwi kingdom of face VOC attack. At that time Pampang bay a trading port and a major fish market. In this war Mengwi forces, defeat and bay Pampang destroyed by VOC in 1676, causing the Bugis spread to Bali.

The influx of people Bugis in Badung kingdom occurred because of trade relations with the kingdom of Badung. Regarding the trade relations eventually, rise to a relationship of friendship. Bugis traders under the leadership of Metuwa tribe trade on Serangan Island, one of the major ports in Badung kingdom at that time. After a while, they dwelt, be heard by the king of Badung that Bugis people are well known for his courage and skill in battle, in addition to perseverance as voyagers. Incidentally, at that time, the king of Badung was having anxiety in hostilities with Mengwi kingdom. So the king of Badung ordered the tribe Metuwa to help fight against Mengwi. Respecting to Puak Metuwa helping tribe eventually Mengwi is defeated by Badung and as a favor. Puak Metuwa were granted permission to settle in Serangan Island.

Based on the references above can be Puak Metuwa came to Bali around the middle of the 18th century while trade. In 1800 he and his men helped Badung king to free themselves from the power of the kingdom of Mengwi. In term of Matua or Matoa in a period of the 17th and 18th centuries is also known in other places. Amanna Gappa in shipping law stated that in the 17th century in Makasar, Market (near Kutai), Sumbawa was appointed matoa to represent the interests of the whole Wajo people. In the same period, it is mentioned that the Bugis people in Kutai have long does not have a head. Then, in the middle of the 18th century in accordance with C.A. Mees, they agreed at lifting Anachoda Toedjing as Matoa to transmit orders from the king towards Bugis community in Kutai.

3.2 The identity of diaspora

In the postmodernist perspective, that identity is no longer faced as a present merely naturally or as something "given". However, something that has carved itself (constructed) by the culture adherents through a social construction that is distinctive. Culture is not present by chance, however, it embodies the objectives and particular interests are defended by certain interest groups within a society (Kleden, 2006). Bugis culture in South Bali shaped by its adherents the Bugis in case. Therefore, Bugis culture in South Bali is not ontological or unchanged throughout the period. Bugis culture is historical, depending on the interests and competitive those who defend and interests of others, is not an immutable, depending on whim and what people are doing so Bugis recently. Bugis society in Kepaon refused to be called Bugis, they are being called Islam Kepaon (Kepaon Islamic) society and partially hide his identity. Some leaders community are now confused about their history. They were not satisfied with just being called or only associated with the history associated with traditional rulers Puri Pemecutan. They liked to be called Balinese people who are Muslims or Malays (Brahimi, interview dated on October 19, 2009). Indeed, there are those from Palembang ancestor who married with Balinese woman was, then who gave birth to the current generation. Palembang ancestors and the possibility of the Bugis. Zanden (1990: 68) stated that the construction was the interpretation or meaning that has been given directly with their issue.

Who's Bugis? Many people do not know who Bugis people called is, especially South Sulawesi outside. Bugis is the largest of the tribe in South Sulawesi, in addition to Makasar, Mandar, and Toraja. Makasar kingdom (Goa and Tallo) is the royal of Makasar tribe, it seems less well known than Bugis. Perjanjian Bungaya (Bungaya Agreement) in 1667 between the Makasar Kingdom and VOC can not be accepted by most of the high nobility royal of Makasar – as well as allied with the royal couple with Makassar as Wajo (Bugis) and Mandar. They then left South Sulawesi, in order to build strength outside of South Sulawesi, and always willing to give up power in challenging the power of the Netherlands. The wave of refugees from South Sulawesi who did not agree with the treaty, to be more secure in shipping, it often calls themselves as Bugis even though they are Makassar and Mandar peoples.

