Multi-ethnic Settlement Concept in Denpasar City, Bali, Indonesia

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Abstract. Kampung Islam Kepaon settlement is a portrait of Islamic-based community settlements in Denpasar city, Bali with the values of traditions, customs, culture, and traditions of Islamic ancestral heritage in the middle of the Balinese who are Hindus. The characteristics of the Islamic community are provided by cultural acculturation, which is the key to harmony and connecting in establishing relationships with the surrounding community who are Hindus. This research objective is to reveal a multi-ethnic settlement concept in the Kampung Islam Kepaon settlement which is based on the phenomenon of the community in the Kampung Islam Kepoan settlement. The research method used in this research is a qualitative method and when it is carried out is based on natural conditions, as well as with less patterned and specific research. The data found can be interpreted to reveal a variety of uniqueness, describe, understand the meaning of a particular social and can be justified scientifically as a result of the research. The results show that the Kampung Islam Kepaon settlement concept is based on Islamic values which have contributed greatly to every aspect of society, such as the physical aspects of settlements, economic aspects, socio-cultural aspects, and basic values of life aspects.

1. Introduction

Bali, known as the thousand temples, expresses that the region is dominated by Hindus. Hinduism in Bali developed in the 8th century, along with Hinduism in Central Java. Hinduism in Bali has had an influence on the fabric of people's lives and local government systems. The relationship between Hinduism and Balinese culture becomes a blend of attitudes and behavior for the people of Bali. However, this does not mean to make the island of Bali sterile or not inhabited by residents of other religions, because in reality more than five centuries ago Muslims had become an integral part of the region [1,2]. One phenomenon of the lives of Muslims in Bali is the Kampung Islam Kepaon settlement which is a portrait of Islamic-based community settlements and the values of traditions, customs, culture, and customs of the ancestral heritage of Islam in the majority of Balinese who are Hindus.

Kampung Islam Kepaon settlement is the only Islamic settlement in the center of Denpasar city and according to its development is occupied by Muslims from various tribes, such as: Javanese (Blambangan), Madurese, Bugis, and Malay (Palembang) who can maintain their existence until now.
All the people who live in the settlement are Muslim; this indicates that the historical track record of the religion of Islam that entered Bali was openly accepted in the Kampung Islam Kepaon settlement. The characteristics of the community in the settlement are met by cultural acculturation, which is the key to harmony and tolerance in establishing relations with the surrounding Hindu communities. In daily life the local people communicate using the Balinese language just like the Hindu community in general. However, there are differences in the accent used by the community in the Kampung Islam Kepaon settlement, namely in terms of slower intonation compared to the Balinese community in general.

Kampung Islam Kepaon settlement is one of the Muslim ethnic settlement in Bali which is dominated by the socio-cultural structure of the Hindu religious community. This settlement still maintains traditions, culture, customs, and ancestral heritage regarding Islam, and there is almost never a meaningful conflict despite living in the middle of Hindu society. Based on this, it can be said that religious life in the settlement has had an influence on social, cultural and religious life, so tolerance is made a priority for local people to bring harmony in life [3, 4]. Kampung Islam Kepaon settlement has local wisdom, which until now is still well preserved and implemented in daily life, both among ethnic Muslims or ethnic Balinese. Thus, it can be said that the existence of local wisdom contributes to the adaptation of the environment for Muslim ethnic communities in adjusting for differences in the environment of Hindu society [5].

This research is a picture of ethnic diversity in the settlement that is reflected in the order of life of its people. The way of settling that has been carried out by the community is a form of their existence in carrying out life as a different multi-ethnic society. Basically, the difference is not an obstacle for local people to live in harmony with one another. Difference is made as a form of mutual respect, understanding, and tolerance towards others who have been attached to the fabric of their lives in a conducive and productive manner [6, 7].

This research highlights the existence of Kampung Islam Kepaon settlement which indirectly represent multi-ethnic settlements in Indonesia. The existence of the settlement can be seen in how to settle a multi-ethnic group or community group in carrying out the order of life in an area. The concept of settlement that has been applied can be said as a way to survive as a group of groups or communities that are different and minorities.

