



## CULTURAL INCULTURATION IN THE DEVELOPMENT OF MUALLAF IN BEDUGUL BALI STUDY ON THE AL-YUMNA FOUNDATION

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### Abstract

This research focuses on cultural inculturation in developing Muslim converts in Bedugul, Bali, with a case study at the Al-Yumna Foundation. The background to this research highlights Bali as an area with a predominantly Hindu population, where the spread of Islam has been taking place since the 16th century but with slow acceptance. Despite this, the number of converts to Islam in Bali continues to increase, creating a need for proper guidance. This research uses a qualitative approach with a case study method to understand the cultural inculturation process applied in developing Muslim converts. The research results show that the Al-Yumna Foundation uses a personal and social approach, where Islamic values are adapted to local Balinese culture to facilitate better acceptance by converts. This approach includes providing Islamic literature, religious enlightenment, as well as efforts to maintain harmonious relations with the family of origin of the converts. Obstacles faced include a lack of volunteers, limited funds, and challenges from strong Balinese customs. The recommendations of this research include improving da'wah strategies that are more inclusive by strengthening cultural inculturation, as well as developing socio-economic networks to empower Muslim converts in Bali.

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## A. INTRODUCTION

Bali is a special region in Indonesia and very famous in the world. Keistimewaan is mainly seen in terms of its natural beauty and the richness of its unique customs and arts and culture, so that Bali has become the main tourist destination area (DTW) in Indonesia, beating other regions. From the past until now, domestic and foreign tourists have always come to Bali.

One of the characteristics of Bali is that its population is predominantly Hindu, which is not found in other regions in Indonesia, and is different from other regions where the majority are Muslim, Christian and so on. In fact, since centuries ago, efforts have been made to broadcast Islamic preaching in Bali, but they have been less successful compared to other areas which were so quick to accept Islamic preaching.

Based on research conducted by Imanuddin Jamal (1982), it was reported that since the beginning of the 16th century there had actually been efforts to proselytize to Bali carried out by Sunan Giri's envoys. Sunan Parapen was sent by Sunan Giri to convert the Balinese people to Islam, but this mission was met with resistance or rejection from King Dewa Agung Gelgel. Apart from that, Sultan Alauddin from the Kingdom of Gowa-Sulawesi also sent his envoys with the same goal, but this missionary effort was again met with persistent resistance from King Panji Sakti, so that the two efforts above were unsuccessful.

According to information from Anak Agung Rejeki Panji Tisna, one of the descendants of King Panji Sakti, the origins of the Muslims in northern Bali, especially Singaraja, are also descendants of King Panji Sakti, whose name is Gusti Nyoman Panji. He was interested in Islamic teachings and decided to convert to Islam, so that his descendants would grow and be assimilated with the native population. It is estimated that the Muslim population in Bali is around 5.3 % of the total number of adherents. Islamic Da'wah is less developed, most local Muslims are quite backward in terms of education and socio-economics compared to the majority of the Balinese population who are Hindu. However, there is also a successful and famous Islamic figure from Bali in Jakarta, namely Haji Mas Agung, whose real name is Tjio Wie Tay, of Chinese-Balinese descent. Previously he was a Hindu Dharma believer then converted to Islam. During his lifetime, this

successful entrepreneur also managed the publication of Islamic books under the banner of Haji Mas Agung. (Imanudidin Jamal, 1982)

Based on the information above, it can be understood that currently Bali is still predominantly inhabited by residents of the Hindu faith, in this case Balinese Hinduism (Hindu Dharma) which may not be exactly the same as the Hindu religion practiced in its home country of India. However, nowadays, in terms of the religions adhered to by the Balinese population, it has become increasingly diverse (heterogeneous). It could be said that all religions are in Bali, although Hinduism is still the majority religion. For example, this can be seen in the Puja Mandala area where there are all religious adherents and also places of worship for their respective religions which have been specially developed as a role model for religious harmony in Indonesia. It could be said that every day more than 1,000 people come to Puja Mandala to see up close and feel the atmosphere of religious harmony. (Tahir & Siti Maulidah, 2023)

Islam is a missionary religion that must be broadcast anywhere and anytime. Apart from being referred to Islamic da'wah to people who are already Muslim in order to develop them so that their Islam becomes stronger, it is also aimed at non-Muslim people so that they recognize the true religion of Islam, and who knows, they may also be interested in entering Islam as a way of life. Bearing this in mind, Muslim leaders, ulama and preachers in Bali, continue to try to preach Islam wisely, without coercion and in stages.

In fact, now more and more Balinese and non-Balinese people are interested in embracing Islam, which in Islamic terminology is usually called converts. Based on preliminary information obtained by researchers, within a month there are almost always people who say the shahada, leaving their original religion to embrace Islam. This is also supported by population data for 2022 which states that the Muslim population in Bali has reached 434,941 people or 10.10% of the 4,304,574 inhabitants of Bali. The largest concentration of Muslims in Bali is in the city of Denpasar with more than 147,400 thousand people (Kusnandar, 2021).

Currently, one of the foundations that is a place for developing Muslim converts is the Al-Yumna Foundation which is located in Bedugul Village, Baturiti District, Tabanan Regency, Bali Province. Bedugul Village is relatively busy because it is one of the natural and cultural tourist destinations in Bali, which is not far from

the capital city of Bali Province, Denpasar. This foundation is close to the Al-Hidayah Bedugul Grand Mosque. The exact address is Banjar Candikuning II, Candikuning Village, Baturiti District, Tabanan Regency, Bali.

In cultivating converts to Islam, the management of the Al-Yumna Bedugul Foundation, in cultivating converts, seems to prioritize a personal and social approach. For this reason, various literature about Islam is provided, and there are preachers whose job is to provide enlightenment, so that misunderstandings about Islam can be dispelled. Those who are interested or have converted to Islam are given an introduction and understanding of the Islamic religion, at the same time their relationship with their family of origin is fostered so that it remains harmonious, for those who are not yet married they are looking for a soul mate, and for those who are experiencing economic problems, efforts are being made to find a solution.