Indeed, the three tribes almost have the same culture. Therefore, outside of South Sulawesi, they remain united, they call themselves Toraja in South Sulawesi hinterland, no have access to the sea, not found in Bali during this period. Bali is one important area in the history of the migration of the Bugis orng since hundreds of years ago until now. Therefore, in turn, the social world, political, economic and cultural Bugis in South Bali can not be separated from the influence of Balinese culture. New construction Bugis identity in the world of business or businesses today, particularly the influence of South Sulawesi businessman-entrepreneur national level, to call themselves the diaspora Bugis or entrepreneurs, although many of them in South Bali is a descendant Makassar or Mandar. In the world literature or their academia on 19-20 century called Bugis, Buginese, Buginese or Bugis and Makassar - Makassar (Mattulada, 1979). The Bugis or human Bugis in Bali, to borrow a phrase Pelras (2006) and Abdullah (1985), is not one type only (single). Therefore, the real identity is multi or identity and each culture are multicultural (Kleden, 2008). First, it is needed to know that the term "Bugis" is often defined as 'people of South Sulawesi' although the ethnic Makassar, Mandar, Bajo, or Toraja. Second, there are people who are migrating Bugis born in South Sulawesi ground and then move on to Bali. Third, the Bugis is merely biologically, namely two (or one) parents are from South Sulawesi, however, was born in Bali. Fourth, 'Bugis' parent's biological offspring born in Bali and beyond. Thus, the genealogical approach can not be ruled out. Thus, the very thin indeed ethnic boundaries saw the above-mentioned fact. The presence of Bugis people in Bali is part of the history of this nation journey into Indonesia or Bali. This nation or ethnic Balinese born from inter-ethnic struggle. In viewing of the outside Bugis, Bugis people known as the character hard supporting and very high honor. If it is necessary in order to maintain the honor of (series), they are willing to do violence. Siri, e.g. Bali context is in abstinence commit licentious acts (rare Bugis people in Bali perform criminal acts). However, behind the properties of the Bugis hard, it is known as a friendly person, respect for others and solidarity is very high. The Bugis has a characteristic that is very interesting and is rarely found in the archipelago, particularly in the past.

They were able to set up kingdoms did not contain Indian influence. Bugis people also have literature, both oral and written are quite admired (La Galigo) - a very famous epics. After embracing Islam, along with other ethnic Bugis identical as Indonesia strong Islamic identity. However, today, Bugis said it had been left by many communities that were once villages Bugis. Bugis language, also has long been abandoned because of their association at home among their own, it is limited in the Seranagn itself. However, in other villages, they actually assert themselves as the people of Bali who are Muslims. Today happens to struggle in terms of identity and ethnicity. Who am I, where do I came from, it becomes a question as the current generation of Bugis descent. In areas that are still thick and Angantiga itself such Serangan, they further highlight itself because it interacts intensively with local Balinese people. In an everyday interaction with the outside world, they do not highlight the Bugis construction. They call their home areas in Bali, such as from Kepaon, from Serangan, Suwung, and so forth. In construction and construction colonial past they were called Bugis, namely Bugis Serangan, Bugis Kepaon, and Bugis Tuban. Even now in the context of indigenous villages in Bali, very clearly Bugis cemetery called by Setra, Bugis. In their daily interactions are difficult to distinguish, unless the identity of Islam and mosques in every village. Their typical stilt house no longer exists, there is only one that is in Serangan. Even some of the leaders present generation does not call itself Bugis or conceal the identity of Bugis itself, in addition there who do not know or pretend not to know. In a conversation with a character Bugis in Kepaon, look they show doubts as Bugis. They are more or less to say as follows:

"My father said, came from Palembang
My mother is Balinese, and I am a Muslim.
My relative's many Balinese people are Hindu.
I used to be raised by my grandmother who was a Hindu.
In my daily interactions using the Balinese language.