2. Methodology

The research method used in this research is a qualitative method based on the philosophy of post positivism as an interpretive and constructive paradigm which states that a social reality is something that is whole, complex, dynamic, full of meaning, and interactive [8]. Furthermore, emphasizing that the qualitative research method is naturalistic, this is because at the time of its implementation carried out based on natural conditions [9]. Qualitative research methods are also known as artistic or art research methods with less patterned and specific research designs. The data found can be interpreted to reveal a variety of uniqueness, describe, understand the meaning of certain social situations and can be justified scientifically as a result of the research. On this basis, the qualitative research method design was made specifically by using a supportive approach in collecting data, analyzing data, drawing conclusions, and making research reports [8].

The data used in this research consisted of primary data and secondary data. Primary data, namely data obtained from direct observations in the field and the results of interviews, especially in the Kampung Islam Kepaon settlement. The data collected can be classified into field data and oral information data, as well as data from parties competent in this research. Data collection conducted in this research refers to the indicators or research measures, namely by collecting data relating to phenomena contained in the spatial planning domain, which are based on the appearance of unique things both from in terms of background, location setting, and other aspects such as: economy, social, culture, law, psychology, business, and politics [9]. Meanwhile, data collection techniques used in this research include: documents, archival records, interviews, observations, and physical devices [10].
3. Results and Discussion
Etymologically, Kepaon consists of two syllables namely *ke* and *paon* which means to the kitchen. *Paon* comes from the Javanese language which means a place to cook rice, which place is made from the ground by using firewood to cook it. Based on its history, Kampung Islam Kepaon settlement is Raja Badung Puri Pemecutan's garden, in which there are many rice stoves for cooking rice known as paon. On the other hand, the word *kepao* also comes from Arabic namely *kafa'un* which means it is sufficient, because at that time the congregation on Friday prayers contained in the settlement had already exceeded 40 worshipers. On that basis, it is permissible to establish a mosque that is famous today, the Great Mosque of Al-Muhajirin. Figure 1 and Figure 2 show the appearance of the Kampung Islam Kepaon settlement.

![Figure 1. The appearance of the Kampung Islam Kepaon settlement](image1.jpg)
Source: Field record, 2019

![Figure 2. House form in the Kampung Islam Kepaon settlement](image2.jpg)
Source: Field record, 2019

Kampung Islam Kepaon settlement can be said as a multi-ethnic settlement, because in addition to its Muslim community it also consists of several ethnicities, such as Balinese, Javanese (Blambangan), Madurese, Malay (Palembang), and Bugis. Figure 3 shows the existence of the Kampung Islam Kepaon settlement can be seen from one of the historical relics that can be found in the region, namely the existence of several tombs from previous figures, one of which is the tomb of Datuk Tuan Guru H. Abdul Ghani who was the forefather in this settlement. Furthermore, in the Figure 4 shows a flow chart of the Kampung Islam Kepaoan settlement kinship system which represents multi-ethnic life in the settlement.
Figure 3. The ancestral burial was named Datuk Tuan Guru H. Abdul Ghani in the Kampung Islam Kepaon settlement
Source: Field record, 2019

Figure 4. Flow chart of the Kampung Islam Kepaon settlement kinship system
Analysis results, 2019
Basically, the formation of the Kampung Islam Kepaon settlement can be traced from the history of the settlement which indirectly revealed that the existence of the Kampung Islam Kepaon settlement cannot be separated from the influence of the Badung Puri Pemecutan kingdom. The history is the forerunner to the formation of a Muslim community in Denpasar city, Bali that can live in harmony with the surrounding environment which is predominantly Hindu until today. Basically, the Muslim community in the Kampung Islam Kepaon settlement obtained an area from Raja Badung Puri Pemecutan as a form of penance for having killed the innocent princess. When occupying the Kepaon area, local communities agreed to buy land by way of contributions together, the aim being to build houses and endow a portion of the land as a burial place and worship.

History plays a very important role and fully influences aspects of life found in the Kampung Islam Kepaon settlement. The existence of Raden Ayu Siti Khadijah can be said to be the basis for the formation of harmony in Bali, especially in the Kampung Islam Kepaon settlement. Raden Ayu Siti Khadijah was the first Hindu to become a *mua‘laf* in Bali. Her presence as a *mua‘laf* indirectly brings harmony between the kingdom of Badung Puri Pemecutan (Hindu kingdom) and the community in the Kampung Islam Kepaon settlement until now.