However, there are also obstacles faced, such as a lack of volunteer preachers who are willing to accompany converts, lack of funds and limited networks to develop the potential of converts in the socio-economic field. This is in line with research by Kautsar Wibawa (2018) which states that one of the obstacles to da'wah is the middle to lower economic level, so they prefer to work rather than participate in da'wah activities. Apart from that, the strong culture in Bali also poses a challenge for Islamic preaching. Even for people whose caste traditions are still strong, they consider converts to Islam as "wasted" people (Aziz & Hidayat, 2010). To face these challenges, a socio-cultural approach is needed in the religious realm, namely cultural inculturation where Islamic religious values can be inserted or adapted into local Balinese culture, so that they are easier to accept.

Based on this situation, researchers are interested in conducting further research, which will be useful, not only for converts to Islam to be further empowered, but also to improve Islamic propagation strategies and harmonize with local culture. So researchers are interested in conducting research with the title "Cultural Inculturation in the Formation of Converts in Bedugul Bali (Study at the Al-Yumna Foundation)".

Cultural inculturation is a complex process involving meetings and interactions between two or more cultures. In this process, there is an exchange of values, traditions and cultural practices which results in new cultural adaptation and

transformation. Cultural inculturation is a concept that has attracted the attention of various experts in cultural studies, sociology and anthropology. This concept is closely related to the way individuals or groups adopt, adapt, and integrate cultural elements from one group or society into their own culture.

The concept or theory used in this research is the concept of Cultural Inculturation. Initially this term was popularized by Christians to incorporate local cultures into the Church's worship traditions. They did this as a form of complete transformation of the local community's culture to live their faith in God more deeply. Cultural inculturation is the process of adjustment, adaptation, harmonization, insertion and unification of new cultural elements with existing culture. In this research, what is meant is the values, norms and traditions of the Islamic religion which are integrated with local Balinese culture.

The origins of the concept of inculturation can be traced back to various disciplines such as anthropology, sociology, and religious studies. This concept emerged from the need to understand how cultures interact, adapt, and influence each other when they encounter each other. In the early 20th century, anthropologists began studying how different cultures interacted and adapted to each other. Early research by anthropologists such as Bronislaw Malinowski and Franz Boas emphasized the importance of understanding culture from an internal perspective, including how cultures adopt elements from other cultures. The concept of inculturation is often associated with acculturation theory, which describes the process by which individuals and groups adopt elements of another culture while retaining their own cultural identity. Acculturation is an important basis for developing the concept of inculturation.

The concept of inculturation was first used explicitly in the context of Christian missions in the mid-20th century. Missionaries, especially within the Catholic Church, use the term to describe the way they integrate Christian values and practices into local culture without erasing that cultural identity. The Second Vatican Council (1962-1965) was an important turning point in the history of inculturation in a religious context. The Catholic Church began to encourage a more inclusive and respectful approach to local culture in spreading Christian teachings. This includes the use of local languages in the liturgy and respect for local traditions and rites.

Sociologists such as Emile Durkheim and Max Weber also contributed to the understanding of how cultures adapt and change. They study how social norms, values, and institutions can influence the inculturation process. Social interaction theories emphasize how contact between cultural groups can lead to social and cultural change. This process can be seen in various forms, from assimilation to cultural integration.

In the era of globalization, the concept of inculturation is becoming increasingly relevant. Globalization has accelerated interactions between cultures, leading to increased cultural exchange and broadening the notion of inculturation. The study of multiculturalism also enriches the understanding of inculturation, emphasizing the importance of maintaining cultural diversity and celebrating differences in an increasingly connected society.

The term "inculturation" itself has developed and been applied in various contexts, from religion to anthropology. Although originally rooted in the study of religion, today inculturation is used to describe the broader process of cultural integration in various disciplines. In modern terms, inculturation is understood as the process by which a culture accepts, adapts and integrates elements from other cultures into its system of values, norms and practices, without losing its original identity.

By understanding the origins of the concept of inculturation, we can better appreciate the complexity and dynamics involved in cultural interactions. Inculturation is not a simple process, but involves continuous negotiation, adaptation and transformation.

Cultural inculturation and cultural acculturation are two concepts that are often used in anthropological and sociological studies to describe the process of intercultural interaction, but they have significant differences in their meaning and implications. The following is an explanation of the differences between the two:

Inculturation is the process by which a culture accepts, adapts, and integrates elements from another culture into its system of values, norms, and practices, without losing its original identity. This process often occurs selectively and gradually. Inculturation aims to enrich and maintain original cultural identity by integrating new elements selectively and harmoniously. Meanwhile, acculturation is a process in which groups or individuals from one culture adopt some or all

elements from another culture after direct contact between the two cultures. This process can occur voluntarily or be forced. Acculturation focuses more on changes that occur as a result of direct contact between two cultures, which can be temporary or permanent, and often involves the adaptation of cultural elements more directly and perhaps without strict selection. (Difference Between Enculturation and Acculturation, 2023)

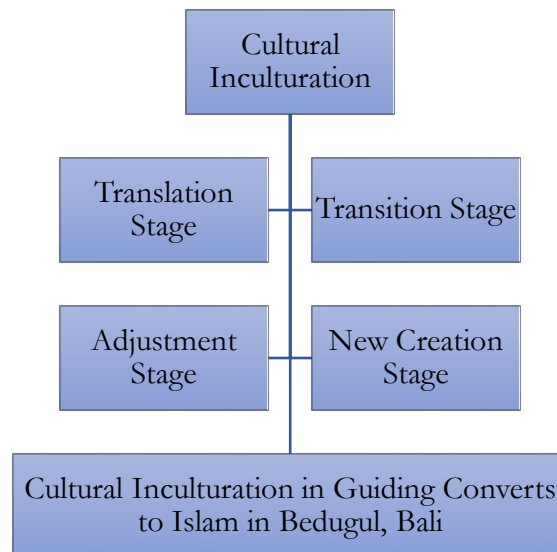
The stages of inculturation are: including four stages, namely: translation stage, transfer stage, adjustment stage and new creation stage (Suciningsih, 2012). As follows:

*Translation Stage*, This stage involves the process of translating new cultural elements into language and forms that can be understood and accepted by the existing culture. This includes the interpretation and adaptation of values, traditions, and norms to the local cultural context. *Transition Stage*, This stage includes the transfer of cultural elements from one group to another. This can occur through direct contact, migration, or cultural exchange. This process brings new elements into an existing cultural environment.