Data above is one conversation with a 60-year-old leader. Bugis son derived from Malay (Palembang). Bugis people also opened a farm in South Sumatra. Bugis people from Sumatra often called Bugis already Malayzination. In public administration, they are distinguished by the Balinese. The Bugis people usually have their own organizations called village or *Banjar* level in Bali, which is a government under the village. In view of post-modernism and when related with Bugis diaspora in South Bali identity Bugis in South Bali in the social dynamics and cultural change. Identity, in this case, is no longer a *given*, however, the real identity and ethnicity Bugis in Bali is fluid, dynamic and varied. Identity Bugis in South Bali is no longer legacy in a group (Bourdieu, 1986). The same thing is said by Madam Sarup that identity was never fixed, always changing, not whole, and not one, but fabricated or constructed and kept simmering by the process according to the needs. Likewise, Barth (1988) argues that ethnicity and identity are not ascriptions, but rather a political struggle by using ethnicity as an instrument in the fight over economic and political resources. In this regard, borrowing concepts above can be used as a reference in the Bugis people see a change of identity which can become the Bali (Bali identity) and Islamic identity in accordance with the conditions. Bugis community in Bali doing something called identity politics. They formed a diaspora identity in a relationship with the group and practice elements of culture that regarded as a representation Bugis. In political economy dan for resources using elements of cultures as justification, depending on the system in Bugis diaspora issues in Bali, of course, they fight identity and attachment to their origin. First diaspora communities considered to have no relationship with the origin, but now they have a close relationship with their origin. The use of markers of identity has a tendency to change, judging from their origins, called the Bali addition to their home in Bali. However, now there is a tendency to choose religion as a marker, not a tribe that tends called panda religion. So, it is understandable they play in order to play the role of identity. By entering the Bugis identity into a larger group, ie, as the Balinese, Muslims, and as Malays. As expressed by Anndaya and Andoya (in Ardhana, 2010: 13) that the Bugis Malaysia is defined as tangible Malay Muslims.

3.3 Diaspora and the interaction within local society

Bugis people entry in Bali causes social contact and social mobility either vertically or horizontally. Humans as social beings actually can not live alone, however, in the environment by its community, its people and natural surroundings. They are dependent in all aspects of life to others, therefore, he must always strive for as much as possible to maintain good relations with others (Koentjaraningrat, 64).

A society is not a social group that static, however, constantly evolve and undergo changes both in the activity, and form. This social group can add tools equipment to implement their new functions in order to change (Soekanto, 1969).

Similarly, Bugis people in Bali are always evolving, including merely in conjunction with other Balinese society. Once they form communities in several places in Bali, they still maintain a good relationship, either with the authorities or people in the vicinity, especially as opposed to trading.

A few quarrel or dispute among themselves solved as well as by their own group. If there are more important events recently completed with the local royal government. They lived in harmony and they rarely complained to local government officials. According to [Lier \(1866\)](#) in the kingdom of Jembrana, disputes among the Bugis was also proposed or tried in Dewan Kerta, i.e. institutions in the royal court whose member's themselves of the Brahmana ([Lier, 1866: 208](#)).

Bugis people as a trader community is a social group that already has a division of labor, norms and specific structures typical for social unity as a community trader ([Gerungan, 1978, 989](#)). Merchant community who live on the coasts have a structure and its own style as a beach community differs from the structure and mode of inland communities. Contact between the coastal communities with rural communities, especially for those who do trade relations has been arranged in the form of regulations called *Paswara* ([Paswara, 1917](#)).

A foreign merchant or group of merchants for the first time to trade somewhere in Bali, necessarily through his officials, ([Korn: 171](#)), in this case, the king, *Gusti* (high-level society) as well as *Pemekel* or other officials. It is usually accompanied by offering prizes such odd items, perfume or liquor that is very popular. Furthermore, firearms and goods that are considered rare as Gramophone, organist, and tools like. The items unlike these are always liked by them ([Lauts, 90](#)). By contacting the officials, enabling them to make contact with the people as opposed to trading.