Figure 5 shows the kampung Islam Kepaon settlement has a mosque that indirectly became the icon of the settlement, the Great Mosque of Al-Muhajirin. The Great Mosque of Al-Muhajirin is a mosque that has a high historical value. In addition, the mosque is one of the mosques that get the label as a large mosque in the Province of Bali. The historical strength found in the mosque can be seen in the mosque construction process built by the guards of the Kingdom of Badung Puri Pemecutan and the pulpit of the mosque which has a very unique story. In the Figure 6 shows the pulpit is a masterpiece of two people, namely men and women who are Hindus. They decided to become *mua‘laf* because they felt they owned and witnessed how magnificent the pulpit was in the Great Mosque of Al-Muhajirin.

![Figure 5. The Great Mosque of Al-Muhajirin in the Kampung Islam Kepaon settlement](source: Field record, 2019)
The existence of the Great Mosque of Al-Muhajirin in Kampung Islam Kepaon settlement can be said to be the center of all socio-cultural activities in the settlement. On the other hand, the existence of the mosque indirectly became a liaison between the community in the settlement both internally and externally. This is because; the mosque has management which consists of several fields, including: the field of mosque, social and religious fields, and the field of representation. In the Figure 7 shows various kinds of activities carried out at the mosque include: religious activities (holding the five daily prayers, Friday prayers, Eid Al-Fitr prayers, Eid al-Adha prayers, and tarawih prayers), the place of implementing TPA (Al-Qur'an education) for children, as the center of the celebration of Mawlid activities, as well as social activities (blood donation, seminars, practice of resentment of dzikir, mass circumcision, pilgrimage, and Rodat exercises).

Other phenomena found in the Kampung Islam Kepaon settlement are the traditions that are both characteristic and part of the Kampung Islam Kepaon settlement which are demonstrated through Rodat art and the celebration of Maulid Prophet.

1. Rodat Art

Rodat is an original art that is owned by the Kampung Islam Kepaon settlement and can be said as the identity of the Kampung Islam Kepaon settlement, because the art depicts the lives of the people in the settlement. Rodat art symbolizes the fusion or acculturation of culture between Hindus through their dance movements namely cak-cak Balinese, Malay through unrequited rhymes, and Arabic through the language of its songs. Basically, Rodat art is danced by men in
accordance with the rules or the standard with the number of dancers as many as 40 people. However, sometimes this art can also be danced with 20 dancers. The dancers from the Rodat art come from various backgrounds and are native people of Kampung Islam Kepaon settlement who are no longer familiar with this art. Rodat art is very meaningful for the community in the Kampung Islam Kepaon settlement. The art has become a tradition that must be done at major events, such as the celebration of the Prophet Muhammad's birthday and marriage. In addition, this Rodat art is also widely displayed in various events from various ethnicities such as, Javanese (Blambangan), Madurese, Malay and Bali which are very much liked by tourists. In the Figure 8 show the performance of Rodat art in the Kampung Islam Kepaon settlement.

2. The Celebration of Mawlid (The Birth of Prophet Muhammad SAW)
The celebration of Mawlid is a tradition that is carried out every year by the people of Kampung Islam Kepaon settlement with great fanfare. Figure 9, Figure 10, Figure 11, Figure 12 and Figure 13 show the celebration of Mawlid a lot of activities carried out in Kampung Islam Kepaon settlement, such as ta'aruf parade procession (egg tower parade to surround the settlement), mass circumcision, three or seven months of pregnancy celebration, kisasul anbiyah, secular dhikr, megibung, and religious lectures (tabligh akbar). The celebration of Mawlid in Kampung Islam Kepaon settlement indirectly shows a very thick cultural acculturation, such as the bleganjur dance and Hindu deer dating with its gamelan, the Chinese lion dance performance (barongsai), and also the Rodat art that is characteristic of this settlement. Figure 9 shows the celebration of Mawlid in the settlement has a tradition of decorating boiled eggs by the local community. Eggs that have been decorated are pricked on banana tree trunks or in places that have been made. The celebration begins with gathering first at the Great Mosque of Al-Muhajirin which starts in the morning. In the Figure 10 shows the event was attended by local people from various walks of life, which began with an egg tower parade around the settlement on foot and carrying decorated eggs.