*Adjustment Stage*, at this stage, there is an adjustment between the new cultural elements and the existing culture. Societies or individuals gradually adapt to change, seek common ground, and overcome differences to create harmony and greater understanding. *New Creation Stage*, this stage involves the formation and creation of new elements that emerge as a result of interactions between the new culture and the existing culture. At this point, society produces something unique and original, which is the product of a synthesis between different cultural elements.

Each of these stages is an integral part of the inculturation process and can be applied in various cultural contexts, including in developing Muslim converts in Bedugul or elsewhere. It is important to note that the inculturation process does not always run linearly, and these stages can overlap or repeat themselves, depending on the dynamics and cultural context in question. (Martasudjita, 2022).

To clarify the flow of the research carried out, the researcher created a framework in the form of a hierarchical structure as follows:



From the picture above, it can be seen that in developing Muslim converts in Bedugul Bali, the converts go through 4 stages of cultural inculturation, namely the Translation Stage, Transfer Stage, Adjustment Stage, and New Creation Stage.

## B. METHODS

This research was carried out using a qualitative approach by describing facts in the field descriptively in narrative form, then carrying out analysis. Two sources were used in data mining. First, the theoretical basics are extracted from a number of u r literature, especially books and relevant research results. Second, field data was extracted through observation, interviews and documentation techniques.

Observations were carried out by going directly down to observe objective conditions in the field. interviews with informants, in this case the main informants are the administrators and management of the Al-Yumna Foundation, the surrounding community, and the converts who are being coached. A document study was carried out to explore a brief history of the mosque, the mosque management structure, a list of mosque activities, and if available, also data on converts who received guidance. Qualitative analysis was carried out by criticizing the facts and data found, evaluating them with the help of theory and then drawing conclusions.



This research was conducted at the Al-Yumna Bedugul Bali Muallaf Foundation which is located at Banjar Candikuning II, Candikuning Village, Baturiti District, Tabanan Regency, Bali Province. Data sources consist of primary and secondary data sources. Primary data sources were obtained from statements resulting from interviews with informants in this research. Meanwhile, secondary data sources are all documents and articles related to this research. The informants included the management of the Grand Mosque in Al-Hidayah Bedugul, the surrounding community, as well as the converts who were trained.

Data collection in this research is as follows: Interviews: Researchers will conduct in-depth interviews (*dept interviews*) with informants. Observations were carried out by researchers by directly observing the training of converts to Islam that was carried out. Documentation, namely the researcher collects documents related to research to obtain various necessary information. The data validity test in this research is:

*Source triangulation*, namely testing the credibility of data by checking data that has been obtained through several sources (Sugiyono & Lestari, 2021). In this study, researchers checked the similarity of information from several different informants. *Triangulation technique*, namely the researcher compares and analyzes the suitability of data obtained from various data collection techniques, both data from observation, interviews and documentation. *Data triangulation*, namely asking for input from informants or asking other researchers to carry out analysis of the same data.

Qualitative data analysis is carried out by the process of systematically searching and compiling data based on the results of observations, interviews, field notes, documents and other materials, so that it is easy to understand and the findings can be informed to others. Data analysis is carried out by organizing data and describing it into units, carrying out synthesis (combination), arranging it into patterns, choosing what is important and what will be studied and making conclusions.

Miles and Huberman, as quoted by Basrowi and Suwandi, stated that activities in qualitative data analysis are carried out intensively and continue continuously until completion, so that the data reaches a saturation point. Activities in data analysis start from *data reduction*, *data display* (data presentation), to *conclusion*

*drawing/verification* (drawing conclusions and verifying). Data reduction means summarizing, selecting the main things, focusing on the important things, looking for themes and patterns and discarding unnecessary data. In data reduction, researchers are assisted by objectives or problem formulation, where the main aim of the research is to obtain findings. Presenting data means providing a brief description of the data, the most widely used in presenting qualitative data is narrative descriptive text. Drawing conclusions means making initial conclusions that are still temporary, and will change if strong evidence is found to support them at the next stage of data collection. The expected conclusion from qualitative research is new findings that did not previously exist. Findings can be in the form of descriptions or images of objects that were previously unclear or dark, but when examined they become clear and can become causal or interactive relationships or in accordance with theory. (Basrowi, 2008).

### **C. RESULTS AND DISCUSSION**

#### **Cultural Inculturation in the Development of Converts to Bedugul, Bali, Carried Out by the Al-Yumna Foundation**

Cultural inculturation is the process by which individuals or groups adapt aspects of a new culture that are different from their culture of origin. This process often occurs when someone changes religion or enters a new community. In the context of converts converting from Hinduism to Islam in Indonesia, cultural inculturation can be analyzed in four stages: translation, transfer, adaptation, and new creation. Each of these stages plays an important role in helping converts navigate their cultural and religious transition. The translation stage is the initial phase in which individuals begin to understand and translate the concepts and practices of the new culture into their own framework of understanding. This often involves explaining the basic teachings of the new religion and how those teachings apply to everyday life.