The good relationship between traders Bugis with the kingdom always well established. In the kingdom of Jembrana e.g. they many times helped the kingdom in the battle against the enemies of the kingdom, especially Buleleng. Similarly, in the kingdom of Buleleng good relationship with the king keep it well. Bugis traders often give gifts to the king after sailing. Thus, they can freely settle in Buleleng harbor and Bugis village, located close to the castle ([John Dalton, 280](#)). The same thing happened in the Bugis in Badung kingdom, even more, the king of Badung always has bodyguards drawn from Bugis people in Serangan ([Van Kol. 398](#)). According to the existence of a social group's formation is due to impulse or motive together, members get together to achieve a goal with activities. So that, the impulse or motive together a bond formation of social groups, thus, forming a distinctive social group ([Gerungan, 93](#)). In this case, the Bugis society in Bali, in particular, is a typical trader, they always will be in contact with through trade as happened in the kingdom of Badung by themselves.

The evidence shows that a good relationship is when the kingdom of Badung require much-needed foot soldiers to storm the Mengwi kingdom in 1800. The invasion of the kingdom carried out by the royal Mengwi Badung with core troops Bugis Serangan people. Bugis forces were finally achieved victory Badung kingdom.

Another proof that good relations with the Bugis, when the Jembrana district as the central force Bugis people in Bali into a kingdom Badung society area. The King of Badung then put the leader of the Bugis in Jembrana, Pattimi Captain was as viceroy Badung ([Utrecht, 101](#)). So, Pattimi Captain by the king of Badung in addition appointed as his deputy also acts as syahbandar ([BKI, 1887: 182-185](#)). A good relationship is continued and not infrequently the king helped Bugis people purposes in Serangan. If Bugis visit to Pemecutan castle, they are facing as well as the people do not go to the king, but the king's presence as befits a visiting friend to his friend ([IAIN Surabaya, 1972: 34](#)).

According to the King of Pemecutan IX regulations that now exist, that mosque in Serangan Island belongs as a group of the first mosque in Badung kingdom that has been built by the kingdom. It is merely included the purchase of marble installed in the mosque. Furthermore, according to Pemecutan, the King of Pemecutan VIII had given permission, bless and help manufacture mosque in Serangan and also the establishment of Chinese Kelenteng (temple) in Tanjung village near Serangan. Kelenteng as well as got help from the castle, especially its pillars. In order to know that the marble trade at the time was goods that imported from India known as artificial marble factory in Cambay-Gujarat.

3.4 Diaspora networking

This section will discuss the Bugis people in Bali are dispersed and diasporic. How Bugis society is formed by Hindu diaspora in society and how the development of society then. It will be discussed also the relationship or interaction among the diaspora society itself. The local and regional interaction itself, likewise, recently society with ethnographic research approach of temporal comparisons. The temporal comparison is a historical comparison, the variations that caused by historical factors. Comparison of macro (global) is a comparison because of the influence of economic globalization, migration and ideologies and local society role.

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The concept is taken from Vertovec (1999) which is derived from the ancient Greek meaning spread. The concept of diaspora unlike stated by Vertovec as a synonym for a place where "people who spread" i.e. the life of people who live "in diaspora", means the person is living in a state dispersed from their respective areas. Bugis people have almost the same settlement system. They make the house as a group at ports, beaches or river downstream (Latoa, 1981). In Bali, a place to live in groups still visible and they still inhabit story house called stilt houses. The layout of the house is called in unlike a way with his back toward the river and they choose a place to stay that favorable terms of trade and shipping.

It can not be expressed with certainty since when they form a society, having its own customary laws. This is in accordance with the opinion of Ter Haar that the shape and structure of alliances law among the people of the archipelago is determined by territorial factors and genealogical (Ter Haar, 1960) so that the bond territorial communities such as the settlement of the Bugis has a customs law itself.