Figure 8. Rodat arts of Kampung Islam Kepaon settlement
Source: Community private collection, 2019

Figure 9. Egg sightings are decorated for the celebration of Mawlid
Source: Tribun Bali/Cisilla Agustina Siahaan, 2015
Balinese culture in the celebration of Mawlid is still used, but the procedure for its celebration is based on Islamic law. The celebration of Mawlid in the Kampung Islam Kepaon settlement received a
very good response from the surrounding Hindu community. This is because at the time before the implementation of the celebration of Mawlid the community in the settlement held a *ta'aruf* parade aimed at providing implementation information regarding the activity. On that basis, the surrounding Hindu community also witnessed the celebration of Mawlid and could also be involved as a security session in this activity.

On the other hand, the survival of the Kampung Islam Kepaon settlement community is supported by the existence of economic activities that become empowerment for the local community, especially in the trade and service sectors. Figure 14 shows the trade and service activities carried out by the community in the settlement, it can be said to have been sufficient to meet their daily needs, even though the income earned is uncertain and not in accordance with expenses. Problems related to economic activities in the Kampung Islam Kepaon settlement are always faced by the local community while still being grateful. Islamic values have always been the basis for them to face a problem or obstacle, and always believe that everything happens is the will of Allah SWT.

![Figure 14. Trade and service activities](source: Field record, 2019)

The plurality found in the Kampung Islam Kepaon settlement can be interpreted wisely between the local community and the surrounding community. This is because the basic values of life in the Kampung Islam Kepaon settlement community are based on Islamic lesson which is sourced from the Qur'an and Al-Hadith, and applies the principle of *lakum dinukum waliadin* which means to you your religion and to me my religion, and *waman ya'mal mitswaala dzarratin khairanyarah, waman ya'mal dzarratin syarran yarah* which means whoever does good deeds as heavy as dzarah will surely see a reply, whoever commits a crime as large as dzarah will surely see a reply too. In addition, the Kampung Islam Kepaon settlement community also applies the concept of *Menyame Bray* as a form of tolerance among religious communities by upholding the sense of brotherhood among the surrounding communities that are religious. The form of harmony shown by the Kampung Islam Kepaon settlement community with the surrounding Hindu community is during the celebrations of Eid and Eid al-Adha.

Harmony between religious communities in the Kampung Islam Kepaon settlement was formed very well, so that there was never a religious conflict even though it was filled with diversity in their life. This can be shown by the religious activities of Muslims which indirectly colors the environment of the local Hindus, for example, the chanting of the call to prayer of the Great Mosque of Al-Muhajirin which resounded loudly at the time of prayer and the celebration of Mawlid, the local Hindus were directly involved in helping to bring order to the road. In addition, during the
implementation of the *takbir* around on the highway to welcome the Eid Al-Fitr and Eid Al-Adha, the local Hindu community delivered gamelan to be used during the circumambulation of the *takbir*. Other phenomena that have been discovered in the Kampung Islam Kepaon settlement are shown just before the prayer (*dzuhur*), which is the chanting of the holy Qur’an from the Great Mosque of Al-Muhajirin. At that moment, the Puja Trisandya was heard, which was a *mantram* performed by Hindus to pray at the appointed time.

Based on the explanation above, it can be concluded that Islamic values provide a very big influence in every aspect of the life in the Kampung Islam Kepaon settlement, such as the physical aspects of settlements, economic aspects, socio-cultural aspects, and basic values of life aspects. Islamic values are a way for the community in the Kampung Islam Kepaon settlement to exist as Muslim communities in Bali who can live among the Balinese who are Hindu and are filled with Balinese customs. The community in the settlement realizes that Islamic values are the basis for surviving as a pluralistic society. They have understood that if these Islamic values weaken, they will be oscillating and losing direction in living life. On that basis, they always strengthen religious activities in the community and pay attention to *aqeedah* (Islamic lesson) and religious education through the Al-Qur’an Education Park (TPA) which began as a child. In addition, the existence of the Kampung Islam Kepaon settlement community is also supported by the existence of a strong history and values of life that are based on Islamic lesson (*aqeedah*) and the principle of *Menyame Braya*. Based on this, the community in the Kampung Islam Kepaon settlement never felt as a minority, because they uphold fraternity despite different religions. In the Figure 15 shows the implementation of religious activities in the settlement.