The converts to Islam in this study began the translation stage by getting to know the basic teachings of Islam, either through their family, partner or community. For example, Mrs. Siti Dhaniati learned about Islam through the invitation of her older sister who had already converted to Islam and married a Sumbawa person. This process often involves explaining basic concepts such as

prayer, fasting, and zakat. Case Example: Kadek Dhaniati (Siti Dhaniati) faces challenges in understanding new concepts and rituals such as prayer and wearing a headscarf. Through her sister's guidance and activities at the foundation, she began to translate these teachings into her daily practice.

The transition stage involves concrete steps in leaving the old culture behind and starting to adopt new cultural practices. This is often the most difficult phase because it involves profound changes in behavior and identity. The converts to Islam in this study experienced significant conversion when they began to actively practice Islamic teachings. This includes saying the shahada, learning prayers, and abandoning old habits that are not in accordance with Islamic teachings. Iwayan Nudita, for example, took about a year to believe and give up old habits such as drinking alcohol. Case Example: Lilu Adirate Puspa Dewi (Nurhidaya) experienced significant changes in clothing style and customs. After converting to Islam, she began wearing more discreet clothing in accordance with Islamic teachings, although this initially caused confusion in her family.

The adjustment stage is the process in which individuals begin to feel comfortable with the new culture and integrate new practices into their daily lives. This involves social acceptance and support from the community. The converts in this study found adjustment through community and foundation support. Gina, for example, feels that she has received great support from the Alimna community and foundation which helps with religious and moral education, as well as assisting with cultural and social adjustment. Case Example: Aisyah Sulistyaningsih (Nikomang Riasey) faced discrimination at work regarding wearing the hijab, but through support from the Muslim community, she was able to adapt and feel more comfortable in living life as a Muslim.

The new creation stage is the phase where individuals not only adapt but also begin to contribute to creating a new culture that combines elements from the original culture and the new culture. It involves innovation and adaptation that creates hybrid identities. The converts in this study not only adapted but also began to play an active role in their communities, making significant contributions to social and religious activities. Hajjah Masyarraf, for example, taught sholawat and mentored new converts, creating space for deeper integration between Islamic cultural practices and their previously Hindu background.

Hajjah Masyarraf (Niketet Mirayanti) after being active in the Alyumna community, not only participated but also led in social activities such as teaching prayers and accompanying new converts. This reflects how he played a role in creating a new culture that combined elements from his past with new practices in Islam. Cultural inculturation for converts from Hinduism to Islam in Indonesia is a complex and dynamic process that can be described through four main stages: translation, transfer, adjustment, and new creation. Each of these stages shows how individuals navigate significant changes in their cultural and religious identities, and how community support and foundations play a crucial role in supporting them through this journey.

This research provides in-depth insight into the dynamics of cultural inculturation and the importance of a holistic approach in supporting converts, involving education, social support, and opportunities to contribute to their new communities. Appropriate support not only helps converts to adjust but also allows them to play an active role in forming a rich and meaningful new identity.

### **Factors that hinder cultural inculturation in developing Muslim converts in Bedugul Bali carried out by the Al-Yumna Foundation**

The factors that hinder cultural inculturation in developing Muslim converts in Bedugul Bali carried out by the Al-Yumna Foundation include several main aspects: *Local Cultural Resistance*, Local cultural resistance is one of the main inhibiting factors in the cultural inculturation process experienced by Muslim converts in Bedugul, Bali. In this region, Balinese culture is very strong and has deep roots in society, posing a significant challenge for converts to Islam in living their new life as Muslims.

The caste system in Bali, which is an integral part of Hindu social and cultural life, greatly influences social interactions in society. When someone converts from Hinduism to Islam, especially in contexts where caste is still considered important, the individual often experiences ostracism. Converts to Islam are often seen as "outcasts" or considered to have abandoned social values respected by the local community. The social identities they had before converting to Islam, which may be high in the caste system, are often not recognized after they convert.

Bali is known for its rich, strong customs and traditions, which are infused with Hinduism. This tradition is not only part of everyday life but also a collective identity that is strictly guarded by society. When someone decides to become Muslim, they have to adapt to new values and practices that may be very different or even contrary to local traditions. This creates resistance from the community, because these changes are seen as a threat to the continuity of deeply rooted traditions and customs.

In some parts of Bali, especially in rural areas, there is a false or less than positive perception of Islam, which is exacerbated by a lack of deep understanding of the religion. Converts often have to face skepticism or even hostility from members of society who still maintain their traditional views. This situation makes the inculturation process even more difficult because converts not only have to adapt to a new culture, but also have to fight against the prejudices that exist around them.

In Balinese society which places great importance on family and community ties, a person's decision to change religion is often seen as an act that destroys family harmony. Many converts experience rejection from their family members, who may see this conversion as a betrayal of their ancestral heritage. This causes many converts to experience social isolation, further complicating their efforts to integrate into new Muslim communities.

This local cultural resistance has a significant impact on the adaptation process of converts to Islam. They have to face various challenges, ranging from social exclusion to internal conflicts within the family, which can hinder their religious and social development. Some converts may feel pressured to maintain their identity as Muslims while also trying to maintain good relations with their communities and families who still adhere to Hindu traditions.

Additionally, this resistance may also hinder converts' active participation in religious and social activities in Muslim communities, as they may feel unwelcome or fear the consequences of more open involvement. These challenges show how important support from foundations and the wider Muslim community is to help converts face local cultural resistance and better navigate their new lives.

*Limited Foundation Resources*, The limited resources of the Al-Yumna Foundation are one of the main challenges faced in developing Muslim converts in

Bedugul, Bali. These foundations, which focus on spiritual, educational, and social support for converts, often have to operate under significant human, financial, and infrastructure constraints.

The Al-Yumna Foundation is facing a shortage of volunteers and competent preachers (preachers) to accompany converts on an ongoing basis. In the context of developing Muslim converts, the presence of preachers who are able to provide intensive and personal religious guidance is very important. However, this foundation often lacks assistants who are able to reach all converts who need support. In addition, existing volunteers may not always have the time and skills necessary to deal with the specific challenges faced by converts, such as cultural adjustment and family problems.