Historical accounts indicate that the people of Islam Bugis like in Tanjung Benoa and Loloan were well established and form the life they carry themselves. They create their own environment, look after and continue the habit customs, culture, and traditions of their ancestors. His arrival in Bali is not considered as a barrier for the ruler and the people. The King took his arrival with open arms, without consent in the sense of agreement or contract clearly stated the rights and each party obligations determined accurately. The mutual nature aid association Balinese life ensures that everyone is obliged to obtain the help their need and otherwise in accordance with customary modesty they felt obliged to also help others (Bouman, 1963, Koentjaraningrat, 1974: 62). Under the reign of the Bali Kings, there is a view that the king is the ruler over the lands of the kingdom. The king then gave some land to preserve his life and tourist attractions. In the development of then, they keep bringing ideas and cultural practices, and they are reluctant accepted new cultures wherever they are.

Thus, the Bugis people's relationship with the place of origin still show the same characteristics as Bugis culture in the land of its origin, e.g. it can be seen by their house style. Unlike mentioned earlier at the Linnga beach on Banyumala centers, has settled Bugis people since the mid in the 18th century. His arrival is expected after the Makasar war. After long they live is still labeled as a pirate by locals. They then moved to the East under Aji Mampa and establish a township which is nowadays called Kampung Bugis, (Van der Tuuk, Geguritan, 1-16) however, exactly when this shift occurred could not be ascertained. At the time, Buleleng War I in 1846, the village was almost entirely occupied by the Bugis and some Malays. In this village found many scriptures of the Qur'an and several vandals that can be captured by Dutch troops, with writings that use Arabic (Brumund, 1846: 33).

According to Dutch sources, the settlement of the Bugis in Buleleng was also found in the *Pabean* (Port Buleleng), Celukan Onions and Port Sangsit port. At the beginning of the 19th-century customs population, there are around 4000 peoples, most of them were Bugis, the other Arabs and Chinese made in (Paul, 333, J.F.G. Brumund, 1864: 373-374). In the aftermath of the earthquake and flood in 1815, the township of Bugis people in these beaches become extinct due to rising sea water. But then gradually be rebuilt, so that, in 1823 the population reached 2000 peoples (Lekkerkerker, 328, Steenen Dewabeeld van Bali, 1883: 38-39). In the chronicle of Buleleng, I war, Bugis village is also not spared from the calamities because of burned Netherlands.

Celukang Bawang port is almost entirely populated by people Bugis, only unspecified sure. This port is located on the west Buleleng are visited by boat trade, especially for the transport of coffee and coconut. The sangsit port on the East Buleleng has a population of approximately 1,200 peoples, mostly consisting of those ornag Bugis, Sangsit port has long held trade relations with the East cities, Makassar (Nielsen, 135). After the 19th mid-century, the Bugis village in Buleleng experiencing rapid development. This is due to the trade center in Bali has moved to Buleleng. In 1882 *staatsblad* mentioned there are three unknown villages' on the northern coast around customs, which is lead by Bugis people, entitled *Paadua*. (Nederlandsch, 1882: 225).

The kingdom in Jembrana is Bugis center that located in Loan. In the beginning, they were landed in 1669 at Jogading river wherein Air Kuning beach. They walked right and left the side of Jogading River which later became the township Loloan in the 19th century. Some other party Bugis people who previously resided in Blambangan also crossing to Bali, due to the Dutch have mastered Blambangan in 1776. The boats are trademarks Bugis is then entered into Loloan to save themselves from the binoculars target binoculars Netherlands (Brandes, 350-360, Lekkerkerker, 1048-1049, Hoevell, 1856: 280).

Bugis society position is strengthened by the large mosque establishment in the next Loloan Ince Ya'qub a Bugis from Trengganu brought the Qur'an and a land plot in Subak Mertasari to finance the mosque maintenance (Ince Ya'qub, 1848). Bugis people as well as contained in Air Kuning and Banyubiru village in Jembrana kingdom. The township of Bugis people in Air Kuning is the first settlement and is used, unlike the first landing. Bugis people in Banyubiru have even actively take part in the management of Subak organizations that exist in the village (Lieftrinck,

1960, Grader, 1906, 1906; 23). So that, in the regulations for indigenous and other community, people got their own rights.