![Image 1](image1.png) ![Image 2](image2.png) ![Image 3](image3.png)  

**Figure 15.** The implementation of religious activities in the Kampung Islam Kepaon settlement  
*Source:* Field record, 2019

The results of this research have shown that Islamic values are the basis for the existence of the community in the settlement until now. These Islamic values have influenced the formation of the Kampung Islam Kepaon settlement which can be seen by the existence of houses inhabited by the local community, economic activities, socio-cultural activities and basic values of life which are used as life guidelines for the community in the settlement. Based on the phenomena or empirical evidence contained in the settlement, it can be concluded that the concept of the Kampung Islam Kepaon
settlement as a multi-ethnic settlement in Denpasar, Bali, Indonesia is based on Islamic values. Figure 16 shows the Kampung Islam Kepaon settlement concept is formulated by abstracting the relationship between empirical evidence from both physical and non-physical aspects of the settlement.

### Physical Aspects of the settlement
- House form in the Kampung Islam Kepaon
- Historical place (the great mosque in the Kampung Islam Kepaon and historical pulpit inside the mosque)

### Non-Physical Aspects of the settlement
- Kinship system in the Kampung Islam Kepaon
- Economic aspect (trade and service activity)
- Socio-cultural aspect (Rodat art and the celebration of Mawlid)
- Basic values of life (based on Islamic lesson and the concept of Menyame Braya)

**THE CONCEPT OF KAMPUNG ISLAM KEPAOON SETTLEMENT AS A MULTI-ETHNIC SETTLEMENT IN DENPASAR, BALI, INDONESIA IS BASED ON ISLAMIC VALUES**

**Figure 16.** The concept of Kampung Islam Kepaon Settlement Analysis results, 2019

On the other hand, there are a number of studies relating to the harmony of an ethnic community as the phenomenon found in Kampung Islam Kepaon settlement, including: regional development which is realized through harmonious interaction between ethnic communities as a motivation for a better life by fostering a high sense of tolerance, mutual support (mutual cooperation), and reduce social conflict [11], through the pillars of brotherhood and tolerance as a binder of popular harmony amid ethnic diversity, religion, culture [12], the concept of entrepreneurship and religion formed through history representing the resilience of multi-ethnic societies [13], the concept of karma (religious element) and the concept of carpet (economic element) as the survival of a society [14], through language as a marker of ethnic and religious identity [15], through social capital or historical memory can help create meaningful relationships within multi-ethnic cities [16], through the approach of ethnicity in daily life provide a deeper understanding of the interrelationships between religions and ethnicities that are always interrelated [17], through religious and cultural interactions [18], through local wisdom in settlement arrangements to bring harmony in the social, economic and religious fields [19], and through relevant correlations between migration and spatial interest that affect settlement patterns [20]. Based on some of these studies, it can be concluded that the phenomena contained in Kampung Islam Kepaon indirectly enrich and complement the concepts of survival, identity, and harmony of an ethnicity as a plural society in a region.

### 4. Conclusion
Kampung Islam Kepaon settlement is the only Muslim settlement in the center of Denpasar, Bali, Indonesia and according to its development is occupied by Muslims from various tribes, such as Javanese (Blambangan), Madurese, Bugis, and Malay (Palembang) who can maintain their existence until now. The characteristics of the community in the Kampung Islam Kepaon settlement are met by cultural acculturation, which is the key to harmony and tolerance in establishing relationships with surrounding communities who are Hindu. The plurality found in the Kampung Islam Kepaon settlement can be interpreted wisely between the local community and the surrounding community. This is because the basic values of life in the settlement are based on Islamic lesson (aqeedah) which
originates in the Qur'an and Al-Hadith, and upholds the concept of *Menyame Brayta*. The community in the Kampung Islam Kepaon settlement realizes that Islamic values are a basic concept for surviving as a Muslim society with an environment filled with diversity in Denpasar, Bali, Indonesia. These Islamic values have influenced the formation of the Kampung Islam Kepaon settlement which can be seen by the existence of houses inhabited by the local community, economic activities, socio-cultural activities and basic values of life which are used as life guidelines for the community in the Kampung Islam Kepaon settlement. Based on the phenomena or empirical evidence contained in the Kampung Islam Kepaon settlement, it can be concluded that the concept of the Kampung Islam Kepaon settlement as a multi-ethnic settlement in Denpasar, Bali, Indonesia is based on Islamic values.

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