The financial aspect is one of the biggest obstacles for the Al-Yumna Foundation. Limited funding limits the foundation's ability to develop more comprehensive and sustainable development programs. For example, limited funds make it difficult for foundations to provide adequate economic assistance to Muslim converts who are experiencing financial difficulties after changing religions. Apart from that, these limitations also limit the foundation from carrying out infrastructure improvements, such as building facilities needed to support coaching activities, including temporary residences or halfway houses for new converts to Islam.

Al-Yumna Foundation also faces challenges in terms of infrastructure. Even though this foundation has a vision to support converts to Islam holistically, limited physical facilities hinder the implementation of various expected programs. For example, there is a lack of adequate educational facilities to hold religious classes, skills or other social activities. In addition, limitations in providing temporary housing for new converts make them vulnerable to social and economic problems, especially if they experience rejection from their family or previous environment.

Limited resources also have an impact on the development of foundation programs. Existing programs may not be implemented optimally due to lack of funds and personnel. For example, skills training programs to help converts to Islam become economically independent may not be viable due to a lack of instructors, training materials, or adequate facilities. This also applies to religious

formation programs that require more comprehensive materials and innovative teaching methods to achieve greater impact.

Al-Yumna Foundation also faces limitations in building strong external networks and support. In the context of developing Muslim converts, having access to a wider network, including strategic partners such as non-governmental organizations, educational institutions, and the larger Muslim community, is very important. However, limitations in resources and capacity often limit foundations' ability to build these relationships effectively, ultimately hampering foundations' efforts to expand the support they can provide to Muslim converts.

These limited resources have a direct impact on the effectiveness of the coaching carried out by the Al-Yumna Foundation. With limited personnel, funds and facilities, the foundation is unable to reach all converts who need assistance, especially those in very vulnerable situations. This limitation also limits the foundation's ability to provide more intensive and structured programs, which are very necessary to help converts undergo the inculturation and adaptation process better. Additionally, these limitations can cause converts to feel less supported in their process of transitioning to a new identity as Muslims, which can result in social isolation, an identity crisis, and even a possible return to their previous religion if they do not find enough support.

*Economic Constraints*, Economic constraints are one of the most significant challenges faced by converts to Islam in Bedugul, Bali, in the process of cultural inculturation and adjustment to their new life as Muslims. These economic problems affect various aspects of their lives, from access to basic needs to their ability to actively participate in religious and social activities. Many converts face economic difficulties due to the loss of financial support from their family or community of origin after they change religion. In many cases, conversion is seen as an act of betraying family or tradition, often resulting in a severance of relationships, including financial support. This means that converts must be economically independent, even though they may not be ready or have sufficient skills to earn their own income. Unemployment is a serious problem for many converts, especially for those who previously relied on jobs or businesses closely linked to their communities or religions of origin. Losing their job or having

difficulty finding a new job that is in line with Islamic values (such as jobs that require flexibility to practice their religion) adds to the economic burden they face.

Education and skills training are very important for converts to become economically independent. However, financial constraints often prevent them from accessing further education or skills training needed to obtain decent work. The cost of education, including the cost of transportation and learning materials, is often a major barrier. Additionally, foundations that are limited in resources may not always be able to provide the required training. Without adequate access to education and training, converts find it difficult to improve their skills, which are important for getting better jobs or starting their own businesses. This keeps them trapped in a cycle of poverty, where they have to constantly rely on aid or low-wage jobs that are not enough to meet their and their families' living needs.

Limited access to capital or other economic resources is a major obstacle for converts who want to start their own business or improve their standard of living. Many converts to Islam have basic skills but do not have access to capital to start a small business or independent venture. Without capital, they cannot buy the necessary raw materials, tools, or rent business premises. Apart from that, the lack of networks and support from the wider business community also limits their opportunities to develop their businesses. Some converts to Islam may also face economic discrimination, where they have difficulty getting credit or other financial support because of their status as converts.

Changing religions often requires significant changes in lifestyle, including in consumption patterns, clothing, and daily activities, which can increase the economic burden for converts. For example, the obligation to consume halal food is often more expensive and difficult to access in non-Muslim majority areas, such as Bali. Likewise, adjustments in dressing in accordance with Islamic teachings, such as wearing a hijab or more discreet clothing, may require significant additional expenditure. These lifestyle changes can also have an impact on social and religious activities. Converts may need to attend religious events or religious services that require transportation costs or voluntary donations, which can be an additional burden if they are experiencing economic difficulties.

The economic constraints faced by converts to Islam have a broad impact on their lives. Lack of economic resources makes them vulnerable to various



problems, such as poverty, social isolation, and instability in daily life. In many cases, converts who are not economically independent may feel forced to return to their religion of origin because of the financial and social pressures they face. Apart from that, these economic constraints also hinder the participation of converts in coaching activities carried out by the Al-Yumna Foundation. When converts must focus on earning a living to meet their basic needs, the time and energy left to participate in religious and social programs becomes very limited. This reduces the effectiveness of coaching programs aimed at helping them adjust to their new identity as Muslims.

*Lack of Support Network,* The lack of a support network is one of the main challenges faced by the Al-Yumna Foundation in its efforts to foster Muslim converts in Bedugul, Bali. A solid support network is essential to ensure that converts get the help they need not only in spiritual matters, but also in social, economic, and psychological aspects. The following is a more complete explanation of how the lack of a support network affects the process of cultural inculturation and formation of converts, as well as its impact on the success of the Al-Yumna Foundation program.