In Badung kingdom, Bugis people royal colony is in Serangan, Tuban, Bena villages (Tanjung) Korn, 1932, Eerde, 1906: 149). Serangan village is a small island on the southern coast and is located very strategically as the main port Badung kingdom. The island is only separated by a shallow strait to the mainland Bali Island. In the resources area of the island has been known and touted. The township Bugis people in Serangan was built on wooden poles, called *rumah panggung* (houses on stilts). The King of Badung always choose bodyguards of the Bugis Serangan (Van Kol, 386).

In the mid of 18th century, *matoa* has been appointed in Serangan. Matoa is the head of Bugis village that appointed by members of approximately 100-500 families (Tobing: 24). Thus, it can be ascertained population of Bugis Serangan in the middle of the 18th century may have already reached 100 families. Bugis people spread from Serangan to surrounding villages of Tuban, Kutana Bena (Tanjung) and Angantiga.

Bugis people in Tuban in accordance with the stories of generations now occupy areas is also due to a gift from the king of Badung for meritorious repel pirates (Basuri, 1977: 23). Tuban later became the repository of opium by merchants of Bugis. Thus, it can be seen villages in Bali Bugis society undergoing a process of displacement, and about when exactly the transfer of these hitherto difficult to ascertain, given the sources written less. However, a review of sociological provides answers, that the transfer of such a social mobility, which is a social process that can proceed quickly and can also slowly. If the process is running faster there will be visible changes, while if it runs the slow process of change will not be visible. Regarding Mochtar Naim, unlike displacement is in addition to the social mobility, as well as mobility implies political, economic and regional. The regional mobility is closely linked to the transitional shelter. Indeed, the study of migration focusing on the transfer of residence and what was done by nomads in a new place (Mochtar Naim, 8). Similarly, the movement of people Bugis mobility to Bali is a place to stay. Initially conceived no intention of leaving his homeland forever, but since then a new merkea match, they bring their families to make a new area as a region of origin (Vlekke, 169-170, Paul (ed.) 324).

Dimensions that emphasizes the aspects of geographical mobility also pave the way for the emergence of the concept migrated as economic mobility. Unlike migration, in general, are economic motivations attached to it and one hallmark is innovative (Mochtar Naim, 13). Bugis people who live mostly in agriculture in the region of origin, will not repeat his work as a farmer if they are not in urgent situations. However, they seek employment outside of agriculture.

4. Conclusion

The Muslims have long Bugis descent living in Bali is about approximately 15-16 century. These societies develop traditions and still strong despite the social environment is important to the community surrounding Bali due to it is a minority of the trade first. The Bugis Muslims as well as accepted by the Balinese people because of its role as a trader (culture of change) is not to preach among the people who were Hindu, moreover, historically Balinese people have long known Islamic society was even given a special place by the local king. Balinese kings prepare the soil for the mosque and settlements for Bugis people who are Muslims. In these settlements exist until now and continue to foster a harmonious relationship with other authorities and society around.

Although this settlement has strengthened boundaries of ethnicity, religion, and customs respectively between Hindus and Bugis. From the beginning until now there is no known way to pass the boundaries of ethnicity e.g. in the rites of national/modern? Regular social gathering, youth organizations and the most important is the marriage between ethnicity. Socio-cultural potential (cultural) Islam society maritime from Bugis in Bali need to be explored more independent and comprehensive to serve as a social and cultural capital in developing a multi-cultural society. Culture Bugis in South Bali is basically already greatly fallen from his ancestral area both from the aspect of time and intensity of the relationship and may be said to be a new construction which is Bugis culture - Bali, Islam, and Tourism.

Diaspora Bugis society in Bali is not only the concern of migration of the population. Diaspora as well as raised capital, expertise and networks that can be synergized with the Balinese people, especially, in the fields of trade and maritime development.

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Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.

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