One of the main obstacles faced by the Al-Yumna Foundation is limited connections with the wider Muslim community outside Bedugul. Although the foundation operates in predominantly Hindu areas, support from the larger Muslim community, both at the local and national level, is essential to strengthen the development of converts to Islam. Without strong connections with other Muslim communities, foundations find it difficult to obtain assistance in the form of human resources, materials, or moral support needed to run development programs effectively. The lack of connectivity with large mosques, Islamic educational institutions, and religious organizations outside Bedugul also limits converts' access to a more spiritually and socially supportive environment. This prevents them from engaging in wider religious activities and reduces their opportunities to learn from the experiences of other Muslim communities.

Al-Yumna Foundation also faces difficulties in collaborating with non-governmental organizations (NGOs) and social institutions that can provide additional support for converts. Collaboration with NGOs or social institutions can provide access to economic assistance programs, skills training, or psychosocial

support that is much needed by converts, especially those who face pressure from the family environment or experience an identity crisis after changing religions. This lack of cooperation also limits the foundation's ability to develop more comprehensive and sustainable development programs. Without external support, foundations must rely on limited resources, which in turn reduces the effectiveness of existing programs.

At the local level, limitations in building strong social support networks among the Bedugul community are another significant obstacle. Converts to Islam often experience social isolation because they are considered different or even viewed negatively by society which is predominantly Hindu. Without a strong social support network in their surroundings, converts may feel isolated and have difficulty adjusting to their new life. Al-Yumna Foundation needs to work harder to build better relationships with local communities, including community leaders and local religious leaders, to create a more inclusive and supportive environment for converts to Islam. However, without an adequate support network, this endeavor becomes much more challenging.

Access to programs and resources provided by the government is also an important factor in supporting the formation of converts to Islam. However, without a strong network with government agencies, Al-Yumna Foundation may struggle to get the necessary support. Government programs designed to support minority groups, such as Muslim converts, may not be fully utilized due to a lack of proper information or connections. Without this access, foundations miss opportunities to integrate converts into social, economic, and educational programs that can improve their quality of life and strengthen their ability to be independent.

Apart from support from the community and social institutions, relationships with the business world are also important to open up economic opportunities for converts. However, Al-Yumna Foundation may face difficulties in establishing partnerships with local businesses or entrepreneurs who can offer job opportunities or training programs for converts. The lack of links with the business world limits converts' access to opportunities that could help them improve their economic conditions and reduce dependence on foundation aid.

The lack of a support network has a significant impact on the process of developing converts to Islam and the success of the Al-Yumna Foundation

program. Without a strong network, converts tend to feel isolated and have difficulty adjusting to their new identity as Muslims. They may not get enough spiritual, social, or economic support, all of which are critical to helping them through a challenging transition. Apart from that, the lack of a support network also means that foundations are unable to optimize the programs they offer. For example, religious education and skills programs may not be able to achieve maximum impact due to limitations in resources and external support. This ultimately affects the effectiveness of the foundation in carrying out its mission to help Muslim converts become individuals who are faithful, independent and beneficial to their communities.

*Challenges in Religious and Cultural Practices*, Challenges in religious and cultural practices are one of the most prominent aspects in the inculturation process of Muslim converts in Bedugul, Bali. When someone converts, especially from Hinduism which is highly integrated into Balinese culture to Islam, they not only have to adopt a new belief but also adapt to a different set of religious and cultural practices. These challenges are often very complex and affect various aspects of their lives, from religious rituals to social interactions in society.

One of the biggest challenges for converts to Islam is the fundamental difference in religious practice between Hinduism and Islam. Balinese Hinduism is known for its very rich and structured rituals, involving various traditional ceremonies, offerings, and celebrations tied to the life cycle and Balinese calendar. When converting to Islam, converts must adapt to very different rituals, such as the five daily prayers, Ramadan fasting, and the Hajj pilgrimage, which not only require changes in habits but also a deep understanding of Islamic teachings.

For converts, learning and practicing Islamic teachings such as praying, reading the Koran, or following the Ramadan fast can be a big challenge, especially if they do not have a strong religious educational background. Many of them find it difficult to adapt to these religious obligations, either because of a lack of knowledge or because they are not yet accustomed to the new rhythm of life determined by Islamic teachings.

The process of adapting from Hindu culture which is rich in traditions and ceremonies to Islamic culture which has strict rules regarding faith and sharia often causes "culture shock" for converts. They must abandon the traditions and rituals

that have been part of their cultural identity since childhood and replace them with new and different Islamic practices. This often leads to feelings of loss, confusion, and even alienation, especially when they have to adjust to new norms that may conflict with their culture of origin.

For example, wearing the hijab for female converts to Islam can be a big challenge, especially in an environment where traditional Balinese clothing is very different from Islamic dressing requirements. In addition, strict halal food rules may be difficult to follow in areas where the majority of people do not pay attention to these rules. Converts must adjust their diet, avoid certain foods that are not halal, and find suitable alternatives, which is often not easy in non-Muslim majority areas.

When converts convert to Islam, they often face resistance from their families and social circles. Families who still practice Hinduism may feel betrayed or disturbed by their family member's decision to change religion. This can cause internal conflict within the family, which often makes converts feel isolated and depressed. They may also face pressure to remain involved in Hindu ceremonies or attend family celebrations that go against Islamic teachings.

A predominantly Hindu social environment can also provide additional pressure, where converts may face discrimination or even ostracism from their community. This makes it increasingly difficult for them to adapt to Islamic religious practices, as they have to constantly struggle against different social norms from their surrounding environment.

Another challenge faced by converts to Islam is the lack of support in terms of religious education. Without adequate guidance, many converts find it difficult to understand the complex and in-depth teachings of Islam. Al-Yumna Foundation strives to provide religious education, but limited resources and teaching staff often mean that these programs cannot reach all converts who need it.

Lack of access to Islamic literature, formal teaching, or religious teachers who can provide intensive guidance makes the learning process more difficult. Converts may have to learn on their own or rely on limited sources, which do not always provide adequate explanations or suit their needs.

Converts often face a dilemma between maintaining their cultural identity as Balinese and adapting to their new religious identity as Muslims. In many cases, Balinese culture is closely tied to Hindu practices, making converts feel torn

between two seemingly irreconcilable identities. Balancing these two identities can be an extraordinary challenge, where they must choose whether to fully adopt their new religious identity or try to maintain elements of their native culture that do not conflict with Islamic teachings.

This process often requires complex and time-consuming negotiations, in which converts must find ways to remain respectful of their cultural origins while fully committing to Islamic teachings. In some cases, they may need to create a new form of identity that combines elements of both cultures, which can be a process full of challenges and uncertainty.

These challenges have a profound impact on the lives of converts. Many converts feel pressured by the demands of adapting to their new identity, which can lead to stress, emotional instability, and even an identity crisis. Difficulty in adapting to new religious practices and pressure from the family or social environment can cause converts to feel isolated and deprived of support, which is very important in this transition process. Additionally, challenges in religious and cultural practices can also prevent converts from fully engaging in the Muslim community. Without adequate guidance and support, they may feel hesitant to participate in religious or social activities, which in turn reduces their opportunities to build stronger relationships with fellow Muslims and strengthen their faith.

These factors show the complexity of the cultural inculturation process in developing Muslim converts in Bedugul, which requires a more holistic approach and stronger support from both foundations and the wider community

### **Solutions to the Barriers to Cultural Inculturation in the Development of Converts to Bedugul Bali , Carried Out by the Al-Yumna Foundation**

*Strategies for Overcoming Local Cultural Resistance,* To overcome this resistance, a thoughtful and cautious approach is needed. One way is through an inclusive socio-cultural approach, where Islamic values are inserted or adapted into local Balinese culture so that they are more easily accepted by the community. Apart from that, education and inter-religious dialogue are also very important to reduce prejudice and increase people's understanding of Islam, which in turn can reduce resistance to converts to Islam.

Foundations like Al-Yumna need to continue to develop a strong support network, whether in the form of education, economic support, or social assistance, that not only helps converts adapt to their new identity but also allows them to contribute positively to the wider community. In this way, local cultural resistance can be minimized, and converts can more easily live their lives within the framework of a new identity as Muslims in Bali.

*Strategies for Overcoming Resource Limitations,* To overcome this challenge, several strategies can be adopted by Al-Yumna Foundation:

Foundations need to develop more effective fundraising strategies, including seeking support from individual donors, communities and philanthropic institutions. This can be done through transparent fundraising campaigns, showing the real impact of each contribution made.

Investment in volunteer training and development is an important step to increase the capacity of existing human resources. More skilled and knowledgeable volunteers can provide more effective support to converts, especially in complex aspects such as religious counseling and social adjustment.

Building partnerships with other organizations that share a similar vision can help overcome resource limitations. Collaboration with educational institutions, religious organizations and other social institutions can open access to additional resources, whether in the form of funds, experts or facilities.

Although funding constraints may prevent the construction of large facilities in a short time, foundations can adopt a phased approach to infrastructure development. Priority can be given to the most urgent facilities, such as classrooms for religious education or temporary housing for new converts to Islam.

To support the economic independence of Muslim converts, foundations can focus on providing skills training that can be carried out at minimal cost but provide maximum impact. Online training, collaboration with local trainers, or more effective use of existing facilities may be temporary solutions.

By implementing these strategies, Al-Yumna Foundation can begin to overcome some of the resource limitations it faces, thereby providing stronger and more sustainable support for converts to Islam on their journey towards a more stable and meaningful life in the Muslim community.

*Strategy for Overcoming Economic Obstacles*, To overcome these economic constraints, several strategies can be adopted:

Al-Yumna Foundation can focus on providing skills training that is relevant and accessible to Muslim converts, such as training in manual skills, entrepreneurship, or technology. This training can be carried out directly or through collaboration with other institutions that have capacity in this field.

The development of capital or micro-enterprise assistance programs can help converts start small businesses that can help them become economically independent. Foundations can work with sharia financial institutions to provide access to microcredit based on Islamic principles, which can be used by Muslim converts to start or develop their businesses.

Foundations can also provide halal food assistance programs and other basic needs to ease the economic burden faced by converts. This program can take the form of distribution of halal food, clothing, and other assistance tailored to the specific needs of converts.

Building a strong social support network can help converts better overcome economic obstacles. These networks can include local Muslim communities, social institutions, and business partners who can provide job opportunities, business capital, or other support.

Providing educational scholarships for children of converts to Islam or for converts who wish to continue their education could be a long-term solution to overcoming poverty. With better education, converts have a greater chance of getting decent and stable work.

By implementing these strategies, Al-Yumna Foundation can help Muslim converts overcome the economic obstacles they face, so that they can focus more on their cultural and spiritual adaptation processes, and ultimately, become independent and contributing members of the community.

*Strategies for Overcoming a Lack of Support Network*, To overcome this problem, the Al-Yumna Foundation needs to adopt the following strategies:

Foundations must be proactive in establishing relationships with large mosques, Islamic educational institutions and religious organizations outside Bedugul. Through this partnership, the foundation can access more resources, including spiritual support, learning materials, and competent assistants.

Developing collaboration with NGOs or social institutions that focus on community development, economic empowerment, or psychosocial support can provide great benefits for converts. Foundations can collaborate on programs of skills training, economic assistance, or counseling designed to help converts adapt to their new identities.

Foundations need to invest time and effort in building better relationships with community leaders, local religious leaders, and other community members. Through an inclusive and dialogue-based approach, foundations can help reduce prejudice and build a more supportive environment for converts to Islam.

Al-Yumna Foundation must be more active in seeking information and accessing government programs designed to support minority groups, including converts to Islam. This could include social assistance programs, education, or skills training that can help converts become more independent.

Foundations can collaborate with the business world to open job opportunities or training programs for Muslim converts. Partnerships with local companies or entrepreneurs can provide access to employment opportunities or internship programs that can help converts improve their skills and overcome the economic obstacles they face.

By implementing these strategies, Al-Yumna Foundation can strengthen their existing support network, which will ultimately increase the effectiveness of their coaching program and help converts better navigate their new lives.

*Strategies for Overcoming Challenges in Religious and Cultural Practices*, To overcome this challenge, several strategies can be adopted:

The Al-Yumna Foundation needs to provide more intensive and targeted religious education programs, with a focus on teaching that suits the needs of converts. This could include specialized classes on the basics of Islam, training in daily worship, and practical guidance on how to live life as a Muslim in the context of Balinese culture.

Mentoring programs involving experienced preachers or mentors are essential to help converts navigate challenges in religious and cultural practices. Mentors who understand both Islam and Balinese culture can provide more relevant and contextual guidance, helping converts adjust without feeling alienated from their cultural identity.



Foundations should work to build inclusive Muslim communities, where converts feel welcome and supported in their spiritual journey. Social and religious activities involving converts and other Muslims can help reduce feelings of isolation and create a more supportive environment.

Holding intercultural and interreligious dialogue with local Hindu communities can help reduce prejudice and resistance, and pave the way for better understanding between Muslim and Hindu communities. It can also help converts maintain more harmonious relationships with their families and communities of origin.

Helping converts in the process of adjusting their identity by providing space for exploration and integration of cultural elements that do not conflict with Islam can be an important strategy. This could include cultural activities that combine Islamic and Balinese elements, such as art, music, or social activities that respect both traditions. By implementing these strategies, Al-Yumna Foundation can help converts overcome challenges in religious and cultural practices, so that they can live their new lives as Muslims with more confidence and stability, while still respecting their cultural heritage

#### **D. CONCLUSION**

This research aims to examine the cultural inculturation process experienced by individuals who converted from Hinduism to Islam in Indonesia. This study focuses on four stages of inculturation: translation, displacement, adaptation, and new creation. By analyzing the personal experiences of seven interviewees, this research provides an in-depth picture of their challenges, adaptation and contributions in a new community.

The translation stage is the initial phase where converts begin to understand and translate Islamic concepts into their own framework of understanding. For example, Mrs. Siti Dhaniati learned about Islam through the invitation of her older sister who had already converted to Islam. This process involves explaining the basics of Islamic teachings such as prayer, fasting, and zakat. This stage is important because it helps converts form an initial understanding that becomes the basis for their religious practice.

In this case, knowledge and guidance from family and community play a very important role. This guidance helps converts understand the meaning of the new teachings they are learning. Thus, the translation stage is not only about learning new teachings, but also how these teachings are translated into everyday life, bridging understanding between the original culture and the new culture.

The transition stage involves concrete steps to adopt new practices and abandon the old culture. This is the most challenging phase because it involves profound changes in behavior and identity. For example, it took Iwayan Nudita about a year to abandon old habits such as drinking alcohol and adopt Islamic teachings.

At this stage, converts often face resistance from the surrounding environment, including family and friends. For example, Lili Adirate Puspa Dewi experienced confusion from her family when she started wearing more closed clothes in accordance with Islamic teachings. This challenge reflects how difficult it is to abandon old, ingrained habits and traditions. However, the conversion stage is also an important moment in which converts begin to actively practice Islamic teachings, demonstrating their commitment to the new religion. Support from communities and foundations is critical in helping converts through this phase, providing the guidance and moral support they need.

The adjustment stage is the process in which converts begin to feel comfortable with the new culture and integrate new practices into their daily lives. A clear example is Gina, who feels that she has received great support from the Alimna community and foundation which helps in religious and moral education, as well as assisting in cultural and social adjustment.

In this phase, converts begin to feel accepted by their new community and are able to live their daily lives with more stability. Cultural adaptations such as changes in diet, dress, and religious rituals became part of their routine. For example, Aisyah Sulistyaningsih faced discrimination at work regarding wearing the hijab, but through support from the Muslim community, she was able to adapt and feel more comfortable.

This stage shows how important social support is in the adaptation process. A supportive community provides a sense of security and acceptance, allowing converts to navigate their new lives with more confidence. The new creation stage

is the phase where the convert not only adapts but also begins to contribute to creating a new culture that combines elements from the original culture and the new culture. Hajiah Masyarraf, for example, is active in teaching sholawat and mentoring new converts, creating space for deeper integration between Islamic cultural practices and their previously Hindu background.

At this stage, converts begin to play an active role in their communities, making significant contributions to social and religious activities. They not only participate, but also lead in activities that strengthen social and religious ties. For example, Hajiah Masyarraf, after being active in the Alyumna community, not only participated in but also led social activities such as teaching prayers and accompanying new converts.

This phase reflects how converts began to create new, hybrid identities, combining elements from their past with new practices within Islam. This not only enriches their personal lives, but also makes positive contributions to their communities. This research shows that the spiritual journey and cultural adaptation of Muslim converts in Indonesia is a complex and dynamic process that can be described through four main stages: translation, displacement, adjustment, and new creation. Each of these stages shows how individuals navigate significant changes in their cultural and religious identities, and how community support and foundations play a crucial role in supporting them through this journey.

This research also highlights the importance of support from family, community and foundations in helping converts through each stage of inculturation. Such support not only helps converts adjust but also allows them to contribute to their communities, creating rich and meaningful new identities. To increase support for converts, several recommendations can be made: Strengthening Foundation Programs: Foundations that support converts to Islam need to strengthen religious and social development programs, as well as provide adequate facilities to help converts in the adaptation process. Public Education and Awareness: Increase public education and awareness regarding the importance of respecting religious differences and supporting those who choose to change religions.

Economic Assistance: Provides economic assistance and skills training to help converts who face economic challenges after converting. Support Network

Development: Building a strong support network among the Muslim community to support and strengthen each other in living life as a Muslim. By implementing these recommendations, it is hoped that the cultural inculturation process for converts can run more smoothly, and they can make a greater contribution to their community, creating a new identity.

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